

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

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NO. 1.

Choice Poetry.

THE MORNING STAR.

BY C. C. McCABE.

MATTHEW XIV. 22, 27.

Like a bark on the wave hath my spirit
been driven,
By tempest and storm, toward a desolate
shore;
No light house like that on the coast of
sweet heaven
Greets my eyes as I'm sailing these dark
waters o'er.

When, when shall the footsteps of Christ on
the billow
Announce that the Calmer of tempests
has come,
To dispel all my gloom by the joy of His
presence,
And to pilot me safely to heaven, my
home?

Thus sang my sad soul in the night of her
sorrow,
When her hopes were all crushed, and
the comforter gone;
When, waiting and watching for the dawn
of the morrow,
On the rough sea she wept in despair
and alone.

But a ray fell in beauty on the dark billows
round her,
And forth from the storm cloud rode
Bethlehem's star;
And anon as she gazed, with its glory it
crowned her,
And o'er the wild waves threw its bril-
liance afar.

But Light was not all; Love came on the
billows,
And as he trod onward they sank to
their rest;
And the winds shrank abashed at the
presence of Jesus,
And a calmness came down on the ocean's
deep breast.

When, O, my Redeemer, on the cold waves
of Jordan,
My soul shall embark for yon radiant
shore,
Let that same star glide out from its rifted
enfoldings,
To light me where sorrows and storms
are no more.

Correspondence.

BROTHER BEEBE:—The mighty revolution which is shaking this Republic from centre to circumference, has not separated the children of the Most High scattered throughout the world. We have great reason to rejoice that it has not alienated the Old School Baptists. North and South they are the same, and claim the same heavenly relationship as in days of yore. But why are they not separated like many of the so called religious denominations in America? Why is it that Licking and Warwick have not declared a non-fellowship for each other? Why is it that Salem and Miami have not ceased to correspond with each other? The answer is, that they have placed their trust in Israel's God. They place their trust in Him who trod the wine-press of his Father's wrath alone, and of the people there were none to help. They place their trust in Him whose own arm hath brought salvation: and have not trusted in an arm

of flesh; in humanly devised institutions; in the wisdom of Cabinets and Senates; in the prowess of military chieftains, or in modern military paraphernalia. They do not regulate their step by martial music, but delight in the songs of Zion. Why all this? The answer is,—“Thy people shall all be taught of the Lord.” And being taught by Him who is unchangeable, they are taught the same heavenly lesson; they are taught to speak the same language; and what is it?—“Salvation is of the Lord.” What a delightful thought it is to the Christian; when his earthly vision is obscured by impenetrable clouds; when all around is gloom and sorrow, to remember,—“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.” And why can they not be separated from the love of God, which is in Christ Jesus? Because they are kept by the power of God, through faith unto salvation, ready to be revealed in the last times. Then if they are all taught by Him who is infinite in wisdom; cannot be separated from His love; and are kept by His omnipotent power, what have they to fear? It is written for their comfort,—“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.” Troy, Medea, Carthage, Athens, and Rome, only live in history and song; and a few centuries hence, and our once glorious Government may only be seen through the twilight of history. But the Kingdom which it is our Father's good pleasure to give, has no culminating point; can never reach the zenith of its glory, until the last one of its subjects is brought in, crying grace, grace, grace, unto it. It is a building of God, an house not made with hands, eternal in the heavens. Beautiful for situation is Mount Zion, the glory of the whole earth. For the Lord shall comfort Zion, He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody. Then among all the mutations of earthly governments, Zion stands forth unchanged; her King the Eternal God; and underneath are the everlasting arms; she is sustained and upheld amid all the revolutions of earth; looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Where are the laws of Solon and Lycurgus found? Only on the musty pages of antiquity. Where are the laws of that Kingdom of which the Christian is a subject? Written upon the fleshy tables of his heart; unalterably the same in every age of the world; completely

adapted to his condition; and he prepared by his King to render a willing obedience to them. Do men not sometimes rebel against earthly governments, and forget their protection? Certainly. But the great King hath said,—“I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” And again,—“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.” And the Christian says,—“He found me in a waste howling wilderness, He led me about, and instructed me.” And the Apostle says,—“Ye are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.” Then is there any danger of the subjects of this Kingdom rebelling and forfeiting the protection of their King? Is there any probability that they will secede and become aliens and strangers to the Commonwealth of Israel? Although they have rebelled against their King, He says,—“I will bring them in a way they knew not, and in paths they have not known.” Although they had sinned, He says,—“Their sins and their iniquities I will remember against them no more forever.” Although they were in a horrible pit like David, He says,—“By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.” Although they may feel that they are in a desert land, He says,—“In that day shall this song be sang in the land of Judah, we have a strong city, salvation will God appoint for walls and bulwarks.” Must they grapple with the monster death, and rest in the cold confines of the tomb? It is written,—“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. For this corruptible must put on incorruption, and this mortal must put on immortality.” And then will they enjoy a full consummation of that hope which has cheered them onward in their earthly pilgrimage; and may we be enabled to run the race set before us with patience, looking unto Jesus, the Author and Finisher of our faith, is the prayer of
H. COX.
Carrollton, Ky., Dec. 12, 1861.

DEAR BROTHER BEEBE:—I hope this may find you all well. We have learned through the *Signs* that you have been called to pass through deep waters of affliction. We feel our hearts drawn out in sympathy towards you and your family,

and we trust you have been enabled to say, with the same confidence and resignation as did the good woman of old,—“It is well!” To say so, dear brother, and mean what we say, and say only what we mean, is to say a great deal; and grace alone can make us say so. This I know you are aware of by experience. And if you have been thus enabled to view the hand, as a Father's hand, knowing that he can make no mistake in the matter—that he is too wise to err—and too good to be unkind—then you can freely say, “It is well!” If you endure chastisement, God dealeth with you as with his sons. Think, my brother, what it is to endure chastisement. The apostle seems to say it is an evidence and proof of sonship. Then, although the ungodly may be afflicted and tried, yet they do not *endure* it in the sense the apostle means. Perhaps, if you have a little space in the *Signs*, you will give us your thoughts on the expression, “If ye endure chastisement.” I often feel a desire to write for the *Signs*; but I seem to have so little to say that would be profitable. To talk about the barrenness of the soul—the deadness of the affections—and the little aspirings of love and desire after heavenly things, would be filling the sheet with complaints. But I am aware that the children of God have great reason to lament their distant living from God, and their little love and zeal in the cause of God, and their backwardness in telling of the goodness, kindness, and long-suffering mercy of their covenant-keeping God. I am sure we should have enough to tell, if we attentively watched our Father's hand, believed our Father's will, and trusted our Father's heart. But, Oh how weak! how impatient, how unbelieving, and how ungrateful we are!

“O for grace our hearts to soften,
Under every trying load:
We alas! forget too often
What a Friend we have above.”

Our minds are associated with so many things here which are calculated to cool our love and deaden our spirit; but it is our unspeakable mercy, that our supplies of grace are not in our own hands, nor at our disposal. David says,—“it is laid up,” and the apostle says,—“it is treasured up in Christ, to be communicated to us as we have need.” And our dear Lord has told us that our Heavenly Father knoweth what we need before we ask him. And, if we, being evil, know how to give good gifts to our children, how much more will our Heavenly Father give his Spirit to them that ask him.

But I suppose it is with you, brother Beebe, as it is with me; we seem never to have enough; we want to believe all that the Lord has said without feeling any suspicion in our minds; we want to feel our minds stayed on him without any misgiv-

ings or carnal reasonings; we want always to walk in the light of his countenance, and not to discern our own countenance or that of Satan; we want the genial south wind always to blow; and yet we expect a full crop of blessings, and we feel disappointed if things are not some how so. Yet we know, by the Lord's revealed will, by the experience of the saints therein recorded, and the living family in all ages, that it never was so; and it never was the design of our Heavenly Father that it should be so. O fools, and slow of heart to believe! We find that where strong faith was possessed, its strength has been tried. Likewise patience, and all other graces which are prominent in the saints, there were things associated with them, to bear the purpose, and answer the design intended by the author of those graces; for none are bestowed in vain, or without a purpose. If then, we are in possession of these graces, it is to answer our Heavenly Father's will and pleasure; and if he withholds them from us, it is to answer the same purpose, in another way, although we may not see it, or believe it.

I feel a sorrow of mind for the trying state of your nation, that a nation so prosperous and extensive should be set one part in battle array against another; and I pray that the Lord may interpose and roll back the war cloud, and overrule it all for the good of his dear people. The Lord may have permitted this calamity to come for the purging of his own dear people, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," &c. So the Lord dealt with his ancient Israel, and so he deals with his own people now, because he has a regard for them, and will not allow them to mix with the nations. But, while the potshards of the earth strive with the potshards of the earth, I hope and pray it may not have a tendency to divide or sever the Lord's people; but may it rather lead us to cling closer and closer to the Lord, and to each other.

I cannot think the spirit manifested towards England and Canada—in some of the leading papers in the States—are the feelings of the people of the States, and I am sure the spirit manifested by some leading papers here are not the cherished feelings of the people here towards the United States. There may be a few exceptions; but as a general thing it is not so. I wish both parties would seek the welfare of their respective governments, and write with more prudence and wisdom. But whatever may transpire, I trust we shall feel a union of heart towards each other as members of the mystical body of Christ, and forever remain as one in the best of all bonds, even in Christ Jesus, our Lord. JAMES C. JOYCE.
Greensville, C. W., Dec. 26, 1861.

DEAR BROTHER BEEBE:—The season of the year reminds us that it is time to send on our remittance for the *Signs*; and while doing so, we would be glad to speak a word of comfort and encouragement to the brethren and sisters scattered abroad. We have been well pleased with the general tenor of the *Signs* the past year; and hope to see the paper continued. And although we feel sorrow of heart to lose the communications of so many beloved

brethren at the South, yet we trust our God is with them, upholding and supporting them in the midst of their trials and afflictions. Although it is truly a time of trouble and distress in our country, and our God seems to be chastising our nation for its manifold sins, yet it gives us comfort to know that our God reigns an absolute Sovereign over the universe; and that he builds up and pulls down nations and kingdoms as he pleases. And when we view the awful storm of retribution which has burst upon our devoted land, we rejoice that our "Father holds the helm." The "ship of state" cannot founder in the storm unless he wills it; and whatever becomes of the "ship of state," the "ship of Zion" is sure to weather all the storms and tempests that can come against it. It contains his peculiar treasure, and his honor is engaged to bring it safe into port. Yea, we have his oath; for "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Then why should we fear? Our God is perfectly just and holy; he cannot do wrong; and "his mercy endureth forever." Then let us trust in him in this time of trouble, knowing that he will accomplish all his purposes, and save all his chosen ones with an everlasting salvation. Let us remember the words of Jesus,—“See that ye be not troubled: for all these things must come to pass.” O, glorious thought! that all the judgments, corrections, or chastisements that our God has purposed, shall be accomplished, as well as his mercies and loving kindnesses. If any of the former could possibly fail, so might some of the latter. This is a theme on which my soul delights to dwell; but I have not time to write more now; and it is possible I have written too much already.

Brother Beebe, the above is at your disposal. I remain, as ever, yours, in bonds of love, CLEMENT WEST.
Polo, Ogle Co., Ill., Dec. 15, 1861.

DEAR BROTHER BEEBE:—I have been thinking for some time, of sending you a few lines to let you know that I am yet on the land of the living. The dear Lord has seen fit, in his infinite mercy, to spare me to see the close of another year. When I look back and see how the dear Lord has led me on thus far—how he has made crooked things straight, and darkness light before poor unworthy me, I am enabled to trust that he has not forsaken me; but when I look on my own crooked ways, I am constrained to say with the poet—

“What have I done for him who died
To save my wretched soul?
How are my follies multiplied,
Fast as my minutes roll!”

When I think of my short-comings, my backslidings, and my proneness to wander from the God whom I trust I do love,—the God who has done all things well for me. O, my brother, he has done great things for me. I trust he has taken me out of the horrible pit, and out of the miry clay, and put my feet upon the rock of ages. O that I could praise him as I ought, for his amazing goodness to me, the least one of all. Sometimes I look

forward with pleasure to the time when all the redeemed of the Lord shall meet around the feet of Jesus, and crown him Lord of all. Shall I then be found among that happy number? I believe that all whose names are written in the Lamb's Book of Life, will be there, and will confess that it is all of free and sovereign grace,—unmerited grace alone, that they are saved. O, my brother, when I think how the Lord of life and glory left the courts above, and came down to this sinful world to suffer, bleed and die, that guilty sinners might live, I feel to put my hand upon my lips, and my lips in the dust and cry, Unclean! Unclean! I find myself so full of self and of unbelief, that I very often fear that my religion is all of the flesh: but then again, I think of the scripture which says,—“We know that we have passed from death unto life, because we love the brethren.” If I know my own heart, I do love God's dear people. I love to meet with them, although I am the least of them all: it is a privilege that I do not often enjoy, and which I may never enjoy again on earth; the Lord only knows. But if there is any thing that I rejoice and take comfort in, it is to know that all things are in the hands of God and cannot be altered by man. O, I do rejoice that our God is at the helm, and that he rules all things according to the counsel of his own will. My heart's desire is that I may be wholly reconciled to his will, whatever it may be, and that he may give me strength to bear all through which I may be called to pass, to the honor and glory of his holy name.

I herewith send you my *mite* for the *Signs of the Times*. I do not feel willing to give them up; I think I love to read them. I was very much pleased with Eld. J. F. Johnson's piece on "Thanksgiving;" it suited me, and it made me think of a sermon I heard him preach on the subject of "Christ, as the Chief Corner-Stone." That was a great sermon to me.

Brother Beebe, I do sympathize with you and your family in your afflictions. I know what it is to be afflicted; I have buried ten children; I know what sickness and sorrow is; and it has been my prayer for years that the Lord would give me strength to bear all; for all my support must come from him. May he give me a constant desire to look to him, and faith to believe in him; and that it may be wholly of the spirit, and not of the flesh.

ELIZA NELSON.
North Buffalo, N. Y., Dec. 29, 1861.

DEAR ELDER BEEBE:—I receive the *Signs of the Times* regularly, and it comes as a welcome messenger. The communications and experiences afford a great comfort to me, and I should be very sorry to have to do without them. I thought when I commenced that I would try to tell you what I hoped the Lord has done for me, but I feel my inability, and to tell you how dull I am seems to deter me. It is thirty years since my mind first felt seriously impressed by discovering myself a lost sinner, but those thoughts wore away, but in the year 1841–2 my mind became again very much exercised. I could see a crucified and risen Savior as a strong tower into which the *righteous* flee and are safe, but alas, I lacked the one thing needful. I had always been a bible reader and believe it as it

reads therefore the doctrine of predestination and election took deep root in my mind; I could see that God had a chosen people that it was not of him that willeth nor of him that runneth but of God that showeth mercy. I could see but one kind of religion that was desirable, that which is born of the spirit. I expected that, when regeneration took place the change was so great that it would be made plain, but God saw fit to keep me in darkness and I was forced to rely on his assurance, that the secret of the Lord is with those who put thier trust in him. My mind again became quiet and I lived under the influence of these impressions until about a year ago, when my mind was arrested on the all important question. Many years have passed, but instead of getting better I keep worse. When will that great change take place? Oh! who can describe the anguish of a soul without God and almost without hope? Has God forgotten to be merciful? No. For just as the last sparke of hope is about to die out, there is a ray of light, a still small voice is heard to say, Look no longer to yourself but look to Christ. The change has come, the darkness is gone, the Sun of righteousness has come with healing in his beams, and I am made to feel its quickening power and to rejoice in the light of his reconciled countenance. What shall I render to the Lord for all his mercies? Bless the Lord, Oh! my soul, and all that is within me bless his holy name.

Yours, in much tribulation,
NATH. HART.
Hopewell, N. J., Dec. 25, 1861.

DEAR BROTHER BEEBE:—As the business part of my letter is completed, I wish to express my gratitude to you for your unabated zeal in the publication of the *Signs of the Times*. Also to your numerous correspondents for thier many communications. It is abundantly evident to my weak understanding of the scriptures of truth, and the actions of men, from day to day, that man, yes man, who is the noblest of God's works, is totally depraved. We may have enjoyed some of the blessings of our once boasted free government, which have been strewn around our path thus far through life. We have been protected in our persons, and property, have had the privileges of worshiping according to the dictates of our conscience, none having the right to molest or make us afraid. You have been permitted to publish the *Signs of the Times* nearly thirty years, I have had the privilege of reading it. When we take a retrospective view of the past, we find that men or governments when left to themselves, soon work out their own destruction. Man, with all of his affairs, is under the control of a God who is infinite in wisdom, and almighty in power, and too wise to err.

We are in the midst of a revolution, what the end will be, no one is wise enough to tell; but let us rest assured that God has a purpose in all these things. Altho' it is awfully dark in and around us, it is light around God's throne; for God is light, and the fountain of light. Jehovah works every thing according to the counsel of his own will. All things work together for good to them that love God, to them who are the called according to his purpose. This war is one of the "all things;" consequently, it must and will

work for the good of God's church and people, and for God's glory. Jesus said,— "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." God's children not only have foes without, but fears within. All have to experience, in some degree, God's declarative truths,— "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." There must be wars and rumors of wars; earthquakes in divers places; the sun must be darkened, &c; and if it were possible, they shall deceive the very elect. Iniquity must abound, and the love of many shall wax cold. The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.

Let us rejoice that God's people are kept by the power of God through faith unto salvation; let us trust him who has said, Thus far shalt thou come, and no farther.

Brother Beebe, when I took up my pen, I only intended to express my gratitude for the many blessings, both temporal and spiritual, that we enjoy from day to day.

R. TOWNSEND.

Polk Co., Iowa, Dec. 9, 1861.

DEAR BROTHER BEEBE:—Please publish the following in the *Signs of the Times*: "To the Old School Corresponding Meeting of California:

"VERY DEAR BRETHREN IN THE LORD: By request of some of the brethren of the Western Association of Predestinarian Regular Baptists, I send this, as an apology, for not continuing our correspondence, with you, through the *Signs of the Times*. We did not drop the correspondence, from any want of respect to you, not having heard from you; but a neglect to notice that your meeting and ours are held at the same time. I now, in behalf of the Association, promise to take up the correspondence with you again, at our next meeting. I have such confidence in the brethren composing the churches of the Association, that the promise will be complied with. I hereby acknowledge the receipt of your Corresponding Circular, through the *Signs of the Times*, which has greatly cheered my drooping spirits, which were pressed down in this cold, dark and cloudy day. Brethren, pray for us. Our next meeting will, if the Lord permits, be held with the Ebenezer Church, (ten miles west of Oskaloosa, Mahaska county, Iowa,) commencing on Saturday before the second Sunday in September, 1862, at ten o'clock, a. m., when and where, if any brethren from California, or from any other part of the world, can meet with us, we shall rejoice to receive them. Now may grace, mercy and peace abound among you, and all the churches composing the kingdom of our Lord Jesus Christ, is the prayer of your unworthy brother, in tribulation for Jesus' sake.

ABRAHAM FOUTCH,
Clerk of the Association.

BROTHER BEEBE:—I herewith send you a copy of our last Minutes, with a request that you copy the Circular Letter in the *Signs of the Times*. The letter as published in our Minutes contains some very important typographical errors, which I have marked, and desire you to correct them.

A. FOUTCH, Clerk.

CIRCULAR LETTER—BY ELD. BONHAM KESTER. *The Western Association of Predestinarian Regular Baptists to the Churches of whom she is composed sendeth christian salutation:*

VERY DEAR BRETHREN AND SISTERS IN THE LORD:

In this, our annual address, we call your attention to the subject matter that we conceive to be contained in the following text:

"Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us."—Heb. xii. 1.

The apostle, after having briefly enumerated many of the mighty works done by the ancient saints, through faith, which he seemed to regard as a great cloud of witnesses, testifying to them that they were the peculiarly favored children of God, by which they were encouraged and stimulated to run faithfully and with patience the race that was set before them. He then, as though he would enforce the weight of his exhortation on the minds of the children of God from the same consideration, says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." Truly, brethren, there is a great cloud of witnesses both in the scriptures and in the present surrounding circumstances which are the fulfillment of the scriptures, testifying to us at this time that we are the children of God, and the only true church of Jesus Christ on earth, which ought to be a sufficient stimulant to prompt us to a faithful discharge of our christian duty.

But we will only recite a few of them at this time for your present consideration—and, First, We are the only people that the types and shadows under the typical dispensation will apply to. God, by the mouth of the wicked prophet, said concerning Israel, "And, lo! the people shall dwell alone, and shall not be reckoned with the nations of the earth." We are the only people amongst the various denominations of professed christians that are dwelling alone; we are alone in our experience of grace, and doctrine of the gospel, while all others believe in a conditional system of salvation, it being that which they always believed, they have not realized any turning about in their experience, but the doctrines that they believed before, they yet believe and continue to love; and the doctrine of God's sovereignty which they hated before, they continue to hate; so that it is clear that with them, old things have not passed away, and all things become new; but we in our experience, like old Jacob and the apostle Paul, are turned about and made to hate the conditional system, although we loved it so well before, and to love and rejoice in the universal sovereignty of God, although we loathed the idea so much before. Old things with us are passed away, and all things become new—insomuch that while others are saying that if they believed the doctrine of election and predestination, they would go on and take their fill of sin, which proves that they are alive to sin and, therefore, love it; we are so dead to sin that although we believe the doctrine and rejoice in it, yet we cannot live any longer in it; but if it were not for the flesh lusting against the spirit, we would live the remainder of our days as holy as the angels in heaven are holy. So then, dear brethren, we are dwelling alone in these things and in a great many other

respects, which to mention here would swell our letter to too great a length, although it would prove that we are the anti-type of that which Israel was the type. Again, the Savior says, "My kingdom is not of this world." He also lets His disciples know that they are not of the world, but that He has chosen them out of the world—and, therefore, the world would hate them. Brethren, does not the world hate us? See how faithfully and fully they attend the meetings of all other societies, and how much they speak in approbation of their doctrines—then look how seldom and sparsely they attend our meetings, and how much they misrepresent and speak evil of our doctrine, and you cannot fail to decide that the world hates us, which fact proves that we are not of the world—for the world will love its own; then it follows, of course, that Christ has chosen us out of the world, and we belong to His kingdom. And again, the religion of Christ is distinguished from the religion of this world by the different effects that they have upon the subjects of their influence, while the former has the tendency to cause its subjects to esteem others of their brethren better than themselves, and themselves less than the least of all saints; the latter has the direct opposite effect on the subjects of its influence, and causes them to esteem themselves better than others. Hence we frequently hear them boasting of the great good that they have done, and are doing, and still intend to do. But, dear brethren, remember that Jesus will say to those boasters in that great day, "I never know you: depart from me ye that work iniquity." While on the other hand He will say to those who have no good works to boast of, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Seeing then, dear brethren, that we are truly compassed about with so great a cloud of witnesses, ought we not to endeavor, with all the ability that God has given us, most watchfully and prayerfully to lay aside every weight? It will be admitted by all that weights are a great impediment in running a race. Hence arises the great necessity of laying aside every one, for there are more than one. The apostle speaks of them in the plural number. Hence we should each diligently search for the weights that are about us, and try as much as in us is, to lay them all aside. But how are we to know what those weights are? Answer. Anything and everything that hinders us from a faithful discharge of all our duties as christians towards God and one another, some of which we will here name: Covetousness, which is idolatry, is one heavy weight; and prevents us from the discharge of many duties; it is our duty to administer to the necessities of the poor—to visit the sick—the fatherless and the widows in their afflictions—and not forsake the assembling of ourselves together, all of which covetousness forbids us to do. Hence it is a great weight, and should be laid aside; and sometimes it is the case that when we have succeeded in laying aside that weight so as to assemble ourselves together for the worship of God, that we take a great weight with us, and even take it into the meeting-house, and that is this: vain conversation about

worldly affairs, or what is still worse, foolish talking or jesting, which the apostle says is not convenient. Oh! how the writer's feelings have been chilled, on hearing his beloved brethren make a jest of divine things—and how dreadful, beyond description, has been his feelings on having to arise out of the midst of such tumult, and try to preach the everlasting gospel. Dear brethren, let us lay aside this weight also, and if any be merry, let them sing psalms and hymns and spiritual songs, with grace in their hearts, making melody unto the Lord to the edifying of the body. There is yet one other weight (among the many that be) which we feel called upon to mention here, namely: a neglect of duty in the faithful exercise of gospel discipline. This occurs from different causes. Sometimes members, and even churches, neglect their duty, through ignorance of what that duty is, and sometimes for the want of faithfulness to discharge known duty; but be that as it may, it always proves to be a great impediment to the progress of the church; we should, therefore, endeavor to lay aside this weight also, by a diligent search of the scriptures on that subject, and by a faithful discharge of our duty as therein laid down, for the scripture is a thorough furnisher of every good work to the man of God; consequently there never has been a case of difficulty that the divine rule will not reach, and that upon the principles of justice and equity; nor can there be a case of difficulty between any members that cannot be brought before the church in gospel order, if the gospel steps be taken, and it cannot be settled without. It should always be remembered that the church is the highest ecclesiastical authority upon earth, and of course she is the judge by whom all hard cases must be tried; so that he that is angry with his brother without cause, is in danger of the judgment, and although the angry one may profess only to have aught against the one with whom he is angry, yet the one that the aught is against is under no obligation to leave his gift at the altar any longer than he can go and find out that his brother has no just ground of aught against him, and then go and tell it to the Judge, which is the church, whose duty it is then to try the case, and it should never be forgot that the judge or church has no supreme power, and, therefore, should always be governed by the divine law, she has no right to act contrary thereunto, and whenever she does she is sure to find it a great weight. Let us then, dear brethren, endeavor to lay aside every weight and the sin that doth so easily beset us. It does appear to us that if there is any one sin that more easily besets us than all others, it must be fleshly selfishness! It is said that the love of money is the root of all evil, and it is certain that selfishness is the only cause why we love money; and indeed selfishness is the moving cause that prompts to every evil word and work;—selfishness produces partiality and jealousy, which is cruel as the grave. Now, partiality is also a cruel thing. It is possible for us to be so partial toward our friends that it makes but little difference what they say or do, it is all right with us; and we may be so partial against others that all they say or do, is wrong with us. Thus we are led

to act partial and prefer one before another—both of which is contrary to the Divine rule; and what makes it still worse, it will operate when we are not aware of it. Oh! how this sin besets us on every hand! We pray the Lord to deliver his people from its power and influence, that we may run the race that is set before us with patience. Dear brethren and sisters, let patience have her perfect work, and in order thereto, we should always remember that our Heavenly Father sits at the helm of affairs, and is working all things after the counsel of His own will; and as we are the body of Christ, so we are the objects of God's love. Hence all the chastenings that we endure are but so many evidences that God deals with us as with His dear children, and that He will not give us one stripe but what is designed for our good. Then, dear brethren, those light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory. Therefore, brethren, let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith.

Finally, dear brethren, be strong in the Lord—be diligent and watch unto prayer—and may the God of all grace preside over us and keep us in the right way, is our prayer for Jesus' sake us. Amen.

DEAR BROTHER BEEBE:—I am aware it is time to renew my subscription for the *Signs of the Times*. It comes as a welcome visitor. We deeply regret that the *Southern Baptist Messenger* cannot come through to bring us good tidings from our beloved brethren and dear sisters that have heretofore written so much to the comfort and edification of our souls. We feel to bow in humble submission to our God who rules and overrules all things for a wise purpose of his own. O that our faith and hope may be in God; then in the midst of all the calamities and troubles which are coming upon us, we shall be enabled to say,—“God is our refuge and strength, a very present help in time of trouble; therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea.” But darkness seems to cover the earth, and gross darkness the people. It truly is a trying time with many of the dear saints, more than we can realize who live where peace yet abounds: many have been thrown out of house and home. O, how often are we made to weep over the poor and afflicted sons and daughters of Zion. All our consolation is in the promises of our covenant-keeping God; he knows how to deliver the godly out of temptation; he will not suffer the rod of the wicked to rest on the lot of the righteous, lest he put forth his hand to iniquity. The Lord is ever nigh to all his dear saints; that I feel confident of; and all things shall work together for their good. But here is the stopping place with me: am I one of this redeemed family? This has ever been my inquiry—

“It is a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?”

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

It is truly a great blessing bestowed on us that we are desirous to be thankful for;

that the *Signs* still comes laden with good things to cheer our drooping spirits. Your editorial of September 15th was so comforting, it greatly encouraged me to hope in the Lord's mercy amidst all my trials and unbelief, that often bring me very low in my feelings. There is a fixed conviction in me, that the Lord our God reigns over all things; and surely our Jesus will do all things well.

I greatly desire an interest in your prayers. May the Lord bless you and give you a double portion of the spirit of Elijah.

JANE VARNES,
Patterson, Pa., Jan. 1, 1862.

BROTHER BEEBE:—The blessed Redeemer said while on earth,—“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.” The different races of men which inhabit the earth, all possess their own peculiar characteristics. The characteristics of the Congo African would not apply to the Caucasian. A delineation of the peculiarities in person, manners, education and religion of those who reside on the banks of the Nile, would not apply to the polite citizen of Paris or London. There is an infinitely wider difference between those to whom the blessed Redeemer refers under the appellation of *sheep*, and the rest of mankind, than there is between the beautiful Caucasian and the thick lipped inhabitant of Congo; but that difference does not exist in peculiarities of person; it exists in something infinitely higher than the peculiarities of this decaying body. The text says,—“The sheep follow him; for they know his voice.” When we turn to the sacred pages of divine inspiration, we learn most clearly that in the days of his incarnation all did not know him; all did not follow him; many were strangers to his voice; he came to his own, and his own received him not; and they cried out all at once, saying,—“Away with this man, and release unto us Barabbus;” they cried,—“Crucify him, crucify him.” How illustrative are these expressions of the difference which exists between the meek and humble followers of the blessed Jesus, and those who are yet in nature's night. The one cries out,—“By night, on my bed, I sought him whom my soul loveth; I sought him, but I found him not. The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth. I held him, and would not let him go.” The other says,—“Away with him; Crucify him, crucify him.” This question then forcibly suggests itself: What mighty power is that which has worked so great a change in the desires, feelings and affections of men of the same race? We answer, it is written,—“Who of God is made unto us wisdom, righteousness, sanctification, and redemption.” Then the blessed Jesus is made unto those whom he calls sheep, wisdom, righteousness, sanctification, and redemption. Suppose a suit was instituted against us, in which was involved the right to all our property, our character and our lives, and we were perfectly ignorant of the defences which were necessary to be made, and of the remedies which the law provided, and an advocate were to appear who completely understood our

case, who bore a near relation to the judge, and who could point to our defence with unvarying certainty, would we not readily say, that advocate was made unto us wisdom? Of those sheep it is written, “If any man sin, we have an advocate with the Father, even Christ Jesus, the righteous.” Suppose we are all over polluted with sin—the very effervescence which rises from the deep recesses of our hearts is but iniquity, and the sentence of the law is,—“The soul that sinneth it shall die”—and one appears who wipes away all the stains which sin hath made, who changes the feelings, intentions and desires of our hearts, and removes the sentence of the law, will we not readily say, he is made unto us righteousness? and will we not more forcibly be made to say so, if he gives us a new heart and clothes us with his own righteousness? Of these sheep it is written,—“Their sins and their iniquities I will remember against them no more forever. I will write my law in their heart, I will print it in their mind, I will be unto them a God, and they shall be my people.” And, “By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.” Then he is made unto them righteousness. Suppose we are wending our weary way with a multitude over mountains, hills and dales, through mud and mire and swamp, and one appears and leads us forth out of the mighty throng, and places our feet upon a rock, surrounds us with the most lively scenery, gives us the most pleasant associations, and assures us of our relationship with the royal family; and is it not so with these sheep? Are they not in their relationship with the first Adam, traveling onward with the mighty multitude through the sorrows, cares, trials and afflictions of earth, without one solitary solid foundation on which they can rest a hope, that at the end of the journey of life, they will find a haven of rest? But of these sheep the blessed Jesus says,—“To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.” And David said,—“He took me up also out of a horrible pit, out of miry clay, and placed my feet upon a rock.” And it is also written of them,—“Ye are a royal priesthood, an holy nation, that ye should shew forth the praises of him that called you out of darkness into his marvelous light.” Then is he not made unto them sanctification? It is written,—“Sanctify the Lord God in your hearts.” That is, set him apart as the object of your chief devotion, of your highest praise; set him apart in your hearts, because he dwells in your hearts. Your bodies are made a fit temple for the Holy Ghost to dwell in. He works in you both to will and to do of his own good pleasure. He is also made unto those sheep redemption. It is written,—“You like sheep have all gone astray, but he hath laid on him the iniquity of us all; and by his stripes we are healed.” Then he found his sheep in a waste howling wilderness, wandering far from God and loving the distance wall. But he called his own sheep by name. Why were they his? Because he layeth down his life for the sheep. Then they are a purchased possession; and he, by one offering, hath forever perfected them that are sanctified. When he said, It is finished, and gave up the

Ghost, their redemption was completed. In their room and place he suffered the penalty of the divine law: hence, he was made unto them redemption; and they, from the deepest recesses of their sanctified hearts, are made to cry out,—“Bring forth the royal diadem, and crown him Lord of all.” May we all constitute a part of that redeemed host, is the sincere prayer of

H. COX.
Carrollton, Ky., Dec. 27, 1861.

DEAR BROTHER BEEBE:—Amidst the many scenes of sorrows, trials and sore temptations which we experience, I am glad and rejoice that the Lord God Omnipotent reigneth; and that he worketh all things after the counsel of his own will; and that he ruleth in the armies of men, and that he maketh the wrath of man to praise him. Surely he is a God worthy to be adored; who created the heavens and the earth; who gave the sun his glory, the moon her light, the stars their splendor; and measured the waters in the hollow of his hand; and weighed the mountains in a balance, and the hills in scales; and who also is the author of our being, the noblest of his works. Another year has passed, and given us evidence of the immutability of his power and loving-kindness. When we contemplate for a moment that mysterious Providence that has ever been over us, the daily fulfilling of his many promises, we have cause to rejoice in the God of our salvation, and bow in humble submission to his most holy will, praying for faith to lay hold upon the promises. When the clouds may be lowering, and the tempest darkens over us, nothing can harm us, for salvation hath God appointed for walls and bulwarks. He is a wall of fire around his church, a glory in her midst. If God be for us, who can be against us? And while surrounded with enemies of God and his people, we rejoice to know that the voice of God's servants is lifted up in defence of that truth which has ever been sustained through persecution, trial and suffering: verifying the declaration of our Savior,—“In the world ye shall have tribulation; but in me ye shall have peace.” Thanks be to God who giveth us the victory through our Lord Jesus Christ. Take courage brethren and sisters to write on; and may the Lord give you all grace sufficient for your day.

Brother Beebe, if it is not asking too much, please give your views on Exodus, xvi. 33.—“And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generation.”

Please oblige your unworthy sister this time.

P. FRITTS.
Brown Co., O., Dec. 15, 1861.

DEAR BROTHER BEEBE:—If not deceived, I do, and hope I ever shall rejoice at the prosperity of Zion, and it affords me heart-felt satisfaction to hear of the welfare of the dear afflicted people whom God has chosen in the furnace of affliction. Their joys are my joys, and for their sorrows and bereavements I mourn. Though trials and temptation, sorrow and mourning are the heritage of the saints while they remain in their frail tabernacles; how consoling the assurance that sorrow and weeping endureth but for a night; joy cometh in the morning.

"Oh, when shall that blest morning dawn,
When all the saints shall rise—
And in the Savior's robe adorn'd,
Ascend those upper skies?"

The correspondence of dear brethren and sisters who write in the spirit of love and unison, is truly comforting, and often, to me, like a cooling draught when famished with thirst. I, therefore, enclose \$1 for the next volume of the *Signs of the Times*. Hoping that a sufficient number of subscribers may remain to ensure its continuance. And as I feel quite incapable of writing anything worthy of publication, I send, for your disposal, the following excellent lines from the pen of W. C. Bryant:

"BLESSED ARE THEY THAT MOURN."

Oh, deem not they are blest alone
Whose lives a peaceful tenor keep;
The power that pities man, has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

And thou, who, o'er thy friend's low bier
Sheddest the bitter drops like rain,
Hope that a brighter, happier sphere
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,—
Though with a pierced and broken heart,
And spurned of men, he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

From your unworthy brother, still hoping,
DANIEL DURAND.

Herrick, Penn., Dec. 25, 1861.

DEAR BROTHER BEEBE:—I feel to sympathize with you in all your afflictions, and your daughter in her bereavement of an affectionate husband and loving child. But let us not grieve as those that have no hope, for if Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; and when I read the account of the geranium bud in the hand of the infant corpse, bursting in full bloom, I could but think and believe that it was not only a miracle but an indication of the departed spirit or soul in full statue in the paradise of God—"for the child shall die a hundred years old," which I think signifies maturity in statue, &c. And I hope and pray that the Lord may give you, and your dear widowed daughter, supporting grace and strength according to your day, and enable you, with sweet resignation, to say, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." Yours, in hope of eternal life, through our Lord and Master, Christ,
C. MILLS.

Salem, Kentucky, Dec. 13, 1861.

BROTHER BEEBE:—Having to write you on business, I thought I would send you a few lines; although I feel incompetent to write anything that will be for the edification of any of the children of our Heavenly Father, who is worthy of all praise, and who does all things according to His own good will and pleasure. I feel to sympathize with you in your affliction, for we have been called to pass through deep affliction during the past year. Our youngest daughter died last March of consumption, aged twenty-eight years. It seems

hard to part with our children. Yet it becomes us, at all times, to be reconciled to the will of the Lord; for He gives, and He has an undoubted right to take His own when He pleases. I desire, I think, to be reconciled to all the Lord (in His providence) calls me to pass through. Yet sometimes it is rather hard work. I feel as though I was drawing near to the end of my journey, when this mortal body will be laid in the cold and silent tomb. Oh, that the Lord would give me grace to support me at all times. I often feel to adopt the language of the apostle, "O, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

"Death cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
And never yield to fear."

I hope you may be enabled to continue the *Signs of the Times*; and that the brethren will sustain you. I should not like to do without them, as it is seldom that I have the privilege of hearing the gospel preached. Yours, in affliction,
SAMUEL MABEY.

South Westerlo, N. Y., Dec. 27, 1861.

Hanover, Ill., Dec. 27, 1861.

BROTHER BEEBE:—Enclosed you will find a gold dollar in payment of subscription for the *Signs of the Times* for 1862. I received the last Number of Volume 29, last night. Knowing you desire payment in advance, I hasten to forward it to you. I, for one, sincerely hope that the *Signs of the Times* may continue to be published. As I am entirely deaf so that I cannot hear any conversation, it would be a great loss to me to do without your paper. I often feel comforted and edified in reading the communications of those who are unknown to me.

With sentiments of the greatest respect, I subscribe myself one of the unworthy and afflicted.
WILLIAM HUNT.

BROTHER BEEBE:—The *Signs of the Times* come to me regularly, year after year, and it is a medium through which the little scattered flock can speak to comfort and cheer each others drooping minds. I would thank brother Page for the letter of Eld. H. West, which he sent in for the saints to read and compare with the standard of truth. It gave me a sweet thrill of joy when perusing it. I am his son-in-law, and his frequent letters to me were cheering, consoling, and often refreshing to my companion, who is his daughter. Eld. H. West has been dead twenty-one years, but the Lord, in His infinite wisdom, has seen fit to spare me for some wise purpose. I am here, as it were, alone as to church privileges. All the gospel I have is the *Signs of the Times* and the Bible. I am confined to my home in consequence of the insanity of my daughter. My present companion, myself and my insane daughter, constitute my family at home. We have to watch her constantly; but try to be reconciled, and hope for the best. I often see the request, "Brethren, pray for me." This is right; but can a child of God pray in spirit and in truth without bringing before the throne of grace the whole spiritual family, in the arms of his faith, that the breath, or spirit of life may fill their very souls, and distil upon them like the gentle dew upon the grass? I therefore, feel that I am not alone. But I must stop, as I did not think of writing but a line or two to ask a renewal of my subscription for another

year. But my mind is full, and I have given vent a little to my feelings. Yours, truly, in hope of rest in the bosom of our Heavenly Father, ABEL PHELPS.
Thompson, Ohio, Dec., 1861.

MUCH ESTEEMED BROTHER BEEBE:—

Through the tender mercy of our God, I am still permitted to remain upon the land of the living; but subject to much sorrow, and perplexity. How long we are to enjoy the blessed privileges which we have hitherto enjoyed, God only knows. But we are assured that He will work all things for good to them that love Him, and who are the called according to His purpose. But the question is, Do we love God, and are we the children of Him? Oh, this wretched, wicked heart is so prone to disbelieve what God has said, that we are made to fear that we do not love God, and that we are not called of Him! And we are made to mourn and cry out, Oh, wretched man that I am! who shall deliver me from the body of this death? Oh, children of the kingdom of our God, why is this lamentable cry? Why all this grief and fear? The king of darkness has never taught us so to feel; for it is his policy to keep in ignorance of our vileness and depravity. No, it is God who has commanded the light to shine in your hearts, that you may, not only behold the light of the knowledge of God shining in the face of Jesus Christ, but that you may also see and feel the corruption of your hearts, and to wean you from the wisdom of the world, from trusting in an arm of flesh. And that you may see a beauty and excellence in the glorious kingdom of our God; and that you may have a foretaste of your inheritance, which God has reserved for all who are kept by His power, through faith unto salvation, ready to be revealed in the last time. It is kept for all who love God, and long for the appearing of Jesus Christ; and who desire to watch and pray, and to be ready when He shall appear to call you home; all who hate sin wish to shun the appearance of evil, which makes them sigh and cry, and weep, and pray for deliverance. Children of God, is it not good for you to see and feel the evils of your heart? It teaches you to put no confidence in the flesh, in yourself or in your own works; for you find the saying true, The heart is deceitful above all things, and desperately wicked, who can know it? Why children, you have a small discovery of your own hearts, and you should be glad and rejoice that God knew all about it before the world began, and that He has provided and prepared a sacrifice for your sins, yea, an offering and atonement for all the sins of all who were given to Christ before the foundation of the world. He has not only put away all your sins, but He has revealed the same to you by His word and by His spirit. For the spirit searches all things; yea, the deep things of God. Then children, lift up your heads and rejoice that your God knows your hearts, and your every thought; and that Jesus has purged you, and washed you with the washing of regeneration, and renewing of the Holy Ghost. Now, children, what manner of persons ought we to be, in our walk and conversation, seeing God has done such great things for us, whereof we are glad? Children, we are called on to love God, and to love one another; to pray with and for one another; and in all things to give thanks to God. I try to thank God, that He has not altogether forsaken us, but has given us some mercy drops in His loving kindness. I have had the pleasure of baptizing five willing converts since the first of September. The last one of them was an old Virginia lady, aged seventy years, last spring. Dispose of this as your better judgment may direct. Yours in the hope of eternal life,

ANDREW VEAL.

Cass Co., Indiana, Dec. 25, 1861.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1862.

The New Year, and the New Volume.

The wheels of nature with untiring motion have brought us to the beginning of a New Year, and we again greet our readers with the customary compliments of the season, and wish them all a Happy New Year. Truly if our happiness consisted only in worldly pleasure, and temporal prosperity, our prospects for a happy new year would be dark and gloomy. Our skies are shadowed with a lowering cloud portentous of continued strife and bitter discord among those who have been wont to regard each other as friends and fellow-citizens of one great sisterhood of confederated States. But alas! how changed is the picture, from what was presented in former years of our national history. What is to be the result, or when the bloody strife shall cease the wisest of our statesmen cannot predict with any degree of certainty. He alone who holds the destiny of all things in his own hands can know when, if ever, peace shall again spread her balmy wings over our once happy but now greatly agitated country. But while the booming of cannon, the clashing of swords, resound with battles of the warrior, and much of the best blood of our citizens is flowing, towns and cities are being laid waste, and men are engaged in the fearful conflict; christians may still find peace and happiness in that kingdom which is not of this world. Whatever tumults may distract the earth, the Zion of our God shall forever remain a peaceable abode for all the sons of peace. Upon her towering walls of salvation, waves the banner of love, and the Prince of Peace presides in power and majesty over all her favored inhabitants. Blessed truly are they whose privilege it is to enter in through her gates, and who have a right to the tree of life. The saints who desire a happy new year, are forbidden to look for happiness on earth, In the world they shall have tribulation; but in Jesus they shall have peace. Let them heed the admonition of the apostle and set not their affections on the things of this world, but things which are above where Christ sitteth on the right hand of the majesty on high. And let us all remember that they only are truly happy who love God, and are reconciled to his government. But the way of the transgressor is hard.

As we are entering upon the new Year, it becomes us to review the way in which the Lord our God has brought us. His mercies endure forever, and therefore we are not consumed. How it becomes us to prostrate ourselves at his feet with thanksgiving and praise for his loving kindness and tender mercy already bestowed on us, and to implore his grace to incline our hearts to love and serve him, and to enable us to walk worthy of our high and holy vocation. Holiness becomes his house forever, and without holiness no man shall see the Lord.

It is reasonable to suppose that our readers will expect to hear from us in regard to our prospects, position, and arrangements for the new Volume. One year ago we began the preceding Volume,

with a circulation of between six and seven thousand subscribers, extending throughout almost every State and Territory of the United States, and some in the Canadas. This Volume is commenced with less than one half of that number. The principal cause of this reduction, as our readers are aware, is the discontinuance of mailing facilities into the Seceded States, where the Baptists of our order are far more numerous than they are in the Northern States. But we have not only suffered the loss of our Southern subscribers in consequence of the civil war, but confusion and derangement of business in the Northern States have circumscribed the ability of very many of our old patrons, so that they have withdrawn their support from us. We are not however discouraged. Believing as we do that the Lord has directed our publication for the edification and comfort of his scattered people, and hitherto has afforded us his sustaining power and grace, with humble reliance on him for a continuance of his support, we are resolved to continue our labors as long as we can enjoy the sensible evidence of his divine approval. And we confidently hope and believe he will incline our brethren and friends to render all the encouragement and aid in their power. There probably never was a time when the scattered flock of Jesus needed a medium of correspondence, like this, more than at the present time. They have much to discourage, dishearten and perplex them, and as cold water is to thirsty souls, so is good news from a far country. It becomes them to speak the word of encouragement, of love and fellowship to each other, and through our columns, they may at once address, in the same epistle, thousands of their kindred in Christ Jesus. How long we may be favored with the privilege of this kind of correspondence, we do not know, but while we are so favored, let us not fail to appreciate it.

Our position, is too well known to those who have long had the opportunity of reading our paper, to require any new pledge from us. But as God shall afford us strength with the best ability we have, so long as we live, we shall publish what we honestly believe to be sustained by the scriptures of divine truth, though men or devils may oppose. We shall carefully avoid meddling with politics; but at the same time give our views unreservedly on every subject contained in the bible, and only ask all who read our views to compare them faithfully with the word, and to accredit them no farther than they shall find them sustained by what God has said.

As to our arrangements for the present volume, we shall have our printing this year under our own supervision, and devote our personal attention to every department of the publication. We have already expended over Two Thousand dollars in making improvements in our office, and we flatter ourself that the present volume—though it may not reimburse our expenses—shall excel all the preceding volumes. Our correspondence, though greatly curtailed by the loss, for the present at least, of our Southern writers, will be sufficient to make the reading matter interesting and profitable. No pains or reasonable expenses shall be spared to make this volume what it should be.

Our connection with the *Southern Baptist Messenger*, is for the present suspended; as we have no means of corresponding with our son, the publisher of that journal, his residence and address being Covington, Newton Co., Georgia.

The publication of the *Banner of Liberty* also, being for the present suspended, we have no clubbing arrangements with any other paper. Our agents will only send orders for the *Signs of the Times*, at least, until farther notice.

Our terms will be as formerly, viz: One dollar and fifty cents per year, for a single subscriber; but if paid in advance, but One dollar per year. Five dollars sent at one time in advance, will secure six copies for one year.

United States Treasury notes will be received in payment, or current notes on any New York Banks, or on banks of and of the States east of New York, or on Banks of New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, Ohio or Indiana, or Canada—or if gold can be procured it will suit us still better. For all odd amounts of less than one dollar, U. S. Postage stamps will be received at par.

All monies sent us by mail, if carefully put up and properly mailed to us, will be at our risk. All orders, remittances and other communications for the *Signs* must be addressed to Eld. Gilbert Beebe, Middletown, Orange Co., N. Y.

Black, but Comely.

MUD CREEK, Mich., Dec. 12, 1861.

ELDER BEEBE:—I am requested by a sincere lover of the truth, to solicit your views on Songs i. 5.—“I am black, but comely.” &c. Yours, truly, DELILAH W. BALL.

REPLY.—It affords us great pleasure at all times to give such views as we have upon the Scriptures to those who sincerely love the truth; for we feel perfectly confident that all who sincerely love the truth, are born of God, and taught by his spirit. To love the doctrines of men who have stolen the livery of truth to dignify their deformity, and deceive the simple—although error so disguised may become popular in the world—requires no gracious operation of the Spirit to make me love it: for all men, in their native enmity to God, love error; but none can either know or love the truth sincerely until they have felt its power, and tasted its sweetness. The truth as it is in Jesus, always magnifies and honors God, and at the same time abases the creature. Hence, whatever men may profess or pretend, until they are born of God, and know experimentally the power of God's love shed abroad in their hearts, they are inwardly opposed to the truth. But to the subject. “I am black, but comely.” This seemingly paradoxical expression is made by one who is called the fairest among women; an enquirer after the truth; one who is seeking for the place where her Beloved feeds, and where he causes his flock to rest at noon. Although we presume the personage thus describing herself as both black and comely, was undoubtedly intended to represent the Gentile church, we see no impropriety in applying her language, as expressive of the sentiments and experience of every individual child of God, whose heart the Lord has inclined to enquire the way to Zion, with his face set thitherward. The spouse of the Redeemer; the bride, the Lamb's wife, and all the individual members of the

body of the Lord Jesus Christ, when filled with the love of God, are, as in the text, drawn out to seek him whom their soul loveth; and diligently to enquire for the footsteps of his flock. But the mystery of the complex character of saints, or the church, is the subject of the present enquiry. How she can be black, and yet comely; as her complexion would indicate that she was uncomely in the extreme, and so very black as to seem to challenge nature to produce a parallel. As black as the tents of Kedar, which were probably the most unsightly and black of any thing that could be named as a comparison. Yet, while thus hideous and ugly, at the same time as spotless white and pure as the curtains of Solomon.

When the church, or when the individual christian is heard to speak of their blackness, we understand them to speak of their earthly, depraved, unrenewed nature; and surely there is nothing that looks to them so hateful. They are truly amazed that God should have set his love on sinners of so deep a dye. While they can see nothing in their nature but villainess, or in their conduct but sin and transgression against God; their heart, the cage of every hateful and unclean bird, deceitful above all things, and desperately wicked. O, how black and loathsome they appear to themselves to be. It is true they were unconscious of their villainess until the Sun had looked upon them; or until a revelation of Christ is made: as in the absence of the Sun, we are in total darkness, and cannot tell how disgustingly black and vile we appear until the light comes, which makes manifest: but then we felt the weight of our depravity. And as in nature, the more a person is exposed to the burning rays of the midsummer sun, the blacker they grow; so with the Christian; the more thoroughly they are made acquainted with the righteousness of God, the more effectually they become convinced of the guilt and pollution of their own nature, and the wretched pollution of all human righteousness; until at length they become fully convinced that there is nothing short of the dirty, smoky tents of Kedar, to which they can compare themselves. This is the effect of the Sun's looking upon them. Take, for an example, the prophet Isaiah. Hear him exclaim.—“Wo is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.”—Isa. vi. 5. And Peter, when the Sun looked on him in the palace of the high priest, went out and wept bitterly. And was it not even so, when God looked upon us, in the righteousness of his holy law; when the commandment came, and light broke forth in which we saw our own villainess that we could say we were black indeed, because the Sun, which is the fountain and source of all true light, had looked on us. How did we then cry out, Wo is me, for I am undone! And from that moment on, every one who has been enlightened to behold the light of the knowledge of the glory of God, in the face of Jesus Christ, will say with Job,—I have heard of thee O God, with the hearing of the ear; but now mine eye seeth thee; therefore I abhor myself, in dust and ashes. Truly the more we know of God, the more we enjoy of his presence throughout our whole pilgrimage,

the greater will be our sense of our own personal villainess; until like Paul we shall exclaim,—O wretched man that I am; who shall deliver me from the body of this death. Surely I am as black as the tents of Kedar; but at the same time,—

Comely as the curtains of Solomon.

While all our earthly nature is black with sin and depravity, from the sole of the foot even unto the head, we are bruises and wounds and putrifying sores, so that there is no soundness in us, we have nevertheless, a life which is hid with Christ in God, which is all fair. That which is born of the flesh is *flesh*, and “All flesh is as grass, and the goodliness thereof is as the flower of grass;” it fadeth and falleth away. But that which is born of the Spirit is spirit; for it is born of incorruptible seed, by the word of God which liveth and abideth forever.—It cannot sin because it is born of God, and the seed abideth in it. This spiritual life in us is as pure as the fountain from which it emanates; for it is Christ in us, the hope of glory. It cannot be contaminated or defiled with sin, or stained with guilt; and it is therefore whiter than snow, and unblemished as the curtains of Solomon. In ourselves we are black as the tents of Kedar; but in our Lord Jesus Christ, we are fair as the moon, clear as the Sun, and terrible as an army with banners. We have no comeliness but that which our Redeemer has put upon us. He found us in our blood, left in the open field to the loathing of our persons; and the Lord says to Jerusalem, Ezek. xvi. 1-14.—“Now when I passed by thee, behold thy time was a time of love: and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.” To all of which Jerusalem responds, (Isa. lxi. 10.) “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.”

“Defil'd and loathsome as we are,
He makes us white, and calls us fair.”

“My filthy rags are laid aside:
He clothes me as becomes his bride:
Himself bestows my wedding dress,
The robe of perfect Righteousness.”

With this number, we shall send bills to some of our delinquent subscribers, and hope they will send us the balance due without delay; as we have heavy payments to make. However small the amounts may seem, in the aggregate they amount to a large sum; and every dollar is now actually needed for immediate use. Those to whom we herewith send bills will greatly oblige us by sending us the amount without delay; their papers will be discontinued until we can hear from them; as we wish to know whether they are living or not. Should any wish their papers continued, or should any mistake be discovered in their account, they will please let us know, and all shall be made right.

A Few Thoughts

UPON THE GREAT COMMISSION GIVEN BY OUR LORD AND MASTER TO HIS DISCIPLES AT HIS DEPARTURE FROM THIS WORLD.

He says,—“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 alway, even unto the end of the world. Amen.” This commission holds good to all succeeding generations to the end of time, to whom God shall commit a dispensation of the gospel. This everlasting gospel is not of man, nor yet taught by man, but of God; as is most emphatically described by the apostle Paul.—“But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ.” Paul speaks of another gospel, yet not another, for there cannot be another gospel; but a perversion, or counterfeiting the gospel, not a gospel. The gospel is said to be the power of God unto salvation to every one that believeth. Glad tidings to the chief of sinners. The gospel of Christ has a tendency either to soften, or to harden; a savor of life unto life, or of death unto death. Christ is the sum and substance of the gospel; this gospel cannot be preached by any, save those whom God has taught it. “How can ye, being evil, speak good things.” “For out of the abundance of the heart, the mouth speaketh.” Hence, the all importance and great necessity of preaching the pure, simple, unadulterated gospel. Salvation by free and sovereign grace; suited to every helpless sinner’s case; unconditional salvation, “without money and without price.” Whilst on the other hand, we find an overwhelming majority proclaiming salvation by works; which we can, must or will do in part or in whole. What a contrast! No two things can be more opposite. Just hear what the apostle Paul says to those who would pervert the gospel of Christ.—“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.” And to make it more certain, he repeats the asseveration. “As we said before, so say I now again: if any man preach any other gospel unto you than that ye have received, let him be accursed.” Whilst the arch enemy is walking about like a roaring lion seeking whom he may devour, recollect, he cannot catch or devour the sheep, but only scatter them; whilst he will catch hypocrites and false professors, thereby separating the sheep from the goats.

Dearly beloved brethren, we have fallen upon perilous times; the gospel of God our Savior is no more proclaimed, excepting by a few faithful servants of Christ among the Old Regular Baptists, who are not yet carried off by fanaticism and delusion. Thank God he has a few names yet in Sardis, who have not defiled their garments; “they shall walk with me in white, for they are worthy.” Brethren, let not our heart be troubled, these things are all foretold. “Stand fast therefore, in the liberty wherewith Christ has made us free.” “And be not entangled again with the yoke of bondage: be not turned

aside from the truth. Blessed is he that endureth to the end, he shall receive a crown of glory at that day.”

Dearly beloved brethren, my course is almost finished, my race almost run. O, that I could say with the great apostle Paul,—“I have fought a 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 to all them that love his appearing.”—2 Tim. iv. 7, 8. Brethren, these are great and precious promises to the true and faithful children of God. The next question is, am I one of those faithful characters? If so, why so prone to wander from my God? Then when I reflect for a moment, I feel sensible, and I am sure that I have no other hope of life and salvation, but in the Lord and Savior Jesus Christ. So ends the strife. Let love and fellowship abound more and more amongst God’s dear children—whilst wars and rumors of wars are in the world—let the potsherd strive with the potsherd—let the household of faith, cleave closer and closer together.

I should like to know if you received the gold dollar I sent you for your paper*.
I. SPERRY.
Frankfort, O., Dec. 28, 1861.
[*All right.—Ed.]

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Marriages.

- November 19—At Hopewell, N. J., by Eld. P. Hartwell, Mr. THEODORE R. YOUNG, of Branchburg, and Miss ELLEN H. MILES, of Rareton.
 - December 7—At the residence of the bride’s father, at New Market, by the same, Mr. JOHN W. REED, of West Amwell, and Miss SARAH F. HUNT, daughter of Nath. Hunt, of East Amwell.
 - December 11—At the residence of the bride’s father, near Mount Rose, by the same, Mr. THOMAS D. TERHUNE and Miss HENRIETTA E. DRAKE, daughter of Bayard S. Drake, all of Hopewell, N. J.
 - December 24—At Middletowd, Delaware Co., N. Y., by Eld. Harvey Alling, Mr. ARCHIBALD MORRISON and Miss ALVINA STREETER, daughter of James T. Streeter, both of the above place. At the same time and place, by the same, Mr. ANSON B. STREETER and Miss LYDIA ANGEL, both of Lexington, Green county, N. Y.
 - December 24—By Eld. D. L. Harding, at the residence of the bride’s father, in Moreland, Mr. GEORGE W. STOUT and Miss SALLY KNIGHT, daughter of Ezra C. Knight, all of Montgomery county, Pennsylvania.
 - December 25—By the same, at the residence of the bride’s father, near Hatboro, Mr. WILLIAM S. SLACK and Miss ELIZA C. PIERSON, daughter of Aaron Pierson. At the same time and place, by the same, Mr. GEORGE W. LEWIS, of Philadelphia, and Miss REBECCA C. PIERSON, daughter of Aaron Pierson, of Montgomery county, Penn.
 - December 30—At the house of the bride’s father, near Michigan, in this county, by Eld. Gilbert Beebe, Mr. CHARLES CROSBY, of Goshen, and Miss SARAH A., daughter of Samuel Jennings.
 - January 1—By Eld. G. Beebe, at his residence, in Middletown, Mr. EDGAR MACKAY, of New York city, and Miss ESTHER CECILIA PUFF, of Montgomery, Orange county, N. Y. On the same day, at the same place, by the same, Mr. THEODORE W. DAILY, of Wallkill, and Miss SARAH E. CARTER, of Brookfield, N. Y. On the same day, by the same, at the house of the bride’s father, near Mt. Salem, N. J., Mr. JOHN M. CASE, of Minisink, N. Y., and Miss SARAH A. ELSTON, daughter of Deacon Asa Elston, of Wantage, Sussex county, N. J.
 - At the residence of the bride’s father, in Roxbury, Delaware county, N. Y., by Eld. I. Hewitt, Mr. CHARLES PECK, of Sullivan county, N. Y., and Miss SALINDA BALLARD.
 - By Eld. John Donelson, Mr. JAMES N. GREEN and Miss ELLEN ADAMS, both of Great Bend, Susquehanna county, Pennsylvania.
- APPOINTMENTS FOR PREACHING.—If providence permits, I will be at Waverly on Thursday evening, before the first Sunday in February, 1862, and at brother Alfred Horton’s on Friday following, and on Saturday and Sunday at Bardett, Schuyler county, N. Y.
- JOHN DONELSON.

Obituary Notices.

DIED—At his late residence, in this village, on Tuesday morning, December 17, 1861, Mr. CORNELIUS SHONS, in the seventy sixth year of his age. Brother Shons was one of the oldest inhabitants of Middletown, and highly esteemed by a large circle of acquaintance. At an early age he united with the Old School Baptist church, at Brookfield, in this county, and was an active and valuable member of that church until the time of the general division between the Old and New School Baptists took place, at which time, as at all other times, he maintained a very firm and decided position in opposition to all the new institutions which were introduced by the New School party. Brother Shons was one of the few who assisted in starting the publication of the *Signs of the Times*, and has been one of its warmest friends to the present time. He has been a regular subscriber for twenty nine years. In the course of the difficulty growing out of the division of the Old and New orders of Baptists, brother Shons had to encounter Eld. H. Ball, who was at that time pastor of the Brookfield church, but who, soon after, left the Old School and went to his own company; but before he left, managed to obtain a majority vote of the church for the exclusion of brother Shons, which resulted from a discussion, in which we believe the church soon became convinced that brother Shons was right. And, although the church soon afterwards resumed her standing on the old platform, brother Shons, ever afterwards declined to return to the church; but still manifested an unshaken confidence in the doctrine and order of the Old School Baptists. He was an intelligent, able and zealous advocate of the doctrine of salvation by grace alone; and a valiant defender of the truth, against all description of cavilers; and many precious hours has the writer of this notice spent with him in conversation on experimental religion. His physical powers have been failing for several years, and he has experienced great difficulty in breathing, at times; and has been brought several times (apparently) near the grave; but still he continued until about ten days before his decease, when his symptoms became more alarming, and his sufferings were so great as to impair the faculties of his mind, so that he was unable to converse much in his last hours. His respiration became so difficult and even distressing, as to be very painful to those who attended on him, until death came to his relief. He has left an aged widow, whom we believe is a subject of saving grace, and a sincere lover of the truth; but weighed down with the infirmities of age, and the sorrows and afflictions of the way. She expresses the fervent desire soon to depart hence, and be with Jesus. Brother Shons has also left a number of sons and daughters, all of whom have attained to years of maturity, and are generally settled in life. For a few years, past he with his wife have made their home with their son, Mr. Henry Shons, of this place, at whose house he finished his earthly pilgrimage. He will be greatly missed by many, but by few, except his immediate friends, more than by the writer of this notice. His house, in former years, was well known by ministers and brethren of our order, for hundreds of miles around, as a welcome home for all who love our Lord Jesus Christ in sincerity and in truth. His funeral was attended, at his late residence, on Wednesday the 18th, and a discourse was preached on the occasion by Eld. G. Beebe, from Rev. xiv. 13. After which his mortal remains were conveyed “by devout men” to the New Vernon burying ground, and deposited in the company of the slumbering remains of many of his former brethren.

DEAR BROTHER BEEBE:—Will you indulge me by giving notice, in the *Signs of the Times*, of the death of my beloved wife, who departed from this world of death and sorrow on the 25th day of November, 1861, aged seventy years, seven months and twenty-two days? By your complying with this request, you will inform many brothers and sisters, who are readers of the *Signs of the Times*, that she has gone the way of all the earth, and is no more. On the sixth day of November she was seized, by the hand of the Lord, with the palsy, and laid nineteen days speechless, but to a certain degree, sensible. Her health had been very delicate for some years from the infirmities of the stomach, and a cough. The brethren and friends who were acquainted with her esteem her as a christian woman—although she was not a member of the visible church of Christ. She did communicate the exercises of her mind to her friends with simplicity and candor. She did not assume to be what she thought she was not—being well assured she must be born again to enter the kingdom of heaven. She had told me often if she had the evidence of being born again she had no desire to live any longer in this world. I had anticipated she would have an evidence of

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., JANUARY 15, 1862.

NO. 2.

Choice Poetry.

FLEEING TO GOD.

Under the shadow of Thy wing, my Father!
Till life's calamities be overpast,
In that sure refuge let my spirit gather
Strength to bear calmly on unto the last.

Be merciful to me—for thoughts that crush me,
Lie like an incubus upon my breast,
Only Thy voice, Omnipotent, can hush me,
Into the quiet even of seeming rest.

Oh! what is life but one long, long endurance,
Of this full heavy weight on heart and brain?
Speak to my spirit—speak the strong assurance
That nothing Thou ordainest is in vain.

Trembling amid the turmoils of existence,
Oh! let me grasp a more than mortal arm;
Father! my Father! be not at a distance [alarm.
When earth's dark phantoms Thy weak child

Under Thy shadow, fear cannot appal me,
If in the Rock of Ages surely hid;
Under Thy shadow! harm cannot befall me,
If Thou, All-wise, All-merciful, forbid.

Nearer to Thee, my Savior! my Redeemer!
In heaven, on earth, whom hath my soul but Thee?
Though for an instant, as some feverish dreamer
Grasps at the treasure which he seems to see.

I, too, have dreamed, and waked to find illusion,
Inscribed on all I sought to make my own,
And turning from my idols in confusion,
I dedicate my life to Thee alone.

Under the shadow of Thy wing abiding;
Close to my suffering Savior's wounded side,
In the sure promise of His love confiding,
Why should I shrink, though earthly ills betide?

Oh! if the heart grow strong thro' suffering only,
If but through trial it may reach its goal,
I will rejoice, although my way be lonely,
And all Thy waves and billows o'er me roll.

Correspondence.

"Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 14.

BROTHER BEEBE:—By the request of a highly esteemed brother I hereby submit the following remarks on the foregoing text of scripture for publication in the *Signs of the Times*, provided you deem it expedient to publish them.

In this fifth chapter to the Romans the Apostle exhibits two respective heads of families, and, though different in many respects, one is the figure of the other; and as they differ in so many particulars, he may be considered a figure by way of contrast. Each one is called ADAM in the scriptures. One is denominated the first Adam, the other, the second Adam. The first is not so called because of priority of existence, but because he was first developed here; for the second was before all things, and by him all things consist. Our text brings to view in the first place, one of the consequences of the act of the first Adam. In the twelfth verse it is said,—“Wherefore, 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.” The little adverb *so*, shows how death passed upon all men. How was it? Why, by one man sin entered into the world, and as death is the

effect or consequence of sin, so, just that way, death passed upon all men. The thirteenth verse reads,—“For until the law sin was in the world: but sin is not imputed where there is no law.” Sin could not be, in the absence of law; for, “where no law is, there is no transgression.” “Nevertheless, death reigned from Adam to Moses.” Now, death could not reign in the absence of sin, because it is the effect of sin, and no effect can occur without a cause to produce it: and sin, the cause of death could not exist in the absence of law; (as sin is the transgression of the law). Hence, it is evident that the law given to Adam stood in all its force from him to Moses; and therefore it is equally clear that this one man's transgression or sin, from that very circumstance, fell like a death-pall upon all his unborn progeny then and there embodied in him, and so death reigned from Adam to Moses, when the law was more fully proclaimed and its justice and terror more gloriously displayed amid the flaming lightning—rumbling thunder—lowering smoke and convulsive quaking of Mount Sinai. “When lust is conceived it bringeth forth sin, and sin when it is finished, bringeth forth death;” and thus death reigned from Adam to Moses.

“Even over them that had not sinned after the similitude of Adam's transgression.” Theologians differ on this portion of the text, and of course, I must differ with some; and I know not but that my views are peculiar to myself, or nearly so; and hope they will be strictly compared with the standard of truth. Some contend that the expression alludes exclusively to infants,—that they are those who did not sin after the similitude of Adam's transgression. That infants are included in the number is readily admitted; but that no others are included I cannot concede for a moment. The question is, who ever *did*, since Adam, sin after the similitude of his transgression? By taking a scriptural view of the subject, I think it will appear evident that *none* since him have ever sinned after that similitude. Let us look at his case. There he stood before his Creator in all that primeval state of uprightness in which he came from the hand of his Maker who pronounced him “very good.” While occupying that exalted state of innocence, a law, high and holy as he was given him, securing to him innumerable blessings and privileges while loyal, with but one prohibitory clause, by the violation of which he hurled himself with all the myriads of his unborn lineage in him down from that state of innocency into the dismal vortex of sin and death. That act was the forfeiture of his life, and of the life of all his posterity in him; for it was previously said to him,—“In the day that thou eat-est thereof, thou shalt surely die.” Death

signifies a separation, and this separation was Adam's death. He did not die a spiritual death as some say; this could not be, because he “was not spiritual, but natural.” His death then, consisted in his separation from God in that day when he partook of the forbidden evil. He is driven out of Eden to wander in transgression and sin, or in other words,—“Dead in trespasses and sins;” and as it is an item in the law of God that the soul that sinneth shall die, we soon hear the annunciation of his Creator, in the awful sentence,—“Dust thou art, and unto dust shalt thou return.” His transgression then consisted in stepping out of a state of complete uprightness into one of sin and depravity by violating the plain prohibitory clause of the law of his God, bringing upon himself and all his then fallen family, death with all its woes. None since him have ever stood in that exalted position—none could thus fall when all were already down, and therefore none could sin after the similitude of his transgression, and the inevitable consequence was, death reigned from Adam to Moses over them all.

The reign of death between Adam and Moses was conspicuously displayed “when God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually,” and therefore “bringing in the flood upon the world of the ungodly,” exhibiting but a part of the sad and awful picture of the deminion of death in its reign from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, (or in other words over them all).

“Who is the figure of him that was to come.” This figure next claims our attention, and it has been so frequently discussed through the press, in the pulpit and in social circles, demonstrated by intellectual abilities so far superior to mine, that it will not be expected that I can reflect any new light on the subject. One prominent feature in the figure is, that he was the head and embodiment of all his natural family, as the substance is the head and embodiment of all his spiritual family. They are both frequently spoken of too, by many, as representatives. Indeed, the expression “head and representative” is so often used that I know not but it may be called a “hackneyed” phrase. Now, that Adam and Christ were the heads, and each the embodiment of his offspring is, in the light of scripture as clear as a sun-beam; but that either, (as the term is used and understood by many,) is a representative, is to my weak capacity about as clear as mud. I believe that neither is thus denominated in the scriptures. I have heard it argued that we were not to suppose that Adam's family really existed in him, that our

standing there was only a representative one. Convince me that that is a fact, and then I will be an advocate for infantile purity. Adam was placed under a law: and I cannot conceive how his violation of that law as an individual representative could criminate any but himself. Can our representative in Congress or the State Legislature criminate us by an unlawful act? Suppose he perjures himself in taking his oath of office; does that perjure us? By no means. So with Adam; had he been but a representative, his violation of the law could not have involved all his progeny in guilt, nor could David have said with propriety,—“I was shapen in iniquity, and in sin did my mother conceive me;” nor that,—“The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.” The fact is, that we all as really sinned in Adam, having our life-existence in, and being the component parts of him, as did Levi pay tithes in Abraham, being in his loins when Melchisedec made him. As by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous. Thus the figure stands; we were in, and one with Adam, and therefore his sin is ours: we were in, and one with Christ, and therefore his righteousness is ours. But again, dispersed as we are over the face of the earth, we are still in Adam—are but Adam multiplied. For, “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.” Hence it is, that our natural life is still in Adam—our sin is in Adam, and in Adam all (his posterity) die. And so with the substance: in Christ we have our spiritual life, our righteousness is in him, and—“in Christ shall (his posterity) all be made alive.” But, although there are striking similitudes in the figure and substance, there is a vast contrast between them. By one fell act, Adam the first entailed upon all his children, all the curses and misery that flesh is heir to—involved them deeply in debt with nothing to pay—reduced them to the most degraded state of abject slavery—incarcerated them in a doleful prison-house, and bound them there with the manacles of sin to groan and writhe and wail beneath the intolerable burden, remediless—helpless—hopeless.

By the glorious deeds of the second Adam he entailed upon all his children, all the spiritual blessings and heart-soothing joy of an eternal and incorruptible inheritance, he removed the dreadful curse by being made a curse for them—canceled their enormous debt, he breaks the yoke of bondage and snaps assunder the fetters of sin that bind them in the dungeon of death, and lets them go free; then binds up the broken-hearted—proclaims liberty

to the captives, the opening of the prison to them that are bound and announces the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn.

By the disobedience of the first Adam all his children are lost in the desert, goaded by thorns and pierced by the thistles while entangled in a "waste howling wilderness, exposed to roaring winds and raging tempests, in a parched ground and a thirsty land, scorched beneath the burning sunbeams without a shelter or a shade.

By the obedience of the second Adam the lost is found and saved, the wilderness and solitary place is made glad, the desert to rejoice and blossom as the rose, the parched ground becomes a pool and the thirsty land springs of water; and this man becomes a hiding-place from the wind, a covert from the tempest, as rivers of water in a dry place and as the shadow of a great rock in a weary land to shelter them from the weltering sunbeams, and the boisterous tempests.

Following in the wake of the first are the degraded fruits of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings," &c.

Ranged along the pathway of the second are the dulcified fruits of "love, joy, peace, longsuffering, gentleness, meekness, goodness, faith, temperance; against such there is no law."

The first sinks his children into a horrible pit and miry clay, where all is toil and misery, and such toil as early sinks them deeper and deeper into the sickening quag, and where not even a requiem is heard to indicate the smallest respite.

The second takes his children up out of the horrible pit and miry clay, sets their feet on a rock, establishes their goings, and puts in their mouth new anthems of joy and songs of praise to their great Deliverer. We accompany the first to the threshold of desolation who opens wide the gate that leads to destruction—launches us into the dreary regions and environs us with the walls of desolation. Borne by the second we are carried to the gates of the paradise of God, the everlasting doors are uplifted, and the King of glory enters with his heavenly train into the celestial mansions; he environs us there with the palisades of safety—the walls of everlasting salvation. In the regions of the first stalks the gaunt ghost famine, or flung into the air are the pestilential vapors, or walking in our midst is the cruel god of war. In the presence of the second is a blissful abode;—no famine is there, for the undiminished plenitude of boundless grace perpetuates a feast of fat things, of wines on the lees well refined. No pestilential vapors shall ever pollute that salubrious climate—"And the inhabitants shall not say, I am sick."

"No chilling winds or poisonous breath
Shall reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

The angry clouds of war shall never lower over to darken the lucid plains, but the bright sheen of eternal glory emanating from the SUN of righteousness will forever illuminate the Lamb-like myriads, and bless them there with the smiles of perpetual peace.

Thus hath God displayed the glory of

his justice in the condemnation, and that "by one man's disobedience," of all his children; and, the riches of his grace "by the obedience of one" in the free justification of all his children: and the sum of the whole is,—“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

Yours, as ever, J. F. JOHNSON.
Georgetown, Ky., Jan. 1, 1862.

ELDER BEEBE:—Enclosed you will find one dollar for the renewal of my subscription to the *Signs of the Times*. Your paper has been a welcome messenger to me for more than eight years. More and more do I prize them when I think how soon the time may come when this gospel which is published in your paper shall cease to be published, for the man of sin is now worshiped above all that is called God. Abomination that maketh desolate is standing where it ought not, in the holy places. The popular clergy from their pulpits loudly call upon the people to beat their plough-shares into swords, and their pruning hooks into spears. It seems to me, that darkness covers the earth; and gross darkness the people. The Lord only knows what fearful things await this once happy and blessed land. He has said of the saints,—Ye are the salt of the earth: But if the salt has lost its savor, wherewith shall it be salted? Sodom and Gomorrah could have been saved, if ten righteous men could have been found there. Has the influence of the righteous ceased in this land? God will not always strive with men: but if this world should become like one troubled sea, should kingdoms and empires fall, should this government be rent to atoms, should rivers run with blood, and the fowls of the air feast upon the carcasses of the slain, yet there is a kingdom that shall stand forever; and I rejoice that Immanuel reigns, and that, His glory he will not give to another. Although there is nothing here that is abiding, there is a house which is not made with hands, eternal in the heavens; and if I could not sometimes feel that my name is written in the palm of my Redeemer's hand, my heart would fail with fear: had I not a hope beyond this vale of sorrow, I should be of all, the most miserable. But, glory to the Most High God; He gave his only begotten Son to bleed and die for sinners, of whom I am chief. He has wrought a robe that covers our pollutions and hides our uncomeliness: even the robe of his own righteousness, and he has cast it all around the poor sinner who trembles at his word. To him who is of a broken heart, and of a contrite spirit, he will look, and to him that thinks upon his name. He shall be his, in the day when Jesus makes up his jewels. I am glad that a book of remembrance is written before the Lord, for them who think on his name, and that he is himself my Judge, and that he knows that I think upon his name. But sometimes when contemplating my hard heart, I have to exclaim with the poet,—

"The rocks can rend, the hills can shake,
The seas can roar, the earth can quake;
Of feelings, all things show some sign,
But this unfeeling heart of mine."

But when one glimmering ray of light penetrates my heart, though it be ever so hard, it can soften it to flesh, and melt my eyes to tears.

I think the last time I saw you, which was at the meeting at Lakeville, was a time long to be remembered by me. Did not the Lord spread the feast, and was it not in his banqueting house, and was not his banner over us love? There was rich gleanings there, and it was in the field Boaz: there his maidens did glean; there was milk for the babes, and meat for the strong. Who can provide, as the Lord does for his children;—or who can know their wants like our heavenly Father? When I recount his mercies that he has measured out to me, from day to day, I wonder why I should be backward in his cause, or shun to say to all who fear the Lord, Come and hear what he hath done for me, and why I am not always ready to give a reason of my hope, with meekness and fear. I trust he has taken me up out of the horrible pit and miry clay, and put my feet upon a rock and established my goings, and put a new song in my mouth, even praise to his name, for his great love, wherewith he hath loved me, and that he did not leave me to perish in my sins; but gave light in his light, and discovered to me that my steps took hold on hell. And he shewed me, that it was my sins—my cruel sins that nailed him to the rugged tree of the cross. How weighty must have been that load, when he, who holds up this ponderous globe, was made to sweat, as it were, great drops of blood, falling to the ground. Such love hath no man: it surpasses the love of women: but he died to redeem his bride, and he died not in vain; for when he shall appear, she shall appear with him in glory. The house for which the foundation is laid, shall be builded; for it is the foundation of the apostles and prophets, and Jesus Christ is himself the chief corner-stone. This stone was taken out of the mountain without hands; and the top-stone shall be brought with shoutings, crying, Grace, Grace unto it.

Brother Beebe, if one so unworthy may so call you, I never but once before have written for your paper, feeling my inability to write: but it seemed my duty to send a remittance, and in doing so, my mind was led to write the foregoing. I hope it may do no harm to any, if it fail to do any good. If I have added to, or taken from what is written in the sacred book, may the Lord forgive. Do with it as your judgment may dictate.

Yours, in the truth,

ANGELINE CONLEY.

Prattsburgh, N. Y., Jan. 3, 1862.

BROTHER BEEBE:—I have had a desire for some months, to try, in my feeble manner, to write a few lines to you; but a sense of my weakness has hitherto prevented me. When I read the communications of the brethren and sisters, I find they, together with your editorials, all speak the same language; all assert that our blessed Redeemer has made a full and complete atonement for all his people; not as the high priests under the law, who offered their sacrifices year after year, first for their own sins, and then for the sins of the people. But this man, Christ Jesus, has offered one sacrifice for sin, by which he has perfected forever them that are sanctified. This is truly heart-cheering to me. To know that God has a people, which are scattered far and widely apart, in their localities on earth. He

will never leave himself without witnesses, as long as time shall last. Paul says,—O, the depth of the riches and wisdom, and knowledge of God. How unsearchable are his judgments, and his ways past finding out. These things, my dear sisters, are truly consoling to the poor and needy. Who hath known the mind of the Lord? Or who hath been his counsellor? We cannot add anything to his boundless fulness; but we may live upon his gracious promises. While in this world, we may feel that our hope is very small at times; but it is as an anchor of the soul, both sure and steadfast, which entereth into that within the veil. Although we pass through afflictions which make us feel very sore; we have the consolation to know, that tribulations work 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. These things have been great preaching to me when in sore affliction, for the love of God passeth all knowledge.

Dear sisters, let us try to comfort each other with these words, whereof we ourselves have been comforted of the Lord. I have had a name among the Old Baptists more than forty years; and I have witnessed some of the divisions in churches; but I have never seen an end to the goodness of God. I feel that I have been unfruitful all my life: yet I love to meet the brethren and sisters in the church; and esteem it one of my greatest privileges, with them, to surround the table of the Lord, to commemorate his death and sufferings.

Brother Beebe: this badly arranged scribble is at your disposal; do with it as you think best. May the Lord humble us under his mighty hand, and enable us in truth to pray for the prosperity of his kingdom, and to say—"Thy will be done on earth, as it is done in heaven, is the desire of your unworthy sister, as I hope.

POLLY BERRY.

Van Wert, Ohio, Dec. 25, 1861.

BROTHER BEEBE:—Notwithstanding the deplorable condition of our country, and the appalling circumstances attending all our business interests, I do not feel willing to be deprived of the consolations to be derived from a perusal of the pages of the *Signs of the Times*. While all our secular papers are teeming with evidences of the cruel hatefulness of man to his fellow man, "My ear is pained, my soul is sick with every day's report of wrong and outrage with which earth is filled." I find great relief from this strife and turmoil when I can open a sheet which communicates "Peace on earth and good will to man." The precious assurances of love and fellowship contained in the communications of the brethren are like cold water to a thirsty soul—they invigorate one's faith and hope in the truthfulness of our blessed religion, and send us on, our way rejoicing in the assurance that our holy religion is not yet left without its witnesses, and that we are not yet left alone, but that there are more than "seven thousand who have not yet bowed to Baal." While the foundations of the great political deep seem to be breaking up and the confused mass of their rubbish assume ludicrous and frightful positions, threatening the very existence of our Government not

only, but its entanglement with the interests of other powers to the utter extinguishment of every hope of peace and quietness, the child of God contemplates the scene with a calm reliance upon a stronger and wiser power than that of frail mortals whose breath is in their nostrils. It is to be hoped that no Old School Baptist who has heretofore been a paying subscriber to the *Signs of the Times* will now withhold his subscription, for there are so many reasons why it should be sustained—the perilous times we are in, and the great need of frequent intercourse with each other by correspondence through its columns—and, further, in consideration of brother Beebe's long and faithful service as editor and middle man between those who have written for its columns and those who have read their communications. We are called upon not to falter now when so very many are involuntarily deprived of the privilege of contributing to its support. But while we acknowledge the comforting, cheering and strengthening effect of a constant perusal of the *Signs of the Times*, we should not forget that its publication is a pecuniary enterprise, and like all human enterprises, is to be effected by the same financial and political causes that operate on all human enterprises; therefore, we ought to consider that while all earthly comforts and encouragements fail we have a source of comfort which never fails to yield its rich treasures to the needy applicant, and which yields far more substantial joys than all the most brilliant achievements that men ever accomplish. Having implicit faith in Christ our head, we can fearlessly contemplate the strife of armies and crash of empires with the full and consoling assurance that His kingdom is not of this world, and if we are its subjects none of the dire calamities of this world can effect our final triumph over all our enemies, and our abundant entrance into the blissful realms of never ending joy. In this precious hope, yours, truly,

P. WEST.

Dansville, N. Y., Jan. 5, 1862.

VERY DEAR FRIEND AND MUCH ESTEEMED BROTHER IN THE LORD—*May grace and peace be multiplied unto you, from God the Father, and the Lord Jesus Christ, through the indwelling of the Spirit of Light, life, liberty and joy.*

Although I have never seen or had any personal acquaintance with you, yet from the knowledge I have gained of you by reading the *Signs of the Times*, the affection of my heart has been drawn out towards you as a brother in Christ Jesus, our mutual Head and Representative in Heaven's courts above; and I desire to be thankful and to bless the Lord, that He, in His providence, was pleased to bring this publication to my notice, for I freely confess that I consider it as the most valuable and useful periodical I have met with on this side of the Atlantic, and I should greatly rejoice to see its circulation increased ten fold. When I first came into this country, and before I knew of the *Signs of the Times*, I was often much at a loss for suitable reading for the little leisure I have to spare, except the scriptures of truth, and as I am not located where the pure truth of the gospel of free grace is dispensed, I have oftentimes found it to be a feast of fat things,

and wine on the lees, well refined, my soul has been refreshed, and I have been enabled to rejoice in Christ Jesus, putting no confidence in the flesh. The various subjects introduced into its pages from your numerous correspondents have interested my mind, and frequently, with your editorials, have been the means of strengthening my faith, and confirming me in the truths clearly revealed in the Book of God, and from the various articles I have seen I am brought to the conclusion that the principles and sentiments set forth in the *Signs of the Times* are most generally in unison with the views I have imbibed. Undoubtedly there is sometimes, in minor matters, a contrariety of opinion, yet as I do not expect to meet with any one of the Lord's family, with whom there may not arise on particular subjects some little difference of judgment, yet I trust I can willingly and cheerfully agree to differ, sensible that my brother possesses the same right to judge which I claim for myself. I have been much pleased to see how faithfully and clearly in the *Signs of the Times* is declared the truth as it is in Jesus, with what earnestness it is contended for, against the numerous errors of the present day of high profession; and it has frequently afforded me great delight to witness how fully and clearly the doctrine of free, complete and finished salvation through the atoning sacrifice of the Redeemer is set forth, as also the harmony and adaptation of the great work of redemption to the case and situation of sinners lost and ruined in and by the fall. Such being my views respecting the *Signs of the Times*, allow me to say that I feel a deep interest in its continuance and success, as I consider it, with the Lord's blessing attending it, calculated, as a means in His hand, for much good to His own family, and the furtherance of His cause and interest in the world. I regret to find, from your address at the close of the year, that there has been such a falling off in the number of subscribers. Yet I trust that the Lord, who is all-sufficient to uphold and carry on His own works, whatever be the opposition with which it may have to contend, will still send necessary supplies, in raising up others to make up the deficiency occasioned by the loss of those who, no doubt, may unavoidably have been prevented from still affording to the *Signs of the Times* their patronage and support, and that through you as the instrument He will continue to feed His own children, and encourage the poor and needy of His family, and may I not say there is encouragement from the promises He has given in the Word of Truth to hope and expect that He will again favor Zion, since He has His set times thus to arise and shine upon His own people. Doubtless you may be able to call to mind some periods in the twenty-nine years through which you have conducted the publication of the *Signs of the Times*, when you considered the prospects gloomy, and yet you afterwards proved that in His own time your hope was revived, and thus you have been led on to the present period through trials, conflicts and discouraging circumstances. Yet, notwithstanding all, you are constrained to acknowledge "Hitherto the Lord hath helped me," therefore, with the great apostle of the Gentiles, may you be ena-

bled to "Thank God and take courage." Our God, who is King in Zion, hath His set times to favor her, and when the appointed season arrives He will appear in the display of His almighty power and glory by the accomplishment of His gracious purposes of love and grace to His chosen people. So in His providential dealings, and the methods of His grace towards His own children individually, He has appointed seasons to favor, and when He sees fit to bless, none can reverse, for He will accomplish His purpose and fulfill all His pleasure. The events which for some time have been passing before us and have produced much excitement in the minds of the Lord's children, are all under the management and control of our gracious God, and have come to pass according to His divine ordination. These things shall be over-ruled by Him for good to His own people, the interests of Zion, and the furtherance and establishment of the Redeemer's kingdom on the earth. And although the circumstances referred to have produced a vast change in the circulation of the *Signs of the Times*, I trust it may lead all who are interested in its continuance to put forth every effort for its support, and plead earnestly with the Lord for His blessing to attend the truth therein declared to the hearts of His children for edification, comfort and establishment in the faith of the gospel. Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

But there is one little pleasing incident of the past year that I wish here to notice. My dear wife having occasion to go to the city of New York, visited brother Graves, with whom she went, on Lord's day, to the Chapel, and heard Eld Goble, who spoke upon the "Two Witnesses." The sermon was refreshing to her soul, and it being the first time since we came to this country that she had met with and joined with brethren of like faith and order, with our own, in the worship of the sanctuary, the manner of conducting the worship of God being in exact accordance with that of which she had been used to, she felt herself quite at home with them, and will not soon forget the impression made upon her mind thereby, nor the cordial manner by which she was received by the friends, although she was an entire stranger to them.

I must not forget, also before I close, that the period of my subscription for the *Signs of the Times* has expired. I, therefore, have enclosed one dollar for the present year—and, as at this season we have much of donations among the various denominations of professing christians, my dear partner has suggested that she would like very much to forward her's to yourself. Will you, therefore, accept this small token of our mutual regard and esteem for your work of labor and love in the Lord as an expression of our attachment to the cause of God and truth? Wishing you may still be upheld and made faithful unto death, and then receive a crown of life and immortal glory, believe me yours in the bonds of the gospel,

J. E. PLAYER.

Riverhead, L. I., Jan. 5, 1862.

DEAR BROTHER BEEBE:—Having occasion to write you on business, I take the privilege to add a few lines to you which you are at liberty to publish, but not to the exclusion of more valuable matter.

I received yesterday the first Number of Volume 30, of the *Signs of the Times*, and a goodly number it is. In it, is correspondence from some known to me in person, and others by reading their correspondence before. I do not know how I could do without the *Signs*. When I read the experiences of the brethren and sisters, they are comforting, and revive my spirits; for I feel that they correspond with my own. I feel rejoiced to see so many correspondents, and from all sections of our country; and trust there are many more who have not bowed the knee to Baal. But the Lord knows his own, and has promised not to leave or forsake them.

In your editorial you greet your patrons and readers with the usual and common greeting, namely: A Happy New-Year; and your remarks are most excellent. I return the compliment by wishing you many prosperous and happy years, and years of usefulness; and may you be supported in your labors; and may the *Signs* be remunerative to you, so as you may never, while health and strength is given you, be obliged to suspend its publication. You also speak of the dark and troublous times. They are indeed dark; not only a national darkness which is very trying to endure, but there is also a spiritual darkness, and errors of almost every description are propagated and held up to our view; and nearly all the preaching, especially in this city, is upon the do-and-live system, and teaching for doctrines, the commandments of men. The preaching is not food for me; it is only as dry husks. But, dear brother, I find a little flock in our neighboring city that are not blown about by every wind of doctrine; but are earnestly contending for the faith once delivered to the saints; thereby endeavoring to keep the unity of the spirit, in the bonds of peace.

You also give your views on "Black, but Comely," which is a most excellent sermon, and describe the character so well, so that I could view myself in the glass represented if I am one of God's chosen; but doubts arise in my mind, for I see so much sin in my performances that I often fear I am deceived. But one thing I do not doubt; that Christ will save all his people and bring them home in spite of all opposition. For he says,— "Yea, I have loved thee with an everlasting love; and again, I give to them eternal life, and they shall not perish."

I feel for one, that we should be careful in our walk and conversation, that we show forth the fruits or evidences of our high vocation. Our bodies being temples in which the Holy Spirit dwells, we should present them acceptable to God, but without Christ we can do nothing. The soul that has seen itself in the mirror of God's holy and righteous law, desires the sincere milk of the *Word*. Nothing short of Christ will suffice to feed and comfort those who are born of God.

Brother Beebe, I deeply sympathize with you and your family in your recent afflictions; and trust that God in His mercy will give you strength to bear them.

I hope that you will call and see me,

when passing through this place, as it is seldom that we have brothers or sisters from a distance call on us. I extend the invitation to all that may feel inclined to stay with us a season. I will close, having extended my remarks too lengthily already. I remain, your unworthy brother,

A. S. COOK.

141 R. R. Avenue, Jersey City, Jan. 17, 1862.

DEAR BROTHER BEEBE:—Please credit the enclosed ten dollars to the following names, &c. I hope to be able to send some more money for the *Signs of the Times* soon. I feel very anxious that you should be sustained in the publication of the *Signs of the Times*. I do not see how we could well do without the paper, now that we have been so long blessed with it. It is a medium through which brethren living far apart may converse together, and sympathize with each other in the various trials through which we are called to pass in this wilderness state.

I wish I could speak encouragingly to you concerning the Zion of God in this region; but it is a low time with us. Yet our meetings are well attended, and we hope we still love the truth. Oh that God would arise for our help. Help can only come from him. May God sustain and strengthen you in the arduous work to which he has called you, and stir up the pure minds of the brethren to help you. May the richest of heaven's blessings rest on you and yours, and on all the Israel of God.

We are in usual health, excepting colds. I am still laboring under a heavy cold, and suffer much with head-ache; but I desire not to complain; for God is too wise to err, and too good to be unkind.

I wish I could see you, and speak face to face with you; but I must wait God's time. His is always the best time.

With love to you and yours, and to all the saints, I am, yours, in Christ Jesus, to serve.

P. HARTWELL.

Hopewell, N. J., Jan. 6, 1862.

DEAR BROTHER BEEBE:—Notwithstanding the variety of difficulties and distress the past year, the Lord has been unusually kind to me. Three of my children have been enabled to follow the meek and lowly Savior, in the ordinance of baptism, in the early part of the year: and in the fall, the fourth was enabled to relate to me her hope in a precious Redeemer. With propriety I can say that the Lord is good; a strong hold in the day of trouble; he knoweth them that are his. Isaiah could say, This people have I formed for myself; they shall shew forth my praise. Also, No weapon formed against thee shall prosper; and every tongue that shall rise against thee thou shalt condemn; for this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Farewell.

JAMES B. CHENOWITH.

Bureau Co., Illinois, Jan. 8, 1862.

DEAR BROTHER BEEBE:—I have realized that it is not in man that walketh to direct his steps. When I last addressed you I concluded that it would probably be the last time, but my gracious benefactor and kind preserver for a purpose of His own, is still pleased to perpetuate my being; and I am now in the enjoyment of much better health than I thought it possible for me to enjoy again. Surely, His

goodness and mercy have followed me all the days of my life. What a debt of gratitude do I owe to Him for His loving kindness and boundless goodness to one so unworthy and sinful! Was it not for that little hope that Jesus has borne our sins and canceled our debt, who could endure the pains, trials and turmoils of this life. Truly, we should be miserable, and this life a grievous burden. But by faith the christian looks beyond all this gloom and desolation, and beholds the looming up of eternal day beyond the dark and silent chambers of the tomb, where they shall be prepared to chant the happy songs of deliverance on the blissful shores of immortality, safely anchored in the haven of eternal felicity—

"Where the wicked cease from troubling,
And the weary are at rest."

"Think, O, my soul, if 't is so sweet,
On earth to sit at Jesus' feet;
What must it be to wear a crown,
And sit with Jesus on the throne?"

But my principal object in writing at this time, is, to comply with the request of brother Robison, of Ohio, who lately attended a tour of meetings with me, and requested me to give a short history of our journey. Brother Robison left his home at New Westville, Preble county, Ohio, on Friday, before the fourth Saturday in October, and after filling two intermediate appointments on Friday, attended our meeting on Saturday and Sunday, where he and brethren Millsbaugh and Gilaspie preached to very large and attentive audiences. During the following week brother Robison and myself made a visit through the western part of our (Lebanon) Association, preaching twice a day to frequently large and very attentive assemblies. On the first Saturday and Sunday in November we met with the Big Blue River church, in the southern part of our Association. Here our hearts were made glad by two willing subjects coming forward and telling what great things the Lord had done for them; and whom I had the satisfaction of leading down into their liquid graves, and burying them with Jesus in baptism. During the following week we paid a flying visit to several of the churches in White Water Association, and Greenville, closing our meetings with the Ebenezer church, to which brother Robison now belongs. But without referring to each particular, we would say that almost everywhere we went there were marked evidences of the working of the Lord in bringing His people to a knowledge of the truth. I also hear of the ingathering of the Lord's children in other localities. Dear brethren, how thankful should we be that the Lord God Omnipotent reigneth. This should console us in the midst of our present unhappy difficulties. We doubtless deserve chastisement. And I have thought, perhaps, that the Lord is sending the troubles upon us to wean us more from the things of this evil world and fix our thoughts on things divine. And I believe that it has that tendency in the different localities which I have visited recently. As dangers and difficulties appear to multiply, the Lord's children seem to be more firmly united, and more anxious to meet with each other, and tell of their travels and their trials. Dear brethren, do not forsake the assembling of yourselves together, and strive together for the unity of the spirit in the bond of peace. Truly, while we are in

this tabernacle, we should devote some time to the cares of this life; but when you look back, can you not join with me in saying that we have neglected many of those solemn injunctions which our Redeemer has commanded us to observe, and thereby denied ourselves many of the precious privileges we might have enjoyed? But I must close. May the Lord sustain us, and give us grace sufficient for our day. Dear brethren, remember me at the throne of grace. Farewell.

J. A. JOHNSON.

BROTHER BEEBE:—If one so unworthy may call you brother. It is through the mercy and goodness of God, who takes care of and upholds all things, that I am still permitted to live. I know that He hath all my days fixed, and all my steps numbered, and my bounds set. And the Savior assured His disciples, that the very hairs of their heads were all numbered. And in another place He says they are in His hand, and none shall be able to pluck them out of His hands. And the apostle says, "We are not our own, we are bought with a price." I do feel to put my trust in Him alone. Jesus commanded His disciples to love one another, and to live in peace, one with another. Where do we find these injunctions observe and obeyed by those who are loudly crying "Lo here! and Lo there!"? But we do see in the communications and editorials in the *Signs of the Times* and the *Messenger*, (when we could receive it) that the Old School Baptists, East and West, North and South, have a peculiar love one for another, and it is their desire to live in peace with all men, as far as in them lies; and I verily believe the Old School Baptists are the true disciples of the meek and lowly Jesus. For the scriptures say, "By their fruits ye shall know them." Now if any man hath not the spirit of Christ he is none of his. The fruits of the spirit are these: "Love, joy, peace, gentleness, goodness, faith," &c. And the Old School Baptists are the only professed church whose fruits are not withered in these trying times. Among all others, the works of the flesh are manifested to that extent, that they are ready to hurl shafts of death at each other.

Brother Beebe, I rejoice to see the *Signs of the Times* advocating peace and love. And the Savior has said, "Blessed are the peace-makers: for they shall be called the children of God." And I pray the Lord to keep us in that spirit. I enclose the remittance for the continuance of the *Signs of the Times*, for I greatly esteem it.

JOSEPH R. MILLER.

Delphose, Ohio, Dec. 25, 1861.

DEAR BROTHER BEEBE:—I am still in the land of the living, and my health is tolerably good for one of my age; I am a little more than seventy-three years old. I have thought, in gone-by years, that when I became old I should not be troubled with the cares of this world, or with a wandering mind,—that I should be conformed to the will of my Heavenly Father; but I find the warfare still continues. My desire, if I know my own heart, is to serve the Lord and to worship Him in spirit and in truth. But the things which I would do, I do not; and the things which I would not, I do: for when I would do good, evil is present. May the Lord be my helper, and pre-

serve me from snares of sin and satan, through my remaining days, and in me cause each virtue to shine to my Redeemer's praise. And may the Lord keep you, brother Beebe, from error, and delusion, and give you supporting grace, and fortitude to bear up under all your trials here below, and cloth you with the whole armor of God, that you may be able to stand against all the wiles and darts of the wicked one, is my prayer for Christ's sake.

If it is not asking too much I should like your views on Matthew xi. 11,— "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." I asked for your views on this text last year, but suppose it was forgotten.

SARAH CALVERT.

Davis Co., Iowa, Jan. 1, 1862.

REPLY.—All the patriarchs and prophets, kings and priests of the former dispensation were born of women; and some of them were elevated to a very high position. Enoch and Elijah were translated, and Abraham was denominated the friend of God, David was a man after God's own heart; but none of them were greater than John the Baptist, who came from God, in the spirit and power of Elijah. But he that is the least in the kingdom of heaven,—Who is the least in the kingdom? Paul said he was less than the least of all saints; but did not the meek and lowly Lamb of God himself take the very lowest position of all? Can another be found possessing so much humility in the kingdom of heaven? Has any other one been found willing to be made of no reputation? It has been our impression that Christ claimed for himself the distinction of being the least in the kingdom, as well as the greatest. For although He for our sakes became poor, though He endured the cross and despised the shame, He was nevertheless higher than the heavens, greater than the greatest, and thought it not robbery to be equal with God. But if there can be found one in the kingdom of heaven more meek and lowly than John the Baptist was, he must be regarded as greater than John; for the least shall be the greatest in that kingdom. When the disciples reasoned among themselves, saying, Who shall be greatest in the kingdom of God? Jesus took a little child and set him in the midst, and said, Except ye become as this little child, ye cannot enter the kingdom. All the law and the prophets were until John, but up to John's day he had not been excelled in humility and self abasement by any of the patriarchs or men of God; therefore, his superior had not appeared. The grand design of this impressive declaration of our Lord, is to teach us to abase ourselves, that we may be exalted in due time.

ELDER BEEBE—*Much esteemed father in Israel*:—I, like many others who hope they have been brought out of nature's darkness into the marvelous light and liberty of the children of God, feel a desire to give you a sketch of what I think I have experienced. I have thought for some time of writing; but feeling my incompetency, with all my imperfections resting upon me; and reading communications from brethren and sisters, published in your valuable paper—the *Signs of the Times*—whose intellectual faculties far exceed mine, and whose evidences of their initiation into the heavenly kingdom of our Lord and Master, are so much brighter, and far more glorious than anything that I have experienced, I could not command the courage to write, and am almost ready to give up and say, that I fear the Lord has never begun that good work in me which I have sometimes hoped that he had. I have not, with Paul, been caught up to the third heaven and seen the ineffable glory of the paradise of God, nor with John, seen the New Jerusalem descending from God out of heaven, prepared as a bride adorned for her husband, nor

have I had Peter's vision: but I do see and feel myself to be a lost and condemned sinner, sunken down under the curse of God's holy law, without power or might to reinstate myself in innocence, and utterly unable to satisfy divine justice for my sins. I was like all the rest of Adam's race while in darkness; I believed that I had power, and could have the will at any time to turn to the Lord, and he would pardon my sins; and then I would live soberly, and pray often, and so finally get to heaven, as I supposed my salvation depended upon my own works. For many years, when meditating on death, judgment and eternity, and imagining the shrieks and agonizing pains of the ungodly suffering the pains of eternal fire, I have been made to shrink, fear and tremble, and make promises to myself, to reform and live a more sinless life. But alas! how soon these promises were broken and forgotten. This was, I think, but the excitement of my old nature, which soon wears off. I have set times in the future, when I would leave off my bad habits and cleave unto the Lord, in order to get to heaven; but such times never came; or rather such appointments were never fulfilled. But, will the Lord wait the will of the creature? Or is the Lord waiting for the natural man to prostrate himself at his feet and cry, Lord save, or I perish, when the sinner is insensible of his need of help, and has not been made acquainted with his lost and helpless condition? I do think if that be so, the time will never come. Will a man labor for that which he does not desire? I think not. Such was my condition once. I felt myself secure in sin, and free to act at pleasure, and insensible of my lost and helpless condition. But, as I hope, God who commanded the light to shine out of darkness, shined in my heart. And what did I then see? A mass of corruption; a deceitful heart which was above all things desperately wicked. Who can know it? A lost condemned sinner, justly deserving the wrath of a sin-avenging God. And if I must sink down under the viols of his indignation in never ending torments, I must confess the Lord is just in my condemnation. Once I thought I had the power but not the will; but now I find I have the will, and am destitute of the power.

Some three or more years ago, from some cause I was brought to see and feel my lost and helpless condition. I have heard arminians talk about people sinning away their day of grace. I thought if they could do so, that I had sinned mine away, and if so, I must be forever banished from the peaceful presence of God: this gave me much trouble. I searched the scriptures, but I found nothing there to convince me that it was so. But I felt myself to be a poor lost helpless sinner, posting the downward road to everlasting ruin. I tried to do something to alleviate my distress. I tried to pray, to read the scriptures, to sing hymns of praise to God; but the more I tried the worse I felt, and the more sensible of my alienation from God by my wicked works. I saw that I was a great sinner in the sight of God—

Burdened with a load of sin,
Harassed with tormenting doubt:
Hourly conflicts from within,
Hourly crosses from without.

All my little strength is gone!
Sink I must, without supply;
Sure upon the earth there's none
Can more weary be than I.

For six months or more I remained in this condition, and thought I was so wicked the Lord would not suffer me to live any longer. I was looking for his judgments; and the thoughts of being cut off in my sins terrified me much. I tried to pray, but my conscience or something else would tell me I was a hypocrite, and that the Lord would not hear my prayers, and that my praying was only adding sin to sin. One day, while meditating on my deplorable condition, and on the scriptures, and the death and resurrection of the Son of God, the thought struck me, as if some one said to me, The scriptures are false; they were gotten up by wise and cunning men to deceive the simple; and that there was no such person as Jesus Christ, and that death would annihilate every particle of man. This I verily believed for a day and part of the next, and the thoughts of no future existence troubled me some. On the second day I began to think I was deceived, and that Satan had put it in my heart to doubt the truth of the scriptures, and the existence of the Son of God; and on the third day I became very much troubled about my condition. I stood as it were between two opinions and without faith to decide either way. I now became very much alarmed to think, that if I should be cut off while in this condition, that hell would be my doom, if indeed there was such a place; and at even-tide, when in deep sorrow I found myself praying to God to remove these thoughts from me, which I then supposed were suggestions from Satan, and to give me faith to believe the scriptures, and all that they testify; those temptations vanished immediately and I have never doubted the truth of the scriptures since that time. This gave me some encouragement; but I was still burdened with sin. I read the scriptures a great deal, and found many promises to such a character as I felt myself to be; but still feared that I might be mistaken. Sometimes I thought of disclosing my feelings to the Old School Baptist church, as they were the only people that preached Christ as a whole and complete Savior: for such a Savior I desired; but again I would think myself an unfit subject to unite with the people of God; that I might annoy the church, and bring upon myself swift destruction: for he that eateth and drinketh of the blessed emblems of the body and blood of Christ unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body. About this time several joined the church, and I also had a desire to join, but was not fit. I was like the cripple at the pool of Bethesda, not able to enter in, and had no one to aid me. Often I prayed the Lord to diffuse a ray of light in my benighted mind and enable me to see my way clearly, and to enable me by his grace to press towards the mark, for the prize of the high calling of God in Christ Jesus. Three years or more have now passed since I was made to realize my load of guilt, and I still feel unfit to unite with the people of God, (the Old School Baptists), and partake with them of the ordinances of the House of God; but I must confess I have a little hope. But, what is the ground of my

hope? Not anything that I have ever done or can do: if I have any hope, it is in Christ and his atoning blood: it is in him who when he saw his bride involved in sin, sunk down under the just sentence of the holy law, without hope or power, laid aside his crown, and left the bright shining realms of unfading glory and came down into these low grounds of sin and sorrow, took on him our flesh, and in it suffered the painful death of the cross, enduring all its agonies. For he encountered death, when armed with the flaming sword of justice, sharpened with a deadly sting, and pointed with the dreadful curses of the law, and death having spent his strength, and plunged its sting in him, as his peoples' surety, he has arisen, and ascended up into heaven, and has the sovereign disposal of all the mansions of glory, and holds in his hands the keys of death and hell; and now sits at the right hand of God, where he ever liveth to make intercession for his people; and he has left this proclamation or record, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light.

I must close. I still remain a poor helpless sinner. I would like to have your views on Psalms, xxii. 27.

Yours, in hope, A. CALVERT
Hartford City, Ind., Jan. 13, 1862.

BROTHER BEEBE:—Another year has passed away to return no more, and the time has come for me to remit the money for the *Signs of the Times* for 1862. I am sorry to be deprived of the *Banner of Liberty* and *Southern Baptist Messenger*. But still we have great reason to be thankful that it is as well with us as it is. The church of Christ is passing through a furnace of affliction, and will she not come out of it better than she went in? But it is not so with the false church, for in this region they appear to be much divided and split up. But shall christians be divided, and indulge in contentions? Shall they take sides to thier injury? Should they not rather bridle their tongues? All our contentions would only make the trouble greater, for we can do no good, and we had better not trouble ourselves about that which we cannot help.

I have been trying to learn how to be a christian ever since I was in my seventeenth year, and I shall soon be forty-five years of age. I have learned some very imporsant lessons, but it would not do, in my case, to leaven the whole lump at once. I have learned that in me all is imperfection, short comings and backsliding all combined, and I am perfect weakness when the spirit of Christ is withdrawn from me.

I still live thirty-five miles below Salisbury, but visit that place two or three times a year.

May the Lord of heaven and earth so direct and guide us that when we leave this world of affliction, we may be taken home to reign with Christ in glory; where we shall encounter no more sorrow, sickness or pain. Let love and peace reign among all the children of God.

R. T. HASTING.
Somerset Co., Md., Jan., 1862.

BROTHER BEEBE:—The close of the year brings to my mind the reminscences of the past; and I have to acknowledge with feelings of sincere gratitude, the goodness, mercy and grace of God, who has in his all-wise providence preserved my unprofitable life, through dangers seen and unseen: and has freely given me of his grace in time of need; and yet this poor benighted heart of mine is often wandering from God, and prone to forget his love and manifold blessings. Gloomy doubts and fears arise, and make all prospects dark and drear for a season. O, how sad it is to grope in darkness! to feel forsaken of the dear Redeemer, as if his mercies were clean gone forever. Were it not for hope I should be in agonies of despair; but hope is abiding; an anchor of the soul, sure and steadfast: yes, hope is Christ himself, our advocate in heaven—and one smile from him is sufficient to dispel all gloom, and make me rejoice in him as the God and Rock of my salvation. Arise then, thou Sun of righteousness; arise with healing under thy wings and transfuse thy gentle but penetrating ray through all the spiritual powers of my wandering mind: let Jesus be all and in all: surely he is the chiefest among ten thousand, and the one altogether lovely. In every enjoyment I would look unto Jesus—receive it as proceeding from his love—who is 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. In every tribulation I am led to look unto Jesus; to mark his gracious hand managing the scourge, or mingling the bitter cup; tempering it to a proper degree of severity; adjusting the time of its continuance; and ready to make these seeming disasters productive of real good. In every infirmity and failing I have to look unto Jesus, the merciful High Priests pleading his atoning blood, and making intercession for transgressors. In every prayer, in every temptation, I have to look unto Jesus my prevailing advocate, the author of my strength, and captain of my salvation.

"He sank beneath our heavy woes
To raise us to his throne;
There's not a gift his hand bestows,
But cost his heart a groan."

And when the hour of my departure approaches—when my flesh and my heart fail—when all the springs of life are irreparably broken, I do trust through grace that I shall be enabled to look unto Jesus with a believing eye, and like Stephen, behold him standing at the right hand of God to succor his people in this their last extremity. O then may I look steadfastly unto Jesus, see by faith the Lord's Christ, view him as the only Way to the everlasting mansions, as the only Door to the abode of bliss, and be permitted to render unceasing praise to his holy name forever.

My dear brethren in Christ: the present state of national affairs is ominous of trial to the true church of Christ, and most naturally causes depression of feeling. But, brethren, Zion's King reigns and will reign until he has put all enemies under his feet; therefore let us not fear, but trust him for his grace, who doeth all things well. O that brotherly love may continue and abound among Old School Baptists throughout our land. My chris-

tian friends, let us love one another as Christ has loved us, and ever look unto Jesus.

I cannot well close this communication without expressing how glad I am that the good Lord has preserved your life, brother Beebe, through another year, and in his providence enabled you to continue your labors of love in editing the precious medium—the *Signs of the Times*—through which so many of the dear children of God are comforted and edified. Yet, I do feel sad to realize that so many of our dearly beloved brethren in the ministry—from whom we have in times past received so many precious communications—are erased from the *Signs*; but are we not rich yet while we receive the able editorials, and occasionally such a savory bit from Elder Johnson's pen, together with many others?

Let us thank God for our present favors and rely on his precious promises for the future. Yours, in Christian love,

HULDAH ST. JOHN.

Otego, N. Y., Dec. 30, 1861.

DEAR BROTHER BEEBE:—I take up my pen, perhaps, for the last time forever. We are still in this vale of sin and sorrow, and rapidly going to that land from whence there is no returning; and the place that know us now will soon know us no more. When this earthly house is dissolved, I hope to have a building of God—a house not made with hands—eternal in the heavens, and a crown which the Lord will give me, and not to me only, but to all those that love Him, and long for His appearing. He has said, "All that the Father giveth me shall come to me: I will in nowise cast them out." These are precious words to me. Dear brother, we are very much grieved for you and your family for the loss of your son-in-law, but more for the young widow for her double loss. But the Lord knoweth how to temper the rough storm to the shorn lamb, far out of the eater came forth meat, and out of the strong came forth sweetness. This world is a wilderness of woe—there is nothing in it for the christian but sorrow and trial, and disappointment. I find it so. The cruel war has deprived us of our friend, the *Banner of Liberty*, and of relatives and friends. We hope the *Signs of the Times* will be continued, for the precious communications of the dear brethren, and the soul-cheering editorials, are all the preaching we have. Dear brother Beebe, we do not expect to see you again in this life, but hope to meet you, with all the redeemed, in the courts of heaven, where we shall, with one accord, praise redeeming grace forever and ever. Yours, affectionately,

M. & M. M. ANDERSON, sisters.

Gum Tree, Jan. 10, 1862.

BROTHER BEEBE:—The year has closed, which reminds us of the near approach of the close of our pilgrimage on earth, the seat of strife, confusion and war: where sin "reigns unto death" under all the temporal blessings that kind Heaven has been pleased to bestow upon us; they are trampled under foot by those "whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly blessings."—Phil. iii. 19. But amid all these calamities, there are some whose conversation is in heaven, who are anxious to hear from each other, and

to bear each others burdens, and so fulfill the law of Christ. Therefore we feel disposed on the commencement of this new year to renew our subscription; and forward our mite that the cause in which we profess to feel so deeply interested, may be sustained; and that you, brother Beebe, may be encouraged to stand a little longer at the wheel, knowing that the destiny of nations is in the hands of Him who never suffers a sparrow to fall to the ground without his notice; and may it be his pleasure to make our refuge in the shadow of his wings, until these calamities be overpast. I have a strong desire to see the brethren in the East, whose communications that have appeared in the *Signs of the Times* from time to time, have been refreshing and consoling to all who know and love the truth; but the infirmities of age, the distance which separates us, and the distracted condition of our nation, seem to forbid the hope. Your brother in tribulation,

RANSOM RIGGS.

Ninevah, Indiana, Jan. 8, 1862.

DEAR BROTHER BEEBE:—Inasmuch as I have to write to send you \$1, I have concluded to pen a few of my thoughts and views, and if you think proper you can publish them. I was sensibly struck with an observation of brother Rittenhouse in his account of the meeting of brethren at an Association in his vicinity—the union and brotherly love that prevailed; but he observed to this amount, a gloom rested on the minds of all the brethren, in consideration of their being deprived of the company and correspondence of our dear brethren in the South, which met my feelings so exactly I can hardly forbear to mention it. The writings of brethren are of great value to me as I live alone; it is very rarely that I meet with any person to whom I can speak, who appears to understand my language. There is something so pleasing, so harmonious, and so heaven-like in the conversation and correspondence of heaven-born souls, that it cannot be described in a manner to be understood by any but such as have experienced it, who are truly "an holy nation, a peculiar people." Although wars and strifes agitate the world, the spirit of them do not enter into them; they are of one heart and one soul wherever found; and although deprived of correspondence with our dear brethren in the South, we are in duty bound, in a worldly point of view, to be in subjection to the powers that be; for the powers that be are ordained of God. Here is a subject and stimulant for prayer, that the blessing may return. I was struck sensibly, and I hope prayerfully not long since, with these words of the poet:—

"How long, dear Savior, O how long
Shall this bright hour delay;
Fly swifter round, ye wheels of time,
And bring the welcome day."

Of the times and seasons knoweth no man. God is the sovereign disposer of the whole. I made a few remarks in respect to the killing of the witnesses, as described in the eleventh chapter of Revelation, which were published in the *Signs*, of the 15th of August last, in hopes of drawing out able pens on the subject. I have watched every paper since, but have not seen any thing on the subject. Whether the minds of brethren do not run upon the subject, or that my remarks were of so little importance that they did not heed them, I cannot tell; at any rate my mind has been strongly drawn for several years past to study the book of Revelations more than any other part of the Bible. I have read and re-read, and closed the book, and said to myself, I cannot tell what it means. At length it turned in my mind that I was striving to make much of the sublime language, used by the revelator, apply beyond time, which is the prevailing idea with all writers on the subject, and those with whom I have had conversation. But

let it be confined to time, and a time state, and it can be more easily comprehended. There are one or two ideas settled on my mind in connection with the subject, that I cannot now fully explain, which I never have seen or heard advanced by any one; one of which is in connection with the new heaven and new earth, spoken of in the first verse of the twenty-first chapter; and Peter brings the same subject to view in the last chapter of his second epistle.

Brother Beebe, I feel a delicacy and much hesitation in introducing so important a subject, in consideration of my inability, and proneness to err: it has been much on my mind; I have looked at it back and forth, and made up my mind several times that I would not introduce the subject; but it has soon returned with a double force, and I have written as I have, and submit it to your better judgment. You may publish the whole of this communication, or part of it, or lay the whole of it by; just as you think best. I remain, as ever,

HEZEKIAH PURINTON.

Richmond, Maine, Jan. 1, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1862.

Remarks on Jeremiah ii. 33.

ELD. BEEBE:—Please give your views on Jer. ii. 33, and oblige an ENQUIRER AFTER TRUTH.

REPLY.—The passage proposed for consideration reads as follows:—"Why trimmest thou thy way to seek love? wherefore hast thou also taught the wicked ones thy ways."

This searching appeal was made by the Lord God of Israel to Jerusalem by the mouth of Jeremiah the prophet, after having rehearsed some of the wonderful works of God in his dealings with Israel, in breaking for them the Egyptian yoke, and conducting them in safety through the dreary wilderness, and putting them in possession of the promised land: and their ingratitude to him for his signal mercies, and their rejection of him as their God, their transgression of his laws, and their abominable idolatry. This righteous reproof, though in interrogative form, clearly implies a charge of inconstancy; a departure from the Lord, and a restless desire to secure the love of strangers, and to impart a knowledge of her ways to the wicked.

In the few remarks which we design to make on this text, we will notice, that the Jerusalem which is addressed and reproved in our subject, is a type of the church of God under the gospel dispensation, and her wicked lewdness and idolatry prefigures the waywardness of those under the present dispensation, who having espoused the cause of the Redeemer, and professed allegiance to our Lord Jesus Christ, have, like their prototype committed the same two evils which are charged on Israel in the thirteenth verse, namely:—"They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." If we would read the rebukes which the Lord administered to national Israel, to profit, we should remember that these things were written for our learning; and examine carefully whether we are not, to some extent, involved in the abominations by which Israel was polluted. If we are the spiritual Jerusalem, of which the former was only the type, then we also have been redeemed from an house of bondage, and led forth by the mighty hand and outstretched arm of the God of our salvation.

We also—but in a spiritual and experiential sense—have been preserved from the perils of the wilderness; we also have witnessed the awful majesty of Almighty God, as he displayed himself from the clouded summit of the trembling mount which was convulsed at the presence of Jehovah; and we too have heard in thunder tones the proclamation of his fiery law. We have also professed to have entered into the land of rest, the gospel kingdom.—"For we who have believed, do enter into rest." We have ceased from our own works, as God ceased from all the works which he had made, when he rested on the seventh day. We have renounced all hope, in every other name; we have solemnly engaged to take on us his yoke, and learn of him who is meek and lowly; and like Israel, we have repeatedly said,—"All that the Lord our God has commanded us, that will we do." But how have we kept the pledge? As individuals, every saint is heard to confess with deep contrition his short-comings. But the reproof was applied to Jerusalem, collectively—when in a state of deep degeneracy—when her priests had ceased to enquire after the Lord, and they who handled the law were utterly ignorant of God. We cannot conceive that this state of things is always applicable to the whole church of God, neither was this at all times the case with the old Jerusalem. If we understand the bearing of this subject in its typical bearing, it is applicable to the church, or to any branch of the church of God, whenever, and wherever they depart from the Lord, as their only fountain of living waters, either in doctrine or practice, in faith or in order, in departing from the precepts, ordinances, or spirit of the gospel of our salvation.

The special charge implied against Jerusalem was, that she trimmed her way, or shaped her course, with a view to seek the applause of the world—or to seek love. Not satisfied with the love of God which passeth knowledge, which is unspeakable and full of glory: but seeking for the illicit love of strangers. Jerusalem, in the type stood in matrimonial relation to the Lord, and hence whenever she went in to idolatry, or after other gods, or whenever she fell in love with, and worshiped the works of her own hands, she was charged with the crime of adultery. So the New Jerusalem which John saw coming down from God out of heaven, was called the bride, the Lamb's wife, and bound by the most solemn obligations of fidelity to our Lord Jesus Christ. Bound to love and serve him only, and to be satisfied with his love. When, therefore, the church or any of her branches become fascinated with the world, or the fashions thereof, and desirous to become popular, and pleasing to the world, or to be in league with anti-christ, her desire betrays an adulterous inclination. When that inordinate desire predominates, she shapes her course, or trims her way to seek their applause, and secure their love. Although the Husband of the bride has plainly admonished her, that if any man love the world, the love of the Father is not in him. Can he whose love for his bride was so great, that he for her sake became poor, that he bear her sins in his own body, that he gave himself for her, that he might redeem her from all iniquity, and purify unto himself a peculiar people,

zealous of good works; can he whose love for his bride was stronger than death, be satisfied with the divided affections of his bride in return? Or will he allow her to seek for love among strangers? "Except a man hate his father and mother, and his own life also, he cannot be my disciple," saith the Redeemer. It may seem strange that the bride of the Lamb of God should ever find it in her heart to depart from him, when well she knows that in his presence is fulness of joy, and at his right hand are pleasures for evermore. But so it is; though the ox knoweth his owner, and the stupid ass his master's crib, yet Israel doth not know, the Lord's people do not consider.

But let us consider the symptoms of inconstancy: How do churches, when in pursuit of unlawful love, trim their way? Their legitimate way is the way of holiness; it is to follow the footsteps of Christ; it is to worship God in the spirit; to rejoice in Christ Jesus, and to have no confidence in the flesh: but to be pleasing and fascinating to strangers, her ways require *trimming*. This term implies both cutting off and putting on. As when we trim a tree, or a vine, we lop off some or all its natural branches: but when we trim a dress, or a person, or a house, or carriage, we put on such ornaments as we may fancy will please the taste and command the admiration of beholders. The term, in both applications, is appropriate in setting forth the degeneracy of churches, and individual christians, when suffered to depart from the simplicity of the gospel, in order to gain the applause of the world, or to be at peace with anti-christ.

First, there is a lopping off. We perceive that those whose treacherous love and favor we are lusting after, cannot bear our way—as it has been plainly marked out in the divine rule, and as long as we so tenaciously contend for the faith which was once delivered to the saints, we cannot have their company; we must be a little and despised flock; our name must be cast out as evil, and we must be regarded as the off-scouring of all things; and in that case, the noble ones of the earth, the learned, the wealthy, and the great, will not mingle with us; but if we will *trim our way* by avoiding those things which never fail to make diviners mad; say less about the divine sovereignty of God; the total depravity and utter inability of men;—lop off eternal unconditional election, predestination, the special irresistible work of God in regeneration, the infallibly efficacious calling of all the chosen and redeemed people of our God, and the special atonement of Christ, as being exclusively for the elect; and even if we are obliged to believe in our hearts, that all these are clearly demonstrated in the bible, as the truth of God, still quit giving offence to the enemy by preaching them publicly; *trim* a little and perhaps we may convince the world that we are not quite so bad as they have taken us to be. When we have succeeded in trimming down the preaching, so as to prevent any offensive doctrine to ring from our pulpits, we may next set about trimming the ordinances. Baptism, as instituted by Christ himself, is objected to by those whose love we court, but what they have substituted in its place, is so modified as to suit the world. Then as we would gain the esteem of strangers, let nothing be heard in de-

fense of truth, nor in opposing or exposing error on that, or on any other subject.

And as the world regards us as too tight-laced in regard to our communion, so long as we exclude from the table all unbaptized persons, and all others who do not walk in the faith and order of the divine rule; by being more accommodating, we may fill up our churches, and compare favorably in numbers and in respectability with other denominations around us.

It has been the practice of the gospel church in all ages, to require an evidence of a regenerated state of all whom they admit to baptism and church membership; but if we would please the world that practice must also be trimmed, and if applicants cannot enter in amongst us by the door—what harm, if we just let them climb up some other way?

One source of annoyance to the strangers in the untrimmed way of Zion has always been, that our Watchmen, whom God has set up on the walls, have been in the habit of sounding an alarm, whenever they have seen the enemy approaching. How uncourteous that practice seems! Why not let them come, who knows but they would be good friends, if we would only let them come in peaceably? When we see the wolf coming, if he has wrapped himself snugly in sheep's clothing, does not that show that he loves the sheep, and desires their company? Why then scare them away by our alarm; who knows but what if we let them in, they will conclude to become sheep themselves some day? Can there be any reasonable doubt that this kind of trimming would cause the offence of the cross to cease? And if the world cannot be persuaded to join the church, the church would join the world—and so the distinction so much complained of would cease.

And as *trimming* implies a putting on as well as trimming off, it may imply such decorations as the carnal mind may suggest, to attract the attention and fascinate those who could never appreciate the beauty of the church of God, as her Savior has arrayed her. In Isaiah iii. 16-23, the daughters of Zion are described in their fancy trimmings, Haughtily walking with stretched forth necks, and wanton eyes; mincing as they go, and making a tinkling with their feet; displaying the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon; the chains and the bracelets and the mufflers; the bonnets and the ornaments of the legs, and the head bands, and the tablets, and the earrings; the rings and the nose-jewels, the changeable suits of apparel, and the mantles and the wimples and the crisping pins; the glasses and the fine linen, and the hoods and the veils, &c. Inspired wisdom has employed the foregoing figures to set forth the folly and wickedness of the church or any of her daughters, or branches, when dissatisfied with the garments of salvation in which God has clothed his church, and desiring to be fashionable, and to please the world, and to allure and draw to her embrace those who have never passed from death unto life, she trims her ways to seek love.

Look at some branches of the church, which stood on gospel grounds forty years ago,—were then satisfied to dwell alone and not be reckoned with the nations. Where are they to-day? Abroad and

seeking love. See how they are lumbered down with tinkling ornaments; with Missionary Societies, Tract Societies, Sabbath School Unions, Theological Schools, and an educated ministry. Cringing to anti-christ, and mincing as they go to seek for proselytes. Why have they put on all the fashionable institutions common to the daughters of Babylon, if it be not to seek love, aye, forbidden love? Their necks are stretched forth with haughtiness as they mince along—tinkling with the ornaments of their feet to attract the adulterous gaze of a wicked and adulterous generation.

In short, everything attached to the name of religion, which is not divinely authorized by the great Head of the church, has been thus put on, by way of trimming; whether it be in doctrine or practice, and all to secure popularity—to make converts—to fill up churches, and gratify a wicked propensity to worship the works of men's hands.

Wherefore hast thou also taught the wicked ones thy ways? Many, if not all of these tinkling ornaments, especially Sunday and Theological Schools, Bible Classes, Tracts and Missionary Societies, are put on for the avowed purpose of *teaching the wicked her ways*. That is for teaching religion: for saying every man to his neighbor, and every man to his brother, "Know the Lord." The professed object is to make converts; to evangelize the heathen, and teach the ways of Zion to the world.

We might enlarge upon this subject, but our time and space will not allow us to pursue the application of the figures in all their bearing. But in closing our remarks, suffer a word of admonition. To the ministers of the word, we would repeat the solemn warning given by the apostle,—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. To the churches we would repeat the solemn warning,—"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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. "Ye did run well: who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."—Gal. v. 7-9. To all the saints we would repeat the admonition of the Lord,—"Watch and pray, lest ye enter into temptation."

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Total, - - - - - \$455 91

NEW AGENTS.

JOHN Q. HOWELL, Indiana; EZEKIEL LYNN, Ohio.

Marriages.

December 16—At North Berwick, Maine, by Eld. William Quint, Mr. HENRY G. QUINT to Miss VIENNA GOODWIN, both of North Berwick.
 December 24—By Eld. J. A. Johnson, Mr. HENRY RIEMAN to Miss SARAH E. VANCE, both of Henry county, Indiana.
 December 26—By Eld. William Quint, at North Berwick, Maine, Mr. JOHN NEAL, of North Berwick, to Mrs. FRANCES F. BUTLER, of Berwick.
 December 28—At the residence of the bride's father, by Eld. Isaac Hewitt, Mr. CORNELIUS KEATOR to Miss CELINA SLAWSON, both of Delaware county, N. Y.
 December 31—At Cow Marsh, Delaware, by Eld. E. Rittenhouse, Mr. WILLIAM MEREDITH to Miss ELIZA ANN GRUWELL, both of Kent county, Delaware.
 December 31—At the house of the bride's father, in Broome, Schoharie county, N. Y., by Eld. William Choate, Mr. RICHARD R. SCOTT to Miss NANCY JANE BORTHWICK, both of Broome.
 January 1—At the house of the bride's father, by Eld. Isaac Hewitt, Mr. THOMAS FAULKNER, 3d, of Halcott, Greene county, to Miss MAGGIE TRAVIS, of Roxbury, N. Y. On the same day, by the same, at his residence, Mr. ORSON WOOLHISEB to Miss CATHERINE STILSON, of Middletown, Delaware county, N. Y.
 January 9—By Eld. D. L. Harding, at the residence of the bride's father, in Rochsville, Mr. JACOB K. CORYELL to Miss RUTH ANN MORRISON, daughter of Gen. Joseph Morrison, all of Bucks county, Pennsylvania.

Obituary Notices.

DIED—At New Vernon, on Wednesday morning, January 15, 1862, Mrs. NANCY KING, relict of Samuel King, Esq., and daughter of Eld. Benjamin Montanye, former pastor of the New Vernon church. Sister King professed a hope in the Redeemer at an early age, and united with the Baptist church, before her father became a Baptist, and has held her membership, probably more than fifty years, as an esteemed sister in our communion, and had become a mother in Israel. She was the eldest member of the church at the time of her death; and the last member of her father's family. Her father died in the winter of 1825-6, and was succeeded in the pastoral office, at New Vernon, in May, 1826, by the editor of this paper. Elders B. Montanye and G. Beebe have held the pastoral care of that church for almost seventy years. Sister King's husband died about twenty-five or thirty years ago; since which time she has sustained the character of "a widow indeed." Her seat was seldom vacant at any of the meetings of the church, while she had ability to be present. She has been called to follow three of her children to their graves since the death of her husband, and two sons and one daughter survive her. For the last few years she has lived with her children; and for some time has been too feeble to attend the meetings only occasionally. Although her physical powers yielded to the pressure of years and infirmities incidental to age, her faith in God and hope in the risen Redeemer were firm and strong to the last. Her funeral was attended at the New Vernon meeting-house, on Thursday, the 16th inst., and a discourse was preached on the occasion, by Eld. G. Beebe, from 1 Thess. iv. 14, to a large and solemn assembly. "Asleep in Jesus, blessed sleep, From which none ever wake to weep."

ELD. JAMES ABBOTT, eldest son of brother John Abbott, was born in Indiana about the year 1814, but removed, while quite young, with his father's family to Adams county, Illinois. At about the age of twenty-one years was made the recipient of the knowledge of God's special favor in electing him as one of His chosen people. Also, in a few years, it was made known to him that it was his duty to proclaim to poor contrite sinners the way of life and salvation alone through the merits of a crucified and risen Redeemer. Accordingly, the New Bethel church, Adams Co., Illinois, to which he had attached himself, set him forth and had him ordained on the fourth Sunday in April, 1834. About three years after he removed, with his family, to the southern part of Texas—and, after staying there some eight or ten years, he removed farther north, and remained there till May, 1860. Having lost his wife in 1859, and making arrangements for his younger children, he concluded to visit his aged father, and brothers and sisters, according to the flesh, as well as his brethren and sisters in the church, in Illinois. He accordingly, with one of his sons, arrived in Adams county, about the last of June, 1860. After visiting, preaching, and attending an Association, in Adams county, he went near the east part of the State to visit his brother, Eld. Miles Abbott, and on his return, near Clayton, Adams county, was taken sick—and although his temporal wants were cared for by the brethren and sisters of that vicinity, his time had come to depart, and enter the rest prepared for him, as well as all those that love the appearing of their Savior, and about the latter part of October he departed in the full assurance and triumphs of faith—praising his Savior as long as he had breath and strength to do so. Eld. Abbott, although not gifted with the

eloquence which is so pleasing to the natural ear, nor possessed of much natural education, not having had much opportunity of schooling, in his young days, was nevertheless well taught in the school of Christ, and was always ready to combat error wherever he came in contact with it, and to contend earnestly for the faith once delivered to the saints—to strengthen the feeble knees—to bind up the broken hearted—to proclaim liberty to the captive, and to preach the acceptable year of the Lord to the sin sick soul. But he has gone from the trouble to come to obtain his reward in heaven. L. P.

BROTHER BEEBE:—I take my pen to perform the melancholy duty, by request, of announcing to you, and the numerous brethren and friends, who may read your paper, the departure of brother MICHAEL RAWLINGS, who fell asleep in Jesus on the sixth day of November last, after enduring with christian resignation for twelve weeks, sore afflictions, from fever and rheumatism, in the sixty-seventh year of his age. The subject of this obituary was a native of Kentucky. He had been a subject of grace over thirty-four years, and truly a regular Baptist. He and his family moved to this county (Adams) in 1835, shortly after which he and sister Rawlings united with the New Providence church, and was a firm believer in the doctrine of grace, ready at all times to oppose all the new inventions of religion, or doctrines of men, manifested by the various fanatical societies, of which our neighborhood abounds, from the Abolitionist society down to the Simultaneous Effort society, for the conversion of souls, which are trusted in so much by the children of the bond woman; and, notwithstanding, his opposition to their men-made systems for helping God in evangelizing the world, yet I found, in his death, these very men grieved the loss, as of the best of citizens, neighbors and friends, sympathizing with his bereaved family—knowing his demise has caused a vacuum in their community hard to be filled. For a number of years he has served the Church as Clerk to their satisfaction. Dear brethren, we feel that one of the faithful in Zion has fallen. Yet we would try to be resigned to this dispensation of our kind and Heavenly Father, knowing our brother has been taken from the evil to come, with which we yet have to contend. O, that God may strengthen our bereaved sister, and his children, enabling them, with one of old, to feel and say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Yours, in the fellowship of the gospel. Adieu. J. G. WILLIAMS. Adams Co., Illinois, Jan. 2, 1862.

DIED—At Wenona, Henry Co., Indiana, September 28, 1861, of consumption, Mrs. RACHEL HICKMAN, wife of J. M. Hickman. Rachel Carmichael was born in Union county, Indiana, February 13, 1829. Moved, with parents, to Delaware county, Indiana, when three or four years old, and was married to J. M. Hickman, October 30, 1853. She never united with any religious denomination. In sentiment, she was an Old School Baptist. I had an interview with her a short time before her departure, in which she informed me, that she knew that she was a poor sinner, and that she only hope for salvation was in Jesus. She retained her senses to the last, and calmly fell asleep, as we hope and believe, in the arms of the dear Redeemer—"Where the wicked cease from troubling, and the weary are at rest." Hence, "We sorrow not as those who have no hope." In this dispensation of an all-wise Providence, her husband, Mr. J. M. Hickman, has lost an amiable companion, and her two little daughters a kind and affectionate mother. She also leaves an aged mother, a brother and several sisters, together with numerous relatives and friends to mourn her loss. May the good Lord sanctify the bereavement to their good, and enable them to bow with becoming resignation to His divine will. J. A. JOHNSON. Henry Co., Indiana, Jan. 1, 1862.

BROTHER BEEBE:—Please publish the following obituaries: Died at Reisterstown, Baltimore county, Maryland, March 29, 1860; PHILIP BECKLEY, aged sixty-seven years. Brother Beckley was a member of the church thirty-two years, during which time his life and deportment were such as to show that he felt himself to be but a traveler here below—that his home was heaven. His heart was ever open to receive the children of God—and his hands ready to administer to their wants, so far as he was enabled, and his house was their home.

Also, at Reisterstown, January 14, 1862, JESSE R. BECKLEY, son of brother Philip Beckley, aged thirty-three years. The subject of this notice had not made a public profession of his faith in the Lord Jesus Christ, but his course of life had been such for a number of years as to cause the children of God, who knew him, to have strong

hope that he was a subject of grace. He attended the Baptist meetings whenever he could consistently, and manifested much interest in the doctrine of salvation by grace. He was a young man dearly beloved by his numerous friends, on account of his sterling integrity. A short time before he died he expressed to his mother, and other friends, that he had a firm hope, and was satisfied that he was going home. His funeral was numerously attended on the 17th inst., at Reisterstown, Maryland. Sister Beckley within two years has seen affliction at the hand of God, but may she receive sustaining grace from Him, who is the widow's God and husband.

Also, in Baltimore city, Maryland, on the 15th inst., sister POLLY CARNES, aged eighty-two years. Sister Carnes had been a member of the church sixty-four years, as she was baptized and joined the church when she was eighteen years of age. During her pilgrimage she had seen many changes, and experienced many hardships; but, notwithstanding the many changes that took place, she remained unmoved in the doctrine of grace, and was a worthy member of, and an ornament to, the church. Her seat was never vacant, unless something unusual prevented, as trifling things never kept her away. As I was on my way from Washington to Reisterstown, to attend the funeral of Mr. Beckley, I called to see her, and found her struggling with the king of terrors; and although she was not able to converse much, she retained her senses very vividly. I asked her if her belief was changed, to which she answered very emphatically, "No!" and then said, "I have been enabled to live a life of faith and peace in the Lord Jesus Christ." Her course of life was such as to merit the good will of many, who were enemies to God's truth; for her word was like the law of Medes and Persians, in things pertaining to the kingdom of our blessed Redeemer, it *altered and changed not*. Whether at home or abroad, in public or private, her theme was, salvation is of the Lord. It can truly be said of her, *she died at her post*. Her mortal remains were deposited in the grave on the 18th inst., there to repose until the voice of Jehovah shall call them forth in glory. The following was used as a text on the occasion: "I have fought a 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." WILLIAM J. PURINGTON. Washington, D. C., Jan. 17, 1862.

Books, Periodicals, &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 9,000 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.

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.

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.

APPOINTMENTS FOR PREACHING.—If providence permits, I will be at Waverly on Thursday evening, before the first Sunday in February, 1862, and at brother Alfred Horton's on Friday following, and on Saturday and Sunday at Burdett, Schuylcr county, N. Y. JOHN DONELSON.

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. 30.

MIDDLETOWN, N. Y., FEBRUARY 1, 1862.

NO. 3.

Choice Poetry.

CHRIST IS ALL, AND IN ALL.

COLOSSIANS II. 11.

Lofty sinners love to talk
Of their wisdom and their walk—
Of their merit and their might,
Till they weary patience quite.

From the word of God I know
Man is weak, and worthless too;
Man is obstinately blind,
Till the light of Christ he find.

Something once I seem'd to have,
And to Jesus something gave;
Now I tell to great and small,
Jesus Christ is all in all.

All my wisdom to direct,
All my power to protect,
All the merit I can claim,
All my hope is in His name.

Beautiful is Zion's King—
All He is in every thing;
Giveth eyes to see my way,
Will and power to watch and pray.

Will and power to love the Lord,
Will and power to trust His word,
Will and power to run the race:
Glory be unto His grace.

EMBLEMS.

"Whom have I in heaven but Thee? and there
is none upon earth that I desire beside Thee."
Psalms lxxiii. 25.

I love (and have some cause to love) the earth;
She is my Maker's creature, therefore, good;
She is my mother, for she gave me birth;
She is my tender nurse, she gives me food. [Thee?
But what 's a creature, Lord, compared with
Or what 's my mother or my nurse to me?
I love the air; her dainty sweets refresh
My drooping soul, and to new sweets invite me;
Her shrill-mouth'd choir sustain me with their flesh
And with their polyphonic notes delight me.
But what 's the air, or all the sweets that she
Can bless my soul withal, compared to thee?

I love the sea; she is my fellow-creature;
My kind purveyor, she provides me store.
She walls me round, she makes my diet greater,
She bears my treasure from a foreign shore.
But, Lord of ocean's when compared with thee,
What is the ocean or her wealth to me?

To heaven's high city I direct my journey,
Whose spangled suburbs entertain mine eye.
Mine eye, by contemplation's great attorney,
Transcends the crystal pavement of the sky. [Thee?
But what is heaven, great God, compared with
Without thy presence heaven 's no heaven to me.
Without thy presence earth gives no refection;
Without thy presence sea affords no treasure;
Without thy presence air 's a rank infection;
Without thy presence heaven itself 's no pleasure.
If not possess'd, if not enjoy'd in thee,
What 's earth, or sea, or air, or heaven to me?

The highest honor that the world can boast
Are subjects far too low for my desire;
The brightest beams of glory are at most
But dying sparkles of thy living fire.
The proudest flames that earth can kindle be
But nightly glow-worms if compared with thee.
Without thy presence wealth is bags of care;
Wisdom but folly; joy disquiet, sadness;
Friendship is treason, and delights are snares;
Pleasure but pain, and mirth but pleasing madness.
Without thee, Lord, things be not what they be,
Nor have they being when compared with thee.

In having all things and not thee, what have I?
Not having thee, what have my labors got?
Let me enjoy but thee, what further crave I?
And having thee alone, what have I not?
I wish nor sea nor land—nor would I be
Possess'd of heaven, heaven unpossess'd of thee!

* Many-voiced.

A Review of the History of David.

WRITTEN FOR THE SIGNS OF THE TIMES.

There lived a man in olden time, the
Time of Israel's greatness as a nation;
Who was upheld by power divine, and called
Of God to reign o'er heaven's chosen people.
David by name—the son of Jesus, who
In Bethel dwelt.

A man, was he,
Of mighty deeds and valor, who all
His foes o'ercame, and caused them in
Submission to acknowledge the prowess
Of his arm, and of the arm Omnipotent
Which guided in his battles, and whose
Blessings rested on his victories.

He was called by various names—the King
Of Israel, Prophet of the Lord, but chief
Of all was styled by heaven, "A man
Of God's own heart." As King, he reigned
In wisdom, loving his subjects well;
He fed the poor, did comfort the afflicted,
And with a single eye dealt justice out
To all. In the statutes of the Lord
His God, did he delight; and 'twas his
Desire t' instruct his people in the law
And feed the mind with knowledge, sitting
Forth from time to time the wondrous things
That God had done of old, who freed
His chosen from the Egyptian yoke, who
Broke their bands, and through the
Wilderness did lead them by the right
Way, safe to the promised land.

The singer sweet, of Israel, he was called,
And well he struck his harp in sweetest
Harmony, to celebrate his great
Creator's praise. Methinks I in
Imagination now can see him
Seated on some mossy hillock at the
Close of day, and hear him warble forth
In songs sublime the glory of his God.
My soul! bless thou the Lord, and all
That is within me! bless His holy name!
Bless thou the Lord, my soul, and all
His benefits forget not, who forgiveth
All thy sins, and healeth thy diseases.
Who from destruction has redeemed thy life,
And crowned thee with loving kindness,
And with tender mercies. Again he sings,
The Lord my Shepherd is, I shall not want;
He maketh me lie down in pastures green,
And leadeth me beside still waters.
He restores my soul, and leads me
In the paths of righteousness, for His
Great name's sake. Sure it would prove
A task too long to speak of all his
Songs of praise and adoration. Suffice
It here to say, that when the spirit of
The Lord is felt within the soul, and
That soul led to meditate upon the
Beauties of the Book of Psalms, a peace
Is found that passeth understanding,
A heavenly joy is known, which utterly
Doth banish all our doubts and fears.

A youth of tender age
Was he, ruddy and fair of countenance,
When Samuel, servant of the living God,
To him was sent. The purpose of the Lord
Was not made manifest, till Jesse's
Seven sons passed in review before him.
Samuel said, "God hath not chosen these:
Are here all thy children?" Then Jesse said,
One yet remains, the youngest, and behold!
He keeps the sheep: send then and fetch him,
For we will not sit till he come hither.
When they brought him in, thus said the Lord,
"Arise, anoint him, this is he." From that
Day forward came the spirit of
The Lord upon him.

The King of Israel,
Saul, departed from the word of God,
Contemned his counsel, and performed not
His commands. He was sent to Amalek,
To smite that wicked people, utterly
Destroy them root and branch. But he
Proved disobedient. The judgments
Of the Lord, both sure and certain, followed
Him; the message spoke by Samuel
Declared obedience better than burnt
Offerings, and hearsening, than the fat of rams.

Because thou hast rejected the word of God
Rejected, he hath rejected thee, as King.
The spirit of the Lord from him departed,
And an evil spirit troubled him. He
Commanded David to be brought, and
Whilst he played upon his harp most
Cunningly, Saul was refreshed, the
Evil spirit left him.

By the vale of Elah
Lay the army, and the men of Israel;
And on yon mountain top, the chosen of
Philistia, set the battle in array.
An army vast, for multitude were they,
And in implements made known to ancient
Warfare had no lack, boastful of their strength,
And proud, vain glorious, in their self sufficiency.
And from their ranks stepped forth a champion,
A very giant, named Goliath, and who lived
In Gath—in height he was six cubits and
A span, a brazen helmet on his head, and he
Was armed in coat of mail, which weighed
Five thousand shekels—with greaves of brass
Upon his legs, and target of the same
Between his shoulders, whose spear staff
Like a weaver's beam, the head of which
In iron, weighed six hundred shekels,
And one his shield did bear before him.

Full forty days
Did he defy the army of the Israelites;
Saying, Choose ye a man that we may
Fight together, and if he kill me, we
Will be your servants, but if I prevail,
Ye shall then serve us. David heard his words,
And cheerfully did say to Saul, Let no
Heart fail because of him, thy servant, I,
Will go and fight with this Philistine.

Thou canst not stand before this man,
Said Saul, for thou art but a youth, and he
From his youth upward is a man of war.

Whilst thy servant kept his father's sheep;
There came a lion and a bear, and
Took a lamb from out the flock.
But I pursued him, smote him, and did
Save the lamb; when he arose against me
I took him by the beard and slew him.
Thy servant slew the lion and the bear,
And this Philistine shall be as one with them,
Seeing he hath defied the armies of
The living God.

Moreover David said,
The Lord that me delivered from the
Lion's paw, and from the bear's embrace,
He will deliver from the hand of this
Uncircumcised Philistine. And Saul replied,
"Go, and the Lord be with you."

Then was David armed by Saul, with
Helmet, coat of mail, and sword girt
On his armor; but he put them off.
And said, I cannot go with these, I have
Not prov'd them. And he took his staff
And chose him five smooth stones from out
The brook; with sling in hand, drew near
Goliath, and the Philistine said, Thou comest
Out with staves, am I a dog?
And he cursed him by his gods.

Then David said, With spear and sword,
And shield thou comest unto me, but
In the name of God, the Lord of Hosts,
And of the army thou defiest, have I come.
This day will God deliver thee unto
Mine hand, and I will smite thee, and
Take off thy head. And all these shall
Know, the Lord will save, not with
The sword and spear, for the battle
Is the Lord's, and He will give you to our hands.
Then David took a stone and slung it;
Smote the Philistine in his forehead;
Into which the stone sank deep, and he
Fell forward to the earth. David then ran
And stood upon him, drew from its sheath
His sword and slew him, cutting off his head.

Returning from the battle, they were met
By women from the cities singing,
Dancing, in great joy, with instruments
Of music, and the women answered,
As they played, Saul his thousands, but
David his ten thousands. And Saul
Was very wroth and grieved in spirit
With the saying—they have ascribed to
David greatest honor, what more can
He have beside the kingdom?

Thence raged the jealousy and ire of Saul;
Who every opportunity did take
To do him injury, and when he called
Him to engage in playing on the harp,
He caught a javelin twice and thrust it
At him. Many treacherous ways
Did Saul invent to have him swept
From earth. He made him buy his
Daughter Michal by the slaughter of
Two hundred of his enemies, hoping
In the battle he might die. But
He saw the hand of God still shielding
David from all harm. All his plans
Proved futile—yet he hated him, and
Was his enemy continually.
From place to place he hunted him,
On the mountain, in the peaceful valley,

Or beside the streams. He was driven
From his home, denied the blessings
Of society in his own family,
And did wander as a stranger in
A solitary way, amongst the sons of men.
Into the cave Adullam he escaped,
Followed by a feeble band—a motely
Crowd were they, for all who were in debt,
Or in distress, or discontented came;
And he became a captain o'er them.
Into the cave came Saul, not knowing
David and his men were near. When
David stepped up lightly and cut off
A portion of his robe. Once on the
Battle field, and at the dead of night,
While Saul lay sleeping in the camp,
Surrounded by his army, David came,
And took his spear, with cruse of water
From his bolster. But he could not
Stretch his hand to take the life of
God's anointed.

Again the battle raged sore,
And Saul, with Jonathan, his son, were slain,
One came and brought the tidings, with Saul's
Crown and bracelet unto David. David
Rent his clothes, and did lament o'er
Saul and Jonathan, How are the mighty fallen!
Israel's beauty slain, on thy high places.
Tell it not in Gath, nor publish it in
Ashkelon, lest the daughters of mine
Enemy rejoice, and they of the
Uncircumcised do triumph. Saul
And Jonathan were lovely, pleasant
Were they in their lives, and in their death
Were not divided. They were swifter
Than the eagles, and their strength was
Greater than the lions.

Then came all
The tribes of Israel to David, even
Unto Hebron, saying, Behold, we are
Thy bone and flesh. Thou art he
That leddest out and didst bring in
Israel. And the Lord said unto thee,
Thou shalt feed my people, thou shalt be
A captain o'er Israel. And David made
A league with them before the Lord,
And him did they anoint in Hebron
King of Israel.

For forty years the reins
Of government were in his hands,
The Lord did give him wealth and honor,
Many mighty kingdoms he subdued,
And made them tributary unto him.
But he was not free from trouble,
Disappointment and vexation, followed
Him from day to day; his unjust course
Towards Uriah was rebuked by God,
The punishment of which he felt in
His own family. Amnon, he was slain;
And Absalom rebelled against him,
Caused him to desert his throne,
And flee for life. This rebellion was
O' returned by God in wisdom; David
Yet was spared once more to rule
The people. But the anger of the Lord
Was kindled, when he had the people
Numbered, notwithstanding all
The captain of the Host could say.
His own heart smote him when the deed
Was done; and a message from the Lord
Was sent him, he might choose betwixt
The famine, sword or pestilence, as a
Reward for his great wickedness.

And David said,
Great are the mercies of the Lord,
Our God, rather let us fall into his hands
Than in the hands of men. So the Lord
Did send the pestilence upon them, and
For three long days it raged, and of
The people in all parts of Israel,
There died seventy thousand.

Towards the closing of his life God gave
Him rest from all his enemies, and in
The finishing of his career upon the earth
He spoke forth words of praise, and
Did give thanks.

The God and Rock
Of Israel spake to me. He that ruleth,
Ruling in the fear of God, to all men,
Must be just, as the light of morning,
Even morning without clouds, and as
The tender grass, springing out of earth
In the clear sunshine after rain, he
Shall be, though my house be not so,
With God, yet hath he made with me
An everlasting covenant, ordered
In all things and sure; this, all is
My salvation and desire.

It would be
Superfluous in me to follow this
Man's history in all its various windings.
But it is revealed in God's own book,
And will richly make amends to any
Who are led thereon to contemplate.
I feel that I have touched this
Interesting subject but imperfectly;
(And 't is vain for any to expect perfection
In the works of man,) but as it is
I leave it, and should it be the means
Of leading any mind to meditate
Upon the goodness of our Covenant God,
And to praise His name for His great wonders
Shown; His faithfulness and loving kindness
To the sinful sons of men. Amply
Rewarded I shall be for all my pains.

UTICA, N. Y., Jan. 13, 1862.

W. E. H.

Correspondence.

BOONE CO., KENTUCKY, Jan., 1862.

BROTHER BEEBE:—The following relation of my hope in Christ was written four years ago, during a time when my health, never good in my whole life, was far worse than usual. I think my desire at that time was to leave behind me, in case of sudden death, a memorial of God's goodness to me—a helpless sinner. I send it to you; dispose of it as you please:

I was born November 18, 1808. My parents were at that time both Baptists; and probably from education or constitutional ill health, I was subject to deeply serious impressions when very young; that is, my great fear of death—the lonely grave—and a dreadful something beyond, that I could not comprehend was truly terrific, and often rendered me very miserable. I sometimes thought it strange that I, who was so much more truthful, candid and better every way (in my own esteem) than other children of my age, should have such troubles, when they were so carelessly happy. Again I would conclude I certainly was troubling myself unnecessarily; as, my parents, grandparents and many of my relatives were Baptists—and of course christians, I would be one before I died; and that was the important part of the matter. But I could not always feel so safe as I wished. As I grew older, my health improved a little, and serious thoughts in a great measure left me. When about sixteen years old I, with a large party of young relatives, was spending the afternoon with an aunt; we had not been long together, when a tremendous thunder storm arose; the chimney of the room which we were in was struck by lightning; some were thrown from their seats, and all more or less shocked; the room was so entirely filled with soot that we could not for a time tell what had been the fate of those nearest to us; it was a moment of awful suspense. As soon as a small degree of calmness was restored, my aunt—who was a Baptist and a christian, I have no doubt—commenced praising God for his goodness and mercy in sparing all our lives. His goodness and mercy I could not then appreciate; but felt perfectly impotent—less than a worm—at such an awful display of his power and majesty. When every other person in company had become cheerful, I could not restrain my tears; and though I thought of but little else when alone, yet the slightest allusion made to the storm by others, seemed a something I could not bear for weeks. Oh! thought I, if I only knew how to get religion, I would go right at it; but could not tell how or where to commence. I desired to be a christian that I might not fear God's power; for I thought christians were so good that they did not fear God, and that was the secret of their composure in storms and other trials. However, after a time I began to get along pretty well when the sun was shining and the wind calm; but one sound of far distant thunder would start me to walking and reciting some verses I had memorized at school.—

"Tis He who bids the storms arise,
And rolls the thunder through the skies:
His voice the elements obey;
Through all the earth extends His sway," &c.

Not long after the storm, the great Mr. Campbell paid our neighborhood a visit; and what was termed the "Reformation" sprang up, and for a time it really seemed that everybody—except a few Old Baptists—would go with him. My mind was in a restless state, and being by birthright a Reformer, I was delighted with such an easy system—all works—that I had not been taught my incompetency to perform; (for I am sure that no unregenerated man or woman does in reality believe that Jesus is the Son of God). I soon became very zealous; firmly believing that Mr. Campbell had come in the greatness of his might to evangelize the world. I was busily engaged helping him read his paper, and very soon was fully prepared, in my own conceit, to debate with the oldest Baptist preacher I knew. It was my de-

light to bother and harass them I thought rather ignorant with questions borrowed from my oracle. I had been reared to respect the Baptists; indeed I regarded those advanced in years with a species of reverence; but so far as I had power, I was a persecutor; no human heart ever contained more venom against the church of Christ than mine did. I often said that if the doctrine of predestination were true, God was an unjust Being, and unworthy the adoration of intelligent creatures: still the Baptists were a source of real vexation and annoyance to me; their professing to be so weak, ignorant and sinful in their own esteem; and then see how tenaciously and with what entire confidence they clung to their own system, was a problem I could not solve, and it angered me. But for an occasional thunder storm and the Baptists, I could have got along very well. It appeared to me I never got my system well built up, but that one or the other would come along and mar my work: for, strange to say, I often feared the doctrine of predestination, bad as my heart hated it, it was true; I could at times read its truth in the works of creation, too plainly to be denied.

In my nineteenth year, it was the pleasure of Him who worketh all things according to the counsel of his own will, to take from me a dearly loved brother in his fourteenth year; his death was very unexpected; for, though he had been very unwell for several days, he had still walked about the house. The morning previous to his death, I walked into his room; he had his arms around our mother's neck, begging her to pray for him; said he was dying and would go to hell, he was so great a sinner; she told him she had often tried to pray for him, he must pray for himself; he said, I don't know how to pray; she told him to ask the Lord to have mercy on him; he seemed to catch the words from her lips, and with hands and eyes raised to heaven, repeated again and again, Lord have mercy on me a poor sinner. This agony of mind lasted for several hours; but while all the family and many friends were around him, we witnessed an instantaneous change. I am dying, said he, and going to heaven with Jesus; come all of you, and go with me; how beautiful you all are! he talked for some time, his countenance expressing calmness and peace even after death had released him from suffering.

I could never more be a consistent Reformer, though told by their preachers that my brother's case was a miraculous one; that I need not wait for anything of the kind myself, I would never get it. Still I could not believe that baptism or my works alone would save me; there was a something the Lord must do: yet I was an Arminian, and set out with the full intention of doing my part, and believed the Lord would do his. I read the bible, quit attending all places of amusement, could do all that I thought was required of me, but pray; that, from some cause was a most difficult matter: however, I never made the attempt but once; one night I left the house; when I had gone sufficiently far for my purpose, in the act of kneeling, I cast my eyes upward and my attention was arrested by the brilliant appearance of the stars; I thought I had never seen them look so bright—so gloriously beautiful. These words recurred to my mind:—"The heavens are not pure in his sight." Immediately it struck me, if those bright luminaries were not pure in the eyes of the mighty God, it would be presumption in such a small atom of his creation to attempt to approach his throne. I stepped quickly back to the house feeling much smaller than when I went out. For several years I was a restless wandering spirit; I tried every grade of Arminianism—even Deism; but nothing satisfied me any length of time, nor could I persevere. I thought there was nothing lacking for me to become a model christian, but perseverance and a proper control of my naturally high tem-

per; I was not aware of the fact, but was in reality a miserably self-righteous pharisee, believing myself far better than others. I yet recollect my feelings on hearing a cousin of mine, near my own age, had been baptized; I was impious enough to think the Lord and Elder T. P. Dudley had made a stange mistake in choosing her in preference to myself; for I felt assured that I was the better of the two: I felt wounded; as though injustice had been done me; and concluded as there had been so little discrimination manifested that I would give the matter up for a time; there did not seem to be so much hurry necessary in my case, as I was, by nature, better than any one: I would therefore put off getting religion and enjoy the pleasures of the world when my health would permit; and when I could not keep up with my young associates, I lived very much in a world of my own creation—building air castles—reading novels and poetry: I should have moved on very quietly perhaps, had not the stern monster, death, paid his unwelcome visits, taking my heart's dearest idols, thereby deranging all my plans and marring my earthly prospects for happiness. Under those painful bereavements I sometimes felt humbled; but far oftener thought God a hard Master—reaping where he had not sown, gathering where he had not strewn; yet I dreaded his mighty power.

In October, 1831, my parents removed from Bourbon to Boone county, Kentucky; purchased a farm on the Ohio river, and although it was very painful to leave my birth-place and the friends of my youth, yet I was so much delighted with the beautiful and picturesque river scenery, (that to my untravelled eyes was indeed sublime,) I vainly imagined I should get clear of all troubles and become perfectly contented. The spring and summer of '32 were spent in making arrangements for happiness, planting and attending my flowers and shrubbery; books were my chief companions; and when I desired a peep at the big world, I had but to cross the river, and an hour's ride took me to the queen city. I soon found a place near the house—and yet entirely concealed by the dense forest—that exactly suited me to sit and meditate, or read at my pleasure, on an Indian grave at the point of the bluff. For years I have not seen that hallowed spot; but very often my mind is carried back there. In the fall of the same year, the cholera first made its appearance in our country; we heard the most distressing accounts from the city by steamboats every day; it was a solemn time; every face was sad: I was not so much alarmed for myself, but there had appeared for several preceding years, a fatality attached to our family; of thirteen children there were but four of us left; I feared my parents and brothers would be taken and I left alone: so strongly had this impression taken possession of my mind, that I was really miserable if one of them was out of my sight. But as the weather became cold, the cholera subsided, and we were all spared. From that time I was subject to gloomy restless feelings that I could not account for nor get rid of: I often felt as lonely, as if there was not a living creature upon the earth but myself; there seemed to be no green spot left for me on which to set my feet. Books, the beautiful river scenery as the spring of '33 advanced, and the society of my friends, only gave momentary pleasure: then those gloomy feelings of condemnation would return; and as I could find no adequate cause for my depression, I feared, if not speedily got rid of, I should become insane. I was willing to acknowledge myself a sinner, but not such a great sinner as many. I had never sworn an oath nor committed an act that could be called crime; had always been too proud to envy—too independent to utter falsehood; deceit I abhorred; and to crown all, I had such a noble generous heart. Why then was I haunted with such feelings of guilt and misery I could not tell. Very often I resorted to gay

company; but was here reminded of an expression I heard an old Baptist use many years before: he said he had no power to control his thoughts. I said to myself, what an old blockhead you are! I thought any person but an idiot possessed that power. Now, I found myself in that very situation; was just as apt to be beset with those miserable restless feelings in the gayest society, as when alone; and as my proud heart revolted at the idea of any human creature seeing the anguish enshrined there, I would stay at home and guard my secret well. My feeble health I thought a good excuse to keep me from meeting! nor had I reaped any benefit from attending preaching: for, when I attempted to follow out the Arminian system, I actually thought I was growing worse instead of better; and when I attended the Old Baptist meetings, it seemed to me that everybody and particularly the preacher was watching me, and saw what a poor wretch I was: often I could not restrain my tears; thus I was betraying myself. From my childhood I had been an occasional bible reader; but now I felt guilty when caught with the bible in my hands; and if I saw my parents regarding me attentively, I imagined they knew my dreadful condition, and were pitying me: immediately I would strike up some gay song, and leave the room, probably the tears rolling down my face. I recollect sitting one night singing to a little niece; she was sick, and I was fearful that she too would die, as I loved her. I sang then, as I often do yet, my own thoughts.—

"I know that I am guilty,
I know that I am vile;
I know that I am filthy,
And quite throughout defiled.
Yet thou, O God, canst cleanse me;
Canst make me white as snow."

I could go no farther; for, though I believed God had the power, how this cleansing was to be performed I knew not. I often sang the hymn that commences—

"The Lord will happiness divine," &c.

The last verse I would repeat again and again.—

"O, make this heart rejoice or ache,
Decide this doubt for me:
And if it be not broken, break
And heal it if it be."

I desired to know the worst of my case, and from what source my troubles sprang; for I could not tell what was the matter, though all things seemed to be wrong. But soon a change came over me, that has often given me trouble; having but seldom heard those I regard as christians tell of such trials as now beset me. I said there was no such thing as religion; no God; no heaven; no hell; that each denomination was striving for the mastery, and I would throw the whole matter away and never let it trouble me again. I certainly was the most peevish, fretful, unhappy mortal that ever existed; the world nor nothing could please me; there was a feeling of bitterness towards everybody in my heart, and the most horrid oaths; and I have no doubt I should have given them utterance, if I had not been early taught that it was vulgar for a woman to swear. I have no recollection of ever having the slightest disposition to swear until that time. The truth is, I feared nothing, cared for nothing; and have often thought if his satanic majesty ever reigned in any human heart uncontrolled, without a rival, it surely was in mine then.

One Sunday morning, in July '33, my mother awoke me; said she felt so strange, she must be dying; she was at that time greatly afflicted with dyspepsia, and really looked as though she might be dying. Instead of feeling alarmed, as I always had been before when any of the family were sick, a feeling of anger sprang up in my heart. Well, let her die, said I, (inwardly,) I can bear it; nearly all I have loved is gone, why not her? However, in a few hours she was much better and fell asleep: all at once my angry rebellious feelings became so strong that I could not stay in the house, and started out to the Indian grave: I well recollect my thoughts as I walked along; they were, that God

had dealt hardly with me all my days. I recounted in my mind the loved ones he had taken from me—the reverses I had met with, and my constant ill health from childhood. It seemed to me that the Almighty had been at war with me all my life; and I was bound to acknowledge he had the power: yet there was a feeling of defiance—a spirit of endurance in my heart. I recited these lines of Campbell's as I walked along:—

"Be hushed, my dark spirit, for wisdom condemns
When the faint and the feeble deplore;
Be strong as the rock on the ocean, that stems
A thousand wild waves on its shore," &c.

I, a poor worm of the dust, was measuring arms with Omnipotence! I can give but a faint idea of the dark dismal thoughts that crowded tumultuously through my wretched heart; but O how soon were they all changed! in a moment—in the twinkling of an eye: when, as I hope, the Lord caused all his goodness to pass before my face. I saw plainly that his All-seeing eye had watched o'er all my paths; his Almighty arm had been extended to shield me from dangers seen and unseen, through sorrow and sickness, and how good, how kind he had been, even in taking my friends from me. Not one had died without expressing a hope of happiness beyond the grave; and surely that was the greatest of all blessings. Yet not one emotion of gratitude had ever swelled my heart for all his countless mercies and blessings; they had passed unheeded and unnoticed, as something I had gotten by my own strength. I felt too weak to stand and dropped on the ground. The sins of my whole life were brought to remembrance; things I had forgotten for years; and what a pile there were! But all my outward acts were as nothing compared to what I saw in my heart when, as it seemed to me, a light shone into its deepest recess. O, what base ingratitude, what bitter rebellion was there! every thing that was mean! it looked worse than any cage of unclean birds! I was reminded of the eddies I had observed in the river rolling up mire and dirt and hundreds of little sticks during a freshet. I have never been able to boast of a good heart from that day to the present. The goodness, the holiness of God were brought in contrast; and I sincerely felt that I was the greatest sinner beneath the sun. To sin so long against so good a God looked awfully ungrateful. I looked at my hands lying on my lap, and felt that I should never raise them again: no, not even move one finger unless the Lord gave me strength to do it. The words of the Savior rolled through my mind,—“Except you be converted and become as a little child, ye shall not enter into the kingdom of heaven.” I had never seen a babe more helpless than I felt myself to be. The idea struck me that perhaps it was what I had heard persons call the work of the Lord going on in my mind; but immediately concluded it was a sin for such a thought to come into my head. I was too vile, had rebelled too long, and had been brought to see my helplessness and the enormity of my guilt, that I might feel and acknowledge the perfect justice of God in my condemnation. I thought there might be some excuse for the sins of others but none for me; for the Lord had given me many warnings, and I had actually sinned against light and knowledge, and there seemed no way of escape for me, and God remain just and unchangeable. Oh! thought I, if I had only tried harder to get religion when I was young before I had committed so many sins, or if I could have recalled the few previous weeks, when there was so much awful rebellion and blasphemy in my heart, I felt there might be some hope; but I could recall nothing, and there could be no hope. I was well aware that the outward acts of thousands were worse than mine, but my heart was worse than anybody's; the very source and fountain of evil. There was a beauty in holiness I have never been able to describe, nor how hateful sin looked in comparison with the holy purity of God's law. I wondered if I had a hole

dug in the side of the bluff, if I could not live there alone without sinning any more; for I felt that my whole life, be it long or short, should be devoted to God for blessings already received, if I never received another.

The next day an uncle came to see my mother; they were talking about the cholera, (this dread scourge was again desolating our country,) and they appeared to be much alarmed at its ravages. I looked at them with astonishment; I believed if I were like them, a Christian, I should not fear death in any shape. For my life I could not be alarmed, nor keep it on my mind; sin looked far worse to me than cholera: I thought it was because I was such a hardened sinner; I thought if I could only be deeply grieved, and sincerely repent, there might be some room for hope; but I could do neither; and though I had to keep moving to and fro constantly to hide my tears, yet my heart was as hard as a rock; and when I kneeled down to ask the Lord for mercy, I thought I could see that my prayers only ascended a little above my head, and so much hypocrisy in all, that I hated myself. I had at that time a most excellent memory; texts of scripture and verses of hymns were constantly rolling through my mind, all breathing condemnation. How often I repaired to the Indian grave to be alone I cannot tell: sometimes got frightened at myself and run back to the house like one insane. I often thought what a good thing it was for me that those expressions were in the bible,—“Lord help me! God be merciful to me a sinner!” for I could no more frame any other prayer than I could make a word; and these were exactly suited to my case.

On Wednesday, after the Sunday referred to, I again took my lonely walk: the whole earth seemed shrouded in gloom; I felt perfectly friendless and alone; my heart was as hard as adamant; and it seemed strange that a holy, just and righteous God had suffered such a polluted wretch to live so long. I thought I would make one more attempt to ask the Lord for mercy, and if mercy could not be extended to one so vile, the desire of my soul was that he would never suffer me to sin against him any more, let my final destiny be what it might. I had just kneeled down on the ground when the idea struck me with force, as though spoken, God is looking at you. I arose quickly, and started to run. You cannot run from God, sounded through me. I stopped still, and it seemed to me I was a perfect mass of corruption, standing in the immediate presence of a Holy God. In this extremity the prayer of the leper was given me:—“Lord, if thou wilt, thou canst make me clean.” The answer of the blessed Jesus, “I will, Be thou clean,” immediately followed. I saw the Savior extended on the cross, on the opposite hill, not with my natural eyes, but with the eye of faith, I hope. My burden was gone: peace, perfect peace, was within, around and everywhere. I found myself repeating those precious texts of scripture,—“Thou shalt call his name Jesus; for he shall save his people from their sins.” “There is none other name under heaven given among men, whereby we must be saved.” How sweet the name of Jesus was to me I have never been able to tell: I repeated it again and again, and soon thought I must have been the veriest fool in existence, not to have thought of Jesus sooner. How often I had read of him, heard him preached, and talked of as the Savior of sinners; yet during the whole time of my distress, this glorious Savior had not entered my mind. I really was so simple and ignorant, I concluded if I had only thought of Jesus sooner, I should have been sooner healed. I greatly desired to see some of my friends, particularly Eld. T. P. Dudley whom I had known from early youth, that I might tell them how precious Jesus was to me; and some how, I thought they would be willing to hear me. And if I only could have had an opportunity, I would gladly

have asked the pardon of every creature I had ever injured even in thought; especially some old Baptists against whom I had been very bitter; and they then, (the Baptists,) appeared to me to be a people very precious in the eyes of the Lord. As I was returning to the house, repeating the name of Jesus, the plan of salvation looking so plain, that I fully believed I could tell it so everybody would believe and love it as I did. The words of the poet rolled through my mind—

“How sweet the name of Jesus sounds
In a believer's ear.”

Something seemed to say, Are you a believer? I answered, I don't know. Have you what the Baptists call a hope? O no, not yet. Well, what has been done for you? Why, the Lord has only given me an earnest of what he intends to do for me; and here I hope I unwittingly told the truth. I humbly trust I that day received an earnest of my interest in that inheritance which is incorruptible, undefiled, and shall never fade away. For a short time I lived in peace—loved everybody, particularly those whom I thought loved Jesus; was indeed very charitable; took all who said Lord, Lord, to be Christians; but wondered much that I could not convert all those who had known my former bitterness against the truth; was deeply wounded when a young friend with whom I had been intimately associated from childhood, laughed and said I had changed to please my mother. I was soon cured of all superfluous love, finding it not reciprocated: I also found I had made another grand mistake, having vainly imagined that I was forever done with sin and trouble. Imperceptibly, as Bunyan expresses it, My roll was gone; and the old enemy who was only bound, not dead as I had supposed, told me plainly I never had a roll in possession; that all I knew I had learned from others, and you have not learned it good either: you never grieved deeply, nor repented sincerely: your tears, your prayers, were all mixed with hypocrisy: you never thought you was going to die, and worst of all, you was not afraid of hell. I was bound to admit the truth of these charges: I had not feared death nor hell: my fear was the frowns of a justly incensed God: my great dread that I should be eternally banished from his presence, and the glory of his power, and be left to sin against him forever. My case was now ten times worse than before; my sense of guilt was gone; my peace was gone, and I had nothing to show for it. I resolved to go back to the very place I had lost my burden, and reclaim it; watch more closely, and know precisely what was mine, and what was borrowed. To the same spot I went again and again; I asked the Lord to return me my burden, but the petition was not granted: many burdens of sin and guilt have borne heavily on my soul, but that peculiar one I found no more. For more than two years I was sometimes trying to get a brighter hope, and sometimes trying to throw it all away, and take pleasure in former enjoyments; but could not be satisfied with either. One morning I picked up a hymn book, and found the hymn that commences with

“Dear Savior, make me wise to see,” &c.

The inmost desire of my heart was expressed by the poet; the three last verses suited my case exactly. I was ignorance itself, born blind, estranged from God. O how little I knew of God, of Christ, of foes without or within! yet I could adopt the last line.—

“Though blind I was, yet now I see.”

And that was the amount of my knowledge. In sincerity of soul, I hope I asked the Lord if he had commenced a work of grace in my heart, to show it to me; and if not, O Lord, begin now, for I can do nothing. In a moment my mind reverted to the time I have attempted to describe; and I was made willing to take it as the ground of my hope; and for a little while felt I would not give it in exchange for a world. Yet it was more than a year, before the Lord gave me fortitude to ac-

knowledge his name before men, and follow my Savior down into the liquid grave.

I have spun this out to an unreasonable length; but you are at liberty to throw it aside, and there will be no harm done thereby.

May the Lord bless you, brother Beebe, and continue you a blessing to his people in these dark times, is the sincere prayer of a helpless sinner.

MARY B. BRISTOW.

DEAR BROTHER BEEBE:—I rejoice to know that the *Signs of the Times* yet lives amidst all the persecution which it has had to encounter these many years, not only from avowed enemies, but from pretended friends. It must be a great embarrassment to you to lose so many subscribers; yet I hope the Lord will sustain you in your arduous labors for the comfort and consolation of Zion. We greatly miss the able communications from our Southern brethren, which once graced the pages of your excellent paper. We humbly hope and pray that He who takes notice of the sparrows when they fall, will be with them (our Southern brethren) through all the trials and afflictions through which they have to pass at this trying time. It is a glorious truth that our God rules and governs all after the counsel of His own will, and none can say, What doest Thou? Therefore, it becomes us to be still and know that He is God, and put our whole trust in Him—for He hath declared that unto that man will I look who is of a broken and contrite spirit, and trembleth at my word. The Lord has His fire in Zion, and His furnace in Jerusalem, and He will thoroughly purge His people from all their sins. And when they are sufficiently purged, they shall come forth as gold tried in the fire. Then shall they shine forth as the sun, clear as the moon, terrible as an army with banners. A humbling thought occurs to me, Am I one of that number? I, who am so prone to wander from the strait and narrow path—so forgetful of God's mercies—so defiled with sin that I cannot think a good thought, in and of myself. But when I am led by the spirit of God, as I humbly hope and trust I have been, to look out of self, and to look unto Jesus who is the author and finisher of our faith, then I can rejoice with joy unspeakable and full of glory. And now may God in His infinite mercy be with you and yours, in all your afflictions, is the prayer of your unworthy sister, in Christ.

ABIGAIL DODGE.

Asylum, Penn., Jan. 19, 1862.

BROTHER BEEBE:—I am happy to know that you are still living as a watchman on the walls of Zion, and I pray that the Lord may spare you for many years to conduct the publication of the *Signs of the Times*, which are to me, and I hope they are to all the readers of your columns, a valuable treasure. They come to me regularly laden with the glorious news of Salvation by free, sovereign and unmerited grace, by that grace which was given us in Christ Jesus before the world began. O, my brother, how good Jehovah is to his chosen ones, in providing so great a salvation for them, for making it so sure to them that there is nothing in earth or heaven, or hell that can separate them from his everlasting and unchangeable love which is in Christ Jesus our Lord. Why he has made so great provision for his chosen people, and not for the rest of mankind, is not because they are any better than others, but it is as our Saviour has said, “Even so, Father, for so it seemed good in thy sight.” God's people are, and have always been a poor and afflicted people in and of themselves, trusting not in themselves but in the Lord, who, in all their afflictions was afflicted, and the angel of his presence saved them, and he carried them and bear them all the days of old. They are despised by the world and persecuted by false profes-

sors; but these are but light afflictions compared with what they encounter from their own corrupt nature, which often makes them cry out, O wretched man that I am, who shall deliver me from the body of this death? How often when they would do good do they find that evil is present, that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one from the other, so that they can not do the things they would.

May grace, mercy and peace, be with you and with all who are of the household of God, is the prayer of your unworthy brother in Christ.

JOSHUA DICKERSON.

Cambridge, Ohio, Jan. 6, 1862.

DEAR BROTHER BEEBE:—Having to write you on business, I will try to add a few lines for publication. It would afford me great consolation if I could say something by way of encouragement to the poor and afflicted ones whom the Lord has left in our midst. Although I do not feel anything in particular on my mind at this time, I may touch on many subjects as they may be presented to my mind. The people are accounted *blessed*, who know the joyful sound, and certainly without knowing that sound, we shall neither be able to write or read to edification. The wise man declares that "By searching we can not find out the Almighty;" and Paul exclaimed, in lofty language, "O, the depths! of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. First, There is a depth of the riches. This is very encouraging to all who are poor, and sensible of their poverty; poor in spirit. Our Lord told John's disciples that the poor have the gospel preached unto them; and unto such poor and afflicted ones is the kingdom promised. This poverty is made known to sinners only by the work of the spirit that searches all things, yea, the deep things of God. Before they can know it the fort of the heart (so to speak) must be taken, and the strong man armed, bound and his goods spoiled. Then he will begin to be in want. And when Christ is revealed to such, there is everything in him that their souls can need or desire; and all such are bidden to Come unto Him, and to learn of Him whose yoke is easy, and His burden is light. Those who are thus made to feel sensible of their poverty will highly esteem the riches of Christ. Feeling deeply their poverty they may enquire, Is there enough in Him to supply all my wants? On that point they need have no apprehensions; for, "O, the depth of the riches! both of the wisdom and knowledge of God." There is truly a depth in His nature and attributes which is past finding out. Here is the fountain of all spiritual blessings; and of His fulness they all receive and grace for grace. Though their case may seem to be an *outside case*, their unworthiness, backslidings, short-comings and poverty, may be sensibly felt; but the poorer they feel, the welcomer they are. Neither does He confer all His riches on some of His children, and send the rest of them empty away; for with Him there is no distinction between Jews and Greeks; for the

same Lord over all is rich unto all who call upon Him in truth. There is not only a depth in the riches, but also in His wisdom. He is Himself the Wisdom of God, and was set up in the character of Wisdom; and this wisdom runs through and is seen in all His works. Though but imperfectly seen by us, in our imperfect state. All His works are deep laid in this wisdom. If we speak of Him as the Creator, what wisdom shines there! So the Psalmist was led to exclaim, "When I consider thy heavens, the work of thy hands: the sun, moon, and stars, and their order:" he was led to wonder why the great builder of all things, should be mindful of man. There is also great depth of wisdom in His governing and controlling of all things. The Lord reigneth, let the earth rejoice. He possesseth all power, over all flesh, so that all creatures are subject to Him; and each man in his allotted sphere, receives his destination from Him whose counsel shall stand, whose pleasure shall be done; who turneth the hearts of kings as the rivers of waters are turned. But His wisdom is more gloriously displayed in the great economy of salvation. What depth are here brought to view! What wisdom is manifested, the just suffers for the unjust, and still maintains His eternal justice! He is just, and the justifier of the unjust. This plan is so deeply and divinely wrought, that the natural man can not comprehend it; because it is spiritually discerned. It is hidden from the wise and prudent, and revealed to babes; and of this salvation, as presented in the scriptures, Christ is truly the Author and the Finisher. He is the elect Head in whom are all the elect members. He is the Covenant, as it is written, "I will give Him for a covenant to the people, a light to lighten the Gentiles." Having Christ for its foundation, it may well be said that it is ordered in all things and sure. Again, it is all of grace, and all praise is due to the Author of Salvation; and all the saved are made accepted in the Beloved, through His blood and righteousness. He is of God, made unto us wisdom, and righteousness, sanctification and redemption; and unto all them that are called He is the power of God, and the wisdom of God. He is of one mind, and none can turn Him. Known unto Him are all His works from the foundation of the world. So His eternal and unchangable mind must comprehend all His works and designs, so that they are always present to Him, and with Him is one eternal now. How unsearchable are His judgments, and His ways past finding out. David says, His way is in the sea, and in all deep places. And I think, when the saints turn their eyes within and observe the Lord's dealings in their experience, from time to time, when in a frame of mind to do so, they find more than they are able to tell. The Spirit's work is deep, and I understand that its work is constantly going on within; while on the other hand, it maketh intercession for the saints with groanings that can not be uttered, and is leading the saints step by step, in the divine life, opening up at times the scriptures and applying the promises to them; it does on the other hand, discover and bring to light their corruptions, weakness and dependence, so that, the more they know of this work,

the more they will also know of the deceitfulness of their own hearts; they will learn what the apostle means by the flesh lusting against the spirit, and the spirit warring against the flesh, and that these are contrary the one to the other, so that we can not do the things which we would. These are among the deep things. See if thou canst tell all the way that the Lord hath led thee; all the discoveries, all the meditations of thy heart; all the trials thou hast had with unbelief, darkness of mind, wanderings, barrenness and coldness. No doubt you often think if you had an opportunity, you could tell the brethren a great deal, and unbosom your feelings; but have you ever seen the time that you could tell all? We may sometimes tell much, but not all. We sometimes think we have been where no others have been, and have a heart that is more wicked, more prone to wander from the God we love. In short, we are apt to think there is none quite so vile as we. Well, these are some of the deep things of the spirit. Who among all the saints have been able to trace the hand of the Lord in all the losses, and bereavements, or of being very needy, or abounding in wealth; or why some are enjoying health, and others quite the reverse? Why are all these things so? Are not His ways past finding out? But, O the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.

WILLIAM GRAFTON.

Harford Co., Md., Jan. 15, 1862.

BROTHER BEEBE:—I have been requested by one I highly esteem to write through the *Signs of the Times* on the latter clause of the 25th verse of the xxxiii. chapter of Deuteronomy, with some comments on the closing part of the chapter. I feel inadequate to the task. The subject is a copious one; and I am well aware that I can only hint at the important matter therein contained, in the ordinary limits of a communication.

The closing part of the verse above referred to, reads thus:—"And as thy days, so shall thy strength be." *First*, then, who makes the address. We notice the word *shall* in our text. Who is it that thus speaks with authority? Is it merely the voice of a man? Nay, verily. Does it come from one who is limited in power? No. Whence then cometh such language? From God Almighty—the Sovereign of the universe—the great I AM. "I am God. I change not." He who spoke this massive globe into existence; He who measures the waters in the hollow of his hand; He who meets out heaven with a span; He who taketh up the isles as a very little thing: yea, he who says,—"My counsel shall stand, and I will do all my pleasure." Then, truly he is able to fulfill his word. It does not become man to use such language, for his power is limited. Our days are numbered, and there is not one that we can call our own. He has fixed by irrevocable decrees the bounds of our habitation. We are subject to his high commands. In all the vindictive wrath of man, his cruel rebellion against his Maker, and his desperately wicked, vicious and malignant career, God Almighty has never swerved to the right or the left. But firmly and immutably maintaining his integrity and author-

ity, he sits enthroned on high, executing his holy will, and displaying his wise counsels which he purposed in eternity. We look back at the past history of the world, its creation, and the creation of man, with every creeping thing, and every living thing that moves on the broad face of the earth. We look at the mighty deep, and the Leviathan; together with every thing that inhabits the sea. These all bear the marks of DEITY. Again, we cast our eye up to the blue canopy of heaven: we see the azure sky; the sun to give light by day, and the moon to give light by night, together with every rolling star. We notice, too, with what perfect harmony they move in their different orbs, and how completely they all harmonize in their movements; each one filling up the space allotted to it. These all say,— "THERE IS A GOD." But turn to man; the noblest work of God, who came from the hand of his Maker a very good being; and what does he say? O wretched apostacy! hear him. "The fool hath said in his heart there is no God." What presumption! O man, from whence art thou fallen. Thy Maker made thee upright, and even talked with thee in the garden of Eden, and now how sayest thou there is no God. Pause, look around thee, behold the works of creation, and know most assuredly that there is a God. But O christian, do you doubt that there is a God? No, you dare not do it. Although he may call you to pass through sore trials, temptations, doubts and fears; though he deliver you up for a season to the buffetings of Satan, that he may sift you as wheat, still there are times that you can say,—"I know that my Redeemer liveth,"—"I know that God Almighty reigns." Thus, "ye believe in God."

Second, We come to notice the character addressed. The language was addressed to Israel. The Five books of Moses give a very concise history of God's dealings with national Israel. And no unprejudiced man or woman can fail to discover in the perusal of the sacred pages, that God manifested a peculiar care over that nation, that he did not over the other nations of the earth. Not (we presume) because they were naturally any better than other nations: for he calls them a stiff necked people. And, notwithstanding his peculiar care over them, and the many signal blessings that were conferred upon them, they often disobeyed the laws of their king. And, when he would tell them that they should have no God but him, soon they were seen bowing down to the works of their own hands. But Jehovah had a purpose in all his peculiar dealings with this people. They, together with all their ordinances and offerings, were to typify spiritual Israel. The offerings which were made year by year, but which could not put away sin, pointed to a more excellent offering, that should be found fully adequate to the demands of God's holy law, and cleanse them (that is, his people) from all sin, and present them before the throne of God on high in spotless purity. So, also, his peculiar love and care for them was to testify his peculiar love and care for spiritual Israel. Therefore, we see that the Lord's people are a peculiar people. "The Lord's portion is his people." "A seed shall serve him; it shall be accounted to him for a generation." "Ye are a

chosen generation; a royal priesthood; a holy nation; a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Again,—“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.” We might refer to many other portions of sacred writ to prove the doctrine of election, but we deem these sufficient for the present. Having identified the character to whom the address is made, we shall next proceed to make an application of our subject: How are we to know whether we are one of his? Well, that is just what we cannot tell you. I do not understand that we are to know that in this world. If we did, we would have no room for hope. If I should hear a person say,—“I know that I am a christian,” I confess that I should have doubts of his christianity: for we live by hope; and hope that is seen is not hope. I know it is said,—“We know that we have passed from death unto life, because we love the brethren.” But how often is it suggested to you, dear brethren and sisters, that you do not love aright? Is the love of God dwelling within me? If not, I cannot love his people aright. Still we have some evidences given in his word, (as well as a monitor within,) that appear to lead us to indulge this hope, that we are one of his. It was declared of old, that—“All thy children shall be taught of the Lord.” From which we draw the inference, that there must be a preparatory work here; and that God is the author of that work. Well, how does he accomplish that work? Not by teaching us contrary to his word. In his word he has told us that man has sinned. By his spirit he writes the same sentiment upon the fleshly tables of the heart. Oh! sinner look back at the time when something seemed to whisper,—“You are a sinner;” when the sins of your whole life appeared to be spread out before you; when God made known to you that you were a sinner; when you stood before the bar of justice with the confession upon your lips, GUILTY! GUILTY! GUILTY! Where could you go? Vindictive justice frowned upon you! God’s mercy you thought could not reach you. The gloom thickens;—you approach the yawning gulf of despair! your case appears desperate. What shall I do, you cry. At last you say—

“Here Lord I give myself away!
’Tis all that I can do!”

“A guilty, weak and helpless worm,
On thy kind arms I fall:
Be thou my strength and righteousness,
My Jesus, and my all.”

As quick as thought your hope was fixed upon Jesus; and from that hour he gave thee warrant—“That as thy days, so shall thy strength be.” You concluded that you had a full supply, and that you should need no more. But ere you were aware, you were plunged headlong into doubts and fears. Ha! all a delusion, say you. Yes, all imagination. Back you go to hunt your old burden again; you toil and fret until you are well nigh to the verge of despair; again some sweet promise is applied; again your doubts are chased away, and you behold the smiles of your Redeemer, and realize that—“As thy days, so shall thy strength be.” Thus

he teaches his children from day to day, to whom they must look for strength. That he is our strength; and that sufficient for the day is the evil thereof. He conceals for a while his lovely face; his chastising rod falls heavily upon us. We writhe under the chastisement; we begin to conclude that he has surely forsaken us. But listen, O ye downcast, disconsolate and mourning ones:—“I will never leave thee, I will never forsake thee.” Do sins of deepest dye stare thee in the face, and appear too big to be forgiven? “Come now,” saith your Lord, “and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” In all your troubles—in all your trials and difficulties—afflictions and distresses, he will be a present help in every time of need. He says,—“My grace is sufficient for thee.” O then, ye humble despised christian, fear not: raise your drooping head, and with your eye steadfastly fixed upon the Polar Star—the Star of Bethlehem, bid defiance to the bellowing storm of persecution—of derision and blasphemy, anchoring your hope in Jesus, the lovely friend of sinners, and go on your way rejoicing, expecting ere long to meet in those celestial climes of resplendent glory, and perfect bliss, where the Lord God shall wipe away all tears from your eyes, and you shall fully realize that, As thy days, so shall thy strength be.

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.” Where is the power that dares to vie with him? Shall man be more just than his Maker? No. Kings and potentates—monarchs and men in authority—governors and rulers, must bow at his dread commands. The dread hurricane that spreads dismay, ruin and devastation in her train, is but the breath of his terrible nostrils, and must come and go at his bidding. The foaming, boiling ocean, whose proud waves rise like mountain billows to the skies, is governed by his wise decrees. Thus far shalt thou go, but no farther. Here shall thy proud waves be stayed. He rides upon the heavens in the help of his people: and while the elements above are sending down their fire in the shape of forked lightnings, and the rain is pattering upon the earth, and the hollow moaning of the tempest is heard in the distance, God is there to shield his people, and preserve them from all harm. His excellency and his wisdom are still displayed.

“The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shall say, Destroy them.” O, child of God, here is consolation for thee. Are you weak? God is your strength. Are you poor? “He who was rich for your sakes became poor, that you through his poverty might be rich.” Are you destitute of righteousness, or of wisdom, or the means of redemption from sin? He, of God is made unto us wisdom, righteousness, sanctification, and redemption. Do you fear and tremble at the fiery indignation of a holy law? Jesus quenched all its fiery darts in his precious blood. Do you fear that you shall one day fall by the hand of Saul? Underneath are the everlasting arms.

“How can I sink, with such a prop
As my eternal God?”

Do enemies assail thee on every hand? Does Satan tempt thee, and tell thee God will cast thee off forever? Ah! dost thou appear to be hemmed in on every side by foes without, and fears within? He shall thrust out the enemy from before thee, and say, Destroy them. His ever wakeful eye is over thee. When at the dead watch of night thou didst arise from thy lonely couch, and repair to the lonely grove to pour out thy soul in prayer and supplication to him, he saw thee. He took thee up out of the horrible pit and miry clay, and set thy feet upon a rock, and put a new song into thy mouth, even praises to his name.

“Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also, his heavens shall drop down dew.” Then Israel is to dwell alone: God has but one church: that church is to dwell alone. There are certain ordinances enjoined upon this people, for their observance. How dare they invite those who are not of the household of faith, to participate in these ordinances? Whence the authority to recognize the right of any other church to participate in, or administer those ordinances? Israel shall dwell alone. But what do the corn and wine represent? Here is something to nourish withal. Ah, their bread shall be given them; their water shall be sure. Here is wine on the lees well refined. He that eats of this bread shall never die. He that drinks of this water shall never thirst again. But here the Lord will be unto his people a place of broad rivers and streams. He leads them beside the still water. He makes them lie down in green pastures; he restores their souls. The heavens shall also drop down dew. We cannot bring the dew from heaven. God causes it to fall upon the vegetation. He knows when it is needed. So, also, does he know when to bestow the spiritual blessings upon his children. He knows what is best calculated to suit the wants of each. And no good thing will he withhold from them that walk uprightly.

“Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.” Happy indeed is the Lord’s people. O, how highly favored! God might have wrapped himself in his divine perfections, and looked down in silent contempt upon a sin disordered world, and left man to wallow in his filth and pollution forever, unpitied, forlorn, and separated eternally from his Maker. Ah! our doom must have been sealed, but for the interposition of our Heavenly Father. He had ordained that the seed of the woman should bruise the serpent’s head. The prophet pointed to Jesus as the Savior. Ere long we see him make his appearance, clothed in humanity—clothed in a body like our own. Hear the glad sound which greets our ears from those sweet messengers of heaven:—“Unto you, this day, in the city of David, is born a Savior, which is Christ the Lord.” O what heavenly love, to leave the courts of glory to die for wretched sinful man, that his people might live eternally in the embrace of their King. “It is finished!” said the Re-

deemer. Redemption’s work is done. Then this is a faithful saying; that Christ Jesus came into the world to save sinners, of whom I am chief. Then, dear brethren, lift up your heads, for your redemption draweth nigh. Soon the tocsin of complete victory shall greet your ears, and you be wafted home to dwell eternally with Jesus.

Brother Beebe, what I have written is at your disposal: if you see any thing in it that you think would be profitable to any of the Lord’s children, you can publish it: if not, throw it aside, and all will be right with me. May the good Lord sustain you and all his children, and give us grace sufficient for our day, is the prayer of your unworthy brother, if one at all,
J. A. JOHNSON.
Henry Co., Indiana, Jan., 1862.

DEAR BROTHER IN THE LORD:—Your paper still comes to me, and I herein send you a gold dollar for its continuance. My unprofitable life has been spared to another year, but sickness and sorrow have been my lot a portion of the last year. I know how to feel for the afflictions of God’s people, and I feel to rejoice with them when they rejoice. Perhaps none of your subscribers receive more comfort and pleasure in reading your paper than I do. I can almost fancy while reading the communications, that if their authors were before me I could recognize them. I live in Sodom, where every thing is preached that can be thought of, except the preaching of the gospel of our Lord Jesus Christ. All the religious inventions that men or devils can invent, are patronised and practiced here in a religious form. I have not been in the assembly of the saints but once for more than a year. I see by reading the communications in the *Signs of the Times* from some of the saints, that others, as well as myself, are deprived of the privilege of hearing the preached word.

The Baptists in this part of the country are at peace, and love abounds among them; and our watchmen see eye to eye.

“We are a garden wall’d around,
Chosen and made peculiar ground;
A little spot enclosed by grace,
Out of the world’s wide wilderness.”

Let the inhabitants of the rock sing; let them shout from the top of mountains. While our country is bleeding at every pore, Zion is safe, for underneath her is the everlasting arm of the Lord Jehovah. The Keeper of Israel neither slumbers nor sleeps. In that day, sing 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.

“Our God, our help in ages past,
Our strength in years to come,
Our shelter from the stormy blast,
And our eternal home.

Beneath the shadow of thy throne,
Thy saints have dwelt secure:
Sufficient is thine arm alone,
And our defence is sure.”

The time is not distant when the servants of God will be sealed in their foreheads, and the worshipers of the beast will also have their mark, so that no man may buy or sell but those who bear the mark of the beast. I feel to use the language of Daniel. “O Lord, what shall the end of these things be?” May God prepare his dear children to say, Thy will be done.

From the chief of sinners to the brethren and sisters of the Old School Baptist order.
HANNAH SHIELDS.
Green Castle, Ind., Jan. 23, 1862.

BROTHER BEEBE:—My mind being called to reflect whilst reading the eighteenth chapter of the gospel by Luke, a few evenings since, I was called to consider attentively the seventeenth verse, in connection with the experience of each child of grace, and if what I may be enabled to write shall prove as interesting to any of our Father's children scattered abroad, as my reflections have been pleasing to me, I shall be more than remunerated for the time and attention I may now give the subject. The chapter begins with a parable to this end, or design, that men ought always to pray and not to faint, and after instancing the case of the widow and the unjust judge, the Lord said, "And shall not God avenge his *own elect*, which cry day and night upon him, though he bear with them, I tell you that he will avenge them speedily." How consoling to know that God is to put down each and every adversary, even unbelief, that worst of all enemies, with these fears within and fightings without, he often makes the little ones cry, "O, wretched man that I am, who shall deliver me from the body of this death?" Then again at times, by his reigning power, their enemies being put under their feet, they are enabled, with the apostle, to exclaim, "So, then, with the mind, I *myself* serve the law of God: but (or though) with the flesh, the law of sin." For notwithstanding the many doubts and fears, as to our acceptance, Jesus says, "When the Son of man cometh, shall he find faith on the earth: for a seed shall serve him, it shall be counted unto the Lord for a generation." O, blessed declaration! Then comes in the parable of the Pharisee and publican. Methinks, O, how like the publican are many of our Father's little ones. How much of their time they dare not so much as lift their eyes towards heaven, whilst their internal groaning is, "God be merciful to me, a sinner!" In this state of mind, O, if they can, but by faith, view him, whom God has exalted, with his own right hand to be a Prince and Savior, to give repentance unto Israel and the forgiveness of sins. O, yes, to feel the penitential effusion of soul gushing from their eyes, while in spirit and in truth they feel to forgive all that ever trespassed against them, even as God for Christ's sake (they hope) has forgiven them. O, what a Blessed Prince! not only to give such rebel worms repentance unto life, but O, glorious Savior! to give them the forgiveness of sins, so as to be enabled to forgive even as they are forgiven, knowing it was not the works of righteousness they had done that induced God to forgive their trespasses; even so, they now feel to forgive their fellow worms of the dust. At this juncture of experience, methinks the child of grace feels a desire to be as the clay in the hands of the potter, to be fashioned or moulded according to the mind of Him who worketh all things according to the counsel of his own will. He that humbleth himself shall be exalted. The next thing that calls our attention in this precious chapter is the fifteenth verse, "And they brought unto him *also infants*, that he would touch them: But when his disciples saw it, they rebuked them. But Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." How often is

this quoted by mistaken mortals to sustain their inventions. Yet we know that this, with all other scriptures, was given by inspiration, and is profitable. We find they, probably the parents, brought unto him *also infants*; we also find, by turning to the law as recorded in the 12th chapter of Leviticus, the rituals to be complied with by the parents, before the priests, for their infants, and probably these infants had been presented unto the Lord, according to Moses, by the priests, the turtles or two young pigeons having been offered, and the priest having made the atonement, they are clean; they *also*, that is, religiously, bring them to Jesus, viewing him as an extraordinary personage. And Matthew says, xix. 15, "And he laid his hands on them, and departed thence." Mark says, x. 16, "And he took them up in his arms, and put his hands on them, and blessed them." After having said, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, (that is, an infant,) he shall not enter therein." Luke's language is, on this subject, nearly verbatim, xvii. 18—Now, beloved in the Lord, what was written was for our learning, that we through patience and comfort of the scriptures might have hope. What are we to learn by this language of our Divine Teacher? not that they were in a state of purity and innocence, fit for the kingdom of heaven, or a seat in ultimate glory, or even membership in the militant church; far from it, but to teach us, haughty sons of pride, (for by nature we are all Pharisees,) that we are as helpless as is the infant; and that whosoever receiveth not the kingdom of God as a little child, (received its natural life from its natural parents, dependant upon them for all it is, and all it has or ever dare hope for,) shall in nowise enter therein. So we learn, by this Divine lesson, that in being "born again," we at most are but passive; and as the infant is helpless and entirely dependant upon its parent, so each son or daughter of the heaven born family, as they grow in grace, feel in their very soul, that without Christ they can do nothing—they cannot even think a good thought, much less perform a meritorious act—they are as helpless as an infant, so much so that if any good, *religiously*, is performed by them, they feel and know that it is God that worketh in us both to will and to do of his good pleasure. It is now growing late, and I feel to leave what I have written at your disposal, knowing that at the commencement of each volume you are generally crowded with letters, I will not further trespass on your time. Yours, in the tribulations and comforts of the gospel. Adieu. J. G. WILLIAMS.

Adams Co., Illinois, Jan. 21, 1862.

DEAR BROTHER BEEBE:—I trust that I feel an interest in your valuable paper; but at present I can do but little towards extending its circulation, on account of my present locality. If your paper advocated the doctrines and commandments of men, it no doubt would be very popular here; for darkness seems to cover this section, and gross darkness the people: and no doubt it holds good, to a great extent, throughout the length and breadth of the land. I have taken the *Signs of the Times* since its first issue; and can

truly say that I esteem it highly for its noble defence of the gospel and order of the church of Christ, against all their enemies, counterfeits and opposers. To say that it is perfect, is what none of us would say; for all human productions are imperfect: therefore, the *Signs* contends that the Inspired Volume is the only infallible rule of faith and practice to the children of God. In the present unhappy state of our beloved country, your subscribers are cut off from those excellent epistles of love which we formerly received from our Southern brethren: and many of them would no doubt have come again to visit us, had not Satan hindered them. May the Lord put it in the hearts of our Western and Northern brethren to write often, so that the *Signs* will come to us telling what the Lord has done for their souls, and that amidst this Egyptian darkness. The Lord is a strong hold in the day of trouble, and he knoweth them that put their trust in him; and that peace is upon Israel.

My brother, what a glorious doctrine is revealed in the sacred volume, and revealed to us by his spirit, even Salvation by grace. When the Lord opens the eyes of our understanding to know and love this precious truth, and we are led to cast ourselves wholly and solely on the merits of Christ's blood and righteousness for salvation. O, this indeed is a time of love, and a strong desire to be found in Christ, and a discarding of all our filthy rags of self-righteousness, which were so pleasing to us in our former ignorance, and still so valued by all the carnal. Therefore we can sing—

"Compared with Christ, in all beside
No comeliness I see:
The one thing needful, dearest Lord,
Is to be one with Thee."

I have alluded to the darkness that covers this section of country at the present time; and with a few honorable exceptions, they seem to believe in a gospel, which might be denominated the gospel of Cain, Jezebel and Arminius. And the scriptures assure us, if the blind lead the blind, both shall fall into the ditch. My mind has been exercised of late, respecting the visibility of the church of God, notwithstanding so many great and precious promises scattered broadcast, as it were, throughout the sacred pages; and which are all yea and amen to all who are in Christ Jesus. But when we feel any intimations of his love, it measurably dispels our fears and unbelief, and we thank Jehovah that he put it into our hearts to pray for the peace and prosperity of Zion. And relying on his precious truths, it shall be our delightful employment, in passing through this vale of tears, to pray for Zion's sons and daughters, under all their trials, afflictions, persecutions, doubts and fears. Blessed be God, our love for the brethren remains the same: This love emanated from the fountain of love, and many waters cannot quench it, neither can the floods drown it. Hereby do we know that we have passed from death unto life, because we love the brethren. This love is without dissimulation, sincere and Christ-like. Hoping that the brethren North and West will endeavor to sustain your hands in penning the editorials, and selecting the communications with the necessary preparations for the *Signs*, I remain your brother,

JOSEPH HUGHES.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1862.

JUNIOR, N. Y., Jan. 18, 1862.

DEAR BROTHER BEEBE:—My paper for the beginning of the year has come to me, and I can truly say, I am rejoiced to see it; for it contains all the preaching I have, and when I hear from the brethren and sisters, I am often refreshed in spirit; for they often tell the exercises of my mind better than I can. That article copied from the *Gospel Standard*, on the "Smoking Flax," was so appropriate to me, it did me much good to read it; for I could see that I was myself that smoking flax; and it afforded me much comfort that in one so poor and unworthy as I am, there is still a little spark, which the Lord, in His own good time, will kindle to a flame. That He may, is the prayer of the most unworthy of all His people, and that He may give me a constant desire to look to Him alone, and that my hope may be of the spirit not of the flesh. May the Lord support you, brother Beebe, in all your labors of love, is the desire and prayer of your unworthy sister, ELIZ. BRIGGS.

P. S. Brother Beebe, please give your views on Romans xiii. 13, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

REPLY.—Our Redeemer said of the Pharisees and Sadducees, Ye can discern the face of the sky: but can ye not discern the signs of the times—Mat. xiii. 3. But the apostle implies that the saints addressed in our text know the times. There are times in the spiritual kingdom, as well as in nature, for every purpose of God to be accomplished. In nature there is seed time and harvest, summer and winter, day and night, and as the wise man has said, There is a time for all things under the sun. A time to be born, and a time to die, a time to sleep, and a time to awake, and a time to be merry, and a time to mourn. So in the spiritual kingdom—everything is appropriate in its appointed season. When the Bridegroom is present is not the time to fast; but when he is absent then the children of the bride-chamber shall fast. The time indicated for the church of God to buckle on the armor and confront the enemy, is very inappropriate for her to sleep. Paul says to the Thessalonians, "But of the times and the seasons, brethren, ye have no need that I write unto you: For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others: but let us watch and be sober. For they that sleep sleep in the night: and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 1-9. The time for sleeping, drunkenness, and rebellion, was with us, when under the power of darkness, before we were translated into the marvelous light of the kingdom of Christ; but now in our manifestation as the children of the light, it does not become us to sleep as do others. When Christians do sleep, in a spiritual sense, it is with them a time of darkness, as their fleshly powers are carnal and worldly, so the powers of darkness on them produce drowsiness, inactivity, stu-

por and insensibility in regard to the things of the kingdom. All this Paul says the saints know perfectly. Therefore, *Knowing the time*, they were aware that with them it was high time to awake out of sleep. When men sleep, their mind wanders at random in baseless visions and unreal dreams. So christians, when at ease in Zion, lay off their armor and become vain in their imaginations, and their minds are with the fool's eyes traversing the ends of the earth. When we have taken on us the name of Christ, have renounced the hidden things of darkness, it is time to awake, to watch and be sober, and never be caught sleeping on our post.

The admonitions given to the saints in this chapter show that the saints are surrounded with manifold temptations, and liable to be overcome of evil; whereas, they are exhorted to overcome evil with good. In their relations to the world, in the revolutions and changes of earthly governments, Let every soul be subject to the higher powers—as children to parents, servants to masters, as citizens to rulers, knowing the powers that be are ordained of God, and we can not resist them without resisting the ordinance of God; for, he says, in the third verse, Rulers are not a terror to good works, but to the evil. "Wherefore you must needs be subject not only for wrath, but also for conscience sake." After setting forth many of the obligations which rest on christians, he says, If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law. He then adds, And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. From the connection we infer that the saints in regard to some of these obligations, had been sleeping, dreaming, or inattentive, if not directly violating these precepts, they had neglected them, or had failed to discharge them with that degree of assiduity and promptitude which their importance demanded. As an incentive to vigilance, the apostle not only shows the liability of the saints to fall into temptation, and be drawn into present difficulties; but he urges the approximation of the day of the Lord, or the day of their deliverance from all the cares, duties, responsibilities, trials, vexation, and turmoils of this mortal life. *For now is our salvation nearer than when we believed.* The term *salvation* in this text, means deliverance. The apostle says, Rom. viii. 19, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, and in the same connection adds, "And not only they (the whole creation) 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. For we are saved by hope; but hope that is seen is not 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." Thus the salvation which is nearer than when we believed, is that wherein we are saved by hope—the redemption of our body from a mortal to an immortal state; when death shall be swallowed up of victory—when this corruptible shall put on incorruption, and

this mortal shall be clothed in immortality. That happy period—that glorious day is drawing near, and is now nearer than when we believed: That is, it is nearer now than it was when we first became believers. You have progressed thus far in your pilgrimage. You are thus far nearer to your great deliverance. "The night is far spent." Your struggles, toils and labors will soon be over. "The day is at hand:" the perfect day when clouds shall no more obscure the Sun, nor hide from you the refulgent glories of your inheritance above. This being the case, Let us, therefore, cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof.

BROTHER BEEBE:—Please give your views on Isaiah xi. 1. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Particularly the rod, and oblige an ENQUIRING MIND.

REPLY.—Jesse was the father of David, the King of Israel, the anointed of the Lord, the man after God's own heart; and although we find nothing of a very extraordinary character recorded of Jesse as a man, yet as the father of David, and as a link in the pedigree of Christ, he occupies an important position among the types which pointed to the coming and work of our divine Redeemer. He is very prominently presented in the text, his stem, rod, branch and roots, are designed to set forth figuratively the advent, kingdom, power and glory of our Lord Jesus Christ. The description of the rod and Branch in the succeeding part of this chapter, can only apply to Christ as the Anointed One.

Jesse, as we have remarked, was the father of David, according to the flesh. His stem, may denote his extremity as a stem is diminutive, compared with the root, the trunk, or the branch of a tree; so Jesse, as a man, was small among the thousands of Israel, or even of Judah, that from him should descend a lineage of powerful princes and kings, yet God was pleased to bring forth from his loins a succession of mighty rulers to sit upon the throne of Israel. The stem is exemplified in the anointing of David, when all the sons of Jesse had passed in review before the prophet of the Lord. The tall, athletic Eliab, first. But the Lord said to Samuel, Look not on his countenance, nor on the height of his stature, because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, but Samuel said, Neither hath the Lord chosen this: then Shammah passed before the prophet, but he was not the man: And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. Thus all the towering branches of Jesse were rejected. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. Samuel said to Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and

brought him in. Now he was ruddy and withal of a beautiful countenance, and goodly to look upon. And the Lord said, Arise, and anoint him: for this is he. While the strong and stately boughs were refused, this youngest and most diminutive son, the very stem, was chosen of the Lord to sit upon the throne, and rule the tribes of Israel. A rod is used in the scriptures, to signify power, and divine authority. As Moses demonstrated his divine commission, by the rod with which he wrought wonders in the land of Ham, and at the Red Sea, in the wilderness, at the rock in Horab, and throughout his history. The rod of Aaron and his sons was used when Dathan, and others, contested the priesthood, and brought their rods, and laid them before the Lord, while all their rods were barren and fruitless, that of the divinely authorized priesthood blossomed, and brought forth almonds, and it was laid up in the Ark, as a memorial before the Lord. Hence, we see in the anointing of David, and his brilliant reign over Israel, what a rod of strength God brought from the very stem of Jesse. From this stem of Jesse, David, a long succession of kings were raised up to wield the sceptre, and bear the rod of government. And from his roots a Royal Branch was developed in the house of David. Thus the development of the stem of Jesse, in the person of David, became a spreading and fruitful Branch, far excelling Eliab, Abinadab, Shammah, or any of the seven sons of Jesse which to the prophet's eye were at the first appeared more imposing than the stripling shepherd boy.

Thus far we have only considered our subject in its literal bearing, as applicable to David and his house; but the surpassing glory of our subject is only found in him who is the Root and Offspring of David, and the bright and Morning Star. David was an eminent type of Christ, and so clearly prefigured him in his whole history, that Christ is frequently called David: for he being both the Root and the Offspring, he was David's Son, and David's Lord. "Men and brethren, let me freely speak unto you of the patriarch David." "For David speaketh concerning Christ. I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore, did my heart rejoice, and my tongue was glad: moreover, also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known to me the way of life," &c. But David is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Acts ii. 25-31. David in prophesying of Christ, said, Psalms cx. 1-3, "The Lord said unto my Lord, Sit thou at my right hand, until I make thy foes thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power," &c. The rod of

the Redeemer's power, which God has sent out of Zion, answers to the rod of Moses, setting forth the investment of all power in heaven and in earth in Christ; power over all flesh, that he should give eternal life to as many as the Father hath given him. And, as Moses in leading Israel, subdued all their enemies, and wrought salvation in Egypt, at the Red Sea, at Horab, and in the wilderness with his rod, So Christ shall rule in the midst of his enemies, and brake them to pieces, as a potter's vessel. Psalms ii. 9, and Rev. ii. 27. This rod of Christ's strength also answers to that of Aaron and his sons, signifying the oath by which he is made a Priest, not by the law of a carnal commandment, but by the power of an endless life; and shewing also the success of his priesthood, in that the power of his atonement blossoms and bears fruit. It is also anti-typical of the rod of David's regal or kingly strength, by which he was established on the throne of Israel, by which his holy anointing, his divine commission, and reigning power were demonstrated. So Christ in demonstration of his high authority, referred the Jews to the works which he had performed. See John v. 36, 37. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me." The rod of his strength, as the right sceptre of the spiritual government of his church, is laid up in the Ark of the Testament, as a memorial forever, and every son shall feel it. "For, Whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth:" and all shall have occasion to confess to him, "Thy rod and thy staff, they comfort me."

The stem of Jesse, out of which this rod should come, may refer to the time and circumstances of Christ's advent. The rod in its application to David, as the stem the smaller part of the family tree, grew to be a mighty branch,—but like all natural branches of a tree, they taper to a mere stem; so at the time of Christ's birth, the house of David had dwindled to a very small stem. Ichabod had been written, and the glory of the house of David, after the flesh, had faded, and very few of the lineal descendants of David were found; but still the promise of God was secure. It was written, "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel: whose goings forth have been from of old, from everlasting." Mic. v. 2. Here then we see, not what Doct. Watt's calls "The stem of Jesse's rod," but what the scriptures present as the Rod of Jesse's stem. For this rod came forth out of the stem of Jesse, according to our text. *And a Branch shall grow out of his roots.* Christ is frequently called a Branch. "Hear now, O, Joshua, the high priest, thou and thy fellows that sit before thee, for they are men wondered at: for behold, I will bring forth my servant, THE BRANCH." Zech. iii. 8. Again, "Thus speaketh the Lord of hosts, saying, Behold the man, whose name is THE BRANCH: and he shall grow up out of his place, and he shall build the Temple of the Lord: and he shall bear the glory, and shall sit and

rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.—Zech. vi. 12, 13. See also, Psa. lxxx. 15—Isa. iv. 2. The man whose name is the Branch, is the Messiah; and according to the prophecy, has grown out of the roots of Jesse. The roots of a tree are the parts which literally lie buried in the earth. So at the time of Christ's advent, Jesse and nearly all his sons were in their graves; but notwithstanding the apparently hopeless condition of the family of Jesse, and "Although my house be not so with God; yet" saith David, "he hath made with me, an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he maketh it not to grow."—2 Sam. xxiii. 5.

But it is said, A Branch shall grow out of his roots. In the sense of this subject, Jesse has a plurality of roots; as also it is written of David, "I Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning star."—Rev. xxii. 16. In this application of the figure, the root signifies the germ, or origin from which the tree grows,—and the roots of Jesse may here denote, in their two-fold application, the natural and the spiritual origin of David:

First—After the flesh, it was in Jesse; as David was literally the son of Jesse, after the flesh.

Second—His spiritual origin and life was immediately from God. And Christ in his Messiahship developed both these roots, growing out of them. First, as the Son of God, he descended from heaven; he preceded and came from God.—John viii. 42. He did not receive his divinity from Jesse, nor from David—but came down from heaven, and John saw and bear record, that he was the Son of God. And we beheld his glory; the glory as of the only begotten of the Father: full of grace and truth.—John i. 14. Hence his root, as to his divinity, was in the Father, in whom also is the root—and source of all spiritual life and immortality of the church through him. For this life was with the Father, and was manifested.—1 John i. 2. "And this is the record that God hath given us eternal life, and this life is in his Son."—1 John v. 11. And when Jesus had finished his mediatorial work on the earth he said to Mary, Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and unto my God, and your God. John xx. 17. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. 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. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, 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 sub-

ject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 11-17

We have endeavored to show that the divinity of our Lord Jesus Christ was from his own self-existent, independent and eternal Godhead; and that the spiritual life of Jesse—of David—and of all the saints is from the same divine root, fountain or source. And that in being made flesh, or manifested in the flesh, he evidently sprang out of Juda, through the loins of Jesse and David. So that although he was David's Son after the flesh, He was David's Lord, David's Root, and the Horn of his, and of our Salvation.

Volumes might be written on this sublime subject, but what we here present we hope may meet the desire of An Enquiring Mind, and be blessed to the edification of all who love the truth.

Ordination.

The Regular Predestinarian Baptist church, of Christ, called Three Forks, of Nodaway, in Page Co., Iowa, with the assistance of Eld. Benjamin Cobb, set apart by ordination, to the work of the gospel ministry, on the fourth Saturday in October, 1861, brother James Bullock.

The candidate was examined by the presbytery—on his experience—call to the work of the gospel ministry, his doctrinal views, &c., which all resulted in the satisfaction of the church. The ordination prayer by Eld. B. Cobb, and a solemn and appropriate admonition, and the Right Hand of fellowship was given in behalf of the church and presbytery, by Eld. Cobb.

Done by order of the church, at her meeting of business, December, (fourth Saturday), 1861, and signed in her behalf. JAMES BULLOCK, Mod.

THOMAS SHEARER, Clk.

Subscription Receipts.

Table listing subscription receipts from various locations including New-York, Connecticut, New-Jersey, Pennsylvania, Maryland, and Washington, D. C., with names and amounts.

Table listing contributions from various states including California, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Michigan, and Canada West, with names and amounts.

Marriages.

January 22—At the residence of the bride's father, near Cedar Grove, by Elder P. Hartwell, Mr. JACKSON H. HUNT and Miss CATHARINE A. LEIGH, daughter of John S. Leigh, Esq., all of Princeton, New Jersey.

January 30—At the house of Robert F. Wheat, in this town, by Elder Gilbert Beebe, Mr. ROZEL PELTON, of New York, and Miss DEBBIE JANE RAY, youngest daughter of Mr. Wm. Ray, of New Vernon.

Obituary Notices.

DIED—At his father's residence, in Jay county, Indiana, June 24th, 1861, CHRISTIAN WHITEMAN, son of Henry and Sarah Whiteman, aged 23 years, 5 months and 24 days. He was born in Delaware county, Ohio, and moved into Indiana in 1852. His disease was of the lungs; and he suffered much pain and distress for about six months—all of which he bore with patience.

When the roses were in bloom, He requested the sweet rose To be placed around the bed That he might smell its sweet perfume. But ere they were out of bloom He was called by death away: His body laid low in the tomb, His spirit to immortal day. Lovely brother, till we meet thee We would in submission bow: We are earthly, thou art heavenly:— Would that we were heavenly now. Farewell Christian, till we meet thee, Far away on yonder shore, Where with joy we hope to greet thee, There to sign and sin no more. Written by a sister of the deceased. Westchester, Indiana, Dec., 1861.

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.

APPOINTMENTS FOR PREACHING.—If providence permits, I will be at Waverly on Thursday evening, before the first Sunday in February, 1862, and at brother Alfred Horton's on Friday following, and on Saturday and Sunday at Burdett, Schuylcr county, N. Y. JOHN DONELSON.

Agents for the Signs of the Times.

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. DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone. INDIANA—Elders Wilson Thompson, David Shirk, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Millsbaugh, A. E. Nay, Thomas Martin, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, Wm. Hawkins, Cornelius L. Canine, John Q. Howell. ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, R. C. Martin, Stephen Coonrod, G. W. Pendleton, B. B. 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S. Corder, A. W. Rogers, Henry Thompson, and brother Eli Kittle. WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White. WASHINGTON TER.—Elder Ezra Stout, and J. H. Hale, Edward Morgan. HAVANNA NURSERIES!—All who are desirous of purchasing Fruit Trees, Grape Vines, Gooseberries, Climbing Roses,—first qualities and nardy 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 Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, OF MILO, FRENCH SNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuylcr Co., N. Y.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., FEBRUARY 15, 1862.

NO. 4.

Original Poetry.

BLACK, YET COMELY.

The sun looks on, what do we view?
Tints, like to Keder's tents, in hue;
Whate'er is vile and sinful too,
Finds lodgment in this breast.
Ingratitude and envy shine,
Deceit and arrogance combine,
Transgressions with each thought entwine,
While conscience each attest.

The Sun of Righteousness we scan,
Faith views the sin-atoning Lamb,
Clothing comely, rebellious man
With his own perfect dress:
White and ruddy, with beauties rare,
Not Solomon's curtains compare,
Nor sun or moon, nor morning fair,
With this our righteousness.

GREENVILLE, N. Y., Nov. 20, 1861. M. E. V.

Correspondence.

DEAR BROTHER BEEBE:—I thank you for your kindness, in having complied with my request, in sending me the back numbers of your (to me) so valuable paper. They are truly laden with good news and glad tidings of great joy. Several letters I had written with the intention of sending them to you, but when they were finished I thought I had better not send them. For my poverty is such that I cannot fully explain it; I am a very poor sinner, and the Lord knows it. And when I read my bible, and compare the writings of your able correspondents, and your editorials with the inspired writers of the holy writ, there appears such a oneness of sentiment, such a seeing eye to eye, such a speaking the same thing, &c.; then a fulness overcomes me, that I am constrained to exclaim within myself—Bless the Lord, O, my soul! and all that is within me bless his holy name! I feel a desire to drink and forget my poverty, and remember my misery no more. Prov. xxxi. 7. When the water of life is brought to view to a thirsty one, he is called on to take of it freely; and being enabled to drink of it, O, how it causes him to rejoice; he forgets his poverty—seeing Jesus, he discovers that his blessed Lord had become poor—that we, through his poverty, might be made rich—and he remembers his misery no more, knowing experimentally that the Lord bore his sins in his body on the tree, and that he in all the afflictions of his loved ones was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bore them and carried them all the days of old. This is enough to raise a sinking wretch! When I stand afar off, and have to smite upon my breast, saying, God be merciful to me, a sinner! and Jesus shows himself and speaks, saying, "I, even I, have blotted out thine iniquities for mine own sake." O, my brother, how soul-cheering is this! What consolation it is for a poor worm

to know that God has chosen the poor, rich in faith and (hath made them) heirs of the kingdom, which he has promised to them that love him. And foolish things hath God chosen! O, my brethren do we not find ourselves so to be? If I were not so foolish as indeed I am (I think) I should get religion, and exercise faith, and be wise and become a sabbath school teacher, &c.; but now being foolish it is just to the contrary. Religion has got me, and faith exercises me. I am too ignorant to teach others, having need that one teach me again and again; and when I would do good evil is present with me. When others can boast of their good works which they have done, I have to sigh, and with the Psalmist I must say, "O God, thou knowest my foolishness." Psalms lxxix. 5. Praise the Lord, my brethren and sisters, for God hath chosen the foolish things of the world. Though the self-righteous Pharisee may laugh at us, sneer at us, despise and say all manner of evil against us, behold! he that sitteth in the heavens shall have them in derision. Though we are weak, so much so, that we find ourselves often doing the very evil which we hate. When others can rejoice in the works of their own hands, we find that our best works are but filthy rags; when others can shout and be happy, the children of God have to mourn a hard heart, and a wretched wandering mind; when others can thank God that they are not like the poor sinner, we can own, by experience, that we are the chief of sinners; yea, more, when others with unblushing confidence declare that God is unjust if he does not give everybody a chance of obtaining eternal happiness, we, as weak worms, freely own, with all the redeemed of the Lord, that he is just indeed; even if he should be disposed to banish us forever from his holy presence, and make us suffer the tortures of perdition with unbelievers! It is God who has revealed unto us our foolishness, weakness, baseness and nothingness, and the Lord hath said, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." When God destroyed our own wisdom, when our prudence was brought to naught, then and not till then, were we enabled to see our folly of having been connected with the workers of iniquity, our folly of having put any confidence in the use of means and instrumentalities of men, following the schemes of modern religionists, and the improvements of religion. Then we saw how weak we were in resisting the devil, when in the advocates of a conditional salvation he approached us in sheep's-clothing to darken counsel by words, and presenting to us milk mixed with all manner of uncleanness and abomination. Yea, then we could see how that not many wise men

after the flesh, not many mighty, not many noble are called! But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound things that are mighty. And base things of the world, and things which are despised hath God chosen—yea, things that are not to bring to naught things that are. That no flesh should glory in his presence. This then is the reason why God's chosen ones desire to be nothing, and to magnify the name of Jesus. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world and the world unto me. And O, when the Sun of Righteousness shines upon God's loved ones, how plainly do they discover their nothingness, vileness, wretchedness, they will then weep bitterly; all their hope seems to be gone, they say, "I am undone! O, wretched man, that I am!" Ready almost to sink in despair, but all at once Jesus unveils his beauty—his loving kindness and tender mercies are brought to view—hope springs up in the soul—they are filled with joy unspeakable and full of glory—the song of redeeming grace is put in their mouth—the new song, even praise unto our God.

"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!"

Now I see Jesus, he exclaims, see him as my wisdom, righteousness, sanctification and redemption, see him as my meat and my drink, see how his work is my work, his clothing my clothing, for O, he has covered me with the robe of righteousness, and clothed me with the garments of salvation. He, who has done all this for his people, give himself for them, will most assuredly bring them safe through this vale of tears, and present them unto himself a glorious church, not having spot nor wrinkle, or any such thing, but holy and without blemish. Faithful is he who will also do it. Brother Beebe, I have written more than I intended. Do with this as you wish. If you publish it, many of my Father's children will then know how it is with me. My little family is well. And may the Lord bless you, my brother, together with the household of faith, is the prayer of yours, in hope of eternal life, B. GREENWOOD.

Highland Co., Ohio, Jan. 18, 1862.

ESTEEMED BROTHER BEEBE:—I believe my name has not appeared in the *Signs of the Times* for 1861, only as an agent; and I acknowledge myself a poor one; but in these perilous times of civil commotion, in which the love of many seems to wax cold, I do think the lovers of Jesus who still have a glimmering hope of life and immortality beyond the grave, ought to speak and write frequently for the comfort and edification of the lambs

and sheep of Zion's fold. I sincerely regret that the communication between our Northern and Southern brethren is cut off. Many of the communications of brethren and sisters in the South used to gladden our hearts; but they are received no more. But we trust there is a tie that binds the saints, which can not be severed by war, or all the commotions of earth; for Jesus says, My kingdom is not of this world. Ye are built up a spiritual house, for an habitation of God through the Spirit. We, both North and South, have one Lord, one faith, and one baptism; one God and Father of all, who is above all, and through all, and in you all. We are all possessed of one Spirit, and are consequently recognized as sons, for as many as are led by the spirit of God, they are the sons of God. John says, Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. And if we are the sons of one Father, we are brethren; and brethren should always feel a nearness to each other, according to the relationship existing in them. They should always try to comfort and console each other in tribulation; to bear one another's burdens, and so fulfill the law of Christ. And as many of our brethren are called to bear heavy burdens in consequence of the convulsions and commotions of our civil government, we should sympathize deeply with them; and I would call their attention to the gracious words of our Savior, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Yes, we trust we are of that number, unworthy though we are in ourselves considered, who shall ere long hear the soul-cheering words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Yes, a kingdom in which peace shall eternally reign; and in which the clash of arms and battle shall never be heard, and in which the inhabitants shall not say, I am sick. None shall there fall in battle. No hospitals will be required for the wounded and suffering. All the ransomed saints shall there join in ascriptions of praise and thanksgiving to him who is the King of kings and Lord of lords. Then, dear brethren and sisters, wherever we may be, or under whatever circumstances, we have a glorious soul-sustaining hope. A hope through grace, which is as an anchor to the soul, which is entered into that within the vale, whether the forerunner hath already entered, even Jesus.

May we not then say with the poet—

"In hope of that immortal crown,
I now the cross sustain;
And gladly wander up and down,
And smile at every pain.

Give joy or grief, give ease or pain,
Take life or friends away,
But may I meet them all again
In that eternal day."

I do sincerely hope, while strife and contentions are rife among the men of the

world, that those who are of the household of God may stand united together in the bonds of gospel love and fellowship, and striving together for the unity of the Spirit in the bonds of peace. And if we may never see or hear from many of them again in this life, may we hope to meet again where parting shall be no more. Farewell. May God give you a spirit of meekness, and of reconciliation to his divine will in all things, and also to all who are of the household of faith, is the sincere desire of a poor sinner, saved by grace, if saved at all. G. C. MILLSPAUGH.

Wheeling, Indiana, Jan. 19, 1862.

DEAR BROTHER BEEBE:—When I sent my remittance, a little more than a year ago, I tried to scribble a few lines, in much weakness, and under sore afflictions. I then stated that my wife had been confined to her bed for nearly ten months, and now another year has rolled away, and she is still in that condition. I also informed you that I was not able to attend to business, much of the time; but notwithstanding all this, we have been led to hope we have enjoyed some manifestations of the love of God, in reading his word, in hearing the gospel preached, and also in reading the communications of the brethren and sisters, together with your editorials, in the *Signs of the Times*. These all seem to make us claim relationship with you and your correspondents. We seem to be of that poor and afflicted people; but whether we do really trust in the name of the Lord, or not, is known unto God. We desire to. I have myself been so much afflicted with *rheumatism*, that I have not been able to do much since last August. You will find one dollar enclosed for the present year for the continuance of the *Signs of the Times*, which we think we can not do without. I want to write a few lines to you, and to the family of God, in general; and the reason why so poor a scholar as I would expose my ignorance, is this, our situation is rather lonesome; it is true, we are surrounded with as good neighbors in regard to worldly matters, as any one could reasonably desire; but they generally speak another language, that perhaps we understand; but they can not understand us; and that, you know, makes conversation difficult, embarrassing and unpleasant. As for me, I am beset with evil on every hand, and exposed to temptations, and very subject to losses, crosses, afflictions and tribulations, so much so in these latter years, that I am sometimes almost discouraged, and think I might almost as well give up. But, then again, if not entirely mistaken, the Lord has appeared and dispersed the gloom from my mind, and enabled me to sing—

For since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

I am but seldom privileged with the company of those who can understand the doctrine of the dear Redeemer, where he says, "The words which I speak unto you, they are spirit, and they are life." "It is the spirit that quickeneth: the flesh profiteth nothing." Also our dear Redeemer has said, Except we eat his flesh and drink his blood, we have no life in us. And except the spirit takes of the things of Jesus and shews them to us, we are all in the dark in regard to them. We have fondly hoped that the Spirit

has, according to promise, come down upon us like rain upon the tender grass, and like showers upon the meadows newly mown. Although it seems to have been the pleasure of the Lord to lead us through tribulation, sorrow and afflictions; still we are enabled to say, Though he slay us, yet will we trust in him. May the Lord grant we may patiently wait and confidently hope in him, until he shall change the scene with us.

Our journey is a thorny maze,
But we march upward still;
Forget the troubles of the way,
And reach at Zion's hill.

O! ye dear children of God, scattered over the face of this earth of sin and sorrow,

"Speak often to each other,
To cheer your fainting mind;
And often be your voices,
In pure devotion join'd."

Though trials may await you,
The crown before you lies;
Take courage, brother pilgrims,
For soon you'll win the prize."

"There is a house, not made with hands,
Eternal and on high;
And faith assures us, though we die,
That heavenly building stands."

Dear brethren and sisters, we are encouraged by the apostle to lay hold on the hope which is set before us. What an expression! when we consider it in the sense in which it was uttered. But how many there are in this day as good by nature as we, and perhaps better in practice, who vainly suppose that the power is in the preacher, or in the multitude of words, and that his earnest exertions are calculated to arouse or quicken the dead sinner, and set him at work to save himself, whereas, the preacher may be more ignorant, if possible, than his hearers. Not that we are by any means better than they; for we are all, by nature, children of wrath, even as others, who have gone astray from the womb, speaking lies. But God commended his love towards us, in that, while we were yet sinners, in due time, Christ died for us. Where is boasting then? It is excluded. For without faith it is impossible to please God; and faith is the fruit of the spirit, and the gift of God. And God is a Spirit, and they that worship him must worship him in spirit and in truth. I desire to say a few words more to my brethren and sisters in the Lord. Although our journey is a thorny one, yet our God has said, "Behold, I have set before you an open door." He opens and no man can shut. Not death, nor hell, nor our own unbelief, nor all of them combined, can shut that door which God has opened. For all the saints are kept by the power of God, through faith unto salvation. Then it is not in our own keeping, and we rejoice that it is not; for if it had been, we should have forfeited it a thousand times a day, for aught I know. But that consoling declaration, "I have loved thee with an everlasting love: therefore, with loving kindness I have drawn thee," is most cheering to the saints. It is not by terms, overtures or means, as presented by modern preachers to dead sinners, calling on them to accept of offers of mercy, &c., &c., for there are no such offers in the gospel. The gospel covenant reads, "I will," and "they shall." "The hour is coming, and now is," saith the dear Redeemer, "in which the dead shall hear the voice of the Son of God, and they that hear shall live." Then the question arises,

"Why was I made to hear thy voice,
And seek my heavenly home;
While others left to their own choice,
Would rather starve than come?"

Brother Beebe, accept of our best respects to you and your family. May the dear Lord abundantly bless you, and continue you long upon Zion's walls, to give the watch-word to the saints.

My wife desires your views, through the *Signs of the Times*, on Rev. xiii. 8, "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." Now may the good Spirit of Him who dwelt in the bush be with you, and all the Israel of God, is the prayer of your unworthy brother,

PARMER BRYAN.
Near Locktown, N. J., Jan., 1862.

DEAR BROTHER BEEBE:—We believe that the promises of the Savior are being fulfilled, and God is carrying into effect his purposes; for it is declared that his counsel shall stand, and he will do all his pleasure. And it is also left on record for the comfort of his people, that he will never leave nor forsake them. If they disobey his commandments, he will visit their transgressions with a rod, and their iniquities with stripes; nevertheless his loving-kindness he will not utterly take away from them, nor suffer his faithfulness to fail. Isaiah says,—"Behold the Lord God will come with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom." We think we have witnessed some of his stately steppings amongst us in bringing some of his redeemed family from darkness to light, and translating them into the kingdom of his dear Son. This is the work of God which he performed through our Lord Jesus Christ, by his spirit; for it is the Spirit that quickeneth, the flesh profiteth not: for Jesus says,—"No man can come unto me except the Father draw him; and I will raise him up at the last day." Again he saith,—"I am the way, and the truth, and the life; no man cometh unto the Father but by me." Christ is therefore the way unto the Father, the truth of all prophecy, and the life of his people. There is one body, and one spirit, even as ye are all called in one hope of your calling. They are all brought to a knowledge of their inheritance in Christ Jesus, and of the spiritual blessings which were given them in him before the world began. They are all taught of God and have received a knowledge of him through the spirit, as it is written in the prophets,—"All thy children shall be taught of the Lord, and great shall be the peace of thy children. Every man therefore that hath heard and learned of the Father, cometh unto Christ. All that the Father giveth me, shall come unto me, and him that cometh unto me, I will in no wise cast out." Here then they are safe in the Redeemer, they are dead, and their life is hid with Christ in God: and when Christ who is their life, shall appear, they shall appear with him in glory. We were all fighting against the power of God and the spirit of his grace, while in our natural and depraved state; but when he performs on us the washing of regeneration and renewing of the Holy Ghost, our strength is subdued, and we are made to feel and confess the helplessness of our condition, and we are made to acknowl-

edge with Jonah, that salvation is of the Lord: and with Paul,—"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." But alas! we are yet in a body of flesh, which is not changed in the work of regeneration; and hence the warfare between the *new man* which after God is created in righteousness and true holiness, and which has its affections on the things which are above, and the *old man* which seeks its enjoyment in this world. But I must close, lest I weary you with my scribble. May it be the happy lot of each of us to walk in the spirit and mortify the deeds of the flesh, so long as we remain here, and when removed from time and time's things, may we have a happy entrance into that kingdom which is not of this world, is my prayer. Do with this as your better judgment may determine, and all will be right.

WM. H. DUNN.

Logansport, Indiana, Jan., 1862.

DEAR BROTHER BEEBE:—If I, who do not belong to the Old School Baptists may so call you. I must say, if I know my own heart, that I love to read the precious truth that I find in your paper—the *Signs of the Times*—and the experience and trials of so many of the sheep and lambs of Christ; for they correspond so well with my own that they serve to build me up and strengthen me when I am bowed down under manifold temptations, and almost ready to conclude that I am not a child of God. At such times I often find comfort in reading the *Signs of the Times*. There I find that many of the children of God have the same doubts and fears to encounter that I myself have; and this makes me love them, although I have never seen them in the flesh. And when I remember that it is said in the scriptures,—"We know that we have passed from death unto life, because we love the brethren," I take courage and feel to hope that when all my trials and sufferings in this world are over, I shall be free from sin and sorrow, and all the effects of sin, and enter into that perfect state of rest that awaits the children of God. And this hope is alone through the merits of Christ: for I find that in me, that is, in my flesh dwelleth no good thing. When I would do good, evil is present with me. The things I would do, I do not, and the things which I would not, them I do. Therefore I know that if I am saved, it must be all of grace, from first to last: as the apostle says,—"For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Again, 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." We see then that it cannot be 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. That is what will make heaven a happy place to us: for being all sinners, saved by grace, and all one in Christ Jesus, of course all will ascribe all the glory of their salvation to him who was made sin for us, who knew no sin, that we might be made the righteousness of God in him. For he of God, is made unto us wisdom and righteousness, and sanctification and redemption, and hence he is called "The Lord our Righteousness." For by him all who believe are justified from all things from which they could not be justified by the law of Moses. But we fear there are many who are depending on their own good works for life and salvation: but we know that it is the blood of Christ alone that cleanseth us from all sin. And now, brother Beebe, what makes me love the *Signs of the Times*, is because all who write for it appear to be of the same mind, and the same judgment, and all speak the same things. While we are surrounded by those who differ widely in sentiment; some for Paul, and some for Apollos, and others for Cephas; and few of them agree. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Brother Beebe, I have not intended this for publication; but if you think any part of it would be profitable to any of the scattered flock of Christ, you may dispose of it as you judge will be best. I have read of your late afflictions, in the loss of friends. May God support you and your daughter, under your sore trials and bereavements, is the prayer of your unworthy brother,

HENRY GARDNER.

Merced Co., Ohio, Jan. 7, 1862.

The Ministers and Messengers composing the Concord Association of Regular Baptists, (Ill.,) to the Brethren and Churches of like precious Faith, sendeth Christian Salutation:

VERY DEAR BRETHREN IN THE LORD:—Through the loving-kindness of our Savior we are spared to see the time roll round again which brings us to the period when we are expected to address you by a circular, according to a long established custom. A contemplation of the person, character and offices of our glorious Mediator as connected with the salvation of his people, is always both pleasant and profitable to his people. We will at this time offer a few thoughts upon the subject of the Union between Christ and his people, as represented and brought to view in the Scriptures of truth, in the 15th chapter of the gospel according to John. We have Christ's declaration,— "I am the true Vine and my Father is the Husbandman." There are many vines in the world which produce much fruit; but what kind of fruit is it? Some is bitter and some is beautiful to look upon, but it is rotten inside and unfit for use. Some sour and unsavory, none of them bring forth fruit to the glory of God. And why? Because they are not united to the true Vine. The fruit of this true Vine, with the Father for the Husbandman, will always be beautiful to the eye and pleasant to the taste of all true believers. To constitute a Union in a manifest sense, a oneness of feeling and sentiment is indispensable. Grace was given his people in Christ before the world began, in whom they are blessed with all spiritual blessings according as they were cho-

sen in Christ, but while they remain in the congregation of the dead, though Christ's everlasting love is fixed upon them, yet there is no manifest Union for the reason that they are his enemies; but when under the reign of grace they are brought to know the true God, and Jesus Christ, whom to know is life eternal, they can truly say we love him because he first loved us.

"O for such love, let rocks and hills
Their lasting silence break."

Then there is a manifest Union to the heirs of promise, and in which Christ is manifested as the Vine and they are the branches, and now, having been created in Christ Jesus unto good works which God hath before ordained that they should walk in them, they are born of God, and therefore heirs of God and joint heirs with Jesus Christ. The application of this is easy to the people of his choice, they have every needed blessing; he is their life; in him was life and the life was the light of men. He gives them water, which shall be in them a well of water springing up into eternal life, to nourish this plant of heavenly origin. In the second verse of this fifteenth chapter it is said,— "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." Nominal professors are as much in Christ, so far as external rites are concerned, as real Christians, they have received the ordinances at the hands of a proper administrator, and are regularly received into the church, and yet after this they bring forth no fruit to the glory of God and he taketh them away, which proves to the people of God plainly that they were only nominally in him; for it is impossible for a true and living branch in the Vine, and partaking of the sap and substance of the true Vine, his Father for the Husbandman, should not bring forth living fruit to the glory of God;—"For every branch in me that beareth fruit he purgeth it that it may bring forth more fruit." Again,— "I am the Vine and 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." Thus the connection between Christ and his people is kept in view. In this blessed Union all the blessings of the new covenant are secured unto them. For them he was born—for them he lived—for them he prayed—for them he suffered—for them he bled—for them he died—for them he arose from the dead—for them he ascended up where he was before, and for them he intercedes with the Father, as the poet hath said—

"With cries and tears he offered up
His humble suit below;
But with authority he asks,
Enthroned in glory now."

O, yes, Jesus hath said,— "Without me ye can do nothing." Here this blessed Union is brought to view in the experience of all the saints, for every one can and does attest the truth of this assertion. How often have they tried to erect a Babel for their own glory, but it has been as often thrown down and their language confounded and they bruised in the fall; all to teach them that no flesh shall glory in his presence, but he that glorieth let him glory in the Lord. Are they weak, he is strong; are they ignorant, he is wise; are they sinful and wicked in themselves,

he is their righteousness; are they polluted by sin, he is their sanctification; are they lost and sold under sin, he is their redemption. This is that

"Chain of salvation let down from above,
Cemented by justice and brightened by love;
The channel of hope, the safety of grace,
Holds heaven and earth in its mighty embrace."

In John, 17th chapter, the 20th to 23rd verse, inclusive, it is said,— "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." O, brethren, is not this enough to make our hearts leap within us for joy, that we poor sinful and polluted worms of the dust who deserved nothing but banishment from his peaceful presence and the glory of his power, should be taken into this sacred nearness with him, so as to be called one with the Lord Jesus Christ. We can adopt the language of the poet, and say—

"Hail sacred union, firm and strong,
How great the grace, how sweet the song;
That worms of earth should ever be
One with Incarnate Deity.
This sacred tie forbids their fears,
For all he is or has is theirs;
With him their Head, they stand or fall,
Their life, their surety, and their all."

The salvation of God's dear children is a fixed fact by the revelation of this glorious bond which unites them together. They are bone of his bones, and flesh of his flesh; he is the Head, and they are the members of his body; he the Bridegroom, and they the bride. Hence we can sing—

"This one thing I find,
We two are so joined,
He will not live in glory,
And leave me behind."

He will not forget his children, but he remembers them still and counts all their groans and tears, and all their sufferings are well known unto him. Dear brethren, our sufferings and our sorrows will soon be over; we shall soon be wafted over the narrow stream of time; soon we shall go where Jesus is, for he has said,— "Because I live ye shall live also." For this he prayed while he was on the earth, that they might be with him where he is; and we have full confidence that his prayer was heard, and will in due time be answered by the complete and eternal deliverance of his people.

Dear brethren, we commend you to God, and the word of his grace which is able to build you up and make you wise unto salvation. Dear brethren, farewell.

ISAAC CONLEE.

DEAR BROTHER BEEBE:—we are admonished that we ought to send our remittance for the *Signs of the Times*, to be continued another year. The hard times pinch, but we cannot think of doing without the only medium of correspondence with our brethren that we can have. Now is the time when the Old School Baptists should endeavor to be a united people, more than ever. We are very sorry we cannot have the privilege of receiving the *South-ern Baptist Messenger*, any more. We often wonder how our brethren at the South are getting along through these national troubles. Dear brother, this is

a trying time, but we ought to have patience, and try to be resigned to the will of God, for we know he worketh all things after the counsel of his own will. And he doeth all things well. O that we could always trust him for all we need. If we had faith, as a grain of mustard seed, then all would easy be, but our fleshly nature is so prone to murmur and rebel against the providence of God.

Brother Beebe, we learn through the *Signs of the Times*, that yourself and family have had sore afflictions of late, in the death of your son-in-law and grandchild. We sympathise with you, and we hope God's grace was and is sufficient for you and yours. We, too have been called to pass through deep afflictions of late. My dear brother, Erastus H. Stipp, aged 28 years and 4 months, departed this life, Nov. 11, 1861, after a short illness. He volunteered in the service of the U. S. in July last; the company he was in was ordered to Kentucky; he had been in the service about four months when death released him from all obligation to this world. It was an affecting stroke to his relatives. He has left a wife and infant child six months old, with four brothers and three sisters to mourn our loss, (the writer of this being a sister of the deceased.) His wife and child are with us. She, poor thing, is almost broken-hearted. She cannot go to her relatives, because they live in Missouri. Oh! this is a trying dispensation of providence. The fruits of this war are very bitter; it has made many hearts to bleed, and will cause many more to bleed; for its victims are numerous. Many hearth-stones have already been desolated by its ravages. We are bowed down with sorrow at the death of our dear brother. He was not a professor of religion when he left home; but we are willing to hope. At any rate we have no right to reply against God. Oh! that we may be reconciled to God's holy will in all things.

Dear Brother, we wish we had much more to send for the *Signs of the Times*, beside our own remittance; but we can not procure subscribers for you this year. Dear Brother, we wish you well. May you continue to contend earnestly for the truth, and not turn to the right hand or the left. Yours, in tribulation,

E. LEONARD.

Covington, Indiana, Jan. 18, 1862.

P. S.—Please give your views on Jer. l. and li. chapters, and Rev. xviii. chapter. I think these scriptures are connected, and have a fulfillment yet to come, which I sometimes think is near at hand. I have never seen the views of any your correspondents on these scriptures. And with these, I would like to have your views on what will be the state of the church after the fall of Babylon. E. L.

DEAR BROTHER BEEBE:—Again it becomes my duty to write to you and renew my subscription to the *Signs of the Times*, which would have been done sooner, but for the dilemma in which we are placed in remitting money, particularly when the amount is three or four dollars, as it is hard to get eastern bills that are current with you. I have failed to receive several numbers, as our mails have been irregular, owing to the

tearing up of Rail Road tracks, and burning of bridges. We hope the severe weather has put a stop to these outrages.

When I last wrote you, I hoped to see and hear several of our Old School ministers during the year; but instead of that privilege, we have had the famine which was spoken of by the prophet Amos. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Such, my dear brother, has been our situation the past year. I have not heard whether our Association met or not, as it was deemed unsafe to travel. This State has been the theatre of depredations and cruelties, such as were seldom chronicled before this fratricidal war commenced. And, strange to write, you and your family have been linked in the troubles of our State, in the sad catastrophe of the Platte River Bridge. When I received the number of the *Signs of the Times* in which you expressed fears that Dr. Horton was among the killed, I requested my son, who was going to St Joseph that evening, to make strict enquiry, and telegraph to you. He did so, but learned it had been attended to some days before. Here let me add my heartfelt sympathy for yourself and family, particularly Mrs. Horton. May she realize of a truth, that this affliction is sent in love, and may she feel indeed that whom Jesus wounds, he wounds to heal, for he alone can change and soften the stony heart, and subdue the rebellious nature to his will, and to one unacquainted with the corruption of the human heart, this might seem a guarantee for future peace, but the contention of "two armies" make us feel a different state of things. For after this great work is done for us, and we feel so grateful to our Heavenly Father, hoping that we are heirs of the New Covenant, of "I will" and "You shall" but totally unacquainted with the pitfalls and roughness of the road we run on with joy,—but before we are aware, we find we have wandered far from the track; and then, what dark days and gloomy hours we pass, until the Sun of Righteousness arise on us with healing in his wings, and shows us that he is our "merciful and faithful High Priest, in things pertaining to God," and that he is easily touched with the feelings of our infirmities, and that he knows how to succor them that are tempted, having himself been tempted in all points as we are, and yet without sin. And although we have requited the Lord, evil for good, He calls us to return to him, as the Shepherd and Bishop of our souls, and promises to heal our back-slidings and love us freely, for his own name sake. Thanks to his holy name, it is not for any thing we have done, or that is to be done by us; for then would our hope be as that of the hypocrites, doomed to perish.

I often wish that I could meet the saints as of yore, and enjoy an interchange of sentiments in regard to our feelings, hopes and fears, for I have felt that I need it, to see if I stand alone; for this fratricidal war has stir-

red up all the bad feelings of my nature, and I find myself vexed about things that I can not control. But a moments sober thinking brings us back, with the Psalmist to acknowledge, "The wrath of man shall praise thee, and the remainder of wrath wilt thou restrain." When God shall say "Peace be still," we shall have peace.

For the present, dear brother, farewell. May Israel's God bless and protect you, and enable you to declare the whole counsel of God, and to feed the church of God which he hath purchased with his own blood both in speaking and in writing is the prayer of

M. M. BURCH.

Plattsburg, Mo., Jan. 26, 1862.

VERY DEAR BROTHER BEEBE:—Time admonishes me that it is time for me to send on my remittance. It has been a question with me, whether or not, you would be able to continue the publication of your excellent paper, as you are so curtailed in your mailing facilities.

The *Signs of the Times* has come to me very regularly ever since I commenced taking it, with the exception of three or four months during the last summer, which caused me to think that perhaps you had of necessity ceased to publish it, but having again promptly appeared, I have come to the conclusion that the difficulty was attributable to some mishaps in the Post Office department.

Please send on the *Signs of the Times* as ever, and may God grant to prosper you in your labors of love, and and prosper his people in this dark and cloudy day, when the sound of cannon is heard, and the glittering of bayonets is seen in the field of battle.

I will just say that there are a few of God's chosen people to be found even here in this region of country, where error and delusion have so long triumphed, and where truth appears to be fallen in the street. I do not know of a single church located within less than a day's ride of here, strictly of the Old School Baptist order. Yet I can find a few brethren and sisters who seem to have a relish for the doctrine of God's sovereignty in quickening dead sinners, and bringing them to the knowledge of the truth, as it is in Jesus. Some of these brethren, I believe, are not attached to any church or people; whilst others of them are in a down trodden condition, being still held in the meshes of the New School Baptists net, where they have many trials to endure, in consequence of their steadfastness in the doctrine to which they united with their brethren many years ago, and from which they can not now secede, or depart. I might draw these remarks out to a considerable length, but this would betaxing your patience too much for too little.

I am glad to believe, as I do, that our brethren continue to be united in the bonds of love, and christian fellowship; firmly believing that our God will keep his chosen people as the apple of his eye. Though nations shall die, and kingdoms crumble to atoms, yet he will bring his people out conquerors—yea, more than conquerors, through him that has loved us. Then, dear brother, what have we to fear? And now may the love of God abound more and more amongst his dear chosen people, is my ardent desire for Jesus' sake. Yours, in tribulation,

LEVI SIKES.

Scioto Co., Ohio, Jan. 15, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1862.

Remarks on Revelation xiii. 8.

REPLY TO SISTER BRYAN.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

With much fear and trembling, we venture to write such views as we have on the subject proposed for our consideration; not however because we must necessarily cross and controvert the expositions which have been given by the learned and the great who have been admired by the literary and religious world, nor yet because we are conscious that our views will subject us to the reproach and ridicule of ungodly men; but because the subject is deep and mysterious, as well as grand and sublime. We have never attempted to explain the dark imagery presented in the visions of John upon the Isle of Patmos, without feeling an unusual sense of our littleness, while amazed at the awful grandeur therein embodied. No amount of study, no application of the intellectual powers of the human mind can even approximate a solution of the things set forth in the vision, any farther than they are opened to our understanding by him who alone of all in heaven or on earth was able to take the book, and open the seals thereof.

Before entering upon the immediate subject of the text, we call the attention of our readers to the demonstration in this book, of the Omniscient wisdom, and irrevocable purposes of Almighty God, both of which we are compelled to admit, or failing to admit, we must reject the whole book of Revelation as a heaven-inspired record of the truth of God. Were it possible that any event in the future, however distant or complicated, was hidden from the Omniscience of Jehovah, this vision could not be relied on as setting forth things which should certainly come to pass in the precise and exact order indicated by the striking figures which John saw, and interpretations given him by the angel of the Lord. And were not the whole chain of events foreshadowed in this book, absolutely ordained by him who has declared the end from the beginning, saying My counsel shall stand, and I will do all my pleasure, it could not have been with certainty declared hundreds of years in advance, what should, or what should not come to pass.

Let the reader then decide at once whether he will reject this book as a revelation from God—as its name and title claims—or admit that God has settled in his purpose and decrees, unalterably and forever, all the events which are here declared should be fulfilled both in the history of the church and people of God, and in the development of the man of sin, the son of perdition, that wicked, whose coming is after the working of Satan—with all signs and lying wonders, and all deceivableness of unrighteousness in them that perish. The exact limits set to every development of anti-christ, whether, as the great red dragon, the beast that rose out of the sea; the beast that rose out of the earth, the image of the beast, the scarlet colored beast, the mistress of abominations on whose forehead is indelibly writ-

ten, Mystery, Babylon the great, the Mother of Harlots and abominations of the earth, assigning to each of these characters their exact rise, career, duration and final overthrow. Showing with the minutest accuracy exactly when, and to what extent they should annoy, worry, persecute or slaughter the saints of God; and by what signal displays of Almighty power, God would preserve his church in the face of all the combined powers of wicked men and devils, and curb, restrain and finally destroy all the elements of opposition, and finally bring his bride elect in triumph to the skies. How exceedingly limited are the views of those who hold that God's purpose and decrees, his wisdom, government and ordination, embrace only the good actions of men; when it is expressly written, There is none that doeth good; no, not one. How truly it is written, The fool hath said, There is no God. We cannot admit his being and deny that he reigns in the armies of heaven and over all the inhabitants of earth. If his government and foreordination does not set bounds to the wicked actions of men and devils—how shall we read our text. Almost two thousand years ago God gave this very revelation to Jesus Christ, as Head of the church, to show unto his servants, and he sent and signified it, by his angel unto his servant John; and commanded John to write it in a book for the use of his churches. The text does not read as though the things declared were unsettled, unfixed, or uncertain. The immutable God by his angel signifies to John: (see chap. i. 1, 2.) "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Is it possible to deny the foreordination of God, and admit the truth of this text? Or is it possible to deny the truth of this text without making him a liar who sent and signified it to John?

In offering some remarks on the text, we propose to notice briefly the character or thing that shall be worshiped.

Second—The people and their locality who shall worship him.

Third—The clearly implied reservation of a remnant according to the election of grace, who shall not worship him.

Fourth—The obvious reason why they shall not worship him; their names being written in the book of life, &c.

Fifth—Some testimony of the Lamb,—his book of life, and in what sense the Lamb was slain from the foundation of the world.

First—The character or thing that shall be worshiped. To it the personal pronoun *him* is applied in our text. The antecedent to this pronoun is unmistakably given in the context, as the beast which John saw rise up out of the sea, when he stood upon the sand of the sea, and which he describes as having seven heads, and ten horns. Thus far his description is similar to that of the great red dragon, mentioned in the preceding chapter, and which gave to this sea-monster, his seat and power and great authority. The dragon however had his seven crowns upon his heads, but the beast wears them upon his ten horns. And this beast which John saw, was like unto a leopard, and his feet were like as the feet of a bear, and his mouth as the mouth of a lion.

What an ugly looking monster to be worshiped! Who would suppose his admirers would be so numerous, and that devotion to him would ever become so popular in the world? But so it was ordained, They should not only worship him but the same class of worshipers should also worship the dragon which gave power to the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. Here the words of our text follow:—And all that dwell upon the earth shall worship him. Him who had seven heads and ten horns, who was like the leopard, the bear, and whose mouth was like that of a lion, him whose lion-like mouth blasphemed God, his name, his tabernacle, and them that dwell in heaven. Him who made war with and overcome the saints, and him, whose time was limited to forty and two months. This complicated monster, this amalgamation of all that is brutal, savage, ravenous, carnivorous, and terrible, is the deified idol at whose shrine nations should bow down, and all the tribes of the earth with the exception only of those mentioned in our text shall worship. This mystic beast was used to signify to John one of the multifarious phases of the man of sin.

It is supposed that in the classification of the various organized forms of anti-christian power, the dragon is used to denote the Pagan, and this beast to represent the Papal form of organized and legal persecution brought to bear against the church and kingdom of our God and his Christ; and that numerous other striking figures are used in the apocalypse to denote the Mohammedan, the Protestant, and all other prominent forms of opposition to be encountered by the people of the saints of the Most High God. We shall not be able in this article, nor will we be expected to trace out the full analogy of these figures; but we shall adopt the application of the figure of the beast which is to be worshiped so very extensively—as signifying the Papal anti-christ, which succeeded the Pagan dragon, and was inaugurated at Rome, in the seat formerly occupied by the dragon under the Pagan government of that vast empire, and installed in the great power and imperial authority of the dragon, when the first Papal Pontif was elevated as Universal Bishop at or about the year A. D. 606, having forty and two months, according to our context to continue. These forty and two months agree with the thousand, two hundred and three score days, in which God's two witnesses were to prophesy in sackcloth, according to Rev. xi. 3. Allowing thirty days to a month, the forty and two months amount to one thousand two hundred and three score days. And this according to the computation of time signified by Daniel's seventy weeks, and other like figures, give each day to signify one year; and allowing this application of time, and the correctness of

historical data that the Papal anti-christ was organized and its forty and two months began at A. D. 606, its termination, together with the slaying of the two witnesses, may be expected by A. D. 1866, as 1260 added to 606 will amount to that term. Truly the time seems to be at hand, and the general upheaving of the nations of the earth and more especially the recent stripping of the Pope of his secular power over many mighty nations, favors the conclusion, that the Papal supremacy will expire by the end of the next four years. And if we do not greatly mistake current indications, the civil war now raging in our own beloved country is preparing the way for the slaying of the two witnesses, simultaneously with the downfall of the Papacy in the old world. But—

Secondly—Who are to worship this beast? All who dwell upon the earth, whose names are not written in the book of life, &c. From the Roman Empire Papal missionaries were sent forth into all the nations, tribes and kindreds of the earth, and the World wondered after the beast. All that dwell upon the earth, not only expresses the general spread of Popery into all the nations and tribes of men; but according to the context, those of all classes of the children of men; as in the sixteenth verse, we are told that the Image of the beast, when it received life, causeth all, both small and great, rich and poor, free and bond to receive the mark in their right hand, and in their foreheads. And in verse twelve, "He causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed. The first beast is the one which is spoken of in our text, and is called the first in distinction from the beast which John beheld coming up out of the earth, with two horns like a lamb, which spake as a dragon. But there seems to be something peculiarly expressive in regard to their locality; they dwell upon the earth. The true church of God is throughout this vision represented as dwelling in heaven. Their life, or spiritual vitality is hid with Christ in God. Their conversation is in heaven; for they are risen with Christ. And in the verse immediately preceding our text, they are said to dwell in heaven. But all religionists, whose religion is earthly, sensual and devilish, are appropriately said to dwell, not in heaven, but on the earth. They are themselves of the earth, earthly, and all the religion originating from their resolutions, wills and works, has its source or fountain in the earth; and as they live religiously on their earthly doctrines, rites, ceremonies and performances, they dwell upon the earth. They are not built upon the foundation of the prophets and apostles of the Lord, but upon the earth which is to be consumed. And their dwelling is defended by earthly power, force and authority. Instead of trusting in the Lord, they confide in armies and navies, Emperors and Kings. And instead of the armor of God, and the salvation which God has appointed for walls and bulwarks for his Zion, the weapons of their warfare are carnal. Their munitions are oppression, disfranchisement, confiscation, prisons, dungeons, racks, tortures, gibbets, stakes, flames and fagots. Their arguments are edicts and decrees, thundered from the thrones of monarchs or

from the See of Rome. Their dwelling is in every sense upon the earth, and all such dwellers on the earth, whether they be small or great, rich or poor, bond or free, must worship the beast, by acknowledging his assumed supremacy, looking to him for pardon of sin, by applying to him his blasphemous titles—His Holiness—Head of the Church—Christ's Vicar, and by according to him the right to represent by his triple crown, that the power of the Father, Son, and Holy Ghost is vested in him, together with all power on earth, ecclesiastic and civil, and that he is divinely commissioned to reign over the kings of the earth, and to lord it over the heritage of the Lord. But it must not be understood that all who worship this beast are members of the Roman Catholic communion—for this chapter shows conclusively that all who belong to the organization of the second beast, and all embraced in the image of the beast are included as dwelling upon the earth, as having the mark of this beast, and the number of his name. If the beast that rose up out of the sea was Popery, the beast coming up out of the earth must signify the Protestant anti-christ; and the Image of the beast which rose out of the sea, is set up by Protestantism and presents a *fac simile* of the original, which we have in striking exactness in the numerous unscriptural religious organizations set up by the various Protestant branches of modern anti-christ for the evangelization of the world, and which claim the right to supervise the constituted governments of the world, and in its insatiable thirst for human blood. Rev. xiv. 9-11—The third angel proclaimed the dreadful doom of all the worshipers of the beast, "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Thirdly—We were to notice the reservation of those whose names are written in the book of life. In the next chapter we are told that these, instead of dwelling upon the earth, stood with the Lamb upon Mount Zion. That the number of them was an hundred and forty and four thousand, and beside these, as we are elsewhere told was an innumerable company which no man can number which were redeemed out of every kindred and tribe and nation. These have the seal of God the Father written in their foreheads. These all sang the new song, which no man could learn but those which were redeemed from the earth. That is, from where they once dwelt with others on the earth; but they are redeemed from the earth and then they learn to sing the new song before the throne. We have a copy of this song in Rev. xv. 3. It is called the song of Moses the servant of God, and the song of the Lamb, "Saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," &c. While all the worshipers of the beast sing Great and

marvelous are the works of men—the powers of men—the agency of men, and the efficiency of the institutions of men for the redemption of the world; while they worship the beast, the works of their own hands, and glory in their shame, they cry, "Who is like unto the beast: who is able to make war with the beast." But they can never learn to appreciate the great and marvelous works of the Lord God Almighty, nor to acknowledge the justice and truth of the ways of the King of saints. Those whom God has redeemed from the earth, who are taught of God thus to sing and ascribe all power and majesty to God, are farther described. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men," &c. We cannot sustain this character, and yet worship the beast and carry his mark. If we follow the Lamb whithersoever he goeth, we shall not run ahead and ask him to follow with his approbation and blessing what we have devised, invented or done. These are they that follow him in the regeneration; he going before them in that work, and they following after him. When he putteth forth his own sheep, he goeth before them, and they follow him; but a stranger they will not follow for they know not the voice of strangers. They follow him in the baptismal grave, into the wilderness, in sore temptations and deliverances; they follow him into the sheepfold, by the door, without trying to climb up some other way. They take his yoke on them and learn of him, for he is meek and lowly. They bear his image—imitate his examples—obey his precepts, and depend on him alone as their only Savior, their Prophet, Priest and King. And as they follow, he leadeth them into green pastures and unto living fountains of water. He leads them in a way they know not, and in paths they have not known; but they have the assurance that all the way he leads them, is the right way; for they have learned to sing most sweetly—"Just and true are thy ways, thou King of saints." They are preserved from worshiping the beast, as the Lord's hidden ones were from bowing to Baal in the days of Elijah. "I have reserved seven thousand who have not bowed the knee unto Baal." And Paul after referring to this reservation, adds, Even so then at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works, &c.—Rom. xi. 5, 6. The sovereignty of God is vindicated while he in righteousness discriminates, choosing the delusions of the ungodly, and leaving them in their madness to believe a lie that they all may be damned who have pleasure in unrighteousness and believe not the truth. But we are bound to give thanks unto God, for you, brethren, beloved of the Lord, because he hath from the beginning chosen you unto salvation, through sanctification of the spirit and belief of the truth. 2 Thess. ii. 11-12. This people, the Lord says he has formed for himself, and they shall shew forth his praise. He will put his fear in their heart, that they shall not depart from him; and he will not turn away from them, to do them good. He will never leave them, nor forsake them.

Fourthly—The obvious reason why

they shall not worship the beast, is that God has chosen them from the beginning unto salvation. He has chosen them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. And the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Jesus says I know my sheep, and am known of mine. And they are registered in the book of life. They are written among the living in Jerusalem. Their walls are continually before the Lord, for he has engraven their name upon the palm of his hands: and lest any hurt them he will keep them night and day. For the Lord knoweth how to deliver the godly out of temptations, and to reserve the wicked unto the day of judgment to be punished. The reason why they do not worship the beast, nor wonder after him, nor look to him for salvation, or ascribe any saving power to him, is that God has taught them better. And every one that hath heard and learned of the Father, cometh unto Christ, and him that cometh unto Christ he will in no wise cast out. He will raise them up at the last day. They are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. In thy Book all my members were written. And none can erase the names of Jesus' members from the book of life of the Lamb. God has predestinated them to be conformed to the image of his Son; and in that image they shall be raised up at the last day. As for them, they shall behold his face in righteousness, and be satisfied when they awake with his likeness.

Lastly—We proposed to offer some farther remarks concerning the Lamb—his book of life, and attempt to show in what sense he was slain from the foundation of the world. A most ample and precious cluster of names and titles have been chosen and employed by the Holy Ghost, to set forth the person, offices, work and relations which our Lord Jesus Christ bears towards his people. Perhaps of them all none is more interesting to the saints than that of The Lamb, The Lamb of God, The Lamb that is in the midst of the Throne, The Lamb that stands upon Mount Zion, &c. As a figure, the lamb is the most harmless, innocent and meek of all the animal creation. Hence they were frequently used under the Old Testament dispensation to prefigure our divine Redeemer, who is holy, harmless, separate from sinners, and higher than the heavens. But in the types, the lambs to be so used, must be the firstlings of the flock, for Jesus was in all things to have the preeminence. They must be without blemish, for they were used to point to him who knew no sin; to him who was spotless, innocent, pure and immaculate. They were used in sacrifice to signify that the Lamb of God was to be offered for the sins of his people. As Abraham said unto Isaac that God would provide himself a lamb for a burnt offering. So Jesus is called the Lamb of God, the Lamb which God has provided, and on whom he has laid the iniquity of all his people. His book of life is not a book composed of paper or parchment, which might be consumed by fire, or its records effaced by passing ages; but it is figurative language. As when we wish to make a matter certain,

record it; so in the archives of eternity, in the volume of God's Book it is written, or in other words, made certain by the irrevocable choice, purpose, promise and decree of the unchangeable God, all the members of Christ's body, his substance, which was not hidden from the eye of God. The book of life of the Lamb, in the sense in which the words are used in our text, are probably to be understood the same as where they are used, Rev. xxii. As a record of those who have been brought into the fellowship of his organized church, in its gospel form. As in the old Jerusalem, a registry was kept, of the names of the living inhabitants of that city, so in the New Jerusalem, or the gospel church, those who are received into fellowship on profession of faith, are enrolled among the living in the antitypical Jerusalem.

As a Lamb, he is spoken of as having been slain from the foundation of the world. That his goings forth have been from of old, from everlasting. And that all his sufferings, and death were summed up in the divine mind from everlasting, there is no room to doubt; but we understand the expression here used to mean more particularly, that he was set forth in the types and figures used from the foundation of the world, by the figure of the slain Lamb. At the early dawn of the creation, Abel saw, by faith, the bleeding, dying Lamb of God, through the figure of the innocent firstling of his flock, which he offered, and which provoked the wrath of Cain. And from that period forth, until the crucifixion of Christ, lambs were used by the patriarchs, and by the Levitical priesthood, to set forth the crucified Redeemer. A remarkable instance is given in the redemption of Israel from the house of bondage, when the passover was instituted in Egypt; its blood sprinkled upon lintels and door posts of their dwellings, and its flesh roasted with fire and eaten with bitter herbs, only by the Hebrews, on the night of their deliverance. But we will not extend this already lengthy article, by referring to all the lambs which were sacrificed from the foundation of the world; but barely remark that in them all the Savior, the Lamb of God, was evidently set forth crucified among them.

John was enabled to identify and bear record, or testimony, of Christ as the Lamb of God that taketh away the sins of the world; which all the blood of victims slain before could not do. By one offering he has perfected forever them that are sanctified. In this case there is remembrance of sin made against them no more; for his blood cleanseth us from all guilt, from all pollution and sin. And Peter admonishes the redeemed saints, thus, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish, and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times 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. 1 Peter i. 18-21.

Remarks on Revelation xx. 11-14.

Will Eld. J. F. Johnson, of Kentucky, drop a few thoughts on 1 John iii. 14, 15? and oblige a reader of the *Signs of the Times*. THOMAS TRIPLETT.

BROTHER BEEBE:—Will you please give your views on Rev. xx. 11-14? and oblige, SUSAN S. TRIPLETT.

REPLY TO SISTER TRIPLETT.—It would afford us much pleasure to be able to explain satisfactorily all the scriptures which are presented by our readers, who ask for our views on them. Frequently, however, the subjects on which we are requested to enlighten others, prove to be the same on which we feel sensible that we are also in the dark. We, however, sometimes attempt to give some views on passages in the scriptures, under an embarrassing consciousness of our utter inability to do justice to the subject; but hoping that what we write may be carefully and prayerfully compared with the standard of truth; and only received so far as it is clearly sustained by the word and spirit of our divine Lord and Master. We feel that a weighty responsibility rests on us. What we write is read by thousands—some of whom are very babes in the kingdom—some are weak, but confiding, and may, perhaps, be misguided, and led to form wrong conclusions from what we write; and a sense of our own liability to err, in these important matters, would deter us from writing at all, if it were not a settled truth, that God has used the weak things of this world, for the comfort and edification of his children; and that frequently a word spoken in fear and much trembling, has been directed by the gracious Spirit of truth to the comfort of the little ones of the spiritual household.

There is much expressed in this chapter on which we would not dare at this time to offer any comments; and on the verses named by our sister, we will not attempt to give a full explanation. What we may be enabled to write, we wish to have regarded only as general remarks, showing just what is asked for, namely, *Our views on the text*. Whether our views are right or wrong, the text can not be wrong. The scriptures are inspired by the Holy Ghost, and are the infallible truth of God. What we may think of them, though we greatly desire to entertain only correct views, is liable to be incorrect. Just so far, but no farther, as we are taught their meaning by the Spirit that inspired them, we are right; and God will himself vindicate and sustain his own truth as taught by his Spirit.

The language of our text is awfully grand and sublime. "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away: and there was found no place for them." This throne is undoubtedly the one of which our Redeemer spake, when he said, When the Son of man shall sit on the throne of his glory, he would put his sheep on his right hand, and say unto them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It was mentioned in Old Testament prophecy as a glorious high throne from the beginning, and the place of the sanctuary of the saints of God. In the second Psalm God has said, Yet have I set my king upon his holy hill Zion. And again, Unto the Son he saith, Thy throne, O God, is for-

ever and ever. It is here presented to the vision of John, as a *great throne*, signifying its boundless power in heaven and in earth. Power over all flesh, and power over sin, death, hell and the grave. Power to do all his pleasure in all the armies of heaven, and among the inhabitants of earth. A special allusion may here be intended, to his having taken to him his great power, and had reigned, in the destruction of the beast and the false prophet, and all the powers of darkness. This throne is not only great, but it is *white*, which is emblematic of immaculate purity. The King presiding upon it, "reigns in righteousness." The sceptre of his kingdom is a right sceptre. He loves righteousness and he hates iniquity, and, therefore, he is crowned with the oil of gladness above his fellows. Justice and judgment are the habitation of this throne, and, therefore, righteousness and truth goeth before the face of its august occupant. Could all the records of time and eternity be searched with an omniscient scrutiny, not a spot of wrong, not a blemish of injustice could be fastened upon this great white throne. This throne, or power, is the almighty power of God, and it has always been a great white throne; but perhaps never before so fully manifested to men in the flesh, as when John, on this occasion, saw it. He saw not a vacant throne, or a throne unoccupied; but he saw him that sat upon it. The King, Eternal, Immortal, Invisible, the Only wise God our Savior. The Only and Blessed Potentate, the King of kings, and the Lord of lords, who only hath Immortality dwelling in the light; whom no man hath seen, nor can see; whom no man can approach unto, to whom be honor and power everlasting. Amen. 1 Tim. vi. 16.

From whose face the earth and the heavens fled away. How supremely gloriously must he be, from whose presence earth and heaven recedes, and vanishes away! What must be the transcendent glory, which at once puts out the sun, the moon, the stars, and wipes out at once the glory of the earth and skies. When he appears, what little things these worlds become, they seem as less than nothing and vanity. The fleeing away of the earth and heaven, may be considered in a three-fold application.

First—In relation to the figurative elements, or rather the terms as figuratively used throughout this vision of John, in which the earth has been so generally used to signify all religions, and religious institutions which have not their origin in God; and the heaven is used to denote the militant church, where Michael and his angels fought against the dragon, and his angels fought against the dragon, and from which the dragon was vanquished, drawing with his tail the third part of the stars of this heaven, which were with him cast into earth. The scene presented here to John, shows the consummation of the militant, (or warfare state of the church.) She comes up out of all her great tribulations, and appears now as a bride adorned and fully prepared for her husband. At his appearance, all the jarring elements of the old man and new man, flesh and spirit, church and world, truth and error, at once are driven away, like shades of night when the rising sun appears.

Second—Whenever and wherever a revelation of our Lord Jesus Christ is made, experimentally, on his great white throne, the earth and heaven recedes from our view, and there is no place found for them. When he was transfigured on the mount, the disciples were so fully enraptured, that they had no room in their full hearts for any thing more. They were unconscious of any thing more than what they saw. They were cut loose from the world and the elements thereof, now so totally eclipsed by the surpassing glory of his presence they fled away. So Paul, when caught up to the paradise of God, and saw the splendor of the eternal throne, was released for the time being from a consciousness of the elements of this world. So Stephen, when to his faith the heavens were opened, seemed totally indifferent to the tortures inflicted upon his body, lost sight of personal injuries so madly heaped on him, and in an ecstasy cried, "Lord Jesus, receive my spirit." And so in the experience of all the saints, just in proportion as Jesus is clearly revealed to our faith, and we are enabled to gaze upon the great white throne, and him that sits thereon, we are absorbed in the vision, and dismiss the world with its vanities, having no place for them under such happy circumstances. But,

Lastly—This language is used in connection with the doctrine of the resurrection of the dead, and shall be fully realized, when our God shall come in the glory of his majesty, to raise the dead and judge the world, at the last day. The awful grandeur of that scene, who shall describe? The heavens shall be rolled together like a scroll—the elements of nature shall melt with fervent heat, and like a vesture shall they be folded and laid aside—the earth and sea shall be consumed, and there shall no place be found for them. If it were possible for the saints to take this world to heaven with them, it would only be in their way; it is in their way now; but, Glory to God, in the highest, there shall no place be found for it in that bright world to which we go. Christ will be all in all, and not a saint in glory shall find in him a vacant place where he could store away the world, or room to set up a single idol.

"Had I a view of thee, my God!
Kingdoms and men would vanish soon;
Vanish as though I saw them not,
As a dim candle dies at noon."

"And I saw the dead, small and great, stand before God." This seems to indicate a general resurrection of all mankind. The sea and death, and hell, or the grave, as the word *hell* in this place evidently means, delivered up the dead that were in them; so that without discrimination, the small and the great, alike are amenable to God, and all shall come forth at his call, obey his summons just as John saw them. In reality, the dead and all the living always were before God, that is, they were always in his presence, or where he had a perfect knowledge of them; but this subject seems to manifest them as brought before his judgment throne, without distinction of grade or position, the small as well as the great; none so great as to claim exemption, none so small as to be overlooked.

"And the books were opened, and another book, which is the book of life: and the dead were judged out of those things which were written in the books

according to their works." Finite beings require books and records to preserve a testimony of facts, because we are liable to forget; but God is infinite, and all things are naked and open to the view of him with whom we have to do; consequently we understand the books to be figuratively used in this subject.—The purpose and fore-ordination of God is spoken of as a book, in a figurative sense. "Lo I come, in the volume of the book it is written of me to do thy will, O God." The Book, mentioned in the tenth chapter which was sealed, and none could unseal it or look upon it until the Lion of the tribe of Judea prevailed, was evidently metaphorical; and the unsealing of it signified the development of those things which are presented in this book of revelation. The books which are mentioned in our text, seem to signify that God has an accurate and exact knowledge of all things. The secrets of all hearts are perfectly known to him, and when he shall disclose them, it will be like the opening of volumes in which all secrets of all ages are recorded. As the poet sings—

"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."

Again, the books may signify the books of the scriptures, the book of the law which we have transgressed, and the judgments and decisions which are recorded in all the scriptures, in which we are told that "He that believeth not is condemned already, and the wrath of God abideth on him." Paul says, God will judge the world according to my gospel; or as we understand him to mean, according to the testimony, which Paul and other inspired men, had before testified. So we may rest assured that however blind men may be as to the bearing of the divine testimony on this matter, in the final development which shall ultimately be made, the books shall be opened. And the dead shall be judged out of those things, or according to those things which are written in the books. We think no intelligent christians will dispute that the final and everlasting destiny of all men, both saints and sinners, will be in exact accordance with the testimony already written in the books of the inspired scriptures. No sinner will be doomed to hell but such as the scriptures already testify shall perish; nor will any be permitted to the blissful mansions of eternal day but those who are born again. Who all these are, none can tell, until the eternal Judge shall open the books, only so far as the saints have, by revelation of the spirit, been sealed, and have received the earnest of their incorruptible inheritance above. The judgment disclosed by the opening of the books of the Eternal Judge, will be according to their works. The works of all unregenerate men are works of darkness, works of iniquity, works of the flesh, and by these works they now show that they are dead in sins, under the curse of the divine law, and unless the opening of the gospel book shall disclose some works which are wrought in Christ for them and in them, they must certainly perish. If the tree is made good the fruits thereof will be good, and so witness the quality of the tree. But if the tree be evil, as all of us are by nature, if not made good

by the cleansing blood of Jesus, and the quickening power of the Holy Spirit, the fruits will show that they are nigh unto cursing, whose end is to be burned. And when the sea shall deliver up its dead, and death and the grave shall deliver up their dead, they shall be judged, every man according to his works. Those who work for life, being dead, their works also are dead works, and they are called workers of iniquity. No man can bring a clean thing out of an unclean. It will not be denied that they have worked, but it shall assuredly be said to them, Depart from me, ye workers of iniquity. And all the saints whose works are wrought in God, and in whose hearts God has worked, both to will and to do of his own good pleasure, it shall as certainly be said, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

"And death and hell, or the grave, were cast into the lake of fire." The last enemy to Christ and his people that shall be destroyed, is death. For Christ has destroyed death, and him that had the power of death; that is, the devil. O! death, I will be thy plague! O! grave, (or hell,) I will be thy destruction! repentance shall be hid from mine eyes! He shall swallow up death in victory, and the resurrected saints shall put on immortality, and sing, 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 unto God who giveth us the victory through our Lord Jesus Christ. The lake of fire into which death and the grave shall be cast, signify by strong figurative words, their utter destruction. As fire is the most destructive element in nature, it is used to signify this final destruction.

"This is the second death." According to what is written in this chapter, in the fourth, fifth and sixth verses, there is a first death, in which the just as well as the unjust participate; the death of our mortal bodies is alike. But the saints are, by participation in the first resurrection, delivered from the effects of the first death; that is, they have secured to them a happy resurrection, in immortal and spiritual bodies on which the second death can have no power.

"And whosoever was not found written in the book of life, was cast into the lake of fire." This book of life, is the same, which in the former part of our text is called, "Another book, which is the book of life." It is also called the Lamb's book of life, written from the foundation of the world. And again it is called the Book of Life of the Lamb slain from the foundation of the world. It is an ancient record; and all who on the opening of the Books, shall be found written in the Lamb's Book of life, are secure from the power of the second death. But all whose names are not so written in the Lamb's Book of Life, whatever else they may have relied upon for acceptance before the great white throne, and before him who sits thereon, from whose face the earth and heaven fled away, shall, with death and hell, be cast into the lake of fire; that is, they shall go away into everlasting punishment, but the righteous into life eternal.

We do not assume that this text has no

allusion, in its figurative design, to things which shall transpire before the final consummation of all earthly things; but we have given such views as we have, and pray that God may give us all that bright and more perfect understanding that we need, in due time.

To Our Agents and Subscribers.

We tender our grateful acknowledgments to the agents and subscribers of the SIGNS OF THE TIMES, who have exerted themselves to sustain the publication in these very trying and perilous times, not only by ordering a renewal of their own subscriptions, but also in procuring new subscribers; their kind efforts are still greatly needed, and will be duly appreciated. Many of those who were in arrears with us at the close of the last year's volume, to whom we sent bills, have promptly responded, by sending on the small balances due, which, however small in detail, are large in the aggregate, and of much importance in helping us through the pressure of the crisis which is upon us.

There are still others to whom bills have been sent, who will greatly oblige us by forwarding the amounts due as soon as possible. Some have found us in error in their accounts, either from having failed to receive their remittances which have been sent, or from some failure on our part to enter the amounts to their credit. All errors discovered and pointed out to us, have been, and shall still be cheerfully corrected. And when once now corrected, can easily be kept right, as each subscriber will with each number of his paper have our account current on the label with his name, showing to what date his subscription is paid, according to our books, and whenever a new payment is made, the figures on the label will be so changed as to show to what date their subscriptions are advanced. So if after a reasonable time after sending their money, they do not find the change of their accounts on the label, they can inform us, that we may correct it, and make such investigation in regard to the failure, as can not well be made after the lapse of months, when the circumstances are forgotten. We agree, of course, to sustain the loss of all moneys sent us by mail, (if duly mailed and properly directed,) which are sent us for the SIGNS OF THE TIMES, or for Hymn Books, which are lost in the mails.

Some by showing that they made remittances to us last year, have regarded that fact conclusive evidence that their subscriptions were settled for up to the end of the last year; but that is not always the case; as on our books we credit the amounts sent us, up to the time paid for, and subscribers are frequently indebted for some former volumes. But in our new method of addressing our patrons, with the statement with each number of the time paid to, we flatter ourselves, such misunderstandings will hereafter be wholly avoided.

Marriages.

February 5—In this village, by Eld. G. Beebe, Mr. IRA L. HARDING, of Mount Hope, and Mrs. REBECCA JANE VAIL, of Middletown, N. Y.

February 12—At Washingtonville, by Eld. Gilbert Beebe, Mr. IRA C. HORTON, of New York city, (son of Dea. Loton Horton, of New Vernon,) and Miss FANNIE M. SCHOONOVER, daughter of Mr. Schoonover, of the former place.

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Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the following obituary in the *Signs of the Times*: Died, at her father's house, November 24, 1861, of pneumonia, Miss MINERVA JANE RUSHER, aged thirty-four years, two months and seven days, daughter of Joel and Catharine Rusher. During her long and protracted illness, her faith in Christ her Redeemer, appeared to be unshaken—though she had never put on Christ in open profession, she had a hope for about eleven years. I conversed with her in relation to her hope in Christ. She related the Lord's dealings with her—in leading her as a poor blind creature in ways she had not known, and in paths she had not trodden, and made crooked places straight, and rough places smooth. Though she strove to get clear of her burden, but instead of getting better, it looked as though she grew worse, and her works failed, and creatures help fled, and she could not see any way for her to escape, that all hope was out off, and if ever saved, it is by the mercy and grace of God, and at this time the Lord spake

peace to her mind; and her burden of guilt was gone, and she said, I was made to rejoice with joy unspeakable and full of glory, and enabled to view that dear Jesus as my Savior and my God, and my heart was glad with love to him, he has ever been mindful of me, even when I was a poor blind and lost sinner, dead in trespasses and sins, to quicken me into life, washed and cleansed in the blood of Christ, given an earnest of that inheritance that is incorruptible and undefiled and fadeth not away, which is reserved in heaven for you who are kept by the power of God unto salvation, ready to be revealed in the last time. But she remarked that she soon began to doubt and fear that it was not real, and tried to get her burden back again; that she might be more careful how it went; that she might have a more bright evidence, but never was able to get it back again; so at last I have to take the piece of a loaf that was given me, and my desire is now to get well so that I may walk in obedience to my Redeemer, in telling the Lord's people at Good Hope (an O.S. Baptist church in the neighborhood) what the Lord has done for me, and be baptized. I have felt the chastening rod, and I tell you severe, too. But the Old School Baptists have always been spoken of by other denominations very slightly, because they believe in an experience of grace; (yet she said they were the only people she desired to live with,) and now my only hope is what the Lord has done for me, not for anything good I have ever done, for I have nothing good of my own to recommend me to his favorable notice; but my entire hope is upon the merits of a crucified and risen Redeemer, (she was resigned to his will)—that the God of the whole earth will do right—and if it is not his will to raise me up from my bed of affliction, I am ready to go. He will give me grace to die. His grace is sufficient for me. As her exit drew near, she told her parents and relatives that she would soon leave them; that she was going home to Jesus, where sickness and sorrow will not come, and forever be at rest. This is nothing but a world of trouble, toil and disappointment. She talked to them one by one—telling them not to grieve for her—and admonished them to walk circumspectly, and to let their conversation be in heaven, &c.; that if dying in their sins, where God and Christ is, they can never come. So she fell asleep in the arms of Jesus, on the day above mentioned. Her parents requested that Eld. George W. Chastain and myself should preach on the occasion. Eld. Chastain preached quite an able discourse from 1 Peter i. 23-25, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower thereof fadeth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." After which, her mortal remains were deposited in the grave, there to slumber till the morning of the resurrection. We sorrow not as those who have no hope, for we believe she has gone from the evil to come. May God grant her bereaved relatives and friends grace to bear up under all their trials and afflictions, and be resigned to his will—that they may say in the language of one of old, The Lord giveth, and the Lord taketh away: blessed be the name of the Lord. Written by request. Yours, in hope of eternal life,

WILLIAM HAWKINS.
Sullivan Co., Indiana, Jan. 18, 1862.

DEAR BROTHER BEEBE:—Please publish the following obituary in the *Signs of the Times*, that it may reach the eye of sister Payne's many friends, whom she delighted to entertain, and who have partaken of the hospitalities of brother P.'s kind family: Died, at the residence of her husband, brother Benjamin Payne, near Georgetown, Scott Co., Kentucky, after a painful and protracted illness of many months, which she bore with christian patience and fortitude, Mrs. POLLY R. PAYNE, the beloved wife of brother Benjamin Franklin Payne, in the fifty-second year of her age. Brother and sister Payne were received into fellowship of the Particular Baptist church at Georgetown, and I baptized them, I think, in the year 1839; since which she has enjoyed the full confidence and regard of those who were favored with her acquaintance. She was possessed of more than ordinary strength of mind, which she had improved by searching the oracles of God, and which was well stored with religious knowledge. She delighted to discourse of heart religion; was of quick discernment, and would detect error sooner than most of hearers. She was rather retiring in disposition, except in the social circle, when she was ready "to speak of the glories of his kingdom, and talk of his power." I have had much enjoyment in the family of brother Payne, conversing on the subject of religion, for very many years, and have found it an agreeable house, not only for old fashioned Baptist preachers, but for others

who gave evidence that they had "tasted the Lord is gracious." Being blessed with affluence, brother Payne's family delighted in entertaining the disciples of Jesus. But she has gone, as we confidently believe, to the enjoyment of "the inheritance of the saints in light," and has left a deeply afflicted, kind and affectionate husband, one sister, and very many relatives and friends, together with the Particular Baptist church, at Georgetown, to mourn their loss. But who "sorrow not as those who have no hope." "She rests from her labors, and her works do follow her." God grant his sustaining grace to our dear sorrowing brother—may he find consolation in the saying, "I will never leave thee, nor forsake thee." Most truly and affectionately your friend and brother, in hope of eternal life.

THOMAS P. DUDLEY.
Near Lexington, Kentucky, Jan. 27, 1862.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times* the death of our beloved brother, Eld. SHELTON J. LOWE, who departed this life August 1, 1861. Soon after which I mailed a notice of his decease to you, but I presume it never reached you, or you would have published it. Brother Lowe was born in Kentucky, November 8, 1814—was married in Indiana, August 28, 1834—joined the Old School Baptist church in 1833—and was ordained to the gospel ministry in 1844. His disease was paralysis, with which he suffered several years, with a great deal of patience and christian fortitude. His mind and memory was a good deal impaired from the effects of the disease, which disabled him from attending to the pecuniary wants of his family, and also from the discharge of his ministerial duties, except occasionally, he would make the attempt, and sometimes his arguments on different points of doctrine would appear to be as powerful as they were before he was affected; but it seemed that his memory would not permit him to keep up that strong chain of argument that he was wont to do when in health. Brother Lowe, we think, was an able defender of the truth as it is in Jesus, and why it was that the Lord was pleased to call him away from the labors of his vineyard when he was not far from the meridian of life, or why it was that his labors in the gospel ministry were for so long a time impaired, is a mystery. But one thing is certain, that if the Lord ever called him to the work of the ministry, that he finished that work, and that it is all right, and for the best. Brother Lowe frequently expressed during his illness resignation to the will of God. He left evidence of a gracious acceptance with Him, and that he has gone "where the wicked cease from troubling, and the weary are forever at rest." He has left an affectionate companion, and four children, one son, and three daughters, to mourn their loss, the youngest of whom has lost its mind. Truly, sister Lowe's afflictions are great, but may he who has promised to be a husband to the widow and a father to the fatherless, shew how that all things shall work together for good to them that love God: to them who are the called according to his purpose. She requests an interest in the prayers of God's people. Yours, in hope of eternal life,

P. J. BURRUSS.
Near Weston, Missouri, Jan. 28, 1862.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., MARCH 1, 1862.

NO. 5.

Original Poetry.

FOR THE SIGNS OF THE TIMES.

Great God! thou ever living spring,
Whence all my comfort flows;
Thou source of never failing joy,
Which softens all my woes.

No hand but thine can dry the tear,
And bid my hopes revive;
Thy voice my drooping spirits cheer,
And keeps my faith alive.

Thy promises are firm and strong,
Unchanging as thy throne;
Oh! that I could thy words receive,
And call them all my own.

Temptations sharp, invade my mind,
Disturb and vex my breast,
And unbelief, relentless foe,
Destroys my peaceful rest.

If sometimes thou art pleased to send
Some token of thy grace
To me, unworthy as I am,
I can't forbear thy praise.

But soon, alas, the scene how changed!
Scarce but one minute flown,
Distrust and discontent sets in,
And I am left to mourn.

The question rises in my mind,
Have I deluded been?
For never could a child of grace
Be such a slave to sin.

"God's children shall be taught of him,
And great shall be their peace."
Now where 's thy peace, the tempter cries,
Thy sorrows, do they cease?

Yet all things work, (so saith the word,)
Together for the good
Of all that love and fear his name,
And are the call'd of God.

Yes, all things, trials, doubts and fears,
And deep afflictions, too,
Shall work for good, for 't is by them
We find the Lord is true.

Not only so, but every child
Of God shall find at length,
He can do nothing of himself,
And weakness is his strength.

Since 't is thy will, eternal God,
Thy children thus shall be,
Led through this thorny wilderness,
Do thou their solace be.

And grant while in this world we stray,
What e'er may be our lot,
Grace for our day, and faith to trust
In God, who changes not.

UTICA, N. Y., Feb. 1, 1862. W. E. H.

Correspondence.

BROTHER BEEBE:—I have recently had some reflections upon a portion of scripture which I have penned down and forward to you for publication in the *Signs of the Times*, if you think proper to do so:

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon-day." Psalms xci. 1-6.

That the Spirit of Christ enabled king David to speak with such blessed assurance and holy boldness, in this Psalm, is evident from the fact that the arch adversary of man, when he was permitted to take the blessed Redeemer up into the Holy City, (literal Jerusalem, as I understand it,) and set him on a pinnacle of the temple, applied the eleventh and twelfth verses of this Psalm to him, while in that condition; furthermore, Peter says it was the Spirit of Christ that "Testified beforehand the sufferings of Christ, and the glory that should follow." In a number of the Psalms the sufferings of the Redeemer in the flesh, is pointed out very pathetically; yet I understand that the quotation at the head of this communication applies to every heaven born and heaven taught son and daughter of Adam, so far as it is the pleasure of God to give them an understanding of the same; for they are ONE with Christ; and so I shall endeavor to consider the important subject.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." The inspired Psalmist informs us in another place that "The secret of the Lord is with them that fear him: and he will show them his covenant." Upon another occasion he breaks out in a rapturous strain of delight, saying, "Lord, thou hast been our dwelling place in all generations: before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou (art) God." The first sentence plainly shows that all mankind do not dwell in the "secret place" of the Most High; for the peculiar position of the pronoun *he*, as introduced, requires strong emphases, which immediately, in the mind, places it in contrast with another, who does not dwell in the secret place of the Most High. That men, in their natural state, are estranged from God by wicked works, none but atheistical infidels will deny; and, being thus separated from their Creator, while they remain in that state of alienation, they may, in many instances, be vessels of mercy, they, as the fallen progeny of a degenerate head, are not dwelling in the secret place of the Lord. Now we are led to enquire How they are brought to dwell in the secret place of the Most High? Christ said to Nicodemus, (which name signifies innocent blood, which, doubtless, applied to him, as he seemed to wish the children of God no harm; yet it gave him not a true knowledge of himself, a grave obstacle in the way of all legalists): "Except a man be born again, he can not see the kingdom of God." That the spiritual life of all the family of heaven, was given in Christ, their Head, before the world began, is bible truth; but the individual vessels of mercy know nothing of that, before being born again, any

more than we, who had our creation in Adam, knew concerning the things of this material world, before being brought into it by natural generation.

I do not understand the secret place of the Most High to have any reference to any particular location; but I do understand that all, who by living and vital faith dwell in Christ, do dwell in the secret place of the Most High; for the apostle says, "For ye are dead, and your life is hid with Christ in God. When Christ (who is) our life, shall appear, then shall ye also appear with him in glory." From many portions of scripture I am led to conclude that they who are sanctified by God the Father, preserved in Jesus Christ, and called, when brought to an experimental knowledge of their interest in Christ, do dwell in the secret place of the Most High. The dear Redeemer's prayer concerning his disciples was, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Therefore, is it not evident that if we are not in Christ, we are not in the secret place? If we are dwelling in Christ, wicked men and devils can not harm us: for they can neither find our place of security, nor approach to its sacred precincts, "For our God is a consuming fire," not our God out of Christ as many attempt to have it, but *our God* is a consuming fire. We should particularly mark that it is not merely a fire that burns, but a *consuming* fire, by which we should clearly understand that nothing offensive to the Holy Jehovah, or that could harm his loved ones, can pass through the consuming fire; and though the suburbs, thus to speak, may receive some injury, the Citadel is safe. Do the children of God, in this day of sore calamity, have good evidence that their life is hid with Christ in God? Do they feel that they dwell in the secret place of the Most High? Do they feel that though these earthly bodies may experience much suffering, that God is their Father? If so, let what may transpire, all is well.

"Shall abide under the shadow of the Almighty." In another Psalm David says, "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings." The figure used by the sweet singer of Israel, though awfully sublime, is one, which, when applied by the Spirit to God's children, gives much consolation. The representation is that of the parent bird protecting her young; and it certainly points out the important fact that the old one must first suffer, as the young are gathered under her wings; then as the children of the Most High are set forth as abiding under his shadow, it certainly shows their protection; and while abiding there experimentally, no burning heats by day, nor blasts of

evening-air can take their health away; because it is spiritual health and protection. I would, however, remark in this immediate connection, that our temporal salvation depends *not* upon our wisdom or foresight, but upon the protection of God; and each individual christian can say, "I will go and come, nor to fear to die, till God from on high shall call me home."

Now is it not evident that the Psalmist fully sets forth that abiding under the shadow of the Almighty, as a place of safety, and the *only place* of real protection? Are there not many of the dear lambs of Christ, who can look abroad, at the present time, at the fallen race of man, and see their woeful condition, and then say to themselves, I have strong reason to believe that God is my Friend and Father, and that I am now abiding under his shadow, safe from storm and tempest; and though lightnings blaze and thunders roar, I am sheltered in the Rock of Ages, against which the tempest beats in vain? Can they not sweetly sing?

"Jesus! lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high!
Hide me, O! my Savior! hide
Till the storm of life is past;
Safe into the haven guide;
O! receive my soul at last!

Other refuge have I none,
Hangs my helpless soul on thee!
Leave, ah! leave me not alone!
Still support and comfort me!
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head,
With the shadow of thy wing!"

Unless we have the evidence in our hearts that we are abiding under the shadow of the Almighty, it will do us little good to hear its sublime glories set forth; but if we have that faith in lively exercise, which is the substance of things hoped for and the evidence of things not seen, we need not indulge in gloomy forebodings, for Jehovah is our Shelter from sin, death, and hell.

"I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust." The will in the text here does not mean the simple voluntary act of the creature, but something vastly different; for the natural will of man is opposed to God; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Now how preposterous it is to assume that the natural man, who is enmity *itself* against God has a will that loves God. The new will is the result of Divine life; for God works in his children *both* to will and to do according to his pleasure. His children have the Spirit of adoption, which enables them to cry Abba, Father! Being brought into such close union will cause the child of God, oftentimes, to exclaim, in rapturous delight, My Lord! and my God! What does he say of the

Lord? He is my refuge—a refuge from all the foes of Zion; and while they take counsel against the Lord's anointed ones, my God, in whom I trust, will have them in derision, and overthrow all their wicked machinations.

Anciently when the man-slayer was pursued, if he succeeded in reaching the city of refuge, the avenger could not harm him; and the cities of refuge afforded protection to them who would, doubtless, otherwise been slain. The avenger that pursues the *sensible* sinner, who sees himself base, vile, polluted and lost, is the justice of God, as manifested in him, in justly condemning him; and the only refuge for him is Christ; and being brought to know that the dear Son of God has satisfied, in his behalf, all the demands of law and justice, and that he is made unto him Wisdom and Righteousness, and Sanctification and Redemption, he feels secure in such a glorious Hiding Place, knowing that storms of wrath and we can not move his refuge; and though life's tempestuous ocean be visited by the most direful storms, and billow upon billow should dash in fury upon the Rock of Ages, it remains immovable—though dark, forboding clouds veil the heavens, and the ruthless tempest be spreading death and destruction far and near, with joy he can sing—

"Rock of Ages, shelter me,
Let me hide myself in thee!"

See the ancient Israelite, who had committed homicide, and is being pursued by the avenger, with what eager haste he presses forward to the city of refuge, knowing that if he gains the desired goal before being overtaken by his pursurer that he is safe; so the poor soul that has fled from the vanities and follies of an ungodly world, brought to rest in Christ, feels a safety that can never be expressed by mortals; and the apostle says of them who believe, that they "Do enter into rest. Said our adorable Redeemer, "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 am meek and lowly in heart: and ye shall find rest to your souls."

The Lord is not only the refuge of his saints, but he is their fortress. I can not think that the inspired penman used tautology in the expressions, "*refuge*" and "*fortress*," but that the safety of Zion's sons and daughters is more fully set forth in declaring that the Lord is their fortress as well as refuge. Among the nations of the earth a fortress is a place of defence, much stronger than the ordinary fort; for the fortress occupies more space and is much better prepared generally to resist an attack, and endure a siege; as it generally contains much more of the munitions of war, &c. The Fortress for the children of the Most High has been prepared by Infinite Wisdom; and all the wants of Zion were known, and all her enemies *seen*, before the wheel of time was into motion set; therefore, nothing can transpire in time, different from what was known to the Eternal Mind; for he declared 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. The walls, around that sacred City of Zion, are salvation, not walls of salvation, but the substance itself; therefore, they neither

can be scaled or battered down. All the wicked of earth and hell can not rise so high as to go over the walls. Not only are her towering and majestic walls secure from all harm, but an Almighty Arm is engaged in behalf of those precious little ones, whose all is within his sacred enclosure; for they are so precious to God that they are kept as the apple of his eye. That Arm which upholds the ponderous universe, is outstretched to defend the church, and no power can vie with her Protector—God. The dear lambs of the flock are gathered with his arm and carried in his bosom.

"Glorious things of thee are spoken,
Zion, City of our God!
He, whose word can not be broken,
Form'd thee for his own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

"My God: in him will I trust." It can afford little or no comfort to a distressed sinner, unless he can feel that God has been revealed to him as his God; but if the poor, defiled one can say, in heart, *My God*, there is that consolation which the world can neither give or take away: a *solid* comfort and peace in believing, and joy in the Holy Ghost; for Jesus said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We may be in distress, and hear a description of some person, who has the means, will and power to relieve thousands, and whose *real* benevolence has gladdened many hearts; yet it will do us no essential good, unless our sufferings are alleviated thereby; so with regard to a sin-sick soul who may hear the goodness and mercy of God set forth with great power; for unless he has been revealed as his Physician, it will not ease his pained heart. We are informed by an inspired man, that none can call him Lord but by the Holy Ghost; then if we are enabled to say, *My God*, it must be by the Spirit; for, in worldly matters, simply claiming any thing does not give us a title to it; and, in a court of *strict* justice, if we could not prove our right or title, the claim would avail us nothing; therefore, a profession of religion does not give us a title to the mansions of the Blessed; but if Christ be in us the hope of glory, there are times when we can read our title clear to mansions in the skies; then such being our happy portion, God is our God, and will guide us unto death. When the children of God experience such blissful seasons they rejoice in the God of their salvation; and if the streams be so sweet here below, what must the ocean be, when the soul lays by these clogs of clay? Well might the poet sing—

"There shall I bathe my weary soul,
In seas of heavenly rest—
And not a wave of trouble roll
Across my peaceful breast."

How many persons, who, having important matters at issue, possessing great value concerning themselves, would dare to trust them with a person of whom they had no personal knowledge? Would they not hesitate sometime before giving them to an entire stranger? I am led to conclude they would. Natural men talk about trusting in God, and at the same time have not seen that they are aliens

and strangers to him by wicked works; and that they are *far off*. Instead of trusting in God, they are trusting in themselves; and, in this lamentable condition, will they remain, unless awakened from sin's soothing power, by the Spirit of God. It is an utter impossibility to trust in God, when he is not known; for to know him is life eternal. When a person is brought to trust in God, he ceases to put any confidence in man whose breath is in his nostrils. In him will I trust, says the text. How can it be that the children of God trust in him? Why their life is hid with Christ in God; and Paul declares that nothing can separate them from Christ. Hear his bold and holy declaration: "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 power, 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."

To be Continued.

BROTHER BEEBE:—Brother Hezekiah Purington has written two letters within a few months, both of which I read with interest. The concluding sentences of the last letter arrested my attention so particularly that I have concluded to write a short response. There are many points involved in his letter, a full discussion of either of which would take up much time and room. I design nothing more now than some general observations. I have long been pretty well satisfied about who and what constituted the *two witnesses*. I think, however, that the substance of my views has been fully embraced in what has been already published. The objections that lie against some other views have also been noticed. Brother Purington made a remark in reference to the witnesses that I did not exactly know what to make of—but perhaps I did not understand him. I will just say, touching this point, that I understand the killing to refer to them *as witnesses*. That is, a man may be killed as a witness, without killing, or even injuring his person.

Brother Purington has, I think, discovered the true cause of more or less difficulty in understanding the book of Revelation. He says, "At length it turned in my mind that I was striving to make much of the sublime language used by the revelator, apply beyond time, which is the prevailing idea with all writers on the subject, and those with whom I have had conversation." This, no doubt, has been the grand mistake with many commentators, and has perhaps been a stumbling block also in brother Purington's way. The *revelation* made in this book was of things which *must shortly come to pass*. The things revealed were not *sealed up*, but sent to the seven churches for the important and suggestive reason that *the time was at hand*—see Rev. i. 1-4. It would seem that the fact that it was given to the church in her present state, and annexed to the scrip-

tures as a component part of them, was sufficient proof that it contained a *revelation* of those things in which they were immediately and deeply interested. Indeed I doubt whether there is much presented or revealed in this book, but what may be found also in Isaiah, Ezekiel, Daniel and others of the sacred writers.

Brother Purington has undoubtedly observed that the book of Revelation is written in a style highly figurative. A strict attention to the peculiar style in which the inspired books are written will greatly aid us in understanding their import. Much of the difficulty with regard to the book in question, is attributable to the style in which it is written. In this respect, it differs from all the other sacred writings, embracing even the other writings of this same author.

The most sublime imagery is here resorted to, to set forth and illustrate sublime, yet simple, truths. The various *elements*, the *sun*, *moon* and *stars*, even the *heavens* and the *earth*, are all in their turn called in and made to serve a purpose in illustrating the apostle's subject. They are used with a strange familiarity and freedom by this master-piece of poetry and prophecy. Still these are only figures. In this sense and use of figures the *Jewish dispensation* is said to have had its *heavens* and *earth*, its *sun*, *moon* and *stars*, &c. The Roman Empire as a political system is also spoken of as having its heaven and earth, or abode and dwelling place for the Roman people. It has also its lights and guides, or leading and prominent spirits in administering that system of government. Taking the heavens and the earth as our figure then, we can see the propriety of the language under the opening of the sixth seal, when Constantine overturned Pagan Rome and revolutionized the Empire: "The stars of heaven fell unto the earth;" "And the heaven departed as a scroll when it is rolled together." Rev. vi. 13, 14.

Considering Christ as the *Sun*, and the everlasting light and glory of the church, we may readily understand the vision of the woman, "clothed with the sun, and the moon under her feet." She has risen above, and is now seen emerging from the night dispensation, enjoying her deliverance from dimness and shadows, and darkness; and in the majesty and glory of her union with Christ, with the crown of the twelve apostles upon her head. This is the same gospel church, in union with the same glorious Head and Husband, that is brought to view in all other portions of the New Testament. Throughout this book of Revelation we have the church prominently and primarily presented, even as Isaiah saw her, having the glory of God and with his glory seen upon her. She is viewed in her organization with her officers, in all her doctrine order and worship. She is presented from various points of view, and under a great variety of circumstances. She is considered in her standing as the Bride, the Lamb's wife, with his Father's name written in her forehead. She is contemplated singing the song of the redeemed; and she is also followed through *great tribulation*. A view of her is given us when called to confront the rage and wrath of the dragon. Next her position is contemplated while *all the world wonders after the beast*. The proffer of place and power in the Ro-

man empire finds her as unyielding, as non-compromising as did the edicts of Nero. Then she is followed into the wilderness, where she is found maintaining her stand, for twelve hundred and sixty years, clothed in sackcloth.

Several prominent organizations of her enemies are also presented. First among these comes Pagan Rome, the seven-headed dragon. He is said to be seated in heaven, that is, the political heaven referred to above, where there was war, where he was wrath with the woman, and went to make war with the remnant of her seed. He is traced to his sudden and terrible overthrow. Next comes the ten horned beast, or Papal Rome, which is also called anti-Christ. This beast is traced through three several phases, as a first beast, and then a second two horned beast, and then again an image of the first beast, yet with the same objects in view, and the same general characteristics. This same beast is also presented as a woman, a harlot mother, with a family of harlot daughters. This beast is followed, until like a millstone, it is sunk in the depth of the sea. The general wailing and lamentation on the occasion is recorded. The Mahomedan delusion is also exhibited. A smoke issues out of the bottomless pit, and the army of the Saracens, as locusts, are seen issuing out of the smoke. The desolation following in the wake of these locusts has become a matter of history, as well as of prophecy. This interest is also traced through to its overthrow, when it shall utterly perish in its own corruption.

These several interests are all brought more or less to view, by other sacred writers. Peter and Paul both testify of this *man of sin*, this mystery of iniquity. The prophet Daniel counts up his heads and horns, and the years of his duration. Other prominent features of this book of Revelation are also alluded to in Daniel, Ezekiel and other prophets. Ezekiel has the same living creatures with the same four faces, in the visions of God that he saw by the river of Chebar. He has also the spiritual temple, the *pure river*, and the *measuring reed*.

Following up this revelation of Jesus Christ, which he sent, and signifies to his servant John, we find the church, after all, the same holy temple of God. The ark of his testament is still seen within her, after all the smoke is cleared away. She is seen at last in all her primitive beauty, and glory. The Lord has still been found faithful and true, and he is still her everlasting light, and her God is her glory. The church is, undoubtedly, carried through to contemplate her final triumph, her deliverance from all her enemies, and her ultimate glory. But that this book is designed particularly to set forth or reveal some future condition of the church after the world and the works thereof are burned up, I do not understand. We must bear in mind that prophecy was not designed to make us prophets, that is, to understand what will be in the future. I think it has never been given to the saints to perceive the bearing of prophecy until the time of its fulfillment. The sayings of Jesus with regard to his sufferings and death was hid from his disciples, and they perceived them not. Yet these predictions were quite plain and explicit: but after he was risen from the dead, they re-

membered that these things were written of him.

Any difficulty with regard to the lofty and sublime imagery made use of in prophecy, may be relieved somewhat, perhaps, by comparing the prophecy of Joel, ii. 28-32, with its fulfillment in Acts, ii.

I have made these general observations on the book of Revelation, and several of the more prominent features of the book; but I can hardly hope that they will afford any aid to brother Purington, or even to any one else. I could not, of course, enlarge upon any of the many points introduced, without swelling this communication to too great a length. I am willing, however, hereafter to correspond with brother Purington, or others, on any of the points involved, and give them such views as I have. I think it very probable that the prophets themselves did not always know what they prophesied, that is, the time and manner of its fulfillment: they saw a *vision*—a visionary view of the things they recorded, was presented, and they recorded what they saw, and as they saw it. I suggest these thoughts for the consideration of brethren. Brother Purington is an aged brother and father in the church, and knows much more about the scriptures than I do. He has my sincere sympathies with regard to his son, who is separated from him, and from correspondence with him, by the civil strife that has involved our country. Yours, in the gospel,
E. RITTENHOUSE.

New Castle, Delaware, Feb. 7, 1862.

BROTHER BEEBE:—When I first read the communication of William L. Benedict to Eld. Hait upon Hebrews xii. 1, 2, and the sermon on the Bruised Reed and Smoking Flax, I felt so refreshed in spirit that I thought I would express my gratitude to the Author of all spiritual enjoyment, by telling the readers of the *Signs of the Times* the fellowship and love I felt burning in my soul for the precious truth therein contained; but many hindrances were in the way—and the desire seemed to abate; but while filing away the last volume, as is my usual custom, (for I deem the *Signs of the Times* too valuable a paper to be destroyed,) I was reminded of the precious seasons I had enjoyed while reading them, and more particularly the two pieces to which I have alluded. Brother Benedict after tracing the untiring zeal of Paul as he was laboring in his Master's cause among his Hebrew brethren, so truthfully portrays the experience of the young christian, so touchingly follows him to the spot where weights obstruct and impede his progress, then quotes the words of the bold soldier of the cross, who sought no compromise: "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. In wise reproof he chides believers for reaping the fruits of a carnal mind, and brings scripture testimony to prove that unbelief is the sin which doth so easily beset us. This part of the subject was the more interesting to me, as my mind had often been exercised upon what that particular sin was, and since the request had been made for the explanation of the text, I had been eagerly looking for it. I have thought sometimes one child of grace was beset with one sin, another with another sin;

for instance, one with impatience, another with ingratitude, another with unbelief, &c.; and that it behooved each one to search their hearts, and watch their besetting sin as they would a dangerous enemy. But my mind is now at rest, that the sin which Paul was admonishing his brethren to lay aside, was unbelief; and adds for their encouragement, "And let us run with patience the race that is set before us." How much patience we need to keep in check the pride and murmurings of a carnal heart, that we might run and not weary, walk and not faint. In treating on that portion of the text, "Looking unto Jesus." We are told to look to him in the observance of the ordinances of the Lord's house, and in the discipline of the church. Surely, if we do not heed this admonition, we are wandering in by and forbidden paths; running after idols, instead of paying due homage to 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." Sensible that I can not add anything to the subject which has been so skillfully handled, (my design in writing being merely the expression of a grateful heart,) I pass on to glean a few extracts from the sermon on the Bruised Reed and Smoking Flax. No doubt the timely comparison of the trembling reed, and the sturdy oak, as also the beautiful manner in which the author has portrayed the life of God in the soul, is already fresh in the minds of the readers of the *Signs of the Times*, its strugglings to rise above the mire, and corruption of a carnal mind which is at enmity with God—its rapid growth, and beauty in spring—its comparative strength in autumn after passing through storms, and the cares and anxieties of the world. In reverting to the figure he says a christian must pass through a certain experience to make him a bruised reed; and among the many things which makes him a bruised reed, says, "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 he had before." "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! that to be brought into intimate relationship and acquaintance with the Man of sorrows, we must have sorrows also! These afflictions then bruise, and by bruising the reed, make a blessed way for Jesus to bind up!" "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 something in our heart which is akin to it." "But if the reed be bruised, it must have lost a great deal of the sap which 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." "But Satan especially is permitted, in God's wonderful providence, to bruise the reed. And bruise us he will to good purpose. But sin, too, that is, the guilt of sin, sadly bruises, &c. But this bruised reed is 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. Who would think that this is the way to prove experimentally the love and power of the Savior?" After comparing the Lord's way, with the way which poor short sighted mortals would choose for themselves, the character of a christian under the similitude of smoking flax, is next considered, from which all those whose eyes have been opened to see the corruption of an evil heart, can find precious encouragement to strengthen the life of faith in the soul. Setting forth the flax as the filth and corruption of our evil nature, the refuse and scum as it were of the Adam fall; and the fire that makes the smoke, the life of God within; that fire which is kindled by a live coal from off his altar, he says, "Many of God's dear 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 can not consume the smoke and burn away brightly. 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 keeps it alive. The very dirt and dust of the flax would suffocate it, unless he again and again stirred it up, and kept it alive, and smouldering in the soul. And thus the bruised reed he will never break, and the smoking flax he will never quench, till he send forth judgment unto perfect, complete and final victory." The above extracts seem so full of consolation, so well calculated to encourage us to lay aside the sin of unbelief, and to run with patience the race set before us, looking unto Jesus, that I deem them worthy of reprinting. The *Signs of the Times* is to me a welcome messenger—when a number falls a few days behind time, I look for its coming as I would for the coming of a dear friend. The editorial upon the little foxes I would wish to mention as leaving a lasting impression on my mind; also the editorial on Romans xiii. 10, I have just read with much satisfaction. May we live esteeming the privileges we enjoy, humbly clinging to the promises of him who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus ii. 14. Till all doubts and fears shall be consumed in the effulgent light of victory through him who has

"On his vesture, and on his thigh a name written, King of kings, and Lord of lords." Rev. xix. 16. Yours, in the love of the truth,
 MARIANNE.
 Athens, Penn., Feb. 10, 1862.

BROTHER BEEBE:—Duty requires that I send to pay for this year's subscription of *Signs of the Times*. I have nothing new to notice in this locality, without it may be perhaps a tendency of men more fully to develop their nature in corruptions, drunkenness, revilings, and the like, and about the same blood thirsty spirit which pervades other places. Although our little city is abundantly supplied with preachers, (for I know not how many there are in it,) as well as protracted meetings, Sunday schools, bible-classes, and festivals, to aid the preachers, I think the times show but little improvement. It has been current that we were about entering the millenium day, but if that day comes, as the world looks for it, I am much mistaken. Many of the preaching fraternity have left their pretended high calling, (for they pretend to have been called of God to the work of the ministry,) and their flocks, and gone to the field of strife, some as captains, some as chaplains, &c. And if the wicked one does not get his share both of those gone and those left, I miss my guess. It seems that "peace and good will to man," which comes through the gospel, is forgotten, and war and blood shed carried on by the sword instead. This last named calling suits the flesh and carnal nature of man better than the other, because the profits are greater, and more earthly honors won by it. It may be said they are serving God and man—but Jesus said, Ye can not serve God and mammon. But, indeed if these men be ministers of Christ, and their flocks be the sheep and lambs of Christ, they, I should suppose, will be scattered; but to me, it seems the dog has returned to his vomit, and the sow that was washed, to the mire.

In reference to the alarming prospects of our Government, I look with deep emotion, believing it to be my duty to be subject to the powers that be. And not only that, but to maintain the present form of government, under the Constitution. For we, as a denomination, have enjoyed the blessed privilege of worshipping God according to our own faith, without fear; but under other forms of government we have so often suffered persecution; and should we lose our present form of government, who knows the doom of the poor old Baptists?

The Baptists in this section seem to be in fellowship, and their meetings generally well attended, with a few, now and then, falling into the ranks, under the auspices of their King, even Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death, for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. 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. Glorious thought! that Jesus has tasted death for every one of the sanctified, being sons of God, or heirs of God, and joint heirs with Christ, who is an elder brother, to whom

the whole inheritance belongs. Such then, Gentiles as they may be, are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon Christ, who is the foundation stone, laid in Zion, for apostles and prophets, in whom all the building fitly framed together groweth unto a holy temple in the Lord—all done through the medium of the Spirit, according to the eternal purpose of him who chose these children or sons in him before the foundation of the world, that they should be holy and without blame before him in love; having predestinated them unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. God made a promise to Abraham, confirming it by an oath. For an oath between men is an end of strife. Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that they have strong consolation, Jesus being the hope and anchor of the soul, sure and steadfast, may not the dear lambs of Jesus approach the throne of his grace, being made accepted, in the Beloved. Oh! if God be for us, who can be against us? With this matter fully before our minds, let the children bear the cross, as good soldiers, for at the end they will be crowned with eternal glory.

B. BRADBURY.

Abingdon, Illinois, Feb. 4, 1862.

BROTHER BEEBE:—We had thought that we could not take the *Signs of the Times* this year, but when the first number came, there was so much in it that my poor hungry soul could feast upon, I began to look about myself and concluded that I could make some sacrifice which would be more acceptable than the entire absence of your paper, which has been to us so much comfort and satisfaction; and now in this dark and cloudy day we seem to need it more than ever. We hear much that is called *smart preaching*—but there is a lack, which leaves a vacuum in the heart of the poor sin sick soul. I have even heard a whole sermon (called gospel) and not the name of Jesus in it. I have sometimes returned home groaning, for want of spiritual food, that my soul might be refreshed, and that I might grow thereby; but I am lean and barren, and unfruitful, and often fear that I have never known the way to Zion, or understood the cross of Christ; but when I take up the *Signs of the Times*, perhaps the first that strikes my eye is the editorial, and it commences, "Our Redeemer," and that alone sometimes will cause the tear to start, or maybe I will read a letter written by a brother or a sister, who is as destitute as myself, who writes my thoughts and exercises of mind better than I possibly can myself, and I am again refreshed and take courage. The letter which Elder West wrote to his niece, in the first of September number, 1861, has been to me as the quieting of the restless waves, and every number is to me, as the rich gleanings, mingled with the fruits of Canaan and the spires of Lebanon would be to a hungry traveler.

Brother Beebe, you probably are aware that our little church is six miles distant from us, and that we can but seldom meet with them, so that the most of the preaching we have is in the *Signs of the Times*, and we have no ordained minister. Yet

the Lord has endowed the church with a great talent, and some of the brethren with more than one talent, who have improved therefrom, and the church has been much edified, comforted and strengthened thereby, and although the church is apparently weak, (there being but sixteen members,) yet we are comparatively strong, being united, in love and builded on a rock, for the Eternal God is our Refuge, and underneath are the everlasting arms; were it not for this firm foundation where would the poor weak, trembling sinner rest?

When our brethren returned from the Lakeville meeting, they were flattered with the hope of receiving a visit from Elder Beebe, in the fall, and we highly anticipated the visit; but we concluded his affliction and bereavement hindered his coming. May the Lord direct his steps this way. Pray for us.

E. JANE CROSHAW.

Geneva, N. Y., Feb. 10, 1862.

P. S.—I should be pleased to hear a few remarks on Exodus xiii. 17, 18, concerning the children of Israel being led about by the way of the wilderness and of the Red Sea.

E. J. C.

BROTHER BEEBE:—For sometime I have felt impressed to write you some of the exercises of my mind, but a sense of my inability has led me to defer it until now, I have concluded to make the attempt, trusting if it be my duty, the Lord will guide my pen: for he orders all things right.

I was born in Delaware county, N. Y., Oct. 24, 1813. Like the rest of the fallen race, I was born in sin and lived in that element unconcerned until I was in my thirteenth year. One afternoon I went to hear Eld. David Mead preach, and then, and there, for the first time, I saw myself a sinner, and thought I must sink down to hell, if God did not have mercy on me. I felt very much depressed for awhile, and then my troubles wore off, and I thought I was too young to be troubled on the subject. A christian's life seemed to me to be a melancholy life, and I thought I could turn and get religion at any time, or on a death bed, or when I became old. But blessed be his holy name, his ways are not man's ways. The next spring my father moved to Abington, Luzerne Co., Penn., and within a mile of the church of which Eld. John Miller was pastor. Soon after we got there, I heard my uncle tell my father that there was a great reformation, and there was to be a meeting that evening, not far from us. I felt an anxiety to attend, but it being rainy, it was thought improper for me to go. On Wednesday afternoon of the next week I went to the meeting house to conference meeting where several persons related their experience; and then my own trouble returned, and I again saw myself a sinner justly condemned before God, and that nothing short of his mercy could save me. I continued in this situation several weeks. Then there was to be another meeting and several were to tell their experience. But it seemed as though I must sink,—that there was no mercy for me. And these words came to my mind, "Arise take up thy

bed and walk." I cannot say at that time I felt to rejoice; but I felt melted to tears, and humble contrition before God. I returned home, and soon retired to bed, and after some time I fell asleep. Sometime in the night my mother came to my bed and waked me, and asked me if I felt any better. I told her I did not know. She asked me if I knew what I had been saying. I told her I had been dreaming that I felt very happy. She said I had waked her in prayer. I was sorry I had disturbed the family. On the next morning my father asked me to tell him my exercises, and after some hesitation I related my feelings to him. He asked me if I felt any better. I told him I did, but I feared that I had not a sufficient witness. He said he was satisfied that the Lord had changed my heart. My mind was greatly relieved by my conversation with him. Some days passed, and there was a girl living with the Elder, that I had been acquainted with in New York State, and she had joined the church, and I felt very anxious to see her. My mother consented, and I went to see her; we soon got into conversation, and at her request I related my mind to her; and it was truly a pleasant afternoon to me. She spoke to the Elder about my hope, and he asked me several questions, and then said if I wished to relate my mind to the church, there will be an opportunity the next Sunday. The more I thought on going to the church, the more strongly I felt it to be my duty. The bible was my chief study, and delight. When Sunday came I felt that it would be a privilege and a comfort to unite with the church, and after the preaching, I related to the church the reason of my little hope and was received and baptized. And I can say it was one of the happiest days I ever had. I verily thought I never should have any more trouble: but what a sad mistake! I had not learned the import of these words. "These are they which came out of great tribulation." Time passed on smoothly, and not wave of trouble rolled across my peaceful breast. I could sing.

Tongue cannot express,
 The sweet comfort and peace,
 Of a soul in its earliest love,

I have often looked back to that period, when I could retire to some lonely spot and pour out my soul in prayer and praise to God. And sometimes it seemed to me that Jesus meet me in love. And some of the sermons I heard about that time are still very familiar to my mind. One from the text. Song. ii. 4. "He brought me to the banquetting house." &c. O! I listened with delight while the preacher set forth the everlasting love of God to his people. Two years after this we moved down the Susquehanna, into the bounds of the Northmoreland church, and I united with them. we were surrounded by Methodists, and there, for the first time, I heard one of them preach; and my mind began to be troubled on doctrinal points. I went to hear them, and I read my bible with great anxiety to know the truth, which I trust the Lord in his mercy was pleased to reveal

to me, and I became satisfied that the doctrine held by the Baptists was the truth. I remained in that place almost three years, and then came back to New York state on a visit, and soon was married. When I left Pennsylvania my mother asked if I thought I would return to that place. I said I should if my life was spared, I then thought I certainly should, but how unstable are the children of men, and God's providence is mysterious, and his judgements are past finding out. Soon after this I joined the first Roxbury church and lived in its bounds until 1843. We then moved where there was no Baptist preaching very near. There were plenty of Methodists and Presbyterians. Well I thought I would go occasionally, but when going the words would be on my mind, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "Go ye not after them." nor bid them God speed, and I would return with a heavy heart.

"As on some lonely building top
The sparrow tells her moan,
Far from the tents of joy and hope
I sat and grieved alone."

And I would think like this, O my sins, my cruel sins, it were you that nailed the Rebeemer to the tree. I often felt I was unworthy of the preached gospel. After about four years, God so ordered in his providence, that I got the *Signs of the Times*, and they afforded me great consolation. I well remember an editorial treating on Predestination, which gave me more satisfaction than any thing I had met with for a great while. At about this time I had promised myself I would go no more. after those people who afforded me no food. But one Sunday there was to be five persons *sprinkled*, and I told my husband we would go; but there I was killed to all their practices. This passage came with much force to my mind, "If the blind lead the blind, they shall both fall into the ditch." And on that day I think there was more scripture occurred to my mind than had before for a long time. My mind was exercised on election and predestination, and I never received such a comfort as I did when I saw how complete the saints were in Christ, and how secure they were in him before the foundation of the world. I also had a more full view of the deep depravity of mankind; and that if it were not for the purpose, power and grace of God, not one soul could be saved. But sometimes I can say glory to God in the highest, peace on earth, and good will towards men, for God's distinguishing grace. While having such a view of the depravity of my own heart, I wondered if I was not deceived. My sins and short comings seemed to be like mountains before me. Sin was mixed with all I did. These words then came to my mind, "Why art thou cast down, O my soul? why art thou disquieted within me? hope then in God, I shall yet praise him." What! so vile a wretch as I live to praise God in heaven! How amazing! I was, in a day or two, made to rejoice, and say, "I know that my Redeemer liveth." While viewing the perfect security of the saints before

the world began; not one can be saved by their own righteousness. I had not heard a sermon preached for some time, but God in his providence opened the way for me to get to the ordination of Eld. C. B. Fuller, and the season was a feast to my poor soul, if not deceived.

Still my mind continued to be exercised on the many different religious persuasions, and I wanted to have as much charity for them as possible. I believed there were some of God's children among them. One day while in these deep exercises of my mind, as I was about my work, it seemed as though the bible was opened to my understanding so plainly, that before I was aware I spoke aloud, and said, According to the word of God, there is no denomination under heaven so fully sustained by the scriptures, as the Old School Baptists. My brethren, let me tell you my heart was melted, and tears of submission to my God flowed freely.

On Fourth of July after the Ordination, I attended the Yearly meeting at Elder Morrison's, and there heard Eld. I. Hewitt preach from 1 Cor. vii. 4, in which he told my exercises on the subject of election, and how certainly Christ would bring every one of his redeemed to dwell with him in glory. My soul, if not deceived, did rejoice in God my Savior. I felt such a love and union for the brethren and sisters, that it was hard to part with them, I could say,

"O for such love, let rocks and hills,
Their lasting silence break."

And if not mistaken, I was made to have a thankful heart for all the Lord's blessings which have followed me all the days of my life. The Lord had blessed me with all temporal blessings that I could desire; and my mind was then strongly impressed for the spiritual welfare of my family; for of my family which was large, not one of them had a hope in the Savior, and only the interposition of the Almighty power and grace could translate them from the power of darkness into the marvelous light of the gospel. One morning while I was lamenting their situation, these words occurred to me, "Be still and know that I am God," and there is none other, and I was measureably reconciled, for I knew God would do all his pleasure. All this time I felt great anxiety that the gospel might be preached in this place, for nearly all were strangers to the doctrine of the gospel. While thus anxiously meditating on the subject, one day, a thought occurred to me, that if any of us should die, Eld. Hewitt would come and preach here. And true it was, for in the inscrutable providence of God, my babe, aged three years, nine months and fourteen days, was scalded to death! I was with a sick daughter, at the time; and before I got out of the yard, these words came to me, "All flesh is as grass." I had then such a view of the justice of God in all things, and that we are only creatures of a moment, and that only the word of the Lord endureth forever. This was the most heart-rending scene I ever witnessed; the child was the delight of the whole household. But in my grief, the Lord showed me his indisputable right to dispose of all flesh as to him seemeth good. Thus, by divine pro-

vidence, the door was opened for the gospel to be preached among us; and in the midst of mourning and grief, my heart was made to rejoice, in the conversation of two of my daughters and the husband of one of them. I have had the happiness to see eight willing converts follow their Lord and Master in baptism, administered by Eld. Hewitt, in this town of Andes. I must here say, it seemed that Eld Hewitt came to us in the fulness of the blessing of the gospel of Christ; and my heart was filled with joy in believing that the Lord God Omnipotent reigneth; and will do all his pleasure; and underneath his people are his everlasting arms. He will work, and none can hinder him. By grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk therein. This doctrine makes me feel to say in my heart—

"My God, my portion and my love,
My everlasting all;
I've none but thee in heaven above,
Nor on this earthly ball."

We read that all things work together for good to them that love God: to them who are the called, according to his purpose. I can truly say I have been comforted in reading the *Signs of the Times*, and have thought it among the greatest blessings bestowed upon the Old School Baptists. And, in looking over the many blessings which have bestrewed my pathway through life, I have to confess that I have nothing to render to my God, but sin and imperfection. And, I often think if my brethren could see my imperfections as I see and feel them, they could have no fellowship for me. But I have to leave all to the righteous disposal of the Righteous God. May the God of all grace be with you, brother Beebe, and with your family. My earnest desire was for your daughter, that God would be her support, and that he would manifest himself to her as he does not to the world. Please forgive the extravagant length of this imperfect scribble. If you think any part of it is worth publishing, you can use your judgment in the matter. If it be rejected, I shall not be offended. My sincere desire is that I may never be left to wound the least saint. Yours, in christian fellowship,
MARY JENKINS.

Union Grove, N. Y., Dec. 28, 1862.

P. S.—My child was scalded on the twelfth day of last April, and lived twenty-five hours. These lines of Hymn 1301 of your selection, suited my case,

"The evils that beset our path,
Who can prevent or cure?
We stand upon the brink of death,
When most we seem secure."

Also these—

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

M. J.

DEAR BROTHER BEEBE:—I have been a constant reader of the *Signs of the Times* for the last seven or eight years, and have been much edified in reading the editorials, and the communications of my heavenly Father's children which are scattered abroad in the North and South, East and West: and I have considered it a great privilege and a blessing which we have enjoyed in speaking often one to another,

and of worshiping God, according to the dictates of our own consciences, and setting under our own vine and fig tree, where none were allowed to hinder or make us afraid. But now I look around and behold the confusion and tumults which prevail, and the efforts which are being made in our unhappy and distracted country to curtail our privileges. We are at this time deprived of the privilege of corresponding with our brethren at the South, I am made to cry, How long, O Lord, shall we enjoy the privilege we now have of hearing from our dear brethren and sisters in the Northern and Western States? The Lord only knows, and may his will be done. I sometimes think the time of the killing the two witnesses is near at hand; and the time to give life to the second or two horned beast, which exerciseth all the power of the first beast, can not be far distant. If so, we shall not enjoy the privileges which we now enjoy. Therefore, brethren, let us work while it is day, for the night cometh in which no man can work. Therefore I desire, more than ever, to sustain the *Signs of the Times*, as a medium of communication for the children of God. And, I desire that those brethren and sisters who can write, to continue to assist you, brother Beebe, with their able communications, through your columns. And, as many of your former subscribers are now deprived of the opportunity of sustaining the *Signs of the Times*, I hope those who can do something more than formerly to sustain the publication, will cheerfully do so. I have received the paper regularly, and have the first two numbers of the XXXth volume. I enclose to you a gold dollar for the present volume, and I also have a five dollar treasury note I think I can spare, which I also send, hoping it may benefit you, and that the papers which it will procure may benefit those who shall read it. I have four sons and two daughters who are married, and not living with me. I send you their names and post office address, wishing you to send to each of them a copy for one year, and I hope they may be benefited by reading it. I remain, as ever, your unworthy brother, in tribulation,
STEPHEN COONROD.
Green Co., Illinois, Feb. 10, 1862.

DEAR BROTHER BEEBE:—I herewith send you a narrative written some two or three years ago by sister French, of Green Co., Illinois, giving an account of her acquaintance formed with a German blind girl, with whom she met at the Institution for the Blind, at Jacksonville, Illinois. Also an account of her conversion in (as I think) a very interesting manner. It will be seen that their acquaintance, and conversations on the subject of religion, extended through the space of two or three years. Sister French sent me the narrative in her own hand (pencil) writing some two years since; and with her assent I have transcribed it, and forward it for publication in the *Signs of the Times*, if it meets your approbation and judgment. It does appear to me like the fulfillment (in a literal and spiritual sense) of the ancient promise of the Lord by the prophet, "I will lead the blind," &c. Yours in love,
JACOB MARTIN.

Exeter, Scott Co., Illinois, Jan. 31, 1862.

Within the past four years a chain of circumstances have transpired, the contemplation of which has given me so much pleasure, and as I believe they would be interesting to any one who loves to contemplate God's work in regenerating and upbuilding his church, I must commit them to paper, not knowing who, if any will ever read them, and indeed if any one should, perhaps they will not appear as wonderful

to them, as they do to me, in whose estimation they are as wonderful as any miracle recorded in sacred writ. When my eye sight became so impaired that I could no longer read or recognize persons, it gave me no uneasiness; and I did not for a moment desire sight, but I had an earnest desire to learn to read by the sense of touch. To attain this object it was necessary for me to leave home, and when I reflected on it, the separation from my father's family was nothing, but the thought of being nine months (the length of the term) absent from the church I loved, seemed more than I could bear. I knew that I could, if I wished, hear any amount of preaching, but I had no expectation of hearing much in a city that would feed my soul. Whilst reflecting on this painful subject, I was several times led most earnestly to desire that if it was the Lord's will my going to school might be of some benefit to myself, or others. This desire became so earnest, before the Lord, and afterward such a sweet sense of assurance that all would be well, that I was in the hands of an All-wise Master, and all would be well, and when this feeling came over me, I was made willing to bid my brethren and sisters farewell, for a season. A few days after my arrival, whilst my fellow pupils were yet strangers, one of them said she wished to tell me a circumstance, in her life, which she had never told to any one, but that she had a desire to relate it to me. I thought this was very strange for her to select me a perfect stranger, in whom to confide a bosom secret, when she was surrounded by many dear and intimate friends. After this, but before a suitable opportunity occurred for her to speak, I thought much upon the subject, and also observed her conduct and conversation more closely. I observed she was a perfect Pharisee—she had been partly education in Germany, under the most strict Lutheran principles, had been sprinkled in infancy, and when sixteen years of age, had been confirmed, and thus made a member of Christ. In this (to her) pleasant and safe state of mind, she looked with pity, mingled with contempt, on the rest of us, whose education had been less careful. At length an opportunity came, we took a walk together, and she related to me the long cherished secret. It was an attempt she was once about to make to drown herself, but was prevented by the unexpected arrival of her sisters: and, said she—

"I was vexed, for I thought, and still think, how short the pain, and then how happy I should have been."

Whilst she was talking thus to me, I thought of the earnest and frequent petitions which I had been made to offer up, and the sweet assurance that all would be right, and my soul was knit to her's, for something said to me,

"Watch her—she is one of mine."

When she had finished her relation with a regret that her designed had been frustrated, I said to her:

"Do you think you should have been happy if you had died then?"

This question, in the hand of the Lord, arrested her.

"Yes," said she, "as I am not a very wicked person, I violate none of the commandments"—and went on to prove how good she was, and finished by asking me

why I asked her such a question; and if ever, in my life, I felt there was a work for me to perform, and that I had no strength to do it, it was then. What I said to her I do not remember; but before we parted, her eyes were opened, and she was made to see that all was not right, and she has since told me that she never heard any one speak so earnestly, and with so much power; but if I did, I was not conscious of it, and it was the Lord that enabled me so to do.

Often after this she sought my company, and would ask me to talk with her. This I was compelled to do, although it seemed to me that I could say nothing that would comfort any one. In this state of mind she continued during the whole term—her distress growing almost insupportable toward the last, and her applications to me for advice more frequent. I often asked her why she come to me. She said there was no one else that said anything that suited her case, and that she believed that I had a realization of her state. Nine months from the commencement of our acquaintance we separated for our homes; and, during the same summer, she obtained a hope in Christ, and when we met, at the opening of the next term, she was the happiest person I ever saw, and now her company was indeed sweet to me. She never tired speaking of the love, and mercy, and power of Christ her Redeemer. One day she said to me, the command come to her,

"Arise! and be baptized!"

She felt that it must be obeyed, and she asked me what denomination I thought the most of. This question I felt I had no right to answer. For I knew that her affection for me was so strong that she would be likely to be biased by my answer, so I told her to search the scriptures, and prayerfully compare each sect with the standard of divine truth.

I had better here remark that during our acquaintance and our numberless conversations, I had scrupulously avoided every thing like sectarianism. She knew that I bore the name of a Baptist, but of their doctrine and practice she was entirely ignorant. Passages of scripture, and scraps of my own experience, which the Lord enabled me to see, were suited to her case—were all that I had ever advanced. Soon after, she asked my advice about joining a church.

I left school, and did not see her any more for a year and a half. When I next saw her, and found she had not joined a church, I asked her if she had now the same desire that she had. She answered,

"Yes. And it is growing stronger every day."

I asked her what conclusion she had come to as to denomination. She said she had diligently and prayerfully compared them with the scriptures, and that none of them would do. I then said,

"What will you do?"

She said:

"If I could find a body of people that believe as you do, and talk as you do, I could live with them."

After this I felt free to speak of our body; for I knew she had not come to this conclusion by the teaching of man. About this time I had a desire to write her experience, and by her permission,

she related the dealings of the Lord with her, and was received and baptized by brother Whitlock.

When I had finished, she asked what I was going to do with it. I said I did not know—nor indeed did I. All that I knew was that I had a desire to commit it to paper. Soon after this, I went to Zion meeting, and brother Whitlock was sick, and not out. After meeting, father and I went to see him. We found him quite sick, and very low spirited. In the course of the evening, I showed him what I had written. He was much pleased with it. And said he should like to publish it. Then it flashed on my mind that perhaps it was to be in the hands of God, the means of accomplishing something. Here again I see the unerring hand of God, for had brother Whitlock been well and in his place, I should not have showed it to him. It was published. And when brother T. S. (Thorton Sheppard) read it, and saw how anxious she was to be at one of our meetings, he determined to go in (Jacksonville) and bring her out; but no favorable opportunity occurred before the close of the school, and she again returned home. Her desire to be baptized growing stronger every day—but her conscience forbidding her to receive it at the hand of any of the churches in town—her heart clinging to a people of whom, as yet, she knew nothing.

In October last, brother S. went in town, and took her out to meeting. This was, to her, a most delightful privilege, and when the invitation was given, she felt a desire to go forward, but had no strength. In the evening, she counselled with brother S. on the subject. She had such an earnest desire to unite with them. Yet thought it would look like taking an important step, without due reflection. He told her perhaps it would be better to wait, and get better acquainted with them, but to be guided by her feelings on the morrow. At the close of the meeting on Sunday, she still had a great desire, and felt as though she could not leave the place; but thought, in view of her dependent situation, with no friend to take her to meeting, it was scarcely likely that she would be able to get to meeting, and so it would not be best for her to unite with them.

In February last, I came to school on a visit, and asked her if she had joined a church, and how her mind was exercised. She said the wish grew stronger every day—but she could not unite with any sect that was convenient. She said that the case of the Eunuch had been presented to her mind; and she had drawn this conclusion from it: Philip, on being convinced that he was a fit subject, baptized him, and he went on his way rejoicing; and after that we have no further account him. And if she ever had another opportunity of uniting to the people she loved, and God gave her strength, she would do it, and leave her chance of meeting with them in his hands—he had done all things well, and could she not trust him in future? After spending a few days with her, I went to brother Sheppard's to meeting, and on being asked how that strange blind girl liked what she heard in October last, I told them, as nearly as I could, the state of her mind, and what her conclusion was about uniting with the church. This induced some of the members to provide a way for her to go out to meeting; and, in April last,

she related the dealings of the Lord with her, and was received and baptized by brother Whitlock.

This, so far as human eyes can see, is the end.

But he who works all things after the counsel of his own will, alone knows what the end is. But who, in reflecting on all these circumstances, doubts the Lord's power to do his own work and prepare his own instruments, if he need them, for the accomplishment of his own glory. When I look at the circumstances, it is like the stream the prophet saw. At first I think I can comprehend it, but it grows deeper and deeper, and I become lost in wonder, and mentally exclaim, Why is it so? Why was it thus planned, and worked out? And the only answer I can find is, O! Lord, thou alone knowest!

In conclusion, I will remark that the only object for which I seemed to go to school, has failed. I learned to read with my fingers, and after enjoying that privilege for a short season, I was deprived of it by the same hand that dimmed my sight. But I trust he has enabled me to say, All is well. The Psalmist said, I am fearfully and wonderfully made. Let me say, Does not the Lord work wonderfully to bring all the materials of his glorious building into their appointed place.

P. S.—The subject of this narrative has died within the last two years. She united with the Zion Church, sometime before her death. Sister French, the writer of the above, has, as will be seen, given neither name nor date. Both of which could be obtained, but I do not think it essential. In consideration of the above, well is it said by the Savior, "All that the Father giveth me shall come to me." And, as truly said, "No man can come to me, except the Father which hath sent me, draw him." J. M.

DEAR BROTHER BEEBE:—You will find enclosed the amount to renew my subscription to the *Signs of the Times*, as I do not feel as though I can do without it. It affords me great satisfaction to read the communications from so many of our dear brethren and sisters from different parts of the country, all speaking the same things, which shows that they are all of the same Spirit; therefore, they all testify and proclaim the same glorious truth of the gospel. This is truly encouraging and soul-cheering to all who feel themselves to be poor unworthy sinners, utterly destitute of any power of their own by which they can attain unto the salvation of the Lord; for it is all of grace, and the Lord will work, and none can hinder. But, O! it is my prayer that the Lord may revive his work in the midst of Zion; for it seems to be a very cold time indeed with the children of God, especially in this section of country. War, contention and strife seems to disturb the peace of the children of God; but I desire to submit, and wish to be reconciled to his divine will, knowing that he is good and of tender mercy, and will do all things right, for our good; but we poor sinful creatures are not worthy of the least of his loving kindness.

Brother Beebe, I greatly sympathize with you in your afflictions, and pray the Lord may strengthen you in your afflictions, and enable you to stand, and continue the publication of your highly esteemed paper, which I do esteem next to my bible.

DANIEL COLLINS.

Stone's Prairie, Illinois, Feb. 5, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1862.

Remarks on Exodus xiii. 17, 18.

REPLY TO SISTER CROSHAW.

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea; and the children of Israel went up harnessed out of the land of Egypt."

When God delivered the Hebrews from the house of bondage and broke the Egyptian yoke of their captivity, his wisdom, as well as power, was most strikingly displayed. Such is the unlimited power of God, that he could have released his people from bondage by the waving of his hand, or the utterance of a word; he could have instantly crushed the power of Egypt, and stripped the imperial throne of Pharaoh of all its regal strength, or he could have softened the heart of Pharaoh, as easily as he could harden it; but his wisdom, as well as his Omnipotence, was to be demonstrated before the world. And, having humbled Pharaoh, and effected the release of the Israelites, he was able to conduct them in what way he pleased to their final destiny in the promised land. Having all power, and all wisdom, he was abundantly able to execute his design, in any way that seemed good in his eyes. But in the redemption of Israel from the house of bondage, and their conduct through the wilderness, and their ultimate possession of the promised inheritance, God evidently designed to shadow forth the redemption of his chosen people, from the bondage of the law, and their ultimate entrance into the glorious liberty of the gospel. He, therefore, chose to lead them about. Instead of selecting the shortest route, or that in which the least impediments to their journeyings would require to be encountered, it was his pleasure for a purpose worthy of himself, to lead them about, in a circuitous and meandering course, which would constantly require the display of his power and wisdom, his cloud by day and his fire by night, to guide and to protect them; and to show their entire dependence on him in every step of the way. Thus setting forth in the figure, First, that the salvation of his chosen people was in a way by him ordained, and their redemption from the curse, the bondage and dominion of the law, from the guilt, pollution and consequences of sin, and from the powers of death and hell, was altogether above the wisdom and power of men, and in a way in all respects baffling the wisdom and humbling the pride of the sons of men. Showing that it is not in man that walketh to direct his steps. And, secondly, agreeing with the experience of all the saints. Every saint can witness with the inspired Psalmist, that when God broke their yoke of bondage, and released them, in a spiritual sense, from the grasp of Pharaoh, and set them free from their bondage; when he took them up out of the horrible pit and miry clay, and put a new song in their mouth, and set their feet upon a rock, that he also established their goings. Had he allowed us to choose our own way, perhaps we

would have desired to be conveyed by the nearest way, and on flowery beds of ease, immediately to the mansion of glory. Perhaps all the saints have struggled, more or less, against the way the Lord has been pleased to lead us about especially when he has led us by the hand of Moses, by way of the Red Sea, hemmed in on every side: the sea before us, the enemy in hot pursuit behind, and towering mountains at the right and left. We too have murmured, when led to the bitter waters of Meribab, and we were terribly afraid when he led us near to the mountain that might be touched only on pain of being thrust through with a dart, or destroyed. Like the Hebrews, we have feared that we were brought thus far to be destroyed,—but still God has led us in a way which we knew not, and in paths we had not known. Truly, he has found us in a waste howling wilderness, like Jacob, and he has led us about and instructed us, and yet he has kept us as the apple of his eye.

"God led them (the Hebrews) not through the way of the land of the Philistines, although it was near; for God said, Lest peradventure the people repent when they see the war, and they return to Egypt." The Philistines were a people with whom Israel were never on good terms of friendship, they were enemies, and always on the alert to draw them into difficulty; and bore about the same relation to Israel that the Arminians do to the church and people of God. And, although according to the natural geography of that country, a straight line from Egypt to Canaan would cross the land or territory of the Philistines, it was not the pleasure of the Lord to lead them that way; as it was a way of temptation too strong for the resistance and fidelity of the Hebrews; therefore, to avoid the influence of the Philistines on the Israelites, which God foresaw would have a tendency to ensnare them, and to bring them again into bondage; he led them by an other way. How happy for the children of God is the lesson here taught, that God has established the goings of his redeemed people, and that he knows exactly what amount of temptations his grace shall enable us to bear, and orders our course accordingly. So it is said of the saints, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. God provides against all *peradventures*, chances or uncertainties, in all the provisions which he has made for the deliverance and salvation of his people. This form of expression can not imply that there are *peradventures* or uncertainties with God, but that he has provided infallibly against them. He knew, as he only could know, what would have been the consequences if he had led them through the land of the Philistines: they must have seen war, and the temptation would have been greater than they could bear, they would probably been tempted to repent that they had left Egypt, and inclined to return thither. So in the way of life and salvation through our Lord Jesus Christ, God has ordained that none can come to him but by Christ, who is the way. There is salvation in no other way. God does not allow any man to be justifi-

ed in his sight by any works of righteousness which they have performed, by any obedience to the law which they have or can render. When they are delivered from bondage and the yoke of their captivity is broken, the saints frequently show an inclination to lay their course through the land of the Philistines, that is, they have in them a natural inclination, after having received the Spirit to be made perfect by the works of the flesh. The Arminian conditional system presents to their unexperienced eyes, a smoother path, a shorter distance, and there are many allurements to draw them into the popular thoroughfares of the legal system: but God by his Spirit never leads his people in that way. Paul said, to the Galatians, This persuasion cometh not of him that calleth you. For if under any influence God suffers his children to become entangled with the yoke of bondage, and to sojourn in the land of the Philistines, they always see war; for as certainly as the spirit of truth is implanted in them by the Holy Ghost, they will find in them a principle of opposition to the corrupt principles and works of the flesh, and all the hosts of the Philistines will oppose the law of the Spirit of life which they possess, and all the powers of their flesh will adhere to the legal tendencies of the Philistine or Arminian doctrines, and, as the poet has very justly remarked—they

"Strive with a Do this and live,
To drive them to Egypt again."

"But God led the people about." He leads them. It is not his method to drive them. When he putteth forth his own sheep, he goeth before them, and they hear his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. As God led the Israelites from Egypt, and through the wilderness, going before them in the cloud by day, and the flaming fire by night, so he goes before his spiritual Israel, by day and by night. Instead of scaring or lashing them along, after the Philistine or Arminian fashion, uncapping hell, and showing them the horrors of the damned, to urge them on, he goeth before, and causes them to behold in him such irresistible attraction, that they feel sweetly constrained to follow where he leads. He gives them such confidence in his wisdom to lead them, that they desire no other leader. And their experience enables them to say, "He leadeth me into green pastures—beside the still waters." But he leads them by the way of the wilderness of the Red Sea: not because that way is the nearest, or smoothest, or most flowery, but because in that way he will be glorified, and his people shall be taught many important lessons which they could not so well learn in any other way. What important lessons did he give them in the wilderness and at the Red Sea? How was his mighty power and discriminating grace displayed, when he made a path for them through the Red Sea, on dry ground, and when the same miracle by which their deliverance was accomplished, destroyed all their enemies? As he led the Hebrews, so he leads his spiritual people, often into wilderness trials, where the beasts of the forest prowl, and where their howlings sometimes alarm them, and to the sea where their way seems, to all human sight, cut off, the enemy advances, and they are

hemmed in, and they think there is but a step between them and death. But how seasonably our help comes. His rod is extended, the sea divides, the way of escape is opened, and a song of deliverance breaks forth from their joyful tongues. The children of Israel went up harnessed out of the land of Egypt. Not in the panoply of military warfare, for God himself fought their battles, and gave them victory. The manner of their harness is described in chapter xii. 11, "And thus shall ye eat it (the passover) with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: for it is the Lord's passover." In this manner of harness, they ate the passover, and immediately left the land of Egypt; and their harness did not become old, or require to be repaired, or replaced during the forty years of their pilgrimage in the wilderness. Here again we have a vivid figure of the way in which the Lord strips his people for the race, and in which he harnesses them for the christian warfare. They are not clad in the armor of men, in coats of mail, nor armed with implements of carnal warfare, for they are not to fight against flesh and blood; the warfare is a spiritual warfare, and their weapons are spiritual, and mighty, through God, to pulling down of strong holds. They are well harnessed at the outset, for they have on the whole armor of God. Having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the gospel of peace; and, above all, taking the shield of faith, wherewith they shall be able to quench all the fiery darts of the wicked; and the helmet of salvation, and the sword of the Spirit which is the word of God.—Eph. vi. 13-17. As the redeemed Israelites went up out of Egypt harnessed, and wore the same harness all the way in which the Lord their God did lead them, until they had accomplished their whole journey, and entered the promised land, so, the redeemed family of God, whom he has redeemed from sin, death, and hell, are called to be marshaled under the banner of the great Captain of their salvation, and all their armor is of God—their weapons are spiritual, and mighty, through grace; and they can not decay or wax old, nor will they ever require to be superceded by any newly invented armor. And, as the Hebrews went up harnessed out of the land of Egypt, we may rest assured that not one of all the sons of Adam shall ever go up out of the land of Egypt, or be delivered from the house of bondage, in any other harness, nor without this harness. True, men may make profession of religion, they may display much zeal and courage, they may impose on the saints, but until God breaks their yoke, and puts on them the harness, they have no discharge from bondage, and can never know experimentally the glorious liberty of the sons of God; they are all Ishmaelites, and under the covenant that gendereth unto bondage.

We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

Subscription Receipts.

Table listing subscription receipts from various locations including New York, Massachusetts, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, Minnesota, Wisconsin, Michigan, and Canada-West. Includes names and amounts.

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.

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.

Marriages.

October 24—In Warwick, Orange county, N. Y., by Eld. Wilson Housel, at the parsonage, Mr. MICHAEL McDONNELL and Miss ELIZA JANE BROOKS, all of Warwick.
October 27—By the same, at the parsonage, Mr. ABRAHAM CRONK and Miss ELIZA MASTERSON, of Goshen, N. Y.
November 21—By the same, at the residence of the bride's father, in Greenville, Mr. EPHRAIM MANNING and Miss CAROLINE A., daughter of Jacob Randle, Esq., all of Greenville, N. Y.
January 16—In Wilmington, Delaware, by Eld. E. Rittenhouse, Mr. PETER C. FRAZIER, of Cow Marsh, Kent county, Delaware, and Miss MARY ANN MEREDITH, of the former place.
January 21—At the residence of the bride's father, by Eld. I. Hewitt, Mr. LIBERTY P. CATOR and Miss RUTH ANN MORSE, both of Roxbury, N. Y.
February 22—In Warwick, by Eld. W. Housel, at the parsonage, Mr. BENJAMIN J. MESSENGER and Mrs. CAROLINE M. GAWNE.
February 25—In this village, by Eld. Gilbert Beebe, at the residence of the bride's brother-in-law, George E. Fisher, Mr. JAMES N. BOOKSTAVAR, of the Whig Press printing office, and Miss M. LOUISE PENNEY, both of this village.

Obituary Notices.

DIED—At her late residence, in this village, on Wednesday night, the 19th ult., Miss SYLVIA VAIL, daughter of the late Alsop Vail, of Mount Hope, in the 47th year of her age. Sister Vail was baptized on profession of her faith, in the fellowship of the New Vernon Old School Baptist church several years ago, by the editor of this paper, and has enjoyed the uninterrupted confidence and fellowship of her brethren and sisters to the time of her departure from these mortal shores. Her walk and deportment as a member of the church of God was circumspect and becoming the christian character. She was somewhat retiring in her manners, but intelligent and firm in her faith, and sense of propriety; though like others, subject to many doubts and fears in regard to her personal interest in the blood and righteousness of the Son of God, she had full confidence in the perfect salvation of God, as effectually securing the eternal safety of all the redeemed of the Lord. Much of her pathway, as ordained by the infinite wisdom of God, was through great tribulation, afflictions and bereavements. Her health has been imperfect for some years, but in her last illness she was confined to her room but a few weeks. With her widowed mother, who is also a highly esteemed member of the New Vernon church, and one surviving sister, she had resided in this village for a few years past. She has left a large circle of relatives and dear friends, as well as the church, to mourn their loss; but we have the comforting assurance that she has departed hence to be with Jesus. Her funeral was numerously attended at our meeting place, in this village, on Friday, the 21st, where a sermon was preached on the occasion by Eld. G. Beebe, from Phil. iii. 20, 21. After which her remains were conveyed to the burying ground on the Plains, in Mount Hope, where many of her kindred have been interred.
"Though in the dust I lay my head,
Yet gracious God, thou wilt not leave
My soul forever with the dead,
Nor loose thy children in the grave."

DIED—Of consumption, on the 22d ult., at the house of her uncle, Joseph Knapp, in this village, B. EMMA VAIL, daughter of George F. S. Vail, deceased, of Mount Hope, aged 17 years, 8 months and 17 days.

DIED—February 22, 1862, near New Vernon, after a protracted illness, brought on by scarlet fever, MARY ANNER MOWRY, daughter of brother and sister Henry and Mary Mowry, aged about 12 years.

DIED—February 21, 1862, in Greenville, Orange county, N. Y., FANNY JANE COREY, wife of John B. Mulford, and eldest daughter of Dea. Benjamin Corey, aged 43 years, 6 months and eight days. She lived respected and lamented. Her funeral was attended by a large concourse of relatives and friends.

ELD. BEEBE:—At the request of some of the numerous friends, I take up my pen to perform a duty that I thought would have been done by some one of the more immediate friends or relatives, ere this. Elder DAVID SHIRK, is no more on earth. He departed this life April 15, 1861, —was born March 15, 1790,—aged 71 years and 1 month. As I learn, our departed brother was born in the State of Georgia—left there when small, and came to Kentucky, from thence to Ohio, and from Ohio to Eastern Indiana, where he lived until the year 1827, when he moved to this

County, near the Wabash River, to the place on which he died. Thus making about thirty-four years he lived in Western Indiana. Joined the people with whom he lived until his death, in 1813, and was baptized August 7th of that year, by Eld. Lewis Dewise. I have been acquainted with the subject of this notice for nearly twenty-five years, and truly we say a useful man has fallen! He was a good neighbor, and a kind father—was well known among the Baptists of the West, and was only known by all to be beloved and respected, in every circle and sphere in which he was called upon to act. Eld. Shirk was a preacher of many years, and quite an able defender of the doctrine of salvation by grace, to the exclusion of every thing else—and one of the most pleasant, easy, interesting, experimental fireside talkers I ever knew. Also one of the most untiring, indefatigable correspondents to the different Associations throughout the entire correspondence of almost any member young or old. Our beloved brother has left quite a large family of children, and numerous grand children. His children, all married and well settled in life, in easy circumstances, maintaining the highest order of character in the common circle of life. Indeed, the most of them I believe are members of the Old School Baptist church. Brother Shirk lost his companion some twelve or fifteen years ago. His children or grand children, some of them, have lived with him, and looked after his household interests during this time. He was a great admirer and an ardent supporter of our happy form of Government, as handed down to us by some of the early fathers of the Republic. I frequently talked with him in the last few years of his life on the subject of the prosperity of our free institutions, when the old man, with almost prophetic vision, I know, quaked with fear, for their stability. I often think of his exit, the time, &c., and of the happy exchange he has, no doubt, made—having passed away just at the time of the outbreak of our serious National troubles. Eld. Shirk having lived some fifteen miles from me, and having not been with him during his confinement, I am not advised particularly of his disease, neither of his last words, but from our long acquaintance with him, we have no doubt of his happy exchange; and notwithstanding we mourn the loss of our departed, much revered brother, we sorrow not as those who have no hope, for we most assuredly believe our irreparable loss has been his infinite and eternal gain; and that he now surrounds the dazzling throne, chanting anthems of praise to God, and the Lamb.

Will brother Beebe please publish the foregoing in the Signs of the Times and oblige the friends? From your unworthy brother in the Lord, JOHN OVERMAN. Parke Co., Indiana, Feb. 4, 1862.

BROTHER MARK UNCLES was born in England, where he lived until he was married, and had a family; after which, he with his wife and one child emigrated to this country. He settled in Columbus, Ohio, before he had made a profession of religion. He became acquainted with the Predestinarian Baptists, and having experienced a hope in Christ, he felt it to be his duty and privilege to be baptized; he accordingly related his experience to the Sciota Big River Baptist church, by whom he was received, and baptized by Eld. Hiram Hindren, on the third Sunday in March, 1853, and remained in that church until a church of our order was constituted in Columbus, which was on Saturday before the third Sunday in February, 1854, when having taken a letter of dismission from that church, was one of the constituents in the constitution of the Old School Predestinarian Baptist church in this city; and lived a worthy member, filling the office of deacon, until he departed this life. His seat was always filled in the church, and he was greatly respected as a citizen, and as an orderly christian, by all who knew him, both saints and sinners. His disease was jaundice. He was taken sick in June, and lingered until October 26, 1861, when the Lord called him to rest. He bore his sickness with christian fortitude; his hope grew brighter as his mortal strength failed. He was often heard to exclaim, Come, sweet Jesus, and take thy wanderer home. We, as a little church, dispised by the world, join with our beloved sister Uncles, in mourning our bereavement, for we feel deeply our loss; but we do not mourn as they who have no hope; for we are confident our loss is his unspeakable gain.

"Dearest brother, thou has left us,
And our loss we deeply feel;
But 't is God who has bereft us,
He can all our sorrows heal."
Your unworthy brother in the Lord, TUNIS PETERS. Columbus, Ohio, Feb., 1862.

RESPECTED ELDER BEEBE:—Please publish the obituary of brother JOHN T. McDONALD, of Sombra, Lambert Co., C.W., who slept in Jesus, the 27th of December last, a follower of the Man of Sorrows. Left a large family to mourn his loss. Also, the obituary of my mother-in-law, JANET BUCHAN MCINTYRE, a worthy member of the church. Slept in the Lord the 26th of last October. Aged 90 years. Also, the obituary of sister EUPHEMIA CARMICHAEL, of Lobe. Slept in the Lord sitting on a chair knitting. Her husband and family mourn her loss. We believe their loss is her eternal gain. Yours, truly, THOMAS McCOLL.

Agents for the Signs of the Times.

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.
DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.
INDIANA—Elders Wilson Thompson, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Mills, 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, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, Wm. Hawkins, Cornelius L. Canine, John Q. Howell.
ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, 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, Dewitt Slawson, Cornelius Lane.
IOWA—Joseph H. Flint, 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.
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.
MISSOURI—Elders David Lennox, Elmore G. Terry, William Davis, T. Knight, James Fowells, John Martin, James Duval, Paul P. Chamberlain, Thomas J. Wright, P. J. Burruss, and brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, Wm. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas.
NEW YORK CITY—Thomas Graves, 82 Hudson street.
NEW YORK STATE—Elders Thomas Hill, N. D. Rector, Charles Merrit, James Birknell, Isaac Hewitt, Jacob Winchel, Jairus P. Smith, Kinser Hollister, Almiron St. John, Loren P. Cole, Harvey Ailing, 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, Levi Sikes, Jos. Mason, 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, Jonas Roberson.
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.
WASHINGTON, D. C.—Elder William J. Purington, and James Towles, Esq.
WESTERN VIRGINIA—Elders William Carpenter, James Jefferson, Thomas Waters, J. S. Corder, A. W. Rogers, Henry Thompson, and brother Eli Kittle.
WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.
WASHINGTON TER.—Elder 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. 30.

MIDDLETOWN, N. Y., MARCH 15, 1862.

NO. 6.

Correspondence.

Concluded from page 34.

"Surely, He shall deliver thee from the snare of the fowler, and from the noisome pestilence." The fowler prepares his snare, and uses various means to entice the birds into such a position that he can easily catch them; for he lays the bait in such a tempting manner that the innocent birds partake of it often without any seeming harm; but after they become so accustomed to visit the place, and receive no injury, they pass further under the trap, and, at last, it is sprung upon them, and they are taken captives. The arch adversary of souls is ever laying his baits to ensnare the lambs of Christ; and had they no other light than human reason, they would be enticed into his artfully woven web, and taken captives; for he lays his plots in such an enticing place, so beautifully adorning the path leading thereto, that the children of God often think that no harm can arise from a little variation from the truth; and as soon as they commence yielding, they are gradually and almost imperceptibly drawn along, until they find themselves in the very vortex of error. After being thus ensnared, as is often the case, human nature is so stubborn, and will present so many excuses, that nothing but great grace, being upon them, enables them to extricate themselves from their lamentable condition. For David says, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped: our help is the name of the Lord, who made heaven and earth." If we have eyes given us to see the snare that Satan has so artfully woven, and set amongst so many worldly attractions, we have abundant reason for thankfulness to God; for, were it not for the spiritual discernment given to the sons and daughters of Zion, they would be ensnared by Satan and led captives. Can not each child of God, when he takes a retrospective view of the past, and sees the way the Lord has led him, truly say, "O! to grace, how great a debtor, daily I'm constrained to be?" It is grace that enables the faithful followers of Christ to endure hardness as good soldiers of the cross. It is important that we briefly notice some of the inducements, so lovingly held forth by the adversary of souls, to lure the lambs of Christ from following in the footsteps of the Shepherd and Bishop of their souls. How often does he whisper to them as follows, "You are entirely too tenacious, concerning the declarations of scripture; and, if you were not so exacting, in your doctrinal sentiments, and church discipline, you would have many more friends; you should exercise more liberality; for, in so doing, you would not incur the dis-

pleasure of so many of the good and wise!" &c. Now, what are such suggestions, but the laying of baits, to entice the lambs into his snare? The inspired apostle Paul, in his epistles to the various churches, does not express, either directly or indirectly, one doubt concerning the final victory of all the elect family of God; but the great burden of his mind seemed to be lest they might dishonor their high profession; for he says to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." Were not false doctrine and an improper course of life in the apostle's view, when he thus solemnly addressed Timothy? It could not be eternal salvation, for Timothy was already saved with an everlasting salvation in the Lord. Therefore, it must be a salvation from error, or the fowler's snare; and, upon another occasion he exhorts believers to put on the whole armor of God, that they might be able to stand against the wiles of the devil. That professed minister of the gospel, who is disposed to disobey gospel precepts, and be more lenient than what God's record allows, is in great danger of being ensnared by the fowler, if not already entangled in his web; but adored be Israel's God and King, the text says, "SURELY, he shall deliver thee from the snare of the fowler."

"And from the noisome pestilence."

As has been already stated, it is a truth plainly taught in scripture that God is the Preserver of our natural lives; for all our times are in his hands—and whether the declaration now under consideration has reference to literal pestilence or not, I think that we can safely take such an inference; for, since the fall of man, this once beautiful earth has been converted, as it were, into a Golgotha and Lazar-house; and now instead of hearing songs of love, joy and peace, it seems as if every breeze that passes over the face of the earth, and across the bosom of the vasty deep, is laden with sighs, groans and tears, and that the heavens are veiled in mourning; but it is all for some purpose, however inscrutable it may appear unto us finite creatures. When Jehovah sends either pestilence, plague or war, or all combined, upon a nation, those terrible agencies will perform just what is his pleasure; and while thousands are being consigned to the grave, can not each individual saint say, though,

"Plagues and deaths around me fly,
Till he bids I can not die:
Not a single shaft can hit,
Till the God of love sees fit?"

When contagion is spreading sorrow and death far and near, it has its mission; and though it may seem as if the very air of heaven is filled with pestilential vapors and death, the sons of Adam are just as secure as they are when no such alarming disease is abroad on the earth; for their

bounds are set that they can not pass, the number of their months is with the Lord; therefore, they can not pass into the eternal state until the volume of human life is completed with them; neither does any condition of life secure the children of men from death—for the young and the old, the poor and the rich, the low and the high, the ignorant and the wise, the bond and the free, must return to the dust. See the earthly monarch, in his palace, when the king of terrors makes his demand, and is he not as powerless to resist that messenger as the beggar in the street? Though faithful sentinels may be placed in the corridor, to guard the earthly potentate from harm, death passes by them, without a challenge—the glistening bayonet, or polish sabre, is no hindrance to him—he enters the palace, and there lies the king upon his downy bed, surrounded by the nobles of earth, who have been ready to do his bidding, but earthly titles, the crown, and the purple robe are of no avail now, for earthly power and grandeur can neither fright nor bribe approaching death; for when the awful moment comes, he sets his seal of silence upon the earthly potentate, and ends the conflict. May we ever realize that God only delivers from the noisome pestilence.

"He shall cover thee with his feathers."

In many places in the bible, figurative illustrations are given to show the union between Christ and the Church; and the representations, taken from nature to point them out, are such as to present the most close connection and likeness of nature. The language of Christ concerning the Jews was, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Also the same testimony is recorded by Luke, only it is *brood*, instead of chickens. In the vegetable kingdom, when we examine a plant or tree, untouched by human art, such as the *root*, so the trunk and branches, and the same vegetable life not only penetrates all its parts, but *permeates* the whole; and so with the animal kingdom, with few exceptions, especially the fowls of the air. As the hen and chickens have been used by Infinite Wisdom to set forth the union and protection, existing between Christ and the Church, I feel to take that bird, and her young, to represent what I understand as embodied in this sublime subject. The term hen is applied to the female of any kind of fowl; but it is particularly applied to the gallinaceous or domesticated fowl. In this important figure we readily discover that the chicken is the same in nature as the hen, and when night comes on, and the hen calls the chickens to her that she may shelter them from cold and

storm, they are not called to make them chickens, but *because* they are chickens; and when she calls them, do the larks, sparrows, and hawks come to her for protection? Most surely not. Neither can those birds be made chickens—but some caviler may say, If she has hatched out young ducks, or turkeys, will they not come? Grant it. But was there not some human art displayed, to produce such an unnatural state of things? Certainly. And the young *last* described will *never* let the hen protect them, just as she does the chickens, as they always manifest more uneasiness than the chickens do, which every careful observer has noticed. How often it is the case that the hen will remain in an exposed condition, all night, with the rain pelting her, to shelter the brood; and when danger approaches, how ready she is to expose herself to protect the little ones; but I am aware that the hen is often killed, as well as the brood; yet, because that is often the case, it does not in the least invalidate the force of the figure. Said Christ, "As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me." Now does not that declaration of our blessed Redeemer show plainly that the *same* divine substance is in him that is in the Father? Does it not show that they who eat him live by him? And does it not plainly show that it is spiritual life? That which is born of the flesh, is flesh, and that which is born of the Spirit is spirit; then they who are so unspeakably happy as to know these things, must be partakers of the nature of Christ—(I use the word nature to illustrate)—for said the apostle, "And that ye put on the new man, which after God is created in righteousness and true holiness." Also, "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." And, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die: I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." Furthermore, "Because I live ye shall live also." I have adduced a sufficiency of scripture testimony to show that Christ is in every believer the hope of glory; and I insist that he is not there by influence merely, but vitally; that he is in the believer as much as the water we drink out of a vessel is there, (before we partake of it.) If we sow a kernel of wheat, and it germinates and comes to maturity, and there be twenty kernels, are not each one wheat? Were they not in the original seed? Certainly. That servant of God that is enabled to preach the gospel, often gives much consolation to the lambs of the flock, (by showing) that there is this spiritual union existing *vitally* between Christ and

his members, or the Head and Body; but natural men often treat it with contempt, and say individually, "I do not believe that!" Well, does not that show that they occupy the same position to the truth, as the wild birds do to the hen? for natural men will not believe the gospel, neither do the wild young birds come to the hen for protection. The proclamation of the gospel from a mortal never made a child of God any more than the call of the hen makes a chicken of a wild bird of the forest; but I do think when God blesses the word preached that it often gathers the children of God; for its tendency is to give them hope, or a reason to hope in the mercy of God. For the young to be covered with feathers, implies being in close connection with the body of the mother bird, so that they are not only protected from the weather, but are warmed by the body of the old one, which shows that warmth is imparted to them. When the cold heart is warmed up with the love of God, are they not in close connection? The little chickens would die, on account of cold, as well as hunger, were it not for the warmth of the mother's body; so the weak lambs of the flock need to be near the dear Redeemer, so that they can be protected from a cold and uncharitable world. When the children of God experience such blessed nearness and protection, it is no wonder they can say, in rapturous delight, "Behold! God is my salvation! I will trust, and not be afraid; for the Lord Jehovah is my strength, and my song; he also is become my salvation." As I have already stated, the literal hen and her young may be destroyed; but not so with him who is represented as covering his children with his feathers—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."

Moses' declaration to Israel, prior to their entering into the land of Canaan, is couched in language of awful sublimity, for said he to them: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky: the eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew. Happy art thou, O! Israel! who is like unto thee? O! people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee: and thou shalt tread upon their high places." Can any language more fully set forth the safety of Israel, and more sublimely describe that awful God, who rides upon the heaven in their behalf? He guides the storm cloud, and directs the thunder bolt—for he walks upon the wings of the wind—makes the clouds his chariot—holds the waters in the hollow of his hand, and the winds in his fist. Jehovah has absolute control over all the elements; and not only so, but all the nations of the earth, when compared with his greatness, are only as the small dust of the balance, or the drop of the bucket. If the smallest particle of dust, that we can see, were laid on the balance, could we perceive the beam move? No. Neither can all the rage of wicked men change God's purpose

of love and mercy toward his blood-bought people; nor all their efforts avert one judgment that is to be sent upon the family of man. Can not the dear saints now adopt the language of David, saying, "God is our refuge and strength, a very present help in trouble; therefore, will not we fear, though the earth be removed, and though the mountain be carried in the midst of the sea; though the waters thereof roar and be troubled: though the mountains shake with the swelling thereof. Selah." This word selah, as I understand it, shows a pause, and immediately after it a change in the subject. For David, after showing those dire calamities could not cause the saints justly to fear, breaks forth in a rapturous strain of delight, showing that however terrible earthly calamities might be, that God would comfort his people, for says he, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her: she shall not be moved: God shall help her, and that right early." Do not the saints often feel to say individually, Now shall my head be lifted high above my numerous foes; for I behold my King clothed in awful majesty: and he rides and thunders through the heavens, when he pleases; for all things are subservient to him; and though yonder mountains, whose summits stand towering above the clouds, should from their seats be hurled, though yonder heavy sea ceases to ebb and flow, though the sun rise no more, though there come the universal crash of matter, and the wreck of worlds, *Zion is safe*; for she is God's habitation: and while he reigns on his eternal throne, (which is for ever and ever) his children will live.

"And under His wings shalt thou trust." In this protection is again set forth, but it would seem from the (declaration) *under his wings shalt thou trust*, that the dear saints may sometimes, in their experience, not feel that warmth of heart and nearness to their God, when trusting under the shadow of the wings, that they do when they are so near the body as to be covered with the feathers; for I think there are seasons with the saints that they seem to have little or no animation of spirit, but feel perfectly calm, believing that Jehovah will fulfill all the promises recorded concerning the church. The saint may be under the shadow of the Almighty's wings, and still be very dark in his mind, so dark that he cannot walk by sight, but by faith. In ancient times the question was asked, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." The promises of God are not revoked, when for some wise purpose, his children spend wearisome days and sorrowful nights, but remain in full force, embracing all the elect family. Job could say in his deep distress "When he hath tried me, I shall come forth as gold." It is a glorious place of rest and consolation for the lambs of the flock, to be members of a gospel church, where pure zeal for the ordinances of God's house is manifested, and sound discipline maintained; and, perhaps, I am not amiss in saying also that it is a place of protection from false doctrine; and in that sense, I do not know as I am wrong

in affirming that *there* is a trusting under the wings of the Almighty; for in every gospel church is the Spirit of Christ; and I am confident that many have been the instances, that God's loved ones have felt dissatisfied, while wandering about without a home in a gospel church, and, to a certain extent, felt unsafe; because legalists would be endeavoring to ensnare them in the net of false doctrine. In this connection, I wish once more to refer to the hen and chickens, in order to make an illustration. When the hawk, or something else, has scattered the brood, in a short time they will commence a peculiar chirping, showing that they are scattered; soon the hen commences to call them together, and when they get with her, they immediately change that doleful chirp, to another sound, which shows that they are again with the old one. When the adversary of souls has been suffered to scatter the loved ones of God, as it must be he who scatters them, for the apostle James says, "From whence come wars and fightings among you? Come they not hence, even of your own lusts that war in your members?" They may be scattered by wolves entering in among them, in sheep's clothing; but let the scattering or separation come from either of the preceding causes, would not satan be the instrument? After these children of the Most High are thus scattered, and deprived of the privileges of the church, and the society of the loved ones of God, it is not long before a sorrowful lamentation is set up in the secret chamber of the heart; and, if there be a gospel church near, and the proclamation of truth is occasionally heard there, they will begin to draw near in their hearts, if there be no outward manifestation: this continues, until, at last, the poor souls say individually, If I have erred, I wish to be forgiven, and return again to the fold; for it is death to live in this condition; and when graciously restored to the church, how soon the lamentation is changed into joy, songs of thanksgiving and praise take the place of wailing. There may be some of the dear saints, who are situated so remote from a gospel church that they can not join visibly, but if such were scattered, either on account of an improper course themselves or of others, and have returned, in heart, to their first love, have they not returned in the sight of God? I surely think so. For the act of *formally* coming back to the church is not, of itself, a return in the sight of God; for to him all things seem as they are. But what will you say of them, who followed the suggestions of their own passions, and left the flock, and still live in its immediate vicinity, and never show any signs of returning to Christ, by obeying his injunctions? I should have to conclude that they were not chickens, but wild birds, who by some unaccountable circumstance were mixed with the domesticated birds: for they manifest a shyness, generally, when they meet any of the children of God, and if they can shun them, they are sure to do it; which plainly proves that the wild wilderness of nature is more congenial to their feelings than the church of God. If this communication should fall into the hands of any who keep away from the church of God on account of some trifling excuse, I beg you, my friends, to think of your

course, and see what an evil tendency it is having. But, perhaps, you will say, I have my reasons for not uniting with such a church. Well, are there any obstacles in the way that can not be removed? *I do not know*, will be the answer, probably. Is that the proper course for you to pursue? Do you not often hear it ringing in your ears, like tones of thunder, "If ye love me, keep my commandments?" Now, if you are a spiritual child, how can you stay away from your Father's banqueting house? I again ask you, if you are not in an uneasy condition? He, who knows his Master's will and does it not, shall be beaten with many stripes. I again refer you to the lonesome chicken, away from the mother and the brood, and say to you, if you are a child, you will have little rest away from the flock!

"His truth shall be thy shield and buckler." Jesus said to Thomas, "I am the Way, and the Truth, and the Life." The scriptures are the only true record of the creation and fall of man; of the wonderful dealings of God with his people, the Jews, and the destruction of their enemies; of the predictions of the prophets, and their fulfillment; of the sufferings, death, resurrection and ascension of his dear Son; and of the trials and afflictions of the blood-bought church until the last vessel of mercy is gathered in. Yet, if every bible were burned up, the purpose of God would remain unchanged; and if men should make enough bibles to pave the earth, and curtain the heavens, it would not add one to the elect family of God, for it is a perfect body; but notwithstanding such is the fact, it is a great blessing to us Gentiles that we have the scriptures in our own vernacular tongue to read; reading the scriptures, however, will not give us a knowledge of our lost and ruined condition, unless the Spirit makes an application of the record. Are there not many, even now, who can not read a word in the English language, that are rooted and grounded in the Truth, and will detect error in a sermon as quickly as any others? If the writer of this article is not greatly mistaken, he knows some such cases. It is evident that Christ is the substance of the christian's hope; and Paul was "Determined not to know anything among you (the Corinthians) save Christ, and him crucified." How often,

"When sins and fears prevailing rise,
And fainting hope almost expires,"

the poor soul flees to Mount Calvary, and there sees a bleeding Savior, and says, My only hope is that that dear Jesus satisfied the law in my behalf, and conquered the monster, Death; and unless he did, I have no Shield or Hiding Place. Truly, says one, *There hangs my hope of redemption on the finished work of Christ on Calvary's mountain, long time ago. The christian does not have to prepare his armor, in which to meet the foes of Zion, but it is prepared for him. Paul gives a glorious description of the heavenly panoply, which is as follows: "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye 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." Clad in that armor, no*

darts from Satan can penetrate it; therefore, the children of the Most High, clothed in that panoply, are safe. I might be about to enter into a desperate conflict, and just before engaging in it, I might hear the description of an armor given, in which a combatant would be safe from his foe; yet the description would do me no good, unless I could be clad in the panoply. The bible description of the christian armor is truly sublime; but unless it is revealed to the one, who reads its description, that he is clad in it, it will do him no good; but, if Christ be in the distressed one, he is clothed in that seamless and spotless robe, in which the All-seeing eye of Jehovah beholds no blemish; therefore, I must conclude that in the declaration, *His truth shall be thy shield and buckler*, something more than simply learning to repeat scripture, by memorizing portions of it, is intended; but on the contrary, Christ is the Shield and Buckler. The eternal I AM THAT I AM has declared that he will protect the saints; and we have recorded instances, when his Omnipotence was made manifest in the protection of his people, and the destruction of their enemies. At the Red Sea, the Israelites were so environed that mortal power could avail them nothing, but a passage was made for the chosen tribes to go through the deep, and in the same sea their foes perished. What wonders God wrought through his servant Gideon and three hundred followers, who, when at the proper place, were to cry, "The sword of the Lord, and of Gideon." Also in the days of king Hezekiah the Lord sent his angel to smite the Assyrian host, and the heavenly messenger performed the command of God; and when morning dawned on the camp of God's enemies, what a sight was revealed! a hundred four score and five thousand were slain! Many other instances might be adduced from scripture to show what Jehovah did to the enemies of his people, but enough has already been referred to to show that man is but as the moth; and that now—

"Buried in dust whole nations lie,
Like a forgotten vanity."

Brethren, may the truth of God be unto us a Shield and Buckler, so that we may not be moved from our steadfastness, while we behold nation rising against nation, and kingdom against kingdom, may we not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness: nor for the destruction that wasteth by noon-day: for all of these are controlled by Israel's God, and must fulfill just what he designs; and each day with us fills up a page of the volume of human life—and, although the future looks to us filled with dismal scenes, nothing can transpire different from what our heavenly Father has ordained. For he has said "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. 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."

WM. J. PURINGTON.

Washington, D. C., Feb. 5, 1862.

BROTHER BEEBE:—I feel deeply interested in the success of your invaluable paper, which, if discontinued, would leave many of the saints, who live in remote parts of the country, destitute of gospel preaching. Its regular visits afford us sumptuous feasts, composed of the choicest dainties, treasured in our heavenly Father's well filled store-house. And, I sincerely hope it may long continue to come to us, laden with the same luscious truths, and bright testimonials, that have hitherto characterized its fine pages. For I verily believe if ever we needed a medium of correspondence, it certainly is at this time, when anti-christ, developed in its numberless forms, covers the earth with darkness, and the people with gross darkness. False religionists and biblical dictators have risen up, according to prophecy, denouncing the religion of Jesus Christ, and speaking perverse things, well calculated, if it were possible, to deceive the very elect. These modern theological teachers, whose coming is after the working of Satan, with all power, signs and lying wonders, proclaim to the world that they possess power to *save themselves* and all that will follow them and receive their Pharisical teachings, from the ruins of the fall. Thus, while God sits upon the throne of his majesty, and in his excellency on the skies, these hypocritical aspirants are soliciting *means* and energetic action, to accomplish what he himself is able only to do. He is God, his dominion is from generation to generation, and all his works are perfect, and beside him there is no Savior. Who then, are those that oppose his sovereignty, and speak evil of his mighty works? Who are those that condemn his righteous laws, and profane his holy name, that defile the flesh, despise dominion, and speak evil of dignities? They are those that turn the grace of our God into lasciviousness, and deny the only Lord God, our Savior Jesus Christ. The same that speak evil of those things, which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves. It is the same also, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, shewing himself that he is God." The mystery of iniquity is already doing its fearful work! Carnage, desolation, and ruin are seen upon every hand, showing that the resistless engine of iniquity moves along with untiring tread, and God only knows when its destructive wheels shall cease to revolve! He alone, in his own time and way, can stay its fearful ravages. I feel to say sometimes, brother Beebe, "How long O, Lord! wilt thou suffer rebellious man to reproach thy throne, and pervert thy right ways?" Men are running to and fro, upon the face of the earth, crying, "Lo here! and Lo there!" And, thousands are being seduced by their cunningly devised schemes, and follow them in their wicked ways, regardless of the awful vortex, into which they are suffering themselves to be plunged! O! vain and deluded man! Didst thou not consider that if in this life only we have hope, we are, of all men, most miserable—that salvation is of the Lord, and that without him ye could do nothing? Thy journey will soon be ended, for ere long thou wilt fall a prey to the King of Terrors. Then

where! O! where! wilt thou rest thy weary feet, and quench thy famishing thirst, for thou hast drunken freely of the polluted waters, of which, if a man drink, he will thirst again? Thou mightest ask, From whence does healing waters and endless rivers of water flow? And from whence supplies to satisfy a hungry soul, and rest for weary feet? JESUS! JESUS! who wears the princely crown! who trod the wine press, of the fierceness of God's wrath alone, and who encountered and conquered the Jewish tyrants, giving battle to the Prince of Darkness, left him a trembling foe beneath his triumphant feet! Jesus, King Emanuel, who, through his death and sufferings, brought in an everlasting righteousness, is the fountain from whence the crystal stream, of which, if a man drinks, he shall *never* thirst again, for it shall be in him a well of water springing up into everlasting life! In the midst of the valleys this Holy Fountain is seen, and its broad rivers are open in the high places; while the wilderness becomes a pool of water, and the dry land springs of water! Ye fainting souls! ye trembling sinners! is this not enough? Behold! what saith the Lord, who causeth the tender plant to spring up in the desert, and the parched lands to bring forth green herbs, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I will hear them, and will not forsake them." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Here, brother Beebe, the promise comes from one fully able to perform what he undertakes, and one that will save to the uttermost, all them that come unto God by him, and bring them safely through all the vicissitudes of a sin disordered world, and finally land them on the fruitful shores of immortality, where uninterrupted peace and never ending joys await them! But why should I intrude upon your time longer? I did not think of writing so much when I began, but as it is now too late to think about that, I will send it to you, knowing that you will dispose of it satisfactorily. Brother Beebe, may the Lord give you grace sufficient for your day, and enable you to fearlessly oppose error, and contend earnestly for the faith once delivered to the saints. This is the prayer of your unworthy brother, if one at all.

JOHN G. SAWIN.

Coles Co., Illinois, Feb. 20, 1862.

DEAR BROTHER BEEBE:—I feel like communicating a few thoughts to the brethren scattered abroad, through the medium of the *Signs of the Times*; and yet I feel so barren that it seems, at times, almost presumptuous for me to attempt to speak, or write, any thing for the comfort, edification or admonition of the Lord's people, lest I should be of those who "Darken counsel by words without knowledge." When I take into consideration the solemn and awful responsibility, at all times, and especially in this dark and trying time, resting upon all of God's ministers, to be instant in season, out of season to reprove, rebuke, exhort with all long suffering and doctrine, I sink into insignificance, and am led to cry, Wo is me! for I am a man of unclean lips! When I think of the vast importance of the thorough instruction of the saints in

word and doctrine, I am led to say, Lord, who is sufficient for these things? Surely, I am not! When I read that a bishop must be blameless, with shame and grief, I must say that I am not the man. I often wonder at the forbearance of my brethren with me, and come to the conclusion that they are not aware of my *many faults*, or they would not suffer me to occupy the position I do—or even suffer me to have a name among them. This is truly a critical and trying time, to the church of Jesus Christ; and I have been led to enquire, What is the true position for the church to occupy in this critical situation? Your views upon this point, as well as brother Johnson's upon the past, and the Corresponding Circular from California, came just when my appetite was craving something of that kind, and were truly edifying. It appears to me from the scriptures that Jesus was the Prince of Peace—that his mission was peace on earth and good will toward men—and his subjects are commanded to live peaceably with all men, as far as in them lies: I am satisfied that the Old School Baptists have had no hand in bringing our beloved country into the unhappy condition it is at present, and that the promulgation of the pure principles of the doctrine of Christ and his apostles would never produce such a state of things, if adhered to; that religious teaching, so-called, has had a great influence, is not to be disputed, or doubted—but it is of that class of teachers and teaching which Jude so graphically describes, and says, Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. If this be the case, the strife now going on is between potsherd of the earth and between them and their Maker in resisting his doctrine and the order of his providence. But, brethren, let us not *strive* with our Maker, with one another, or with potsherd of the earth. I am happy to believe that there are but very few, if any, of those called Old School Baptists engaged in this strife, either by those of the South taking up arms in rebellion to the Government, because they are taught "to be subject to the powers that be," or by those of the North in *voluntarily* taking up arms to become slayers of their fellow men—not but that christians may and should bear arms in obedience to the legal commands of their rulers—but not voluntarily. David, no doubt, was a man of God, and yet was not allowed to build God's house, because, as the instrument in the order of God's providence for chastising the heathen, he was a man of blood, a warfaring man. The Old School Baptists are the only people whose preaching is offensive to the world, and the only people who can not sacrifice and compromise the truth, which is just as offensive to man as ever it was, this is why it is so critical a time with them, because, if, in the commotions, which seem likely to destroy our Government, anti-Christ should seize the reins of Government, we know what we may expect. But, brethren, "Seeing the end of all things is at hand, what manner of persons ought ye to be in all holy conversation?" Your unworthy brother,

R. F. HAYNES.

Marshal Co., Illinois, Jan. 30, 1862.

DEAR BROTHER BEEBE:—It has been on my mind some time, and also being advised by others, to write out my experience, and tell what God has done for my poor soul, I thought I would write you to publish in the *Signs of the Times*, that others might see and compare with their experience the way the Lord brings to himself his chosen ones:

I was born of pious parents, both being Old School Baptists, living in the faith over fifty years, and dying in it, and I trust they have gone to their reward, where I hope to meet them again. Good parents though do not make good children, for it seems to me that I was their worse son, living over thirty years in sin and rebellion against a just and holy Being. O! how I regret my past life! Things that I thought pleasure I see now were all sin. I do not remember any serious feelings or desires for heavenly things, in the former part of my life, till about four years ago this winter. I had been attending a meeting held in our district school house several evenings in succession—hardened and careless, caring for none of these things, till God saw fit to break my stubborn heart. The words that were preached from that evening were, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life." It seems what I felt at that time came upon me in an instant. I do not remember much of the sermon; but it seems I was stripped naked before God, and all my past sins were brought to remembrance. I could not restrain my feelings, it must have been noticed by the congregation—I wanted to leave the house—but it seems I could not, if I had tried. After meeting, some came up and spoke to me. I told them I believed I had sinned away the day of grace—that there was no help for me. I went home and went to bed, but it was a sleepless night to me. So I went from day to day, scarcely able to work or eat. I had such views of my wicked heart, that I loathed myself. I wished sometimes that I had never been born, or that I had been a dog, so that I might lie down and die, and that be the last of me. I knew that I deserved hell; and God would be just in sending me there. I had many of God's dear children talk to me, and try to comfort me, and give me encouragement, that God had commenced a good work in my heart, and that he would finish it; but I could not believe it. O! I thought if I was only as good as some, I might find mercy, but I could see no way of escape. I was lost for ever. I was not only hopeless, but helpless. I knew that no mortal arm could reach my case. I could see God's justice in condemning me—that he would have mercy on whom he would have mercy,—but I was an exception—nothing in me to love, but every thing to hate. I found that all my tears and prayers, and repentance amounted to nothing; it seems to me that I had a kind of understanding of the plan of salvation, how that Christ must save, and save alone; but I could not see how he could be both a just God and Savior, in my case. It seems that I could weep for hours in meditating Christ's sufferings. O! dear brother, how often I wished I had been the thief on the cross, that I might get so near to Jesus that I might receive one word or one look from him. My sister would tell me that he was near me then—that he

loved me with an everlasting love—and that he was then drawing me with his loving kindness, if I would only just trust Christ, and believe him—but I could not then believe of myself, more than I could keep the law. I thought if I must perish, I would perish clinging to the cross. Perhaps he would hear my plea. I had no where else to go. O! that he would be my Advocate, to plead with the Father for me. O! that I might be washed in Jesus' blood, that I might be clean. O! that the Holy Spirit would make me believe. O! that I could say Jesus died for me, was my constant prayer, week after week. The next thing that troubled me was God's choosing a people to himself. I knew that election was all through the bible, as I was a constant reader of the scriptures, all through my troubles. I thought I might plead for mercy till my last breath, I could not be saved, if I was not one of the elect. O! how could I have such hard thoughts against my Maker, as I was in his hands as clay in the hands of the potter. I believe now that this was the work of the adversary, for I had served him so long, he would insinuate these things in my mind, he hated to loose me—but I wish to be brief, as I fear I may take up room in your valuable paper that might be filled by others that would be more edifying—but every thing comes so fresh to my mind since I commenced, that I do not know where to stop. So my mind was led almost two years. Some times I would appear to have a little light—that I would not utterly go in despair—for I believe God would not put more on me than I could bear, although I deserved it—some times I thought if God ever did forgive me my sins, I would meet with a great change—he struck down like Paul, or something like it—but God's ways are not my ways—he has a way of his own, and doeth his own good will and pleasure. I can say now that if ever I have felt that Christ loves me, and gave himself for me, the work of grace in my heart has been gradual. The first evidence I remember of having, as I trust it was, was on reading the joy a pardoned sinner feels at conversion, one that was lost but now is found; it seems there was such a thrill of joy went through me, that I can not describe it—if any one at that time had asked me if I loved Jesus, I would have had to say Yes, above every thing else—but it did not appear satisfactory to me. I soon got in the dark again. Some time after this I was reading a sermon, one of Spurgeon's, it was on removing every stumbling block out of the sinner's way, that he might leave all doubts and fears, and good works, and every thing in himself, and throw himself into the arms of Christ, and trust him. At that time I felt that all darkness was taken off my mind, my trouble was gone. I felt to rejoice and give God all the glory that saved a wretch like me. O! precious! precious Jesus! I could see such a fulness in Christ—every thing a poor needy sinner wants—strength for weakness—righteousness for sin—blood for guilt. I must, as I said before, give God all the glory—for I was a brand in the fire—but he plucked me from the burning, and quenched the fire in his own blood. Blessed be the Lord. Free grace hath done it all. Why I shall be glorified, is not to be

found in me, but in Christ. I have nothing but what I have received. After this, I was advised to come out from the world, take up my cross and follow my Master. There were about this time three of my acquaintances that came out on the Lord's side, and were baptized and joined the Old School Baptist church here, in Caroline, and while at the water, it seemed to me the most beautiful sight I ever beheld. I felt at that time, and even wished to be one of the number—but it seems my faith was so weak, that I dared not venture as yet, waiting for more evidence. I attended the covenant meetings of the church, and wished, some times, to say a word for Christ, but it seems I could not, and I would go away with my mind burdened, as I was afraid I might be deceived. To be brief, in the month of June, 1860, I came before the Church and tried to tell a little of God's dealings with me, and of the hope that was within me. For three or four days before this, my path of duty seemed so plain to me, that I could not rest until it was done. The brethren and sisters of the church seemed satisfied that I was one of Christ's sheep, and ought to come into their little flock. I was baptized on the following day by Eld. K. Hollister, and joined with the church here, in Caroline, because it seemed this was my home, among a poor despised people; but Christ says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And now, brother Beebe, from that day until the present time, I have often to ask myself the question, If I am a christian, why am I thus? Why is it that I see so much in myself that is not what it ought to be? I thought when grace was given me, every thing else would be driven out, but I find it is not so. I know I can not be perfect in this life, for all my perfection, as I trust, is in Christ; but have no desire to go back and be what I once was; for I believe there is a principle implanted in every believer's heart to hate sin, and love God and holiness. I know I have a great deal to encounter in this world, with doubts and fears, and trials, and I know if left to myself, to go in my own strength, I should certainly fall by the enemy. I find that I want Jesus every day. The Lord has promised that he will not forsake them that love him, and I know that my keeping is with him, and that he will never leave nor forsake me, if my trust is in him; for he is a Friend that sticketh closer than a brother. O! how much ought I to love, as so much has been forgiven. In conclusion, I will say, Jesus! Jesus is my hope, my consolation, and my all. And now, dear brother, may the Lord sustain and bless you, and give you strength to stand on the walls of Zion, and preach Christ and him crucified, is the prayer of your unworthy brother,

NATHANIEL MCKEAN.

Ithaca, N. Y., Jan. 30, 1862.

BROTHER BEEBE:—The time is past in which you should have received from me the subscription for the present year, and at length receiving my desire, I send it to you, I feel no less obligation or duty to support the truth because of the commotion in our land. Indeed, rather than fail of the privilege and enjoyment of reading your paper, and of hearing through the *Signs of the Times*, from so many of the

poor, afflicted and despised people of God, of reading their views and communications, and the richly stored editorials, I would sooner double the subscription to any reasonable limit within my means. I feel in my heart that the present is a time in which the truth should be maintained, and I am confident that with the chosen people of God, *to will* is present, but how to perform, under trying circumstances and cross providences, in a manner desirable, they find not. But still in their souls they do wish Mount Zion well. Let God be praised for the assurance that amidst the noise and conflicts of war, his church shall securely remain encompassed within the pavilion of his love, his chosen ministers qualified shall go forth declaring the unsearchable riches of Christ, and they shall bring out of the treasury of his word, things both old and new, to the edifying of his mystical body, the church. I can not refrain from expressing the same desire of others, that it may be the pleasure of the Lord to long continue the publication of the *Signs of the Times*, as a medium of correspondence to the churches and scattered saints, and that our brother Beebe may be endowed with grace to conduct the same, to the honor and glory of God, and that the correspondence may be in meekness to the instruction of the saints: that union may be maintained, and that love may more and more abound.

Nation may rise against nation, and kingdom against kingdom, but still undisturbed shall God's kingdom remain, which is from everlasting to everlasting; for the Lord has spoken it. Unworthy as I feel myself to claim a kindred tie of fellowship with the people of God, or an inheritance in the kingdom, it is a blessed privilege to me, to mingle with the saints in worship, pleading the righteousness of Christ for justification before God.

At present the opportunities of meeting with those who can compare notes without discord, are few and far between, but God is not slack concerning his promises, he will give strength equal to the days and trials of the saints. A firm reliance, by faith, on what God has spoken by his prophets and apostles, and on what holy men of old have written, as they were moved by the Holy Ghost, and which is left on record that those who should come after, through patience and comfort of the scriptures, might have hope. While gloomy clouds intervene, and darken the prospect for the future, as to the peaceful enjoyment of the privileges of the saints, who hold sacred and dear the doctrine of free and sovereign grace, through the elective love and predestinating purpose of God. I, for one, am not free from apprehensions that a state of still deeper trials and persecutions await the saints in their pilgrimage. But he who holds the government of universe, will still sway his sceptre in righteousness, and cause the wrath of man to praise him and the remainder of their wrath he will restrain.

I have thought that the words of the prophet Isaiah, may be applicable to the present time. "And judgement is turned away backwards, and justice standeth afar off, for truth is fallen in the street, and equity can not enter." Isa. lix. 14. I would be gratified to have your views on this text. Affectionately yours.

R. WHITCOMB.

Ray, Mich., Feb. 10, 1862.

DEAR BROTHER BEEBE:—We are once more permitted to forward you the dollar for the *Signs of the Times*, which to us is the richest reward we ever received for a dollar, as it is all the preaching we have; and, still we have preaching (or what is called so) within hearing of our door. We would not be willing to give it up, for we often feel comforted and edified with the communications and experiences of dear brethren and sisters, who are unknown to us, in the flesh, and likewise by the able editorials, and I hope we are all one in Christ Jesus, who is our only hope. What a consolation, dear brother, that we, that is, my companion and myself, are both of one mind as it regards the glorious truths of the gospel! We are standing aloof from any church, and consider it a privilege to do so, rather than unite with any Baptist church in our knowledge. We still hold letters that we received from the Honey Creek church, in Ohio, in 1841. There is not a person within twenty-five miles of us that we know of, who is of our faith and order. There is a man and his wife, living in Chatfield, by the name of Barnard, some twenty-five miles from here, in like circumstances with ourselves, standing aloof from the church, on account of its heretical doctrine. It has become perilous times with us, brother Beebe, the glorious gospel of God our Savior is no more proclaimed, excepting by a few faithful servants of Christ, among the Old Regular Baptists, who are not yet carried away by fanaticism and delusion. Thank God, he has a few names left yet, who have not bowed the knee to Baal. I feel to mourn over the trying state of our once happy and prosperous nation, that the two sections should be set in battle array one against the other; and I pray the Lord may interpose and roll back the war cloud that hangs so heavily over us, and overrule it all for the good of his dear people. I often feel to complain of those who have the rule of government in their hands; but then I consider that our Father is at the helm, and he holds our destiny in his hands, and that he rules all things according to the counsel of his own will, and that all things work together for good to them that love God, to them who are the called according to his purpose. And if there be any thing that I rejoice and delight in, it is to know that all things are in the hands of God, and can not be altered by man. My desire is, that I may be wholly reconciled to his will, whatsoever troubles I may be called to pass through. Two years ago I requested your views on Matthew xii. 20, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." I looked for it with anxiety, as it was a passage of scripture that I had thought much upon, but never saw it until lately, you copied it from the *Gospel Standard*, of England. I read it with great delight. O! what a picture of self was brought forth in those views to me! Likewise, your views on "Black, but Comely," were very interesting. Dear brother, may you long be spared to proclaim the gospel to poor sinners, and feed the flock, is the prayer of your unworthy brother and sister,

MOSES AND POLLY BARNES.
Big Spring, Minnesota, Feb. 12, 1862.

ELDER BEEBE:—I feel to rejoice that at this time I am provided with a will and the means of renewing my subscription for your most valuable paper, the *Signs of the Times*, and only regret that I am not able to send you some new subscriptions, for the same. I have been circulating the *Signs of the Times* in this vicinity, in order that I might find some one that would acknowledge it as God's truth, but have not found any one that could see any beauty in it, but discard the doctrine contained therein, and say that it is a dangerous doctrine, and they would not allow the paper in their families; for which I am very much disappointed; for I can say for one, the truth contained in it, has been a source of great comfort to me, as it is all the sound preaching that I get in this place. But why should I be disappointed in not finding friends for the *Signs of the Times*? I read in God's truth that the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. Brother Beebe, if a poor sinner, as I am, may use the term, and call you *brother*, you will permit me to tell you that I love you; for I have received great strength, when nearly cast down, from your able editorials,—and may God in his great mercy, enable you, through Christ, our Redeemer, to preach the truth as it is in Jesus, whether men will hear or forbear. May all, who love the truth, have new zeal for the cause of our Redeemer—and may you thereby be sustained in your arduous work of feeding the sheep and lambs of God's flock, is the prayer of one of the least, if indeed of that flock at all.

WILLIAM SHAW.
Delhi, N. Y., Feb. 24, 1862.

DEAR BROTHER BEEBE:—I write this merely to make a remittance for the *Signs of the Times*, for I must have it as long as it is printed, if I can get the money to pay for it. It is the only source we have of hearing from brethren and sisters scattered, as they are, over hill and dale, poor and despised—as was also their Lord and Master scoffed at, and ridiculed for not being able to make proselytes, and raise up a degenerate seed, who are ever ready to mock the true Israel of God. Yes, my brethren, I deeply feel the censure often cast upon us, that our numbers are few, and still decreasing. We, in this part of our common country, are deprived of church privileges, and especially your unworthy correspondent; but I know, as sure as there is a God in heaven, that not one heir of glory will ever be lost; for as sure as he lives, his children shall live also. "Even down to old age, all my people shall prove, My sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs, they shall still in my bosom be borne. The soul that on Jesus has lean'd for repose, He will not, he will not desert to his foes; That soul, tho' all hell should endeavor to shake, He'll never, no never, no never forsake."

Your sister in Christ,
M. M. KENDALL.
Alta, N. Y., Feb. 19, 1862.

DEAR BROTHER BEEBE:—Another year has passed away, and I did think I would decline taking your paper longer; but I see so many interesting communications from the brethren, that I can not give them up. You will therefore please continue my paper for 1862. You will find the money enclosed for the same.

Please send me a Hymn Book, and six copies of the "Everlasting Task for Arminians," as we have all sorts of conditions preached here; by the Methodist, Campbellites, Catholics and others.

Brother Beebe, I believe I have never troubled you for your views through the *Signs of the Times*, on any portions of the scriptures, but would be glad now to have your views on 2 Cor. xi. 14. 15. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

I expect to patronise your paper while I am spared, and you live to publish it. May the God of all grace sustain you, and enable you to sustain the truth, and to detect error. Yours in Christ Jesus.

CRAIG WHITE.
Springfield, Illinois, Feb. 8, 1862.

DEAR BROTHER BEEBE:—I desire to say to you, and all the faithful in Christ Jesus, grace, mercy and peace be unto you. Although unworthy, I will venture to say, with the apostle, "But of the times and the seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Although I feel myself incompetent to write to edification or consolation of the little flock of our Redeemer, even to you, O! poor of the flock! Yet, my dearly beloved brethren and sisters, I feel unable to express to you, even to those of you whom I have never seen in the flesh, to you who give evidence in your communications that you have been loved with the same love that spread the gospel feast, which is the love of God, and is unspeakable and full of glory. No wonder that such poor short sighted mortals can not express it; for it is full of glory. I have some reason to hope the Lord has spoken comfortably to me, in the midst of all the tumults which are in the world. About eight or nine months ago, I was so troubled about our once happy, but now distracted country, that it deprived me of sleep and appetite. As I was in the field trying to work with these hands, under great depression of spirit, I desired peace on earth, but I could see no prospect of peace, though I desired it so greatly; and while engaged, trying to make haste to do something, this blessed little scripture was presented to my mind, "He that believeth shall not make haste." Verily, brethren, this was the word of the Lord to me. I dropped everything and went to the house to see if I could find such a passage, which I found in Isaiah xxvi. 16, and while reading it with its connection, my heart was filled with gladness, and my eyes overflowed with joy. I have from that time felt desirous that the saints everywhere might participate with me in my joy, such joy as none but the Holy Comforter can give. My dear brethren, all who know Jesus, can witness, that—
"Jesus can clear the darkest skies
And give us day for night;
Make drops of sacred sorrows rise
To rivers of delight."

My mind has been drawn to the book of Revelation, and I think I can see glorious things therein contained. I will venture to mention one thing in particular, that is, in the opening of the seals, for our consolation, the white horse has gone forth, with him who had the bow and the crown, conquering to conquer, preparing and securing his bride elect for the marriage supper of the Lamb. She has rejected all other lovers, refused all their marks and the number of their names. And he who had a bow, and a crown was given to him; if he is our Captain we need not fear the red, black or pale horse, though hell may follow in the train of death. Remember, dear brethren, that the white horse is a head, or in advance of all other horses, securing the oil and the wine, which look to me like gospel treasures, and provisions. He who sits upon the white horse is worthy of a crown, is he not? Let us crown him Lord of all. Let us be glad and rejoice in our crowned King, whose sceptre is a right sceptre, and whose kingdom is not of this world; for if it were of this world, then would his subjects fight. May we who profess to be followers of the meek and lowly Jesus, each of us know that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. May the peace of God rest and abide with and in us, even that peace which the world can not give, nor take away. Brethren, while we see the converts of anti-christ, like the unthinking horse rushing into battle, may we

"Sing our Savior's worthy praise,
Glorious in his works and ways.
Ye are travelling home to God,
In the way our fathers' trod;
They are happy now, and ye
Soon their happiness shall see.
Lord submissive make us go,
Gladly leaving all below;
Only thou our Leader be,
And we still will follow thee."

A word more to you, brother Beebe, I must say when I saw your appeal to our beloved brethren in the South, O! I can not express what was my joy. It was so seasonable, I thought you wrote the sentiments of the hearts of all who love our Lord Jesus Christ. Also your views on Revelation xxii. 14, I have read with much interest over and over, again and again, until I have almost worn out the paper. May the Lord continue to feed you with knowledge and understanding, preserve you yet for many years, that you may feed his sheep and lambs, and may you have a goodly share yourself.

Well, I must close my scribbling, lest I weary your patience. One thing more. It often rises in my mind, Where are our brethren, Trott and Leachman, who have so often refreshed us, and made our hearts glad, both with their presence, and with their preaching? May God protect them from all harm.

Finally brethren, may we be adorned with that meek and quiet spirit which is, in the sight of God, of great price; having compassion one for another. Love as brethren—be pitiful—be courteous—and may the God of love preserve us all, for Jesus' sake.

Your unworthy brother,
CORNELIUS MYERS.
Kingwood, N. J., Feb., 1862.

P. S.—Brother Beebe, I would be very glad to have your views on Heb. xii. 22-24. C. M.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1862.

Remarks on Heb. xii. 22--24.

REPLY TO BROTHER CORNELIUS MYERS.

"But ye are come unto mount Sion, 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 that of Abel."

The inspired apostle Paul, who is presumed to have written this epistle, after having discussed very fully the nature and import of the Levitical priesthood, and all its typical bearings, in prefiguring the great High Priest of our profession, and his royal priesthood, having not only compared, but also contrasted the former with the latter, most faithfully admonishes the saints to consider the apostle and High Priest of our profession, Christ Jesus, and to render strict obedience to him, and see that we refuse not him that speaketh. For, says he, if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. He exhorts them to lay aside every weight, and the sin which doth so easily beset them, and run the race set before them, looking, not now to Moses, who, as a servant, was faithful, but unto Christ, the Son of God, who is over his own house, and to lift up the hands which hang down, and the feeble knees, and to make straight paths for their feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up, trouble them, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who, for one morsel of meat, sold his birth-right. These solemn admonitions are enforced, by the consideration of their high and holy calling, and the superior dignity of Christ, as a Son, above that of Moses, as a servant. If, under Moses, in his inferior capacity, "Every transgression received a just recompense of reward," and if "He that despised Moses' law, died without mercy, under two or three witnesses, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, or refused him that speaketh from heaven? All who transgressed or failed to obey the law administered by Moses, were subjected to the pains and penalties of that law, and died without mercy; for there was no mercy in that law. Moses could not judge them by the law of Christ, which is written in the hearts of the children of God, under the gospel; but by that law which was written on tables of stone; that law could show no mercy; hence they died without mercy; but in the law written in the heart, God is merciful to the transgressions of his people, and will remember them no more. Still the punishment of which the saints are thought worthy, who

transgress the law of the Spirit of life which is in Christ Jesus, is much sorer than that under Moses, inasmuch as Moses could only inflict temporal judgments, and under the law of Christ spiritual judgments, such as leanness, barrenness, and fearful looking for of judgment, and fiery indignation, which shall destroy, not the saints, but the adversaries. He visits their iniquities with the rod, and their sins with many stripes, nevertheless his loving kindness he will not take utterly away, &c.

As an incentive to greater diligence and more profound attention, to deeper reverence and more implicit obedience to the law of Jesus, the apostle says, For ye are not come to the mount that might be touched, and that burned with fire, nor unto the blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more, &c. But, says he, Ye are come to Mount Zion. How striking is the contrast. Mount Sinai, in Arabia, typified by the bondmaid, answering to that Jerusalem which gendereth to bondage, and which is in bondage with her children. Where the voice of God was heard in thunder tones, proclaiming the precepts of the covenant of works, the ministration of death, the display of the awful terror of the Lord, demonstrating the impossibility of approaching unto God by the deeds of the law.

"Not to the terrors of the Lord,
The tempest, fire and smoke,
Not to the thunder of that word
Which God on Sinai spoke."

In that mountain no refuge could be found for either man or beast, but all who approached were stoned or thrust through with a dart. But Christ, our High Priest, has redeemed us from the terror of that law.

"And we are come to Sion's hill,
The city of our God;
Where milder words declare his will,
And spread his love abroad."

Mount Zion, or Sion, as it is rendered in the New Testament, was literally the city of David, the seat and centre of the government of the commonwealth of Israel; fortified with invincible walls, and mighty towers, abounding with every possible comfort and security for its inhabitants, and located upon the mountains of Zion, which were refreshed with the dews of Hermon, where the Lord commanded the blessing, even life forever more. This city is frequently used, both in the old and new Testaments to represent the church of God, in her gospel organization, strength and beauty. "God is in the midst of her, she should not be moved. God shall help her, and that right early." "Out of Zion, the perfection of beauty God has shined." "Glorious things are spoken of thee, O, city of God." The gospel church is Mount Zion, and she is the city of the living God. Ezekiel and John saw this holy city of our God in their vision. John says, And he shewed me the holy city New Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband. This holy city is the church, the bride, the Lamb's wife. To the church of the living God, thus presented as Mount Zion, and as the city of the living God, every regenerated follower of

Christ, under the gospel has come. This Mount Zion, this city of the living God, is the heavenly Jerusalem. Not that Jerusalem which gendereth to bondage, which was destroyed, but the heavenly Jerusalem, which is above, is free, and which is the mother of all who, as Isaac was, are the children of the promise, and children of the free woman. The city to which the saints are now come, is the city of the living God. He is so called, not only because he is alive, and lives of himself, being self-existent, and independent, but because he is the source and fountain of all spirituality and vitality to all his saints. It is his city, because he is the founder of it, and her name is, "The Lord is there." He is the maker and builder of it, it is not made with hands. It is his because he has formed it; for he says, "This people have I formed for myself; they shall show forth my praise." And again, he says, "And they shall call them the holy people, The redeemed of the Lord: and thou shalt be called Sought Out: A City not forsaken." The saints have come also to an innumerable company of angels. The term *angel*, in this place, we think, means the saints, in their spiritual existence. Their flesh and blood can not come in to this spiritual communion, for it can not inherit the kingdom, no man is here known after the flesh; the flesh profiteth nothing; they have no confidence in it; for it lusts against the angel, or spirit; and all its works are in direct opposition to the fruits of the Spirit. Christ says of his little ones, (and all his children are little ones,) that their angels do alway behold the face of my Father, which is in heaven. Their fleshly powers can not behold the face of God; but their angel, or spirit, that which is born of the Spirit, does behold the face of God, for he that hath seen Jesus, hath seen the Father also: not by natural sight, by that spiritual discernment which is peculiar to the new man. The number of these angels is definite; but no man can number them; hence to us who come to Sion the company of them is innumerable; for it includes the whole family in heaven, and in earth. They constitute one general assembly, embracing all that were chosen of God in Christ before the foundation of the world, all who are and were predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will; all for whom Jesus died, for whom he arose, and for whom he ever liveth to intercede. This general assembly is the church of the first-born, which are written, or enrolled in heaven. Christ, in his mediatorial headship of his church, in all things must have the pre-eminence. He is the first begotten from the dead, and he is called the first-born of every creature, and that he should be the first-born among many brethren. This Mount Zion, this city of the living God, this heavenly Jerusalem, this innumerable company of angels, this general assembly, then is no more nor less than the church of Jesus Christ, his body and his members, his flesh and his bones; and one with him, even as he is one with the Father.

They have come also to God, the Judge of all. We have already noticed in the foregoing remarks, that God is in the midst of Sion, that she can not be moved.

He has chosen her for his dwelling place, and in her will he dwell for ever, for he has desired it. The God of Sion is the Judge of all. His judgment has decided and fixed the destiny of all beings, of all events, and of all worlds. Judgment and justice are the habitation of his throne; and from his decision no appeal can be made. But there is a special sense in which all the subjects of his spiritual kingdom who have come to Sion have come to him as their Judge. When called and quickened with spiritual life, each subject of his saving power finds himself arrested and arraigned before his judgment bar, and his sins are set in order before him. The book of the divine law is brought before his court, and all the transgressions of its precepts are plainly pointed out, and all other judgments as to our case, are effectually set aside. We are made conscious that whatever has been our own judgment in regard to our standing, our guilt or innocence, our merits, or demerits, our ability or inability, or what ever judgments may have been decided for or against us, by our fellow men, are found to be null and void. We come to God as the Judge of all. The case is between the individual and God the Judge. Before our arrest we had judged of our own case favorably, for we knew not the deep depravity of our own hearts, and we even have thought justice was on our side; but now that we stand before the Eternal Judge, we find that we are guilty and ruined; helpless and despairing. Now we change our judgment, and decide that Justice is truly against us, and that we can not be saved without infringement of the Justice of God. But neither our first or second judgment can stand; for God is Judge himself. And when he by his spirit has made known his decision in our case, we know that it can not be reversed. He shows us truly how guilty we are, and how justly we deserve his wrath; but he also shows us that he can be just and the Justifier of the ungodly. Christ is to us revealed as our Savior, our Wisdom, our Righteousness, our Sanctification, and Redemption; and we can rely with joy and confidence in this decision, for it being the decision of God the Judge of all, is irrevocable. We come to God the Judge of all, in regard to all things that concern us for time and for eternity. As our Judge, he establishes our goings, the paths in which we are to tread, leading us in a way that we knew not, and in paths which we had not known. As our Judge, we learn, (slowly perhaps,) to commit to him the keeping of our souls, to decide for us what is best; and to withhold from us what he sees would not be for our good, or his glory. Our feelings and our judgment we lay aside, and search the volume which contains a record of his decision, with a desire that we may walk in all his judgments and obey all his precepts. And if we transgress his law, (as we are conscious we do daily,) we still have to do with him as our Judge; for the Lord will judge his people. If our enemies set upon us to destroy us, we are not to avenge ourselves; for God is the Judge of all. Vengeance belongs to him, he will repay. And if we meet with offences, or are grieved with the course of our brethren, or have wounded

them, we are not competent to judge the case; but he is the Judge still. We are to watch closely the judgments which he has recorded in every case, and conform to them. When Israel had no king or Judge, we are told that every man did that which was good in his own eyes. But such is not our right now, as citizens of Sion. May all of us who have entered the gates of the Holy City, and eaten of the tree of life, ever come boldly, freely, unreservedly to him as the Judge of all, and submit all our concerns to him.

And the spirits of just men made perfect. By just men, we understand those who are freely justified through the redemption which is in Christ Jesus, for no other men are just in the sight of God, the Judge of all. Their spirits, we understand to be what we have treated on as their angels. Their spiritual life and immortality. That which is born of the Spirit, and in this there is a unity. There is one body and one spirit, even as they are all called in one hope of their calling. But while here in the flesh, even the spirit of the child of God is not perfected. It has not attained to the consummation of its perfection, or the fulness of its glory. Not yet so happy, so free from oppression, conflict, and trials, as it shall hereafter be. It doth not yet appear what we shall be; but we know that when he, who is our life, shall appear, we shall be like him, and that will be perfection, truly. Here we see but in part, we know but in part; but when that which is but in part shall be done away, we shall see as we are seen, and know even as we are known. The spirits of the saints who have finished their course on earth, are now perfected. Abraham, Isaac, and Jacob, the spirits of the prophets and apostles are perfected—but they have not left Sion; for the Mount Sion to which we are come, abideth forever. This kingdom shall break in pieces all other kingdoms, and it shall stand forever. It is an everlasting kingdom, and a dominion that hath no end. And all who are brought from the East and from the West, the North and the South, shall sit down in the kingdom with Abraham, and Isaac, and Jacob. The mortality of our earthly bodies can not interrupt the communion of the spirits of the just.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, their living Head,
And of his grace partake."

And to Jesus the Mediator of the New Covenant. We have not come to Moses, the servant, but to Jesus, the Son, to Jesus the Savior, the Mediator of the New Covenant, the Mediator between God and men. The New Covenant is contrasted with the Old Covenant which was a ministration of death; but the new is a covenant of life and peace. "For if the first covenant had been faultless, then, should no place have been sought for the second." For finding fault with it, he saith, Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel, with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after

those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach 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 their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old.—Heb. viii. 7-13. As Aaron and his sons in their priestly office ministered as mediators, at the altars, under the old covenant, with the blood of calves, and other victims, which were offered continually in mediation for Israel, so Jesus, the High Priest of our profession, is the Mediator of the New Testament, or covenant. In the New Covenant the spiritual Hebrew, or Israelite, draws near unto God, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh. It is, therefore, through Jesus Christ as our Mediator, that we enter into the holiest of all—that we come unto God by him, and from the least to the greatest, all know God, which knowledge is eternal life. "Now," says the apostle, "of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii. 1, 2. The apostle in thus summing up, compares and contrasts the two covenants, and the Mediators of them, respectively, and shows in verse six, that Jesus has obtained a more excellent ministry, than that of Aaron, under the first testament, and that, "By how much he is made the Mediator of a better covenant, which was established upon better promises." The Old Covenant was established on conditional terms. Life and temporal blessings, were promised, if they obeyed its provisions; but death and temporal judgments, if they transgressed. But the New Covenant is a better covenant, and established upon better promises. Unconditional promises, promises which are confirmed by two immutable things, by the oath of him who can swear by no greater, by the immutability of his counsel. "And for this cause he (Jesus) is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. ix. 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us. Not yet that he should offer himself often, as the high priest entered into the holy place every year with the blood of others." "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." 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."

And to the blood of sprinkling, which speaketh better things than the blood of Abel. The blood of sprinkling to which the new covenant saints are come, is the

blood of Jesus Christ, which was shed for the remission of their sins, and the sprinkling of that blood signifies its application to those for whom it was shed. As Peter applies it to the "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." Answering to the application of the blood of the passover lamb, in the deliverance of Israel from Egypt. Which blood was applied to the door posts of the dwellings of those who were to eat the passover, and were saved from the angel of wrath, and redeemed from the house of bondage. "Whereupon neither the first tabernacle was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood, both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was, therefore, necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. ix. 18-23. The purification of the children of the new covenant is effected by the sprinkling of his blood, who through the Eternal Spirit offered himself without spot unto God; and who has obtained eternal redemption for them. His blood speaketh better things than did the blood of Abel. The voice of Abel's blood called from the ground for retribution upon Cain. But the voice of Jesus's blood speaks peace, deliverance, salvation. "Having made peace through the blood of his cross, by him, I say, whether they be things in earth or things in heaven."—Col. i. 20. The language of Jesus' blood sprinkled upon his redeemed people, is that of peace. It bids the messenger of divine wrath, pass over those on whom it is sprinkled; no wrath can enter there; no condemnation; no guilt can there be found, for his blood cleanseth them from all guilt. It speaks in soothing accents to the despairing sinner, and bids him lift up his head and rejoice in God, his Savior. It speaks deliverance to the captives, of opening the prison to them that are bound. His blood proclaims a complete and full salvation to all for whom it was shed; and of an inheritance of immortal glory beyond the grave.

We have briefly noticed the most prominent points embraced in the text, on each there is room for much enlargement, but the very manifest design of the apostle was, by all these considerations to urge and admonish the saints to see that they refuse not him that speaketh. Higher, nobler, loftier considerations than any presented in the law of a carnal commandment, or enforced by the merciless rod of Moses, appeal to the hearts sprinkled from an evil conscience, by the sprinkling of the blood of Jesus Christ, to lay aside every weight, and the sin which doth so easily beset them, and to run with patience the race which is set before us, looking unto Jesus, the Author and Finisher of our faith.

Remarks on Jer. i. and ii. Chapters, and Revelation xviii.

REPLY TO SISTER LEONARD.

We presume it is not expected that we should examine and compare all that is contained in these very lengthy chapters of Jeremiah, with what is contained in the portion of Revelation referred to; but simply and briefly reply to the enquiry in regard to their connection. What is prophesied by Jeremiah was in reference to ancient Babylon literally, and his fearful predictions were fulfilled to the letter, in the destruction of that magnificent city, the slaying of her king, and his nobles, by the Medes and Persians, and the utter overthrow of the imperial government.

The destruction of Mystery Babylon, recorded in Rev. xviii., is a presentation, in highly figurative language, of the wrath and vengeance of God, which is held in store, and soon to be poured out upon anti-Christ.

Ancient Babylon, in her rise, progress, wickedness, and final overthrow, was unquestionably designed as a type of the organized powers of the man of sin, the son of perdition, that should be arrayed against the kingdom of our Lord Jesus Christ, under the gospel dispensation. Hence the name, *Babylon*, is applied in Revelation, to what is elsewhere in the New Testament called, *That Wicked*, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. 2 Thess. ii. 8-10. The very name *Babylon* signifies confusion, and is probably derived from the circumstance of God's confusing the language of those enterprising, industrious, hard working parties, who had united their efforts to build a tower whose top should reach to heaven. In this grand enterprise three prominent objects were intended to be secured;

First—To open a common thoroughfare from earth to heaven, without the humiliating necessity of being saved by grace.

Second—To defeat the wisdom of God, should he again attempt to deluge the earth; and *Last*, but not least, to erect a lasting monument of the capability, enterprise and zeal of men. But in a way quite unlooked for by them, God confounded their language, and defeated their stupendous project. The tower lacked just about as much of reaching to heaven, as all of the inventions and works of men are doomed to fall short of saving sinners independently of the grace of God. It has always been the pride of anti-Christ in all her forms and organizations to boast of her own exploits, of what she has done, means to do, and of her free agency in opening avenues to heaven. Thus the king of Babylon exulted in the palace, of his kingdom, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" But, "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee." Daniel iv. 30, 31. In the vain and wicked imaginations of his heart, he had said, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." Isaiah xiv. 13, 14. But the Lord of hosts has said he would rise up against Babylon, and sweep it with the besom of destruction.

In all these particulars, it is easy to trace the spirit, the pride, the vain and lofty imaginations of anti-Christ in every age. From this ancient and widely renowned city, with its broad and towering walls, its gates of brass, and mighty forti-

fications, in its oppression of Israelitish captives, its invasion of Jerusalem, its desecration of consecrated vessels of the Lord, its wide spread dominion, and its provinces, all prefigured the "that great city which reigneth over the kings of the earth." Rev. xvii. 18.

Subscription Receipts.

Table listing subscription receipts by state and name, including New York, Maine, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, Washington, Virginia, California, Kentucky, Ohio, Indiana, Illinois, Minnesota, Wisconsin, Michigan, and Canada-West.

NEW AGENTS.—James A. Brundage, Illinois; George H. Clark, Michigan.

Marriages.

February 4.—At the house of the bride's father, by Eld. Caldwell, Mr. N. C. RATLIFFS to Miss ANNA E. JONES, daughter of Eld. Samuel Jones, all of Bath county, Kentucky.

Obituary Notices.

MR. BEEBE.—Please publish the following obituary on the death of my father, JOHN T. McDONALD, who departed this life December 21, 1861.

HECTOR McDONALD, North Gore of Chatham, C. W., Feb. 22, 1862.

LINES

Written by Miss A. Marshall on hearing of the death of an aged friend, Mr. John T. McDonald, who died December 21, 1861, aged sixty-two years.

DEAR BROTHER BEEBE.—Please publish the following tribute to the memory of my dear departed brother, JACOB MEAD KERRY, of Iowa, who died January 22, 1862, aged 21 years, 6 months and 7 days.

affectionate father. O! may we all submit to the painful dispensation, and feel to say, The Lord has taken only what he gave, and say with the poet, "Peace, 'tis the Lord Jehovah's hand, That blasts our joys in death; Changes the visage once so dear, And gathers back the breath."

DIED.—February 28, 1862, near New Vernon, VICTOR B. JILLET, son of Charles Jillett, in the eighth year of his age.

Associational Meetings.

BALTIMORE—Will be held with the Harford Church, Harford Co., Maryland, on Wednesday, Thursday and Friday, before the third Sunday in May, 1862, commencing at ten o'clock, a. m.

CONFERENCE OF WESTERN NEW YORK, With the South Dansville Church, in Steuben county, New York, on Wednesday and Thursday after the third Sunday in June, 1862, commencing at ten o'clock, a. m.

Miscellaneous Notices.

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 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following cash terms:

WE receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine.

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.

Agents for the Signs of the Times.

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. DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone. INDIANA—Elders Wilson Thompson, Ransom Riggs, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Gilbert C. Mills, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, A. H. Bryan, David H. Wheeler, Hamilton Burge, Wm. Hawkins, Cornelius L. Canine, John Q. Howell. ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, R. C. Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. 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WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White. WASHINGTON TER.—Elder Ezra Stout, and J. H. Hale, Edward Morgan. 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. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, OF MILLO, FRENCH SNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. 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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., APRIL 1, 1862.

NO. 7.

Correspondence.

"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."—Zechariah iv. 2, 3.

Brother Beebe, while engaged in conversation recently on the subject contained in the connection of scripture heading this article, I was earnestly requested by an esteemed and much respected brother, to give my views through the *Signs of the Times* upon it, in connection with a part of the eleventh chapter of Revelation, particularly respecting the "Two Witnesses." I approach the subject with a degree of diffidence, as there has been much published heretofore in the *Signs of the Times* on the same subject, and by brethren whose abilities in the views they have given, I can not doubt for a moment. I hope they will accord to me the same honesty in my views on the text referred to, should I differ with them in some particulars. It is not for the purpose of controverting the opinions of my highly esteemed brethren, who have heretofore written on the same subject, that I write, but merely to "shew mine opinion,"—for I have not so much as reviewed their comments, since first reading them. I feel confident that none of us desire that our views should be endorsed, unless they harmonize with the inspired record. The language contained in the text is evidently emblematical, and calculated to typify something more momentous than the several things named therein. That being the case, there must be a striking analogy of the things named, and those intended to be demonstrated thereby. Shall we consider those things in the order in which they are recorded in the text, with their analogy to those which I think they allude to? The first named is,

"A candlestick, all of gold." That the candlestick is an emblem of the church, I suppose will be doubted by few, if any. See Rev. i. 20, and many other passages. The analogy is certainly good. It is all gold, (of, being a supplied word,) and, therefore, completely purified. Christ gave himself for the church, that he might "purify unto himself a peculiar people, zealous of good works," and by one offering perfected her forever—his blood cleansing her from all sin. And then, the candlestick has not the light it shows within itself, but only exhibits what is placed in it, as the church only portrays the light that she received from Christ. This candlestick is represented as having

"A bowl upon the top of it." The bowl is doubtless to be understood as a reservoir for the oil, to furnish the light exhibited by the candlestick; and I think

the similitude a good one, if we consider it as typifying Christ, the great repository of all grace and glory—the complete embodiment of the "Father of lights," and, therefore, "the true light that lighteth every man that cometh into the world;" and from whom has emanated every lucid ray that has in any age illumined the church. This bowl is said to be upon the top of the candlestick, representing Christ as the head of the church, or, as set upon his holy hill of Zion, immediately and forever connected with, and united to her; so that, as the oil descends from the bowl into the candlestick, furnishing it with the necessary essence of light, in like manner, from Jesus the Head of the church, "the fulness of him that filleth all in all;" and, as it pleased the Father that all fulness should dwell in him, his essential fulness descends in his church, filling her "with all the fulness of God," irradiating her so completely, that she is made to appear like a city set upon a hill, which can not be hid, whose glory may be seen afar off, and many shall come to the brightness of her rising. Truly, "Out of Zion the perfection of beauty God hath shined."

"And his seven lamps thereon, and seven pipes to the seven lamps which were upon the top thereof." It is evidently to be understood that the light emitted from these lamps is nothing more nor less than the flaming oil contained in and flowing from the bowl. The oil, therefore, is the light. It is thought, by many, that this oil is illustrative of the grace of God. I think, however, that it more appropriately represents the life of the church which is in Christ; and that, as the oil is the light, so the life of Christ is the light of his church. "In him was life, and the life was the light of men." Hence, it is said to the church, "The Lord shall be unto thee an everlasting light, and thy God thy glory."—Isa. lx. 19. The lamps agree in number with the pipes attached to them. We would conclude then, that the pipes are so many tubes or ducts through which the oil is communicated to the lamps at their terminus, where the light irradiates and diffuses its brilliancy to all that have eyes to see. The number of the pipes is seven. As that number in the scriptures generally brings to view a full, complete, round or whole number, I conclude that these pipes figuratively represent the whole number of Christ's ministers, whether in the prophetic or gospel dispensation. Is not the analogy good? The ministry in any age have been as inadequate to produce light without it was first received from Christ as would be the pipes to afford oil unless supplied and filled from the bowl. I think the same characters are alluded to in the type of "the seven stars," as seen by John, and spoken of in Rev. i. 16-20, in the right hand of

the Alpha and Omega. How appropriate the figure—how soon would the light be extinguished should the oil cease to flow through the pipes! It is entirely necessary that the pipes should be completely emptied of every thing, but oil. Should a clog of clay fill up the vacuum of the tube, the light would be immediately dimmed, and all be dark. No confidence is to be put in the flesh. It may have passed the ordeal of the Theological Institute, still it will afford no light.

"And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." In Rev. xi. 3, 4, it is said, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, standing before the God of the earth." The difference in the two quotations is, that John was told of two candlesticks, while Zechariah saw but one. John being shown (as I suppose) the church composed of Jews and Gentiles, separately considered, the former containing "an hundred and forty and four thousand of all the tribes of the children of Israel," and the latter, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues;" while Zechariah prophetically saw her with the middle wall of partition broken down and the twain making one. Both, however, recognize two witnesses, and these two olive trees or witnesses, we have next to consider. The use of witnesses is to procure or establish facts, and there is no doubt that the Lord has left for his church tangible witnesses by which may be proved every necessary fact pertaining to him or his kingdom. I consider then, that the two olive trees are emblems of the oracles of God, as contained in the Old and New Testaments. Christ, when he came to do his Father's will, execute his decrees, and fulfill his eternal purposes and designs in the salvation of his people, stood connected with his church, at the end of the former, and commencement of the latter dispensation. This appears to me to be a beautiful and sublime figurative illustration, which my poor language I fear will fail to delineate intelligibly to my brethren. Imagine a pure golden candlestick with a bowl of pure exhaustless oil upon the top of it! and they so united that the oil is ever descending to supply the necessary light! United with the bowl and candlestick as they are united, are those several pipes conducting the oil to as many lamps, which throw out a sufficient brilliancy for all necessary purposes. Now consider two important records spread, one on either side of the bowl, consisting of two bodies of testimony of vital interest to the household. Let the lamps be trimmed, the light burning, and then turn to the re-

cord. There it is testified, "It (the woman's seed) shall bruise thy (the serpent's) head." Turn over a leaf, and there is seen "The firstlings of the flock," in the hands of Abel, and as we progress, see Noah with his ark wherein few were saved from the deluge—Abraham wending his way with Isaac to Mount Moriah—the ram caught in the thicket by the horns—and see Isaac setting out to salute, take and decorate his bride—Jacob is undergoing a rigorous servitude for his. In process of time, a grievous famine is sent over the land—Jacob and his family must go down to Egypt, but God has, through the treachery of his brethren, sent a Joseph there to provide for his father's house; but there they are brought into bondage, and evil entreated four hundred years. In due time Moses is seen there with a wondrous rod, and Aaron with his flippant tongue, and finally Pharaoh and his cohorts are made to quail before the servants of the Most High—the people of Israel are let go, after the significant emblem of the lamb of the passover, and its blood upon the lintels and door posts. A lane is thrown open in the Red Sea, the waters stand as walls, while they pass through, which the Egyptians assaying to do, were drowned. Aaron and Levi are testifying yonder with their priestly habiliments—the bleeding birds—the bleating lambs—the bellowing bullocks—and all the incense that smoked upon the Hebrew altars, each penetrating by the lucid rays of the burning lamps, the dark and distant future; and by which were seen and testified the coming of the Son of God! Look at the pillar of cloud and fire as a screen and directory! the rock smitten in Horeb, the waters gushing out to cool the thirst of Israel! see the manna raining from heaven, the flocks of quails coming as clouds for their food, their raiment that waxed not old in forty years travel, and there we behold an unbroken chain of testimony, proving in advance the approach of the Protector, Provider, Sustainer and Deliverer of Israel!

Hark! What notes of thrilling symphony are those we hear rolling from the illumined record? There is Miriam and her companions with their timbrels—David with his harp, his psaltery, his cymbal, his dulcimer, and his instrument of ten strings—Isaiah is singing of a vineyard of red wine, of him that waters it every moment, who keeps it night and day, lest any should hurt it! Solomon is chanting of his well beloved and spouse, attuning the passing away of the winter and the coming of spring! All the watchmen join the concert, they lift up the voice, with the voice together they sing. Some have been brought through, and have seen the horse and rider that pursued them, swallowed up in the obedient waters, others have been delivered

from blood-thirsty men, voracious beasts, the burning furnace, and many from an horrible pit and miry clay. All form one harmonious orchestra, and carol in living testimonial strains the high praises of their wonder working Deliverer. Much more might be said of the olive tree, or body of evidence on yonder side of the bowl, for it has many branches, but forms one tree, or many particles, but making one dense cloud of witness, standing by the Lord of the whole earth; as witnessed by the law and the prophets; for to him gave all the prophets witness, when the Spirit of Christ, which was in them, testified beforehand his sufferings, and the glory that should follow: "For the testimony of Jesus is the spirit of prophecy." Shall we now look over on this side, and examine the other record in the light produced by the same oil? On the very first page, after a faithful genealogy of Jesus, we see it written, "He shall save his people from their sins." Compare with Isaiah xlv. 17, and we see in the outset the complete concordance of the two witnesses. The same perfect agreement will be manifest if we survey the tree on this side from the root to the very extreme branches. Immediately following the annunciation of his humble birth and birth place by an angel sent from God, an orchestra of heavenly songsters hail his advent—the heavens are made musical—they are caroling his high praises—chanting anthems of "Glory to God in the highest, on earth peace and good will toward men." Compare with Isaiah ix. 6, &c. Onward from his birth the testimony progresses—so completely corresponsive with that on the other side, that it shows it to be unmistakably a tree of the same growth. The very place of his birth, identical with the predictions of the prophets, his exit to Egypt and call therefrom, together with many other incidents of his early life, proclaim in true telling accents that he is the true Immanuel or God with us. The Baptist harbinger, long ere his birth the subject of prophetic love, fills up his mission in preparing his way before him, and bearing a faithful and corroborative testimony that he is the Son of God, the Christ that was to come. When he had immersed him in the river Jordan, to bind up the testimony of his Messiahship, the Spirit of God descended like a dove lighting upon him, and a voice from his Father in heaven proclaims him his beloved Son, in whom he is well pleased. An important part of this body of evidence is the record of his own infallible words, corroborated and established by his mighty deeds. His words affirm that he came from heaven to do his Father's will, and that will is, that every one that his Father had given him should be raised up at the last day. By his deeds the eyes of the blind are opened, the ears of the deaf are unstopped, the lame man leaps as an hart, and the tongue of the dumb sings. Paralysis, mania, leprosy, fluxes, fevers, and many other diseases otherwise incurable, fled at the magic touch of his hand, and the dead were reanimated by the power of his voice. The high surging billows were levelled to a plain by his word—the bellowing tempest hushed to a calm at his bidding, and devils fled aghast at his mandate. The inspiration of his apostles, the miracles he empowered them

to perform, in his name, and the testimony they bore under the influence of that inspiration, all conspire to make up the body of evidence. Among the last, but not the least of the wonderful works performed by him, while here on his great mission of salvation, were the reproachful death he endured to redeem his children from condemnation, and rising from the dead for their justification. In triumph he ascends on high, leading captivity captive, enters into heaven itself the Advocate of his people, sends them the Spirit of truth whom the world can not receive, opens their understanding to understand the scriptures, and myriads of them read the testimony with a hallow of joy. It does appear to me that the Savior has decided the matter as to one of these witnesses, at least, saying, in Matthew xxiv. 14, "And this gospel of the kingdom shall be preached in all the world FOR A WITNESS to all nations," &c. Thus, while the former record compasses us about as a cloud well filled with rain, the latter must eventually bear a faithful testimony to all nations, and then shall the end come, when we shall no longer need those witnesses. It is said in Revelation xi. 6, "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." It must be remembered that Jesus has "All power in heaven and in earth," and, therefore, that these witnesses exercise it as such, only as they receive it from him. When they testify the heavens shut up, a famine must ensue, perhaps "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." See Amos viii. 11, &c. In Rev. xvii. 15, it is said, "The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations, and tongues." At the very time then these witnesses testify the fact, the nations must be drenched in blood, the plague must spread its desolations; God having foreseen the wickedness of men, and having his judgments in reserve, has prepared his witnesses to proclaim the coming calamities. Thus the heavens are shut up when the witnesses proclaim it, see 1 Kings xvii. 1, James v. 17, and blood and pestilence when they predict it. Eze. v. 17. Let me ask my brethren in the ministry, when they wish to establish a point of doctrine, of order, an ordinance, or any other fact, relating to Christ, or his kingdom, where they go for evidence, but to these records, as witnesses? If I wish to prove that Jesus is the Christ, I go to these witnesses. Do I wish to prove the complete salvation in him of all his people? There is my appeal. In short, when I wish to evince what is right and what is not right, thither and only there I go. I need no better evidence than these witnesses afford me. As before intimated, the prime end of witnesses is the establishment of facts. Where then can we go to sustain our position but to these records? The Son does not come down and work miracles visibly himself or by inspired men, as in days of yore; neither does the Holy Ghost portray those wondrous and miraculous displays of power as he did anciently; we can not rely upon the ministry, nor yet the church, in their and her present imperfect state to settle dis-

puted points; let us then still cleave to those faithful records that we all have been so frequently driven to in cases of emergency, and we shall not lack testimony to substantiate every true position we may take. A few remarks respecting the killing of the witnesses, and I will dismiss the subject for the present, as I have perhaps already transcended the limits that should be afforded me.

I understand the *beast* that was to effect this work to be the spirit that works in the children of disobedience, and that he accomplishes his designs by the means and instruments that he uses in the great city which spiritually is called Sodom and Egypt. Whether the slaying relates to the former, the present, or to some future time, I will not positively say, because I do not know. Whether the three days and a half in which their dead bodies were to be seen in the streets of the great city, refers to a definite period of three years and a half, as some suppose, or whether it has reference to something like an equal division of time, as seven days constitute all time, I can not say. But, as their dead bodies were seen in the great city, they must have been killed there, and if killed there, they must, in some sense, have been there before the killing. Now, if we retrospect the going off of the N. S., and means and factions, within the last half century, I suppose it will be admitted that many individuals, parts of churches, and perhaps some entire ones that were mainly sound in the faith, were led off with those factions, to mingle with the daughters of Babylon, carrying with them these witnesses; and from that time onward, with their so-called "Bible Societies," and other kindred and unscriptural institutions, a murderous war was commenced and has been carried on against those witnesses, until, although their bodies are seen there, if the spirituality or life of them is not entirely extinct at this time, it presents but a flickering tabor, likely to expire at any moment. Who has not seen and heard the "Rev. clergy," with all their energy, learning, talent and tack, pommelling those witnesses as though they were determined to beat the very life and spirit out of them, turning away their ears from the truth, being turned to fables, tracts, &c. But mark, we are not informed that their dead bodies shall be seen in the city of the New Jerusalem, for in that case the Lord might be left without a witness, which can not be, while his kingdom stands, ("and it shall stand forever,") and while he has servants "To testify the gospel of the grace of God," and who SHALL preach the gospel of the kingdom in all the world for a witness to all nations; and then, and not until then, shall the end come.

My dear brethren and sisters, let us stand by these true and faithful witnesses, and whether in the valley or upon the mountain top, whether in prosperity or adversity, in weal or wo, in sickness or health, in life or death, they portray and prove to you the panoply in which you are to stand, the Victor by whose blood you are to overcome, they are given by the inspiration of God, and are profitable for doctrine, reproof, correction, instruction in righteousness, that you may be thoroughly furnished unto all good works. With your bibles in your hands, and the Spirit of the living God in your hearts, to open your understanding that you may

understand them, you will be enabled to prove your calling and election, your doctrine, your order, your commendable conduct and conversation, your sonship, and, therefore, your heirship and joint heirship with Christ, your rich and blessed Savior; and, therefore, too, your indemnified title to an eternal inheritance, which is incorruptible, undefiled and that fadeth not away; but fling to the winds, or cast to the "moles and the bats," those earthly and blind creatures of darkness, every idea and every practice that is not confirmed by these "two witnesses."

Permit me still to address you, my brethren and sisters, in the endearing relation of a brother, in hope of a full, and with you, a joint fruition of the inheritance of the saints in light.

J. F. JOHNSON.

Georgetown, Ky., March 11, 1862.

BROTHER BEEBE:—Owing to the irregularity of our mail arrangement here, I have delayed sending on my remittance for the *Signs of the Times*, not knowing whether I should be able to get it the present year at all, or not; but as it still continues to come with its usual regularity, I now most cheerfully enclose the amount of my subscription, with that of some other good substantial Baptist subscribers, whom I believe know and love the truth, in the hope that the Lord thy God that has hitherto held you, will still enable you by grace divine, to earnestly contend for the faith once delivered to the saints, and to successfully combat all errors put forth by the enemies of the cross of Christ, who are now compassing both sea and land for the purpose of making prostlytes, and thereby to fill their pockets with corruptible things, such as silver and gold. But the present hard times, and consequent scarcity of these two, to them, indispensable articles, has completely silenced the batteries of nearly all the land forces in this section of country. One would have thought twelve months ago, to have heard them discouraging on the necessity of preaching the gospel, for the conversion of poor helpless sinners, that no reverse of circumstances could induce them to quit the field. But alas! one discharge from the heavy artillery of "General Hard Times," has put them to flight; nor is it probable they will again attempt to marshal their forces until the aforesaid Gen. is vanquished. But enough of this for the present. What I wished to say was, that you would still be enabled to continue the publication of the *Signs of the Times*, for it always comes to me in the fulness of the blessings of the gospel of Christ, heavy laden with the rich and delicious fruits of the Spirit, which is indeed a feast of fat things to me, as I seldom get to hear that gospel preached which the apostle Paul says is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greeks, which clearly testifies that salvation is of the Lord, from first to last. For there is none other name given under heaven among men, whereby we must be saved, only in and through the worthy name of our Lord Jesus Christ, who for the joy that was set before him, endured the cross, despised the shame, and is now set down at the right hand of the Majesty on high, where he ever liveth to make intercession for the saints according to the will of God. Then,

O! my soul! why art thou cast down? Hope thou in God, for in him is everlasting strength, and at his right hand are joys for evermore! For God has exalted him (Jesus Christ) a Prince and a Savior, to give repentance to Israel, and the remission of sins. Hence, the Savior says, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And I hope, while the present unhappy war is sweeping over our land like a dreadful tornado, spreading death and destruction all around, that the little flock of Jesus, in this dark and trying hour, may realize that it is the Father's good pleasure to give them the kingdom. May they be kept in the hollow of his hand, till the storm passes over. For if the Lord Jehovah shields them not with his Almighty power, their defenceless heads will be left exposed to the storms of this unfriendly world. Knowing this, they are made to cry to him, who is the source and fountain head of all goodness, and who tempereth the wind to the shorn lamb. O! Lord, cover thou our defenceless heads! nevertheless not our will, but thine be done, for they wish to be resigned at all times to the divine will of him whom they trust has called them out of nature's night and translated them into the kingdom of his dear Son. May they show to the world around, by a pious walk and a godly conversation, and by living together in peace, love and harmony, that they are fighting under the blood-stained banner of the Prince Immanuel, whose kingdom is not of this world, and whose subjects are bound together with a stronger bond than mere political ties, even with the love of God which passeth all knowledge. May they be enabled to say with Paul, in his address to the brethren at Rome, "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 hath 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." Brother Beebe, if you think this poor imperfect scribble will be comforting to any of the Lord's afflicted poor, you can publish it; if not, lay it aside, and I will be satisfied; and may the Lord, in his boundless goodness and mercy, bless you, and all the rest of his dear saints, is the prayer of your unworthy brother, if indeed one at all,

PRYOR PLANK.

Doniphan Co., Kansas, Feb. 17, 1862.

DEAR BROTHER BEEBE:—As I am a receiver of so many rich editorials, besides all the other blessed communications of the blessed people of the Lord, which are published in the *Signs of the Times*, I often feel inclined to also write a little; but when I think of what a poor ignorant creature I am, I shrink from it. If I write anything about myself, it must be to confess my slow progress in the christian race. I have had a name to live among the lovely but despised people of God thirty years, next June; and if the

race were to the swift, or the battle to the strong, I should have lost the race, and been killed in the battle long ago. I am so easily beset with unbelief which throws me off the course, that I seem to fall behind in every respect. O! how glad I have been when overtaken by some poor pilgrim, in the same race, when he would tell me what a hard time he had to get along. Of such I could say, This is my company—this is my companion—this is my beloved brother—I will walk with him. While the streets are filled with boys and girls playing in the streets, there are old men and women dwelling in the streets of Jerusalem, every man with his staff for every age. Dear brother, the people of God are few in number, and small in every sense of the word. How important, in this dark and cloudy time, that we should speak often one to another. There is no company on earth that I delight so much in as that, of the "poor of the flock," the little company whom Jesus loves. His promises are always verified, "Where two or three are gathered together in my name, there am I in the midst;" but the promise is not to any gathered in any other name. Let us then rejoice, brethren, that we have the name of the Lord, as our strong tower, into which the righteous run, and find safety. But I often doubt my interest in that blessed covenant, which is ordered in all things and sure, on account of this sinful body. I am so changable—sometimes I rejoice in the blessed name of Jesus, and it sounds sweet and lovely, and then, before I am aware, I am afraid to trust that name, because I bear no fruit; my mind is so barren, and I feel so lean that I can not find any thing like the marks of the Lord Jesus about me. I am so impatient, and by my fear I am ensnared; but there is one thing I am plagued with that some people are not, and that is, I can not do the things I would. Every trifle gives me pain. To tell of all my changes, if I could, would fill a volume. Well, I have now told you as good a story about myself as I can, but not as bad as I could tell; for I am of myself only a mass of corruption; and if I have any comeliness it is alone in him who died the just for the unjust; who was delivered for our iniquities, and raised again for our justification. If I am found in the hands of Jesus, clothed in his righteousness, I shall be satisfied when I awake with his likeness, but not before. Dear brethren and sisters, let us try to be of good cheer, since Jesus has overcome the world for us, we shall overcome also through him. In the world ye shall have tribulation, it is a part of the legacy left us in our Father's will; may we be reconciled to it. I have been telling you of what I think of myself, and now I would, if I had language to do so, love to tell you what I think of Christ. But I must close by saying, He is all that just such a poor helpless sinner as I, need.

"He is my soul's bright morning star,
And he's my rising Sun."

He is the chiefest among ten thousand,
and altogether lovely.

"Though I have his mercies oft forgot,
His loving kindness changes not."

Dear brethren and sisters, continue to write, and let the worse, as well as the best, be known; writing may relieve you. Farewell,

CORNELIUS MYERS.

Kingwood, N. J., Feb. 12, 1862.

BROTHER BEEBE:—Whatever evils flow from a state of war, there will be incidents and events in literal, national strife, that are strikingly illustrative of the war in which the church is engaged, "against the rulers of the darkness of this world, and against spiritual wickedness in high places." There are portions of our country that are somewhat secluded, and the churches, and brethren, in those sections, enjoy their privileges and their worship quite unmolested. The large cities, and the strong and wealthy places, are, in national wars, generally the principal places of attack, and the places that are most completely over run by the foe. In the war between Truth and Error, where there is most of the world congregated, as in large cities and wealthy and populous villages, the most opposition to truth, and the more general prevalence of error and worldly influence are to be expected. In any section of our country that is completely run down by a foe, and their banner waving in proud and insulting triumph; we generally find but few, and those few *with hearts of steel*, to stand. With all lovers of the common cause, there is always a universal and deep felt sympathy with those, who, on account of their locality, are called upon to bear the burden and heat of the fight. This sympathy I trust our brethren who are favored with church privileges and the society and communion of saints, feel and acknowledge towards those who are scattered abroad, and are deprived of these blessings. In some of our large cities, and in many portions of our country, the visibility of the church is lost, and many precious brethren and sisters thus deprived of the most precious of earthly privileges, viz: a visible union with the body of Christ, and membership, one with another. In other localities, little bands have organized, and erected their standard; and contending with poverty and weakness (in a literal sense) within; and like the speckled birds, "all the birds round about are against her," without, with perhaps very seldom any preaching, they have maintained their position, and their testimony, for years, like a rock in the ocean, against which its proud waves have beat in vain. Such brethren deserve and should receive the friendly and prompt attention of ministering brethren, as they travel to and fro. No opportunity should be lost, even if it was only to stop a night with them. The Salem church, in the city of Philadelphia, has probably not had preaching more than six or eight times during the past year. They still maintain their organization, and meet regularly every Sunday. What they have had to contend with and struggle through, is pretty well known. Their place of meeting is No. 335 North Fourth Street. Brethren and friends from different parts of the United States frequently stay in the city over Sunday, and if they will take the trouble to mark the number in their pocket-book or memorandum-book, they can then find and enjoy the company and worship of these brethren, and the brethren will be gratified to see them. It is Keim's Hall, just below Callowhill St., east side of fourth. I make this allusion to this particular church at the suggestion and request of the brethren there.

In gospel bonds,

E. RITTENHOUSE.

New Castle Co., Del., March 8, 1862.

DEAR BROTHER BEEBE:—I am sorry that I have not time this morning that I could give you a somewhat lengthened account of the state of religion in our churches, but a mere reference must do. Two of my churches are enjoying quite a refreshing season, from the presence of the Lord. I have been in a revival of religion for the last two or three years. The church that I belong to has received about one hundred, in that time; and still the Lord is bringing them in. Another one of my churches (the Big Creek church in Cynthiana, where I am to-day,) has received some fifty, in the last two years; and still we are receiving more or less every meeting. One of brother Hume's churches is now experiencing a most wonderful time, more than forty have been received and baptized in the last few months; and still the work is going on. There were one hundred and thirty received by experience, in the churches of our Association during the last Associational year; and from the present prospect there will be as many this year, if not more. While other denominations are cold, luke-warm and divided among themselves, the Baptists are being revived to a very great extent. Why it is that the good Lord has done so much for his church in our midst, I can not tell; unless it is just because he will bless her, which I think is quite likely. Surely, surely, we ought to be thankful to the Lord that his apparent judgments have been turned into mercies and blessings, above all that we could expect. Truly, he spreadeth our table in the face of our enemies, and maketh our cup to overflow. May the Lord bless you, my dear brother.

JAMES STRICKLAND.

Cynthiana, Indiana, March 8, 1862.

BROTHER BEEBE:—I have neglected, until the present moment, to make my remittance for the *Signs of the Times*. It is now about twenty years since I first commenced reading it. I have become so attached to them, that it seems as though I could not get along without them. Although there has been some things published that were not according to my views, still the most prominent doctrine of the bible has been set forth faithfully and fully, viz: salvation by grace, through our Lord and Savior Jesus Christ, and that there is no other name given under heaven whereby we must be saved. My wife often speaks of the pleasant visit we had from you when we lived in Cincinnati, some eighteen years since. Nothing would afford us greater pleasure than another visit from you. Should you ever pass through Chicago, you must call and see us. I assure you that you would be doubly welcome, as we seldom see an Old School Baptist, and especially one of the watchmen on the walls of Zion.

Truly, your brother in Christ,

D. L. DEGOLYER.

Chicago, Illinois, March 1, 1862.

RESPECTED ELDER BEEBE:—We had our quarterly meeting in Lobe last Lord's day. The large brick chapel, and a large school house, were crowded—and some say they counted fifty sleighs going away for want of admission, i. e., on Sunday. A woman was baptized in Lobe in September last. A man and a woman in October, the quarterly meeting in Aldborough; and last Saturday in Lobe a woman was baptized by Eld. William Pollard; and some others, appearing, not far from the kingdom. Yours, truly,

THOMAS McCOLL.

Canada West, Feb., 1862.

VERY DEAR BROTHER BEEBE:—I drop you a few lines to let you know that I am still on these low grounds of sorrow; but hoping alone through the merits of the dear Redeemer for better state e'er long, for I find so much sin and defilement in my nature, that if the salvation of the people of God were not all of grace, from the foundations to the top-stone, I should despair. I feel very thankful to you my dear brother, for your kindness in sending me the *Signs of the Times*; for it contains all the preaching I have: and I have been much comforted thereby. I feel to sympathize with your family in their afflictions, especially with the dear bereaved widow, and my prayer is that God may sanctify her afflictions to her good and his glory.

Dear brother, I moved to Rockland last fall, in order to obtain medical aid for my wife, who is entirely helpless, but receiving no benefit, after expending about every thing to no purpose, and the air here at the sea shore has such an effect on my lungs, and my health fails so that I shall return to Morrill in a short time, and all communications for me, should be addressed to me at Morrill, Waldo Co., Maine, as before.

Dear Brother, after you published the letter signed by five or six of my townsmen, I received a letter from you containing two dollars, and I have also received two letters from an other brother who subscribes himself "An Old School Baptist who requested me to acknowledge it through the *Signs of the Times*. I wrote to you accordingly desiring you to publish the receipts, but as I have not seen it in your paper, I conclude you did not receive my letter. If you will publish this notice you will greatly oblige a poor distressed brother. I also received a letter from brother Joseph Denslow of Illinois, I do not know his address: but as he takes the *Signs of the Times*, he will see my confession of it. Also a letter from Eld. Wm. Quint, of North Berwick, Maine. I hope my dear brethren will still remember me in afflictions, for the smallest amount will be thankfully received.

I am looked upon with disdain by the great mass of religionists, because I can not bow down to their modern Baal, and because I maintain that Salvation is wholly of the Lord.

Dear Brother, be so kind as to publish as much of this letter, as relates to the letters which I have received, and you will greatly oblige me, and do as you think proper with the rest, and all will be duly appreciated by your brother, now in afflictions, but hoping for a better inheritance.

DANIEL WHITEHOUSE

Morrill, Waldo Co., Me., March 14, '62.

Those who feel able and willing to contribute, as the Lord has prospered them, to the relief of Eld. Whitehouse, will do well to forward their donations directly to him; and not to us for him, as we are pressed with business, when at home, and shall be absent a portion of the time in attending distant meetings. There will be less liability of loss by miscarriage of letters &c. Contributions of less than one dollar can be sent in a letter in Postage Stamps, which he can undoubtedly easily exchange for comforts, or necessaries which he needs. He is an old preacher of our order, who has worn out in the service, is now very

poor and helpless; and as far as we can learn he has always maintained an honorable position as to his honesty, industry &c., and an unblemished record among his brethren, as a sound, orderly and laborious minister of the gospel. Address Elder Daniel Whitehouse, Morrill, Waldo Co., Maine.—ED. SIGNS.

BROTHER BEEBE:—I feel very anxious that you should be sustained in the publication of your paper which brings us tidings from many of the dear brethren who are separated from each other in the different states. We would have sent your money before this time, but owing to the distracted state of our beloved country, some of the subscribers feared that all postal communications from you to us, would be stopped; but we now hope that will not be the case. The churches of the Licking Association all stand firm; there is no division among them. We know the Lord worketh all things after the counsel of his own will, and that he has power in heaven and on earth; and it is only for him to speak, and say, Peace; and there will be a calm throughout the nation. The Baptists of our faith and order North and South have the same interest. One Lord, one faith, and one baptism. The present year has brought a great scourge upon our nation, and deprived us of the christian intercourse of many dear brethren. But we have to endure the chastening of the Lord, and await his time for our deliverance; for he has said, His counsel shall stand and he will do all his pleasure. But few of our ministering brethren have visited us the past year. O may the time of refreshing soon come from the presence of the Lord, and may it be with us, as in days passed.

My brother, I hope the time may come when the Lord will have mercy on our beloved nation, and stop the hands of the destroyer, and may peace and union once more be restored to our states. And may Zion have strength given by the Lord, to come forth and stand firmly on the foundation of the apostles and prophets, and may God grant that no weapon formed against her shall prosper. If she has committed wickedness, may he have compassion, and abundantly pardon the transgressions of his people.

My dear brother, I am made to rejoice and confide in our Lord Jesus Christ, as the only Savior, as the way, the truth and the life, for truly, Every good and perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning.

I hope the Lord will still give you, brother Beebe, strength and ability to publish the *Signs of the Times*, for the edification and comfort of the brethren, as it has always been edifying to me.

We hope it will be convenient for you to visit us at our next association. We were very much disappointed in not seeing you and brother Hartwell at our last association. I often think of you all, and would be glad to see, and converse with you again. My health is tolerably good, with the exceptions of a bad cold with which I have been afflicted this winter. My family are all well. Now may God in his infinite wisdom and mercy, be with you and yours, is the prayer you brother in hope of eternal life.

SAMUEL JONES

Near Sharpsburg, Ky., Feb., 22, 1862.

BROTHER BEEBE:—Having finished the business part of my letter, I will pen some of my thoughts for you to dispose of as you think proper. Amidst the discordant notes of the followers of anti-Christ, we can see the steady hand of Israel's God supporting those whom he has reserved to himself, as in all former times; for notwithstanding their scattered condition, being separated far from each other in the flesh, they are made nigh by the blood of Christ whose blood cleanseth from all sin. For he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. In Christ there was no sin, there was no guile found in his mouth; but inasmuch as his bride had contracted a mighty debt that she had no power to pay, and he being her lawful husband, and having all power in his hands to pay all demands which the law held against his bride, and as law and justice demanded a perfect and complete sacrifice, he was the only being that could be found mighty and able to save unto the uttermost all them that came unto God by him, seeing that he ever liveth to make intercession for them. Surely no sinless being could be found among the sons of men, for when God looked down from heaven to see if there were any that did understand and seek after God; he said, They were all gone out of the way, together they had become unprofitable, there is none that doeth good; no, not one.—See Psalm xiv. 2, 3. Such was our lost and helpless condition, when Jesus stepped into our law place, and the Lord laid on him the iniquity of all his people, and he promptly and fully paid our debt, to the very last jot or tittle, and was thus made sin for us; and he hath thus redeemed us from the curse of the law, being made a curse for us. It could not, therefore, have been for any virtue or merit in us; but it was according to his own purpose and grace which was given us in him before the world began.—2 Tim. i. 9. Again, it is declared by the mouth of Jeremiah, xxxi. 3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee." Jesus was as a Lamb slain from the foundation of the world. And he was led as a lamb to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth. The heavenly messenger announced his name: "And thou shalt call his name JESUS; for he shall save his people from their sins. His very name *Jesus*, signifies a Savior. Having done and suffered all that was required for their redemption, he has risen from the dead for their justification, and he has ascended up on high, and is exalted to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins. The obligation rested on him, and justice demanded his blood; for, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Thus we see that Jesus came according to prophecy, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. As there was no law given that could give life, Jesus gave himself, and suffered, the just for the unjust,

that he might bring us to God. He was delivered by the determinate counsel and foreknowledge of God, to die for his people.

My brethren and sisters, do we not know that it was our sins, that he bore, that nailed him to the cross, that caused him to sweat as it were great drops of blood? He was delivered for our offences, and raised again for our justification. The grave could not hold our blessed Head, beyond the third the appointed morning; although great pains were taken to secure the tomb.

I wish to say to the members of Hazel Creek, and the North Western Associations, and all others whom it may concern, that the Siloam Association will meet on the first Saturday in September, 1862, one and a half miles north of Newtown, Putnam county, Missouri.

J. M. STOUT.

Newtown, Missouri, March 1, 1862.

DEAR BROTHER:—I send you herewith one dollar for the *Signs of the Times*, which is a welcome visitor here. My mother has been a reader of your paper nearly twelve years, and now feels that she can not be deprived of it. Her health is poor, and she does not have the privilege of hearing Old School Baptist preaching often, it affords her much comfort and consolation to read the communications of the brethren and sisters which appear in the *Signs of the Times*. She is now about seventy two years of age, and it is forty one years this spring since she united with the Regular Baptists. At the time of the division she took her stand with the Old school, and still remains firm in the doctrine of salvation by grace alone. She has passed through very many trials; but the Lord has supported her in all her afflictions. The Lord is her strength and righteousness, her portion and her all. Twice she has been left a widow. About five years ago, you published the Obituary of her last husband, Stephen Sprague.

Permit me to call you brother, although I never saw your face, and we may differ some what, still our hearts may rejoice together in the same Lord. My heart has been made to rejoice in reading your paper. The spirit of peace and good will towards all men is manifest in the *Signs of the Times*, and that is the spirit of the gospel. Christ has said, In the world ye shall have tribulation, but in me ye shall have peace. He is the Prince of Peace. Are we then the subjects of the Prince of Peace? If so the weapons of our warfare are not carnal, such as swords, spears, and instruments of cruelty and death; but spiritual, and mighty through Christ, in overcoming wickedness. The sword of the spirit which is the word of God, will not destroy men, but will condemn very many, I fear, who profess to be followers of Jesus, but are engaged in strife and slaughter. They may say in the last day, Lord, Lord, have we not prophesied thy name, and in thy name cast out devils, and done many wonderful works? But will not the Eternal Judge say unto them Depart from me ye workers of iniquity, for I never knew you? The apostle James says, where envying and strife are, there is confusion and every evil work. But that wisdom which cometh from above is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, without partiality and without hypocrisy. And the fruit of right-

eousness is shown in peace of them that make peace.

I fear that I have already written too lengthily, and may weary your patience. Please excuse my poor scribble. May the Lord direct you to declare the whole counsel of God, and to put on the whole armor of God, with the shield of faith where-with you may be able to to quench all the fiery darts of the wicked. And may you, as Paul directed Timothy, Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word, &c, is the prayer of your unworthy sister in the Lord.

SYLVIA SPRAGUE.

South Butler, N. Y., Feb., 22, 1862.

BROTHER BEEBE—As my letter is not full, I will state a few words in regard to the Zion of our God in this region of the country. Notwithstanding the commotion and strife which agitates the world, the Lord God Omnipotent reigns, in providence and grace, working all things after the counsel of his own will; doing his pleasure in the armies of heaven, and among the inhabitants of the earth. He has said, "Thy people shall be willing in the day of thy power." There has been quite a time of refreshing among the several churches here, from the presence of the Lord, which still continues. On the first Saturday and Sunday in this month I attended meeting with the Lexington church; on Saturday one came forward and related what the Lord had done for his soul, and I was permitted to administer the ordinance of baptism to him. Last Saturday and Sunday I attended with the Middletown church, and after a very interesting church meeting two came forward and related the wonderful work of God in bringing them out of darkness into his marvelous light, and on Sunday I led them into the watery grave, in presence of a large congregation. There are still others like bleating lambs around the fold.

Brother Beebe, we rejoice to say, This is the Lord's doings, and it is marvelous in our eyes. We do believe that in his own set time, the Lord will build up Zion, and then he will appear in his glory. Even now the voice of the turtle is heard in our land, and the time of the singing of birds has come. And you know how delightful those seasons are to the children of God.

May the Lord bless Zion abundantly and fill her poor with bread. And may the Lord bless you, my dear brother, in your labors of love, that you may comfort the dear people of God, until it shall be the pleasure of the Lord to call you to your inheritance above. Yours as ever,

ISAAC HEWITT.

Halcottsville, N. Y., March, 14, 1862.

DEAR BROTHER BEEBE:—The time has come for me to send you my mite for the *Signs of the Times*, for I can not willingly do without them, as I regard them as the best religious journal now in circulation; and I think the Baptists ought to sustain it in these critical times, for the sake of correspondence. We ought to try to stand shoulder to shoulder, and heart to heart, in the cause of Christ and his kingdom. There are many who are now crying, Lo here! and Lo there! but we are admonished to go not after them. May all the dear saints, North and South, East and West, still continue of one

heart and one spirit, contending for the faith which was once delivered to the saints; and may the Spirit of our God be our guide. There has been some speculation in regard to the cause of the coldness and leanness, painfully felt among the Baptists; and notwithstanding my weakness, I feel inclined to show also mine opinion. Years ago an error slipped in among the churches from some anti-christian source, that we need not be too particular in proclaiming and contending for our doctrine, as it was calculated to keep many out of the church, who otherwise would come in; and it was plausibly argued, "We are all on the road to heaven, and it makes but little difference which road we travel;" and under this influence many graceless unbelievers got into the church. But instead of advancing the cause of holiness, it seemed rather to block the wheels of Zion. For it took a long time, and great trials to sift them out; for we have found it more difficult to sift out one of these cunning shifters that does not regard the truth, than four of the children of the light. Satan is so very subtle and cunning, that when he is discovered in one of his tricks, he will try another. I think I have seen his cloven foot in another device, which is equally destructive: it is by inculcating on the minds of young brethren that it is not best for them to study to understand the order and discipline of the house of God,—that some of the old members can attend to that, and the same spirit will also lead them to neglect to admonish one another faithfully, and in love, and meekness, for their faults; suggesting that as we ourselves are faulty, we had better pay no attention to the faults of others. But, by yielding to the influence of the old tempter, the order of the church is neglected, and the ways of Zion mourn; gross disorders, and flagrant violations of the law of Christ are winked at, until the order of the church is lost. And then if a brother labors to restore order, there are probably enough Ishmaels in the church to expel him as a disturber of their peace, and teach others that if they wish to live in the church they must keep still. Thus the door is opened for such members as have no grace to restrain them to indulge in all manner of vice; the church loses her high standing, and the world can see in her nothing to admire, and with those who are subjects of grace, brotherly love is checked and chilled; the members become cold and indifferent, and the visibility and beauty of the church is lost. Brethren, it appears to me that God's chosen people, called and gathered into the church have all of them something to do; each has his place to fill. We should all search the scriptures, for in them we have our Father's will and testimony plainly laid down for our guide in all things. True, where but little is given, but little is required, or I should conclude there were nothing for me to do; but that little should be done with all fear and trembling. Again, brethren and sisters, we should not forsake the assembling of ourselves together, as the manner of some is. We should not think it enough merely to attend our church meetings, but let us mingle with our sister churches, and, at home and abroad, cultivate brotherly love. And when we attend meetings, let us leave our farms, our hogs, our cattle,

and even our politics, behind us, and try, as much as in us lies, to go with prayerful hearts to our God, whom we profess to worship, for he is a Spirit, and they that worship him must worship him in spirit and in truth. Under the law, he never accepted a lame lamb for sacrifice. A whole beast was required, and so we may learn that our whole heart is required to be in his worship. Let this rule be observed by all the saints, and I think our preachers could arise with a better feeling to preach the gospel than they seem to on many occasions; and I feel equally sure that we would also be in a better frame to hear the preached word to profit and edification.

Brother Beebe, I have only touched upon this subject, and if you feel like it, I would like to see your views on the subject; they might be of some benefit to the churches and saints in general.

I inclose the money for the continuance of the *Signs of the Times*. I am not willing to do without them. They have come to me for many years, bringing good news from a far country. Your ably written editorials, and the comforting correspondence of the brethren and sisters are so well written and so full of precious truth, that they sometimes make my poor old hard heart rejoice. They all speak of God's electing love, his free, sovereign and unmerited grace; and truly, all the hope I have is in Christ, and his blood, and righteousness.

I have written more than I intended: but it is possible that it is the last time I shall trouble you, as I am getting to be old and very feeble. Do as you think best with this, and all will be right. May the Lord sustain you, and teach you to stand fast in defence of the truth as it is in Christ Jesus our Lord.

Your brother, in affliction,

THOMAS WRISTEN.

Hancock Co., Illinois, Feb. 12, 1862.

CORRECTION.

BAPTIST TOWN, N. J., Feb. 14, 1862.

Dear Brother Beebe:

In your obituary notice of sister NANCY KING, you say she became a Baptist before her father, that she had been a member more than fifty years, that her father, Eld. Benjamin Mantanye, and yourself have held the pastoral office in the New Vernon church nearly seventy years. Now as Eld. Montanye preceded you in the pastoral office, if sister Nancy King became a Baptist before her father, she must have been a member at least nearly seventy years, which was not the case. Eld. Montanye was pastor in the New Vernon (formerly called Deerpark) church something over thirty years, I think thirty-two or thirty-three, and yourself about the same length of time, making your statement upon that point substantially correct. But that sister King became a Baptist before her father, is an error. She was baptized, I think, some few years after her marriage, and by her father, if I mistake not. I was probably not more than seven or eight years old, but I have a faint recollection of the time, of hearing it (her baptism) spoken of. She and her husband, Samuel King, Esq., were living at that time on the spot where Horton Corwin, Esq., now lives. She had been a member of the church probably fifty-five, fifty-six or fifty-seven years, when she

died. According to my recollection of the past, it was her elder sister, Mrs. Ustick, who became a Baptist before her father did. I remember of hearing it said that when she signified her desire to her father to be baptized, his reply was, When there was a negro wench to be baptized, she might be baptized, and that a case of that kind soon occurred, and she plead his promise, took him at his word, and was baptized. But it was not long after this that her father was disarmed of his weapons against the ordinance, and his opposition (he being a Presbyterian) broken down, so that for a time (as he stated) when his sprinkling platform was giving way, he scarcely dared read the third chapter of Matthew. Yet he was constrained to follow the Savior in the ordinance, and though in answering his daughter when she asked his consent to be baptized, he designed to cast a stigma upon it, and upon her, in the observance of it. Yet he became a bold defender of it, as also of the doctrine of the gospel. I am not certain, brother Beebe, whether I have given, in the statements I have made, every thing precisely correct, but substantially so, I think. I write from memory, and my memory is sometimes at fault. But where are the members of the New Vernon church who were born seventy-five or eighty years ago, who, if living, could tell of those events sixty years ago with more accuracy? Alas! they are all, or nearly so, numbered with the dead! Brother William, now in his 80th year, if his mind is somewhat vigorous or his memory pretty good, would be able to give us reliable information touching these matters. Mrs. Ustick, and an infant child of her's, were the first buried in the old New Vernon burying ground, down at the north or north-east corner,—about the time, or soon after, the old meeting house was built. But what a mighty gathering of the dead there in a little over half a century! Time! O! how swift it flies! carrying everything of time with it! Is it possible that it is thirty-five or thirty-six years since you first came to New Vernon? It must be so, I believe. But why grovel here below? Because we are of the earth, and as is the earthy such are they that are earthy. But then, blessed thought! again as is the heavenly (Christ) such are they that are heavenly, and as we have borne the image of the earthy (Adam) we shall also bear the image of the heavenly. You and I do not need any arguments to convince us that we bear the image of the earthy. We know it—we feel it—we see it, and no arguments could convince us to the contrary. Very well. Just as sure and certain as we know we bear the image of the earthy, we shall bear the image of the heavenly. What! me, a vile worm, to bear the image of the heavenly Jesus? What more can we wish or desire? It is enough. I shall be satisfied when I awake in his likeness—let come what will—prosperity or adversity, health or sickness, life or death, all is well.

Yours, GABRIEL CONKLIN.

We wrote the obituary of our aged sister, Nancy King, in too much hurry. Had we carefully reviewed our own statement, we should have perceived our mistake. We remember that we were told that Eld. Benjamin Montanye had held the pastoral care of the New Vernon church over thirty years. He died in the winter of 1825-6. In the spring of 1826 we were called to succeed him in that office, which was thirty-six years ago last May. If he had been pastor thirty-three or

thirty-four years, he must have assumed that relation to the church at least sixty-nine years ago. We have heard sister King relate the circumstances of her father's opposition to the baptism of her sister, Mrs. Ustick, and when writing the obituary was under the impression that it was herself, instead of sister Ustick, that her father opposed; but on reading brother Conklin's correction, we remember distinctly that his correction is according to what sister King told us. Eld. Conklin was a member of the New Vernon church before we had ever visited that place, and if we are not mistaken, he is now the only surviving male member that was then in that church.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1862.

NEW HOPE, Kentucky, March 14, 1862.

BROTHER BEBBS:—Although I do not wish to be troublesome, still I have a desire to have your views on the following scriptures: "Where is he that is born king of the Jews?"—Matthew ii. 2. In Luke i. 31, 32, it is said: "And shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Again, John i. 49: "Nathaniel answered, and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." Now, my particular enquiry is, in what sense is he the King of the Jews, sitting upon the throne of David, and reigning over the house of Jacob, as the King of Israel?

Your unworthy brother,
J. E. SETTLE.

REPLY.

The passages presented, especially Luke i. 21, identifies our Lord Jesus Christ as the illustrious personage of whom the other passages testify, and of whom Moses and the prophets wrote, and of whom God had spoken by the prophet Micah, v. 2, saying, "But thou, Bethlehem Euphratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

The Jews, the house of Jacob and Israel, all mean the same thing. Literally these names were applied to the twelve patriarchs and their descendants according to the flesh, as the house or family of Jacob, which was also called by his name Israel, including the whole commonwealth, as redeemed from the house of bondage, and brought out of Egypt by the high hand and out stretched arm of God, led through the wilderness, and into the promised land, where subsequently God raised up David and gave him to be a king over them. This same people were called Jews, which name they derived from Judah, the patriarch of that tribe to which David their king belonged, and after the division of the house of Jacob, by the secession of ten tribes, which were afterwards called Israel, the two tribes which still adhered to the government of the house, or descendants of David were called Jews, in distinction from the revolted tribes which had organized a separate and distinct government.

Israel under the old dispensation was the type of the church and kingdom of our Lord Jesus Christ, in its gospel organization. But in the gospel church, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh."—Rom. ii. 28. All that constituted a man a Jew, nationally, was outward. If born in Abraham's house, or bought with his money, and circumcised with the circumcision made with hands, as an outward rite, in the flesh, such an one was a Jew outwardly, but no fleshly birth, nor outward rites, can

constitute a person an antitypical Jew, or one inwardly. As the church of Christ is a kingdom which is not of this world, and in which no man is known after the flesh. For flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Except a man be born again he can not see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Those, therefore, who are born again are born not of blood, nor of the will of the flesh, nor of the will of man, but of God; and, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever; they are made manifest as a chosen generation, a royal priesthood, a holy nation, a peculiar people. These are the seed that shall serve him, and be accounted to our Lord Jesus Christ for a generation; and these alone constitute the true, spiritual, or anti-typical Israel of our God. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. When John the Baptist saw many of the Jews, who were only Jews outwardly, who had not been born of the Spirit, and, therefore, could not show fruits meet for repentance, come to his baptism, he gave them to understand that although they were undoubtedly Jews outwardly, they could not be received into communion with those who were Jews inwardly, as subjects of the spiritual kingdom, on any such claims: He said unto them, "O! generation of vipers! who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, God is able of these stones to raise up children unto Abraham."—Mat. iii. 7-9. "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."—Rom. ii. 29.

Having briefly shown the distinction between the outward Jews, who are Jews outwardly in the flesh, and those who are Jews inwardly and spiritually, we proceed to show that Christ was born King of the Jews, according to the latter classification. Thus one of the Gentile churches, in Asia, is recognized as Jews in this inward and spiritual sense; while those who were of the synagogue of satan, who said they were Jews, but were not, (that is, in this inward and spiritual sense,) but did lie; were disowned and denounced as deceivers, intruders and liars.—Rev. iii. 9. Paul very clearly elucidates in what sense Christ is King of the Jews, and in what sense the subjects of Christ's government are Jews, in his arguments, to the Galatians. Hear him, "Christ hath redeemed us from the curse of the law," &c., that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made, He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.—Gal. iii. 13-16; also verses 6-9. "Even as Abraham believed God, and it was ac-

counted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with faithful Abraham." As David, therefore, was king over the carnal Israelites, so Jesus Christ, who is the anti-type of David, is King of all the Israel of God, who are Israelites indeed, in whom there is no guile; for he has washed them from all pollution in his own atoning blood, and clothed them with the garments of his salvation, and covered them with the robe of his righteousness. David was, in many respects, the most eminent type of Christ, especially of him in his kingly office, and as the Son of David, in lineal descent, he bears his name, and from his loins, according to the flesh, was raised up to sit upon his throne. Isaiah recorded his advent in prophecy, as a child born, a Son given, the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government, and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever.—Isa. ix. 6, 7. The sublime language used in Psalm lxxxix., can only be understood in its application to Christ, although the name of David as the type is used: "I have made a covenant with my chosen; I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations." Again: "Then thou spakest in vision to thy Holy One, and saidest, I have laid help upon one that is mighty: I have exalted one chosen out of the people: I have found David my servant, with my holy oil have I anointed him; with whom my hand shall be established, mine arm also shall strengthen him. The enemy shall not exact upon him, nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Once have I sworn by my holiness that I will not lie unto David: His seed shall endure forever, and his throne as the sun before me." On the day of pentecost, Peter in preaching to the people, spake freely of the patriarch David, and proved conclusively that the declarations made to David were prophetic, and were not fulfilled in David as a man, personally, nor in his natural posterity, but that they were spoken of, and fulfilled in the person of our Lord Jesus Christ. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." According therefore, to all the prophecies going before, God has set his King upon his holy hill Zion, and has said unto him, Rule thou in the midst of thine enemies. "And unto his Son he saith, Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God hath anointed thee with the oil of gladness above thy fellows."—Heb. 1. 8, 9.

We have briefly considered the spiritual kingdom and government of our Lord Jesus Christ, as the King of the Jews, showing that his subjects are Jews spiritually, and of the circumcision which worship God in the spirit, rejoice in Christ Jesus, discarding the flesh, and having no confidence in it. We have also pointed out some reasons why the throne of the spiritual kingdom is called the throne of David, namely: Because it was typified by the throne of David, and the Mediatorial throne of the Son of God is to the spiritual Israel the only legitimate place and centre of power to the church of God, as the throne of David in the type, was the centre of all legislative, judicial and administrative power for the government of the carnal Israelites. As no other department of the commonwealth of Israel had any right to resist, supercede, amend or alter any of the orders of the throne of David, so the power of the Wonderful, Counsellor, who sits upon the throne of David in this spiritual or gospel sense, alone has power to order it and to establish it with judgment and justice from henceforth, even forever.

We have also shown that, as God had promised, and sworn with an oath to David, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, so in the resurrection of Christ, his inauguration, coronation as King of Zion, setting a Priest upon his throne, to rule and bear the glory, we have the verification of the promise and oath. Thus showing in what sense he is King of the Jews, who the Jews are over whom he reigns, how he sits upon the throne of David, and how his sceptre is swayed over the house of Jacob, and his reign of righteousness as the King of Israel.

We may have failed to comprehend the design of our brother's enquiries, and consequently to satisfy his mind; but what we have written we will submit to his consideration, and to the consideration of all our readers, praying that what we have written as our views may be carefully and prayerfully tested by the standard of truth, and only endorsed, or accredited so far as they shall be found sustained by the holy scriptures.

ELD. GEORGE W. SLATER, having removed from his late residence, Salisbury, Somerset Co., Maryland, desires his correspondents hereafter to address him at Livingstonville, Schoharie Co., N. Y. We understand brother Slater is to assume the pastoral care of the South Westerlo, and also the Middleburgh churches, in this State.

Mt. Ida, Kentucky, Jan. 20, 1862.

BROTHER BEEBE:—Brother Charles E. Stewart desires your views on the origin and extent of the priesthood of Melchisedec. JAMES TERRY.

REPLY.

Wise and learned men have failed to satisfy the curious upon this subject; their researches have been laborious, and their conclusions various and conflicting. Perhaps the most popular idea has been that Melchisedec the priest, who met Abraham and blessed him, and Shem, the son of Noah, are one and the same person; as Shem lived nearly three hundred years after the birth of Abram, and is said to have been called "King of Justice," and supposed to have officiated as a priest. Living at Salem, near where Abraham offered up Isaac, and in Abraham's day, the conclusion is somewhat plausible that it was him that met Abraham returning from the slaughter of the kings, and blessed him. All this, however, we only give as the speculations of men on the subject. All we can know, and all we need to know is just what God has been pleased to reveal in the scriptures. And, all that the scriptures contain in regard to Melchisedec, is in regard to his priesthood, as independent of and anterior to the priesthood of Aaron and his sons. Just enough of Melchisedec is given in the scriptures to make the figure perfect. As a man, his descent is not given, as it was not required to perfect the type. If his lineage is given, in the person of Shem, or any other individual, it is not as a priest, but as a man. If Shem was the Melchisedec mentioned in the scriptures, as a son of Noah, his descent is counted; but, even if that be so, his priesthood was not in that descent, and as a priest he was still without father, without mother, without descent; having neither beginning of days or end of life; but made like unto the Son of God; abideth a priest continually. That is, as a priest, the type was made like or to agree with its legitimate anti-type, the Son of God. The only difficulty in understanding this record of Melchisedec, seems to arise from confounding his priesthood with his person as a man. No man, since Adam, has lived on the earth without descent, or without father and mother, as men. But Melchisedec, as a priest, stands before us in the scriptures without descent; the representative of a priesthood of a peculiar order; expressly given to typify the order of the priesthood of the Son of God, as being not only independent of and superior to that of the sons of Levi, but of an unchangeable character, without derivation or descent, without beginning of days nor end of life, abiding forever.

In Hebrews vii. this figure is brought forward from the Old Testament types, and all that is found in the Old Testament is faithfully transcribed as constituting the figure, in all its fulness. All that is here copied is necessary to make the figure complete, anything more would be redundant, and worse than useless, for the purpose, as it would mar the accuracy of the figure. Had Moses given us the biography of Melchisedec, his lenial descent, as a man, the history of his natural life and the time and place of his death, as a man, where could these particulars be used in illustration of the priesthood of the Son of God? Had they been required they would have been furnished; but they were not

necessary, and therefore we are told that his "descent was not counted."—Heb. vii. 6. That is, his descent as a man, for as a priest he had none; but as he is called "Priest of the Most High God," we clearly infer that his priesthood was by special appointment of God, and not by lineal descent from any previously existing order of priesthood; neither had he any successors, but an independent and unbroken priesthood, having neither predecessors or successors. The whole of the seventh chapter to the Hebrews is devoted to an explanation of this subject. Showing that the priesthood of the Son of God was after the order, or according to the order of Melchisedec, and not after that of Aaron. Indeed, the whole epistle to the Hebrews is devoted to the priesthood of our Lord Jesus Christ, as the Apostle and High Priest of our profession. And to show that it was not a continuation of the Levitical priesthood; the inspired writer assure us that it was not after the order of Aaron, but after the order of Melchisedec. The origin of Melchisedec's priesthood, therefore, was immediately from God himself, as this order is the result of the word and oath of God himself. "The Lord swore and will not repent. Thou art a priest forever, after the order of Melchisedec." And the extent of the priesthood of Melchisedec, like all other types, was carried to and merged in the priesthood of the Son of God.

We have now given our views as far as they were called for by brother Stewart. But, if the Lord permits, we will hereafter attempt to show how and wherein the priesthood of the Son of God is after the order of Melchisedec, which we conceive to be far more important and interesting, than the origin and extent of the type.

BROTHER BEEBE:—It would be a gratification to me, if you, or some of your able correspondents, would give your views on what we are to understand by the fall of Babylon, as described in Rev. xviii. HEZEKIAH PURINGTON. Richmond, Maine, March 14, 1862.

By the fall of Babylon, as set forth in Rev. xviii., we have understood the final overthrow of the anti-christian organization of opposition to the church and truth of God, and the triumph of truth over error, of order over confusion, of peace over war, of Christ over anti-Christ, but as we have far more confidence in the ability of many of our brethren to expound this subject than in our own, we pass the request of Dea. Purington over to our able correspondents.

ORDINATION.

BROTHER BEEBE:—Will you publish in the Signs of the Times the proceedings of the council called by the New Hope church, Warren county, Illinois, Saturday before the third Sunday in November, 1861, for the purpose of ordaining and setting apart brother R. M. SIMMONDS, to the work of the gospel ministry? The council was called from the following churches:

- Henderson Church—M. Loverage, J. Murphy.
- New Bethany—Eld. S. L. Dark, Dea. W. Black.
- Mt. Zion Church—Dea. Robert Beatty.
- Crain Creek Church—Eld. P. L. Campbell.
- New Hope Church—Elds. S. N. Van Meter, Benjamin Bradbery and John Roberts.

The council organized by choosing Eld. P. L. Campbell, Moderator, and brother Levi Bradbery, Clerk.

Brethren of our faith and order were invited to seats in the council.

The candidate was then called upon publicly to give a relation of his christian experience, and call to the ministry, and his views of the doctrine and order, and practice of the gospel.

On all of which points the council obtained the most perfect satisfaction. And, also of his unblemished reputation, in a moral point of view.

Whereupon, it was unanimously resolved by the council and church, and visiting brethren, to proceed to ordination in the following form and order, namely:

Ordaining prayer by Eld. Samuel L. Dark, with the laying on of hands by Elds. I. N. Van Meter, B. Bradbery, John Roberts and P. L. Campbell. Charge by Eld. I. N. Van Meter.

The right hand of fellowship by Elder P. L. Campbell, with the church and brethren, generally.

Singing and benediction by the candidate.

Brother Simmonds gives promise of great usefulness in his high and holy vocation. His views of gospel truth are clear, and his gift strong and impressive. May the Lord make him as a defended city, and an iron pillar against the power of darkness, and a son of consolation to the household of faith.

I remain yours, in the hope of eternal life,
P. L. CAMPBELL.
Rushville, Indiana, March 10, 1862.

BALTIMORE ASSOCIATION.

DEAR BROTHER BEEBE:—You will please notice our Association: The Baltimore Baptist Association (called Old School) will be held with the Harford church, Harford county, Maryland, commencing on Wednesday before the third Sunday in May, 1862, at ten o'clock, a.m., and continue three days. We hope brother Beebe, with as many other ministering brethren as can, will meet with us. Those coming on the Philadelphia and Baltimore Railroad, will find stage at Magnolia station, to convey them to Fallston, (and Forest Hill,) where they will be met. Those coming through Baltimore, will take the omnibus for Towson town, where they will be met, on Tuesday evening. Those coming on the Northern Central Railroad, will find stage at White Hall station, on Tuesday and Thursday morning, to convey them to Jarrettsville, in the neighborhood of the meeting. Brethren are affectionately invited to meet with us. By order of the Church, JOS. G. DANCE. Long Green, Maryland, March 17, 1862.

BROTHER BEEBE:—Please publish the following verses, if you think them worthy an insertion in your (to me) highly esteemed paper. ELIZABETH CONKLE. Marshal Co., Virginia, March 11, 1862.

Shall such a worm as me
The Elders in white raiment see,
Before the throne of God,
Casting their crowns of purest gold
Low at thy feet, with love untold;
Low at thy feet, O! Lord?

Or there be one of that bless'd throng
Of blood-wash'd saints who sing the song
Of Moses and the Lamb—
Saying, How marvelous and great
Are all thy works, thou King of saints,
Thou great and dread I Am?

It seems almost too much to hope,
That one like me, should sound the note
Of everlasting praise.
Yet I at times feel to believe,
Through grace, I after death, shall live
This song again to raise.

Around the throne! to worship there,
Where never fading glories are,
In store for all the blest,
Prepar'd of God for light of old
Who shall his face in them behold,
And evermore have rest.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I find I have some room left, and though not feeling myself by any means able or capable of saying or writing to the dear brethren and sisters that are scattered over the land, anything by way of instruction or encouragement, in the Lord; for if I am a saint at all, I certainly am the least of all. Dear brethren and sisters, in the Lord, I think I never saw the time when the children of the Lord needed instruction and encouragement more than they do at the present time; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ; for God is the same, yesterday and to-day, and forever. So we are not left without a Comforter to guide and protect us, while sojourning here below, and to bring us off more than conquerors, through him that loves us.

Dear brother Beebe, if I dare to claim myself a brother, in the Lord, I do not know how I could do without the Signs of the Times. Truly, they are a welcome messenger to me, at this time. I have tried to get you some new subscribers, but failed. I expect to take the Signs of the Times as long as they are published, if they contain the doctrine they have heretofore, if I am spared my life, and can be able to pay for them. I would rather pay double the price than fail to get them. Dear brethren and sisters, all you who write for the Signs of the Times, write on, for your communications and experiences are comforting and consoling to the poor, weak and feeble lambs of the flock, such as I feel myself to be, if one at all; and also the editorials are as rich treasures to the poor little ones in Zion as cold water is to a thirsty soul.

Dear Brother Beebe, I feel to sympathize with you and yours in your afflictions. May the God of all grace uphold and sustain you in your publication these many years to come. May the God of heaven guide and direct us all in the way that seemeth best in his sight.

Yours, in the bonds of christian love,
WILLIAM WATSON.
Henry Co., Iowa, Feb. 3, 1862.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., APRIL 15, 1862.

NO. 8.

Correspondence.

BROTHER BEEBE:—In perusing the fourth number current volume of the *Signs of the Times*, my attention was called to the following request:

"Will Elder J. F. Johnson, of Kentucky, drop a few thoughts on 1 John iii. 14, 15, and oblige a reader of the *Signs of the Times*? T. TRIPLETT."

I can not conceive why it is that my brethren and friends so frequently solicit my views on different and sometimes (to me) mysterious passages of scriptures. If they could see my insufficiency as their unworthy servant feels it, they probably would make their requests to abler brethren. And, were I convinced that the Lord had called and chosen only the wise men after the flesh, the mighty and noble, I should despair of accommodating them. But, as he has chosen the foolish, weak, base and despised things to confound the wise, mighty, &c., I am encouraged to do the best I can to serve them. Again, were I conscious that I could exercise any considerable degree of influence over those who read my poor communications on the subjects proposed, I should approach them with more timidity. But, as I hope and trust that none will endorse my views unless they are sustained by the scriptures, I am probably not at liberty, as a servant, to withhold such ideas as I may have when called on. It is much easier, however, for my friends to make requests than for me to comply. The subject proposed reads as follows:

"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: and ye know that no murderer hath eternal life abiding in him.—1 John iii. 14, 15."

Perhaps there are but few portions of the holy scriptures that is further beyond the power of Arminians to reconcile to their theory than this, together with its connection. If it be a fact that our natures in the work of the new birth are so renovated as to change them from natural—carnal to spiritual—heavenly ones, or if our natural passions are so changed as to lose their relish for natural objects, and desire only heavenly ones, in short, if all our natural enmity, malice, wrath, hatred, &c., are slain in that work, I can not see why it is that the same individual is styled in the text a *brother*, and a *murderer*. Evidently, the works of the flesh, and the fruits of the Spirit are clearly exemplified in this connection; and it is as evident that the Spirit can not perform the works of the flesh, as it is that the flesh can not produce the fruit of the Spirit. I see no possibility of reconciling the different declarations in this connection without admitting the fact that the christian is a compound character, possessing two distinct and radically different natures; one completely holy, sinless, and, therefore,

incorruptible; the other, entirely sinful, unholy and corrupt. As these two different natures are found in the same person, it is perfectly rational to suppose that there will be an incessant conflict going on between them, and every well informed christian knows that this is the case; the flesh and Spirit lust against each other. Perhaps we can not imagine a more thorough antagonism between any other two things. In the sixth verse of this chapter it is said, "Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him." Now, all christians do know that they sin continually; and it is also clearly shown in the scriptures that they have an existence in which they do not, can not sin. Erskine says of himself,

"To good and evil equal bent,
I'm both a devil and a saint."

Will any doubt the christianity of Peter? He heartily acknowledged Christ to be the Son of the living God, and was told by him that flesh and blood had not revealed it to him, but his Father, which is in heaven. Peter affirmed thrice that he loved him, and appealed to him the third time as knowing it; and yet Christ says to him, "Get thee behind me, satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Although all the Lord's people possess this depraved nature, although Paul, the reputable apostle of Jesus Christ, possessed it in so great a degree that he acknowledged himself the chief of sinners, and protested that no good thing dwelt in his flesh, (all that is born of the flesh is flesh,) yet John declares in the text that "We know that we have passed from death unto life, because we love the brethren." But we are so prone to seek for this life and love in our depraved natures, lives, persons and passions, that failing to find them there, we often doubt our having any participation in them. By nature we are all Arminians, and when we give heed to our own arminian proclivities, and conclude that our natural lives must be renovated, and our natural passions changed from the love of natural objects to that of spiritual or heavenly ones; and when we find them still glued to earthly things, or natural objects, we often seem to forget that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know, because they are spiritually discerned," that we still carry with us this natural man, this sinful body of death, and can not be delivered from it until we slumber in our last sleep. As often then, as we seek to find the life of God, or the love of God exercised toward him or his people by our natural life or natural passions, so often we shall find our ourselves disappointed, and doubting our interest in that

eternal life and undying love to God and to his people.

I will here mention some of my own meditations on this subject, not as proof of my position, but to illustrate my thoughts, (for it is *thoughts* my friend has called for,) on the subject. While residing in Warwick, N. Y., having retired to bed at the residence of my esteemed brother, E. M. Bradner, of that place, lamenting my barrenness and lack of love, or a feeling sense of love to God, the question occurred to me, Have you the love of God in you at all? Immediately I commenced strictly and anxiously searching myself until I had ransacked seemingly every faculty and corner; and finally arrived at the conclusion that I had not. My feelings at that time perhaps can be better imagined by those who have had such, than I can express them. While gloomily reflecting on the matter, a portion only, of a very familiar connection of scripture occurred to my mind, immediately attracting my attention so entirely, that I could not, or did not recollect its connection for a considerable time. That, however, was sufficient for the time being. It was the closing part of the eighth chapter of Romans, "*The love of God which is in Christ Jesus our Lord.*"

Directly it occurred to me that I was searching in myself for what could be found no where else but in Christ Jesus our Lord. I am not yet prepared to think this was a delusion. Although I often doubt my having an interest in those blessings which were given Christ's people in him before the world was, still I am assured that they are there, and there only to be found. And it is a signal blessing, my dear brethren, that they are there, and there safely kept in reserve for his needy children—kept ready to be dealt out to them in every time of need—kept as our everlasting portion to which we have an indemnified title. They were given us in our Father's will, confirmed to us by his immutable oath and promise, and ratified and sealed by the blood of our Redeemer. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" the heirs of God, and joint heirs with Christ. How we should rejoice that they, as well as we, are all preserved in our dear Savior, and not committed to our keeping. Were they to be found in us, and committed to our keeping, as the poor Arminians think, we could soon lose ourselves, blessings, and all. But it is in HIM we have our life, peace and love for him or our brethren, and it is only by that faith which is his gift that we can know that we have passed from death unto life. We are not informed that we can at all times know this fact; but I am persuaded

that there are times when all the children of God know that they love the brethren, although we often fear we do not love them as we should. O! that we could all "Let brotherly love continue," do nothing to mar or hinder it; for I am persuaded that the saints feel no more happy at any time than when their hearts are filled with love to their heavenly Father, and his children. When that is the case, they have proof positive that they have passed from death unto life. Such is the cunning of the adversary that he exhibits a counterfeit for almost every privilege and blessing we enjoy, except love, and that he is a stranger to. He uses its counterfeit, *hatred*.

"The devils know and tremble too,
But satan can not love."

Love is an exotic production. Neither the world, the flesh or the devil can produce love to God, or the brethren. Its very name is melody.

"Love is the sweetest bud that grows,
Its beauty never dies;
Below among the saints it blows,
And ripens in the skies.

Pure glowing red and spotless white,
Its perfect colors are;
In Jesus all its sweets unite,
And look divinely fair."

Our natural love, when properly directed to the earthly objects of our affections and duly mutualized, is, perhaps, the most pleasant sensation that we enjoy in this imperfect state. But the love of God shed abroad in the heart, and in full exercise to God and to our brethren, transcends that as the heavens are higher than the earth. In the exercise of that heaven born principle, all fear is cast out, all doubts banished, and multitudes of sins hidden. Then,

"How happy are they who their Savior obey,
And whose treasures are laid up above; [peace
Tongue can not express the sweet comfort and
Of a soul in its earliest love."

O! that we could all feel more of that soul soothing, heart cheering principle. How happily the moments of the care worn pilgrim pass away when that wonderful love that the Father hath bestowed upon us predominates. Then it is that we "Know that we have passed from death unto life, because we love the brethren."

"He that loveth not his brother abideth in death." I suppose there is such a thing as death to christians while they live; (see 1 Tim. v. 6, Rev. iii. 1,) and this I take to be the demise of their religious enjoyment or comfort. In the absence of love to the brethren we suffer this death. But,

"Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him." Does it not seem strange that it is intimated here that one may be a *brother* in the church, and at the sametime a *murderer*? We are not to suppose, however, that the murder alluded to is taking away the natural life. No. It is hatred to a brother; that is the murder here spoken of—*whosoever hateth his brother is a murderer*. Here again we have the work of the

old man exemplified. There is the *him* that eternal life does not abide in, for he must *die*. It is impossible that the new man which is created in righteousness and true holiness, should exercise hatred to his brother. It is in the relation we bear to Cain, who was of that wicked one, that we exercise hatred to a brother. But this murder, the slaying of the religious comfort and enjoyment of ourselves and brethren is to be viewed differently from the overt act of taking away the natural life of a fellow being. Before we poor short-sighted creatures can detect murder, the outward act must be committed. It is not so with the Lord, who knoweth what is in man. He says in Mat. v. 21, 22, "Ye have heard that it was said by 'them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment.'" The Lord then looks at the thoughts and intents of the heart, and there detects crime. We can not always judge correctly by our acts, for they may be performed from motives that would exonerate the performer from all crime, while the same acts instigated by different motives would be highly criminal. I, as a surgeon, may amputate my fellow's limb when necessary to his benefit, and all would be right. But, if I do it when not necessary, with intent to maim and injure him, it is egregiously wrong. The *intent*, therefore, may constitute the crime, independent of the overt act.—See Mat. v. 23-28. We should remember that we are at all times, under the immediate inspection of the All-wise God, who scans every thought, and scrutinizes every passion that lurks within us, and this should make us careful how we entertain hatred to a brother. In my humble opinion we are murderers, in the sense of the text, when we do so. "And ye know that no murderer hath eternal life abiding in him." We should remember that each brother possesses those two natures or two men, (the old and new,) which are contrary to each other—and whose aims and ends are very diverse. I can not imagine how those who so vehemently oppose what they stigmatize as the "two men doctrine," can reconcile their views to this text. Dare they advocate the idea that "That which is born of the Spirit," or "born of God," can be chargeable with murder in any sense? It is said in the preceding part of this chapter, that "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin because he is born of God." Let it not be forgotten that *hatred* is enumerated among the works of the flesh.—Gal. v. 20.

Then it must be the fleshy or old man of sin, that has not this eternal life abiding in him. May the Lord enable us, my dear brethren, to put off the old man with his deeds, to put on the new man and realize his fruits. A murderer is a despicable ugly character, let us not deserve the name by exercising hatred to a brother. Wretched and miserable must be the feeling when our bosom wrangles with hatred to a brother! In its presence the cup of joy is dashed with gall and vinegar—the noblest deeds of christianity and virtue are paralyzed, and an impetus is given to the vile bickerings of infidelity! The fra-

grance of the "Rose of Sharon" ceases to regale us with its odorous perfumes—the "Lilly of the valley droops its beautiful head, and nauseous piercing thistle and the pricking thorn thrive and do their work in the presence of hatred. It is calculated to drive from the abode of the saints the sweet angel of peace—and inaugurate in its stead the cruel god of war.

How different the effects of love! a prominent fruit of the Spirit. It inspires the possessor with the noblest deeds and virtues—and drives the vagrant hatred from the dwellings of the saints. The Rose and the Lilly bloom afresh in its presence; the fragrance of the one and the beauty of the other charm and decorate the garden of God, and the thistle and the thorn wither at its touch. The black demon hatred quails at the approach of Love—hides its knavish head. They are complete counterparts and can not dwell together. They originate in different sources—dwell in different elements—and are doomed to different destinations. An uncompromising war is going on between, but it is a war of no doubtful tendency. Hatred fights in the dark, at a distance, it can not stand the onward charge of Love, in the light. But the conflict will soon be over—the battle cease. Hatred shall be banished forever from the presence of the saints; for they shall dwell forever in the presence of their God, in a "City to come." "And the gates of it shall not be shut at all by day: for there shall be no night there,"—no lurking place for the miscreant hatred to hide his detestable head, but where Love shall live, and thrive, and bloom, and bless its subjects, nourished and cherished in the vitalizing beams of the SUN OF RIGHTEOUSNESS! "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

I know not whether "A reader of the *Signs of the Times*" will allow me to address him as a brother, (as he has not used the relation,) but should he or others be benefitted by the thoughts suggested, I shall be amply paid for penning them; and remain still, as I humbly trust, a brother and servant to the household of faith.

J. F. JOHNSON.

Georgetown, Ky., March, 1862.

DEAR BROTHER BEEBE:—Having to remit you a small sum for a subscriber, I would just say that I continue well pleased with the editorials and communications which the *Signs of the Times* contains, believing that they will prove profitable and confirming to the saints in this dark and cloudy day, this day of rebuke and blasphemy, when all the world wanders after the beast, and the hearts of the sons of men, are fully set in them to do evil. How pleasant it is to read a paper unpoluted with the filthy conversation of Arius, Socinius, Pelagius, and Arminius, with the whole host of false spirits or prophets, which infest the earth at the present day! It is at such times as these especially that the church of the living God, the pillar and ground of the truth, should bear a faithful testimony against the doctrines and commandments of men. How cheering it is to find that at this present time also there is a remnant according to the election of grace, and that they that fear the Lord spake often one to another, and

sometimes write, and even those who may be deprived of this privilege, for a time, will think upon his name. This fear of the Lord is put into their hearts, that they shall not depart from him, and by what glorious names he has made himself known unto us, what refulgent splendor and beauty shines in all his glorious attributes, his everlasting love, his power, grace, holiness, wisdom, justice, mercy and immutability! These surely the saints will recall to mind when passing through this vale of tears, and cheerfully say that there is no other name given under heaven, or among men, whereby we can be saved, but by the name of Jesus. The more I read the scriptures the more I ask the Lord to open my understanding, and viewing my own experience (if indeed I am one of his) the more I am established that salvation is of the Lord, and he who would attempt to rob God of all the glory of the sinner's salvation, is, without doubt, a deceiver, and an anti-Christ. How sweet were the discourse of the saints, according to the records God has given us, notwithstanding the sense they had of their weakness, nothingness and helplessness. Having the love of God shed abroad in their hearts, they loved one another with a pure heart fervently, and exhorted each other to contend earnestly for the faith once delivered to the saints, to have no fellowship with the unfruitful works of darkness, but rather reprove them, to keep the unity of the Spirit in the bonds of peace, to declare what God had done for their souls! How and where he found them, led them about and instructed them, and kept them as the apple of his eye! How he had promised to never leave or forsake them, and that the gates of hell should not prevail against them, that all his promises were Yea and Amen to all who were in Christ Jesus, and that he would bring them off more than conquerors through him that loved them, and though called to put off this mortal body, and be present with the Lord—yet a sound shall awaken their bodies to glory again—and the more they speak to each other of the goodness of the Lord, the more sensible they are that his mercies are more than can be numbered! How beautiful to contemplate the scripture system of salvation, being entirely of free, sovereign and unmerited grace, the foundation and superstructure is of grace, and when the Top Stone is brought forth, it will be with shoutings of Grace! grace! unto it! His covenant is a covenant of grace. the election of his people, their holy calling, their justification, their adoption, and preservation is all of grace; therefore, the united voices of the children of God, in all ages, is "Not unto us, not unto us, but unto God's name, be all the glory, for his mercy, and for his truths sake!" Therefore, they love and know the joyful sound. But, when we take a view of the Mother of Harlots and her daughters, there is not a particle of grace in their systems; it is true they talk and make use of the word grace, &c. But they only use good words and fair speeches to deceive the hearts of the simple; not having entered by the door, but having climbed up some other way, they go about to establish their own righteousness, not submitting themselves unto the righteousness of God. The scriptures are a lamp to the feet, and a light unto the paths of his saints, but they do not give light to those

who are born blind. Hence, their eyes must be opened by divine power to behold the wondrous plan of salvation therein revealed, and then they can sing with joy and gratitude—

"May this blest volume ever lie,
Close to my heart, and near my eye,
'Till life's last hour, my soul engage,
And be my chosen heritage."

Grace be to all those who love the Lord Jesus Christ in sincerity, and may they encourage themselves in the Lord, their God. What a dismal and black day it is in the annals of our once prosperous and happy country! May we be still and know that the Lord is God.

I remain your brother,

JOSEPH HUGHES.

Nobleville, Penn., March 24, 1862.

BROTHER BEEBE:—Having finished the business part of my letter, and my sheet not being full, I have concluded to give you a short sketch of my recent visit among the churches of our Association, (Mississinawa.) I left home the tenth day of January last. My first visit was with the Antioch church, Wabash Co., Indiana. That church is large and prosperous. I found the brethren in peace, and delighted with the old sound of the trumpet of God, which proclaims salvation by grace for poor sinners, alone through the atoning merits of Jesus, their lovely friend. To these brethren I tried to preach six times, accompanied by brother Hayes, who is a licentiate, and brother Stephens. I visited Concord church, in Miami Co. This church is small, but sound in the faith of the gospel, discarding every feature of the Do and Live system,—with those brethren I tried to preach twice. My next visit was with the Pleasant View church, six miles north of Lagro, Wabash Co., Indiana. This church has been constituted about two years: has some twenty-five members. Here I tried to preach five times to a large and attentive congregation. My desire was to know nothing among them but Christ and him crucified. These seem to be at peace, one with the other, rejoicing in the truth. Here I met with brethren Elds. James Langston and Freeman Taylor, also brother E. J. Taylor, who is a licensed preacher, all members of our Association. The two brother Taylors' accompanied me to New Hope church, near Warsaw, some thirty miles north of Lagro, where we tarried from Monday evening till Wednesday evening, trying to preach five times. Here we met with Eld. David Fawley, who is a young and promising minister. This church is young and small, but I believe sound in the doctrine of the gospel of Christ. Here I met with strange brethren, whom I believe rejoice in the truth. After spending Wednesday night with our beloved brother and sister Clark, who received us as the servants of the Most High, and manifested the most christian tenderness and fellowship toward us. We took our leave of them on Thursday morning, that evening we returned to Pleasant View, where we met a large and attentive assembly. Friday evening we crossed the Wabash river and met a large congregation, two miles south-west of Lagro, where we tried to preach the word on Saturday and Sunday. We met with the Ross Run church at her place of meeting, three and a half miles south of Lagro. The audience was large and attentive. The church enjoying peace

and comfort of the Holy Ghost. Sabbath evening we returned to Antioch, where I made my first visit. Here we continued till Wednesday morning, endeavoring to declare that Christ died for our sins, according to the scriptures, and that he was buried, and that he arose the third day. Then taking our leave of the brethren, many of whom we shall never see again in this world, I returned home on the 29th, having been absent twenty days; traveled some two hundred miles, and tried to preach twenty-eight times. The first Sunday I tried to preach to the Missisnawa church, the second Sunday at Walnut Creek, the third Sunday at Muncietown churches; having in five weeks visited and tried to preach to every church in our Association; and finding them all in fellowship and peace, I was made glad to adopt the language of the Psalmist, and say, Behold, how good and how pleasant it is for brethren to dwell together in unity. Unity signifies oneness, having one hope, (which is Christ to the exclusion of all others,) one Lord, one faith, one baptism, even as they are called in one hope of their calling, one God, and Father of all, who is over all, and in them all, children of the same Parent, born of the same Spirit, heirs to the same inheritance, they sing, Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. In conclusion, I say to the household of faith, my Baptist brethren, stand fast in the liberty wherewith Christ hath made you free, and while anti-Christ, the daughters of the old Mother of Harlots, shall cry and say, Lo here is the way! or Lo there is the way! go ye not after them, but take the word of God as the rule of your lives, and man of your counsel. If any man lacks wisdom, let him ask of him that giveth liberally, and upbraideth not. And, dear brethren, while the political elements are thrown into confusion, and great political excitements are abroad throughout the length and breadth of the land, do not let these things mar your fellowship. Remember that your God is the God of Nations, and holds their destinies in his own hands, and that the Judge of the whole earth will do right, and he has said, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. His oath, his promise, his love, his grace, his power are engaged for you, fear not. My sheet is full, I must close. Farewell.

Brother Beebe, do with this as you think best, if you give it a place in your paper, all right, if you lay it aside, all right. Yours, as ever, in the bonds of love,
JOHN BUCKLES.

Jay Co., Indiana, March 15, 1862.

BROTHER BEEBE:—Again, in the providence of God, my lot is cast among the readers of your paper. I removed in October, 1860, from Frederick county, Virginia, to Fayette county, Ohio. My wife's and my membership have been changed from Timber Ridge church,

Virginia, to Cesar's Creek church, Ohio. We, in this change of location, left many brethren who were very dear to us in christian ties, to become acquainted with others of like precious faith. I am much pleased with the pastor and members of this, Cesar's Creek church. Brother Beebe, it is in obedience to the request of brother Ebenezer Hatch and sister Vilet Hatch, members of this church, that I offer this communication. They hereby transmit their pay for the *Signs of the Times* for 1862, and brother E. Hatch, who is now in his 77th year, and very infirm, requests that I say to you, that after this year expires, if his pay is not forth coming for the next year, stop his paper; for he does not wish you to print for nothing, for the laborer is worthy of his hire. In compliance with the request of sister Vilet Hatch, and through your consent, I will attempt to mingle once more with those brethren of our heavenly King, in conversation concerning this great King of Zion and his kingdom. Brethren, I have been considerably perplexed in making up my mind concerning what subject to write upon. I feel well assured that there is scarcely any subject either in the Old or New Testament that has not been treated on, perhaps more than once, through the *Signs of the Times*. However, I find that among the peculiarities of the children of this kingdom, there is a peculiar delight in talking of the meanders and straits of the narrow road to Zion, and the many obstacles of that road; also to speak about the indescribable King of Zion. Therefore, brethren, I will, with your consent, endeavor to say something on these two subjects, namely:

The King and his subjects, and their travels to the Heavenly City.

Now, brethren, as these subjects seem the most consoling of all that we meet with in time, although not always new to us, they appear at times as almost entirely new to us; and now is brought to my mind when the proclamation of Peace on earth and good will toward men first saluted my ear; but, brethren, before I came to this place, I passed many discouraging scenes. I saw from the pedigree of my nature that I had no abiding City here. I saw that my fleshy tabernacle was not of durable materials, and when it would dissolve that I had no home beyond the grave, but the one appointed to the depraved and vile of every grade; I often felt that I could not stay long here, as I thought, and where, O! whither, could I flee? My prayers were an empty sound—all the preaching that I could hear reached only my ear—my Pharisaical observances could reach not the demands of the law, that says, Thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength. No, the farthest from it possible. How could such a rebel as I, such a complete worm, love so pure, so holy a being as the God of heaven? My convictions began when I was very young, and thus continued at times for years. But to return, the preaching, all that I heard, till the time before mentioned, was mere dry historical relation, and no better to me than the young prophet's green gourds, no better than poison in the pot. There was no food, no nourishment there. But, O!

brethren, how unexpectedly; how suddenly in a moment, I was not aware of, this Great Deliverer made his appearance, and my gloom fled away, my sorrow vanished, and joys almost uncontrollable burst forth in my soul. This occurred at Harper's Ferry, about the year 1830. At that time two traveling Baptist preachers preached there. The first one said something principally on doctrine. When the second one arose, he took his text, "We preach Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness: but to all that are called both Jews and Greeks, Christ the Power of God and the Wisdom of God." This text I had heard and read often, but the Jesus therein had been without form or comeliness to me till now. This whole sermon I thought was directed to me. This appeared to me very strange, this strange man would thus be singling me out among the congregation, and as I thought exposing me to the view of others, but when I looked around and found that the congregation did not observe me, I concluded to attend to the preaching again. But he used these gospel words of our blessed Redeemer, "Come unto me all ye that labor and are heavy laden, and I will give you rest," also the following two verses. This was irresistible. But brethren, to be short, although I little understood the meaning of such emotions at that time, I can still look back with much pleasure on those happy moments of my first love. I may say truly that then my love to Christ and christians began. It is still oft times manna to my soul. And, my dear brethren, is it not so also to you? To you, therefore, who believe he is precious. Yes, many of the little ones can say, Give me Jesus, he is my Lord, and my God, he is my Judge and my Advocate. We would wish to bring forth the royal diadem and crown him Lord of all. And another again can say, He has taken me out of an horrible pit and miry clay, and placed me on a rock; he hath put a new song in my mouth, and established my goings. But another brother will say, These are some of the good things that pilgrims meet with on their way to Zion, but these sunny moments soon pass, and clouds and storms intervene, long nights and cold seasons come on, and we often have to encounter enemies, and some of them belonging to our household. But, brethren, if Jesus be in the ship, all will be well. Now we will speak of the contrast between this kingdom that is not of this world, and the kingdom of this world. Brethren, our King, as described in the first chapter of Revelation, for glory of appearance, and as described in the fifth chapter of Solomon's song, for excellence of nature, is so far above earthly potentates, that an attempt at the contrast of appearance of person and excellence of character between the two, would amount only to a disappointment, a total failure. He is God, the Creator of heaven, earth and seas. His creature, the sun, though too brilliant for our weak eyes to view steadily one moment, without destroying the sight, with all its full blaze of glory, will not do to compare him to, who is its Creator. The ocean, one in connection and bearing names according to location,

though unexplored to the poles, can not figure him out, for it has its bounds, but he is infinite. But glory to God in the highest, what earthly king has stooped so low? Behold him in Bethlehem, a babe in a manger, clad in swaddling clothes, with poor parents; earthly wealth, kingly titles, and the poor pageantry of show, he did not claim as belonging to his kingdom which was not of this world! View all his walk of life, of obedience, and humility. What earthly king would thus have condescended? The union of his kingdom is indissoluble. The lowest subjects here would not exchange his position for kingly titles. Moses, the great leader of typical Israel, refused to be called the son of Pharaoh's daughter, esteeming the reproaches of Christ greater riches than the treasures of Egypt. These subjects can not be enriched by gold, their *King's smiles* are their riches, their honors, and the cause of their joys. This King knows all his subjects. They hear his voice and follow him, and he being above all the kings, none can take his subjects from him. He calls his subjects brethren, and the very greatest of them disdains not to serve in the house of their brethren, and where any of these lowly followers of Emanuel become lordly as old sheep, having horns that want to butt others, they become disobedient to their Shepherd, or disloyal to their King. This kingdom is so closely allied to its King, that it is considered as one perfect man in Christ Jesus. He the Head, his subjects his members. They are also called his heirs. They are heirs of God, and joint heirs with Christ, to a heavenly inheritance. Where are earthly subjects thus allied to their king? What king of this world would die that his subjects might live? What king would become poor that his people might, through his poverty, be made rich? What temporal king would endure to be mocked, derided, and spit upon, insulted and slain, to clear his subjects of treason, and disloyalty to his person, and then raise them to be kings and priests in his kingdom, adopt them into his family, thus acquitting and washing away their guilt, and taking them into that heavenly, indissoluble union, with a new government to keep, written not on tables of stone, but on the tables of their hearts by the finger of love and mercy? The law thus written, the New Covenant, is an easy yoke, a light burden; it is a law of mercy and love. By this Covenant this people know the truth, and it makes them free; and if the Son makes them free, they are free indeed! What earthly king has used this manner of love to his subjects? None! And, O! brethren, what do we hear from his once lowly but now highly exalted friend? Is it not the voice and essence of love? And the glory which thou hast given me, I have given them, that they may be one as we are one: I in them and thou in me: that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast loved me.—John xvii. 22, 23.

Brother Beebe, if you think my jumbled construction is worth the notice of the lambs of the flock, I submit it to your discretion. The Lord direct your path. Farewell.

WILLIAM D. ENGLE.
Fayette Co., Ohio, March, 1862.

DEAR BROTHER BEEBE:—It has been my desire for sometime to write you an account of some of the Lord's dealings with me; but I sometimes fear that I am not a sister in the Lord; yet at other times I am favored with a glimpse of the presence and goodness of God, as I trust, to a poor worm of the dust as I feel myself to be, which revives my hope in him. Well do I remember the time when the Lord brought me to realize my sinful state. The first of my trouble was concerning one of my brothers, who belongs to the Old School Baptist church. For some trouble, he had absented himself from the meetings. But, O! how it troubled me! I can not tell why it did, but many times I wept for him. I was then living a near neighbor to him, and frequently went with his family to meeting; when I would get seated in the meeting-house, and would cast my eyes to the place where he usually sat, I could not restrain my feelings. These words came to me, He is a christian, but you are a sinner; then my sins seemed to rise up before me, and I struggled under a sense of them for two weeks, so much distressed that I did not know what to do. I would read the bible; but that only made me feel still worse, for I could not understand its meaning; but still I would sit and read it, frequently till ten o'clock at night, when the family were sleeping on their beds; and then close the book and retire weeping to my bed; but could not sleep. And, when about my work, often without knowing what I was doing, passages of scriptures would often occur to my mind, and I would search the bible, hoping to find something to relieve my mind; but the more I exerted myself the worse I felt. My father and mother were Old School Baptists, and I would often go to them and sit a few moments, hoping they would say something to me. My father would find a chapter for me to read, but it gave me no ease. One day I felt so bad, that it seemed to me that I should not live to see another day, I prepared dinner, but could not eat, and when I could leave I went over to my father's residence, and there sat down and wept. My mother asked me what was the matter—if I were sick of sin. I told her I was, but I could not describe my feelings to any one. I came back home, and took the bible and sat down to read, but felt so bad I could not; as I attempted to read, my feelings overcame me, and I cried out, and asked the Lord to have mercy on me, and I think that moment I was delivered; for I found myself repeating these words—

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

Truly, I felt happy; my burden was gone and I had such love for the Old School Baptists, as I can not describe. O! I thought, if I could only see them all, I could tell them how much I loved them. I have but one sister, and I greatly desired to see her, also my youngest brother, that I might tell them how it was to get religion. Relieved from my burden, and so happy, I could go about my work praising God for what he had done for me. I thought my troubles were all over, but, O! how mistaken! One night in reading the bible, I came to the fourth chapter of Galatians, and read it, it seemed to set me to doubting. I

desired to know if I was *bond* or *free*, I felt worse in reading that chapter than I ever had; so miserable; I had partly prepared to retire to bed, but had to sit down and weep. O! thought I, if I could only know that I was a christian! I began to conclude I was deceived; but as I sat, these words came to my relief—

"Jesus ready stands to save you,
Full of pity, love, and power:
He is able, he is willing, doubt no more."

Again it occurred to me that if I were a christian, I could pray, for I thought christians could pray at any time. It seemed as though I could not go to bed, without falling on my knees, where I thought no one could see me. I think the Lord gave me his prayer to repeat, I then went to bed; but whether asleep or awake, I can not tell; I had such a bright view of the Savior. It seemed that he was ascending from a deep gulf, with his arms spread out; and I saw many walking on the brink, some laughing, others scorning him. But, O! how I felt! The tears rolled down my face until my pillow was wet. I cast my eyes around the room, feeling as helpless as a child; but my feelings I can not describe. I thought my two brothers who belong to the church were in the room. I felt as though I could pray for every one. After this I was part of the time in darkness, and part of the time in the light. One morning, while I was busy, my husband sat reading the bible, this passage came to my mind, "What shall I render to the Lord for all his benefits?" I remarked, I felt as David did. I took the bible from his hands, I opened to the one hundred and sixteenth Psalm, I cast my eyes upon it, and exclaimed, This is the one. I read it, and O! how it suited my case! After reading that Psalm, I had a desire to tell the church what the Lord had done for me, but still could not feel satisfied with myself, but was perfectly satisfied with the church, for I loved them dearly. The next Saturday their meeting came on, and I attended; but something seemed to say to me, What doest thou here? O! how I felt! It seemed to me that it would be better if I had not come. I felt as though all my exercises were a delusion; and being myself so deaf that I did not hear what others said, it made me feel still worse. Eld. L. P. Cole asked me if I had any thing to say. I felt so bad that I could not keep from crying. I told him I had not. He passed on, and after all the rest had got through, he spoke to me again, and I told of some of my exercises, but I think but very little, he asked me some questions, which I answered; and he then asked me about baptism. I told him I thought it was right for christians to be baptized. They were willing to receive me; but I did not then feel ready to join the church. After meeting I felt very bad that I said so little, and what I had said, had been so poorly said. I returned home from the meeting, and after attending as well as I could to my work, I took the bible, though it was quite late, I sat down to read, but I felt so bad I could not read with any satisfaction. I arose from my seat, and said to my family, that if they knew how I felt, they would not say any thing. I fixed myself to go to my father's, but as my brother lived near by, I went there. I wanted to tell them I had deceived the church. But, when I got there, that

trouble had left me. I could read, and sing, and all the while my brother sat and wept, and did not say one word to me. O! how I felt for him! Some time before the next covenant meeting, I had another view of the Savior. I had a head ache, and it appeared to me that I should die that night, and I felt so willing to go that the question came to my mind, What will become of my poor children? Then I thought I was going to be baptized. There seemed to be a river where I saw myself, and many people were there, and I thought Elder Cole was going to baptize me. After we all got to the water side, I thought I cast my eyes across the river, and saw Christ and John walking; and it seemed to me that Christ was then and there baptized. And then all this left me; but the next morning it all returned to me, and, O! how I desired to be baptized! I told my husband that I thought I would be baptized. At the next meeting, I attended and tried to relate the Lord's dealings with me, I was received, and on the following day I was baptized by Elder L. P. Cole, pastor of the church. And now I can truly say that was a happy day to me. It is three years ago last month since I, with two others, was baptized. My husband was brought out at about the same time, and I thought he would take up his cross and go with me; but he said he wanted to be better satisfied. I told him that if I had had as bright a view, as he had, it would be a great comfort to me. I will close my poor scribble. I have in my imperfect manner written some of my travels and exercises, and will submit what I have written to you, brother Beebe. Do with them as you think best, and all will be right with me.

HARRIET BURTON.

Schoharie C. H., N. Y., March 15, '62.

DEAR BROTHER BEEBE:—Having closed the business part of my letter, and having some space left, I will write a few lines for the *Signs of the Times*, if it meets your approbation, if not, destroy it, and all will be right. Another year has passed, and we are yet spared; but for what purpose, we know not. I see, in looking over the obituary notices, that many of our dear brethren and sisters are gone to try the realities of another world, from the troubles and trying anxieties of this present evil world, and as the wise man declared all is vanity and vexation of spirit, which I think our daily experience teaches us to be a fact.

Brother Beebe, I am glad that there are so many of our brethren and sisters patrons of the *Signs of the Times* yet left, and that they are so ably defending the truth of the gospel, through their communications through the medium of the *Signs of the Times*. I would exhort them all to continue in well doing, for they do not know how much the lambs of the fold of Jesus are fed by the fruits of which they have been the partakers; for the husbandman must first be partaker of the fruit, &c. If for one, can bear testimony with my brethren and sisters, that I have been comforted by reading their communications, and also from your editorials; but I am aware that where God has bestowed the greatest gifts, there must we expect the more

abundant fruit. I was well pleased with brother J. F. Johnson's remarks which he made on the performance which took place on Thanksgiving Day in his town, where the *image of the beast* was worshiped, &c. All that image lacks is the law power to give it life, so that it may execute the power of the first beast. I think we can see its two horns, which is, according to my understanding, Ecclesiastical and Political power, the horns are grown, but the image has not yet received its life; but these two powers combined can give it life.

Brother Beebe, your editorial remarks on Jeremiah ii. 33, are very appropriate, and on showing who are trimming themselves with all these lamb-like appearances of which the second beast is described by John in Rev. xiii., having two horns like a lamb, &c.; and I think the different institutions which you have described are the lamb-like appearance. For "The tree is known by its fruit," is the language of Jesus, when he was speaking to the Pharisees, who were accusing him of being the prince of devils.

Brother Johnson, in his remarks, has drawn the line so correctly between the two characters, by the unerring standard of divine truth, by which we are to judge, that the trees of which the Savior was speaking are fully known by their fruits. We are aware what it was which led to the language which the Savior used. If we examine the twelfth chapter of Matthew, beginning at the twenty-second verse, we find that Jesus was performing miracles, in healing the man who was blind and dumb, &c. But the Pharisees said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. Now, we see in the answer which Jesus made, he said, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. Does not history record and confirm the fact that earthly kingdoms have crumbled and fallen, and become desolate, where they have been divided? But our object is to endeavor to show the subjects of the two kingdoms. The one which is described as the kingdom of darkness, under the prince of the power of the air, the spirit that now worketh in the children of disobedience; and the other, under King Jesus, who has all power, both in heaven and in earth, and who is declared by John, who bare record of him, that Jesus was the light of the world, in whom there was no darkness. So we see the contrast between these two characters, and if there be such a difference between their subjects; for every tree is known by its fruit; and Christ declared in Matthew vii. 18, "That a good tree can not bring forth evil fruit: neither can a corrupt tree bring forth good fruit:" For he saith, "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt: for every tree is known by his fruit." Now, it is evident that every man in a state of nature is corrupt, and Paul, in Eph. ii. 3, said, "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were, by nature, children of wrath, even as others." Here it is evident the apostle made no distinction, but put himself with the church at Ephesus, and all mankind in the same

situation, by nature, children of wrath, &c. And Paul so emphatically proved it by his persecuting the church, from city to city. And Paul's character, in a state of nature, clearly proves the words of Christ to the Pharisees, when he said, "Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man, and then he will spoil his house." For it is evident the strong man was bound in Paul, for we find him afterward, that is, after he was met on his way to Damascus, declaring before kings and rulers the name of Jesus, whom he had been persecuting, as the only way, the truth and the life. Yes, that Jesus who he had been persecuting, to be the only name given under heaven or among men, whereby we must be saved. And can we not bear testimony, my dear brethren and sisters, to the same truths of which Paul testifies? His tongue could not be bound, although the Scribes and Pharisees bound him with chains, and sent him from city to city, to be tried and scourged, for preaching the same Jesus for whom he had traveled from city to city to persecute; which evidently proves that all men, in a state of nature, are opposed to God; notwithstanding, they may come to us in sheep's clothing: yet, unless they are born of God, they are ravenous wolves, and are seeking for blood. "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel for Satan himself is transformed into an angel of light: Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." And Christ declared that every tree is known by his fruit. But will not some ask, Did not God make all men good, when he made Adam, and his posterity in him? To which I will answer, in the language of the word, Not only good, but very good. Than will some enquire, How come he corrupt? I will refer such to Genesis iii., where they will find how the tree, or Adam, became corrupt, and by persuading or reading, they will find the fruit which it bore, first, a disobedience of God's law, than Cain thirsting for his brother's blood, and we find that this tree has born the same kind of fruit through all ages down to the present time, and we have before us an evidence of the lamentable fact; but every tree is known by his fruit. Christ said, "O! generation of vipers! how can ye being evil speak good things? For out of the abundance of the heart the mouth speaketh." Than what will be the effect where the tree has never been made good? Read the language of him who spake as never man spake, who committed no sin, neither was guile found in his mouth, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." "Wherefore, by their fruit ye shall know them." Now, what are the fruits or works of this tree, the flesh? Paul has described it as follows: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, rivellings, and such like, of which I tell you before, as I have also told you in time past, that they that do such things, shall not inherit the kingdom of God. I may be asked the question,

Why do the trees differ so much, seeing they are all alike by nature? To which I will endeavor to answer, in the language of divine truth. And now to the law and to the testimony, for the prophet said, "If they speak not according to this word, it is because there is no light in them." Christ said in John xv. 1, "I am the true vine, and my Father is the husbandman," which proves clearly that there is a false vine, or why should Christ use the qualifying adjective, *true*, if there was not an opposite or false? We find in the scriptures of divine truth, the word good, and its opposite, evil, a good tree and corrupt tree, we also find there was a law given to Adam, which was, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil." The penalty of eating of which was death. Now, it is evident that evil existed as well as good, or it could not have been a knowledge of that which did not exist. This brings me back to the *true* vine, which is Christ. This same character the wise man Solomon brought to view under the name Wisdom, and in Proverbs viii. 22, 23, said, "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was," &c. But am I asked, What has that to do with those who love Christ and walk in his statutes, and who produce fruits of righteousness, &c.? Hear him in the 30th, 31st and 32d verses, "Then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now, therefore, harken unto me, O, ye children: for blessed are they that keep my ways." Here were the characters of whom he spake as children, the same people which the prophet Jeremiah spoke of, xxxi. 1-3, "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people, &c.; even Israel when I went to cause him to rest: 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." Read the two last verses of the thirtieth chapter of the same prophet, and we see he has drawn a line of distinction between the wicked and the righteous, where he declared, "It shall fall with pain upon the head of the wicked, the fierce anger of the Lord shall not return." Christ said, "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." But the Lord, speaking by the prophet Hosea, said to Ephraim, "In me is thy fruit found." And also to Israel, "Thou hast destroyed thyself; but in me is thy help." Then we find that in the Lord Jesus Christ, under the figure of a vine, is the fruit, and help, and every blessing, which is given to the church under the name of Israel, and on the church was love centered, when he said, "My delights were with the sons of men." And his love is the same everlasting without variableness or shadow of turning: and well might the prophet Malachi say, iii. 6, "For I am the Lord, I change not: therefore, ye sons of Jacob are not consumed." We find in a living

vine that puts forth its tender buds every year, from which springs the tender branches. Now it is evident that if the bud had not been in the vine, it never could have been put forth, the putting forth is only a development of the fact that it did exist in the vine, or a manifestation of it. And next we find its fruit: Than if the bud and branch be in the vine, the fruit must be also. Yet it is a mystery to the natural man how the church can be in Christ. There is also another mystery which presents itself to our view: We see a beautiful apple, its taste is sweet, we examine the tree, but we can not see the roots, but we are bound to acknowledge its roots, though they are buried from our sight. So it is, my dear brethren, when we undertake to trace the church of the living God. We trace the church in Christ, and Christ and the church, which are one, back into Divinity, as the root, which is the life of all his children. As Christ said, when praying to his Father, John xvii. 15-21, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The Holy Spirit directed the apostle Peter to address the household of faith with the sacred appellation of "Elect according to the foreknowledge of God the Father," &c. But does not this involve the subject of election? My dear brethren, it is on that foundation the church stands, for Christ was the elect of the Father, and the church was chosen in him (Christ). Do away with the doctrine of election, and where would we find the church? That the Lord has a chosen people, peculiarly his own can not be denied by a spiritual bible reader. But some will say, God made choice of us because he foreknew we would repent. Now my dear brethren, when God foreknew we would repent, and pray, and believe in Christ, he also foreknew that he would give us the grace by which we repent, pray, and believe; which is in consequence of his electing us as the subjects of his grace, and if subjects of his grace, than heirs of his glory; "Therefore, beloved, we are bound to give thanks always to God for you, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."—2 Thess. ii. 13. Was not that foreknowledge the absolute decree of God, to give repentance unto life? Paul, in 2 Tim. i. 9, said, "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." If it had been according to our prayers, faith, and repentance, Paul was very much mistaken when he said, "Not according to our works," &c. For the Arminian would believe that those things are the works or acts of the creature. Then, brethren, if the church was saved before the world began, were they not justified before God when they were saved, concerning the time when the sinner's justification took place in the sight of God? It seems surprising that there should be any difference of opinion: for unless we suppose God to be a changeable being, it can not be a new view he

takes of the sinner's case, but one eternal and irrevokable purpose of the divine mind; for we can never suppose that he wrote the names of his people as condemned criminals in the Book of Life, but as just persons, considered in themselves they could not thus be justified, for they were "Children of wrath, even as others" but viewed in Christ, (as the Father always regards his people,) can we fix a later date to their justification than the giving of them into the hands of Christ as their divine security? The Father could trust his co-equal Son for the payment of all that law and justice required on the sinner's behalf, considering the ransom price as good as paid, by his covenant bond; and leaving nothing for the sinner to discharge, there could then be no claim upon him as viewed in Christ, nor could any other state be recorded in the Book of Life, but that of justification. How beautiful is this view of the subject set forth by the inspired apostle, exclaiming, "Who shall lay any thing to the charge of God's elect? It is God that justifieth," &c. But some may ask, How shall we know the difference between the two characters, the elect and non-elect? Christ said, Every tree is known by his fruit. And as I have before endeavored to show what is the fruit of the natural man, I will endeavor to show in a short way what is fruit of the spiritual man: Paul to the Galatians said, v. 22, 23, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts."

Brother Beebe, I have written more than what I expected to when I commenced, and I will leave it for your disposal.

From yours, as ever, in the bonds of christian fellowship,
MICHAEL LOVERIDGE.
Knox Co., Illinois, March 4, 1862.

Circular Letter.

SPOON RIVER ASSOCIATION.

The Spoon River Association of Regular Predestinarian Baptists, now in session, to the Churches composing her body, and also to her sister Associations with whom she corresponds, sendeth christian salutation:

VERY DEAR BRETHREN AND SISTERS IN CHRIST:
Through the continued and never failing mercies of a covenant keeping God, our unprofitable lives have been spared another year, and we have been permitted to enjoy the blessings of this life for some purpose of our heavenly Father, unknown to us. Not only this, but more: we have been permitted from time to time to meet together in the name of Jesus, and to hear the sound of the glorious gospel of the Son of God, whereof our souls have been made glad and to rejoice in God our Savior. This is the only source of real joy to the children of God, while sojourning in this unfriendly world. But, beloved, let us thank God and take courage, knowing that we have an High Priest that can be touched with the feeling of our infirmities; an elder Brother, a Head and Husband, who is King of kings, and Lord of lords: and they that are with Him are called, and chosen, and faithful. As these latter days, and perilous times have come upon us, and our nation is reeling to and fro, and tottering like a drunkard, and we

know not the destiny thereof, (but God knoweth,) let us leave this matter to Him who holdeth the destinies of nations in His hands, and let us contemplate His love to His people.

In 1 John iii. 1, we find this expression of scripture recorded, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew Him not." Again Paul, the apostle, to the church at Ephesus, (ii. 4, 5,) after speaking of the quickening influences of the divine Spirit of God, in awakening dead sinners to a knowledge of the truth, says, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,)" Again, we read in Jer. xxxi. 3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Again I will build thee and thou shalt be built, O, Virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Thus, you see the manner of this love is peculiar and discriminating, and belongs to God, and like all His attributes, is unchangable, and is from everlasting to everlasting, and is bestowed upon the heirs of promise: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." "Therefore, the world knoweth us not, because it knew Him not." This is a doctrine of which the world is ignorant, and it is also a doctrine which the world can not give nor take away; for, "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal Him."—Matthew xi. 21. Christ being formed in the soul the hope of glory, the soul is now made free from sin: sin shall have no more dominion over you, for ye are not under the law, but under grace. Again, Paul says to the church at Ephesus, "Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor."—Eph. v. 1, 2. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ, to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," &c.—Eph. i. 4-7.

Hence, we find that the *us*, which is so freely used in the foregoing scriptures, are those characters which, being partakers of flesh and blood, Jesus likewise took part of the same; which are born, not of corruptible but of incorruptible seed, by the word of God, which liveth and abideth forever; who were once aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and were without God in the world.

And they that were far off are now made nigh by the blood of Christ.

Now, the love of God which passeth knowledge, hath interposed for us, and found out a ransom, opened an all-healing fountain, by which they shall be healed of all their maladies; or if possessed of devils, Jesus hath a remedy; for in all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity, He redeemed them; and He bear them and carried them all the days of old. They are God's heritage, they are God's building.

Peter says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light. "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind; be not thou, therefore, ashamed of the testimony of our Lord, nor of me His prisoner, but be thou a partaker of the afflictions of the gospel, according to the power of God, who hath saved us and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."—See 1 Tim. ii. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." For it is written, "He will have mercy on whom He will have mercy; and whom He will, He hardeneth."

Finally, brethren, be strong in the Lord and in the power of His might; for "The name of the Lord is a strong tower, the righteous runneth into it and are safe." He is safe from the delusions of the world, and from anti-Christ, and from the dissolution of nations.

Remember to love one another with a pure heart fervently—for by this ye shall know ye have passed from death unto life, if ye love the brethren. Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, and present it unto Himself a glorious church, not having spot, or wrinkle, or any such thing. Amen.

P. L. CAMPBELL, Mod.

I. N. VAN METER, Clerk.

CHURCH CONSTITUTED.

DEAR BROTHER BEEBE:—Please publish the constitution of our little church, to be called Otter Creekburg church. It was constituted on Saturday before the third Sunday in November, 1861, of only six constituent members. It is located in the north-east corner of Clark county, Iowa. Our number now is twelve. Brother John A. Whitley, and others, assisted in the constitution of the church. Dear brother, pray for us, that we may be built up, and that the Lord may add to us of such as shall be saved. Although our number is small, our wants are many and great.

Truly yours,

WILLIAM LAFOLLETT.

Clark Co., Iowa, March 21, 1862.

APPOINTMENT.—Eld. John Donaldson, requests us to publish. If providence permits, he will be at Waverly on the fourth Saturday and Sunday of this month (April).

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1862.

Remarks on Psalms cx. 4.

"The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec."

In our last number we proposed to offer some further remarks upon the order of the Priesthood of our Lord Jesus Christ. The inspired writer to the Hebrews calls attention to the important fact that all the priests of the Levitical order, were made priests without an oath; but the priesthood of the Son of God being of an infinitely higher order, the superior dignity and everlasting perpetuity of his office is expressed in the awful solemnity of his induction. "But this with an oath by him that said unto him, Thou art a priest forever," &c. And the apostle adds, "By so much was Jesus made a surety of a better testament." Regarding then the oath of God, in establishing the permanent and everlasting priesthood of the Lord Jesus, as designed to mark the wide disparity between him and Aaron, his suretyship from that of the sons of Levi, and the superiority of the Testament or Covenant, of which he is the surety above that which was made with the patriarchs, the subject is peculiarly interesting to all the saints who are vitally interested in that suretyship. The Psalmist, inspired with the spirit of prophecy, says, "The Lord hath sworn and will not repent." We can conceive of nothing in all the record of divine revelation so solemn, so sacred, or so full of consolation to the heirs of immortality, as the oath of God. God who can not lie—who is immutable, of one mind, and can not be turned. God, whose word, without an oath can not be doubted, without involving the most impious infidelity and blasphemy, has seen cause to swear, on this subject, in confirmation of his word. We can conceive of no reason why he should swear in confirmation of his truth, except that which is given us in Hebrews vi. 18, namely, "Being willing to show to the heirs of promise the immutability of his counsel," &c. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us." How condescending, and how gracious to pledge his holiness for the consolation of his children. And how truly consoling it is to know that the New Testament or Covenant is better than the Sinai Covenant, which could make nothing perfect, which could not give life, which could not make the comers thereunto perfect, could not purge their conscience from dead works, nor qualify them to serve the true God. A better Covenant, established on better promises, and secured by a better, an infallible surety. The former testament or covenant, was in the flesh of Israel, and all its promises were conditional, and all the conditions were based on their obedience to its requisitions. The Levitical priesthood, with its teeming altars, its rivers of blood, its numerous victims, and oft repeated ceremonies, could secure no permanent or spiritual blessing to the priest or to the people. Neither Aaron

nor any of his sons could continue long in the office, by reason of death; and even during the brief period of their official service, they had first to offer sacrifices for their own sins, and then for the sins of the people; showing that they were themselves sinners needing to be purged, redeemed and saved by better blood than ever had streamed from their smoking altars. But the Great High Priest of our profession is holy, harmless, separate from sinners, and higher than the heavens. Having no personal sin to expiate, no blemish to unfit him for his sacred position.

"Not Aaron nor Melchisedec,
Could claim such high descent as he;
His nature and his names bespeak
His unexampled pedigree.
Descended from the eternal God,
He bears the name of his own Son,
And dress'd in human flesh and blood,
He puts his priestly garments on."

It pleased the Father that in him all fulness should dwell. All the fulness of the Godhead dwells in him bodily. The whole fulness of the church is in him; for the church is his body, and the fulness of him that filleth all, in all. He is full of grace and truth; he is full of righteousness and of all the eternal perfections of deity. Full of life and immortality, possessing the power of an endless life. Full of ability to save unto the uttermost all that came unto the Father by him, seeing that he ever liveth to make intercession for them. Strong to redeem, and mighty to save, having power over all flesh that he might give eternal life to as many as the Father hath given him. Possessing all the power of earth and heaven. How admirably qualified to be the Surety of the New Covenant. We have observed that the Old Covenant of works was conditional, and depended on the obedience of those to whom it was given; but there was no reliable Surety—all were bankrupt, and all accursed; for as many as are of the works of the law are under the curse; therefore, by the deeds of the law no flesh living can be justified in the sight of God. But the New or Better Covenant, with its better promises, relies not on the fidelity and personal obedience of the people for its fulfillment, but upon the Surety, upon the High Priest of our profession. Hence, in the revelation of this Covenant, not a condition is found. It is ordered in all things and sure, and it is all our hope and all our salvation. Its emphatic language is the promises of God, all of which are confirmed by his oath, saying, "I Will," and "Thou Shalt." The Lord hath sworn. This would seem to be enough; what more can we desire in confirmation of the pledge? But to the assurance: We are told, He will not repent. It is not the word, the promise, the oath of a fickle or mutable being, who is of one mind to-day, and may be of another mind to-morrow. No change of time or circumstances can alter the purpose and counsel of his will. He is of one mind, and none can turn him. He is the same yesterday, to-day, and forever. He changes not, therefore, the sons of Jacob are not consumed. The immutability of God is a heart cheering consideration to the saints, especially in its application to the priesthood of our divine Redeemer. God has not only sworn, Thou art a priest, but the words of his sacred oath are, "Thou art a priest forever." Never to be changed, dismissed or superceded in the holy office. The sons of Levi were not suffered to continue by

reason of death; but Christ, because he continueth ever, hath an unchangable priesthood. They were made priests by the law of a carnal commandment; but Christ is made a priest by the power of an endless life. Wherefore, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Thus the power of Eternal Life, of Immortality is secured in the priesthood of the Son of God; and his priesthood can not be changed, because he hath an unchangable priesthood. Furthermore, the oath of the Lord determines irrevokably the order as well as the perpetuity of this priesthood. The Lord has sworn and will not repent, that it is and shall forever be after the order of Melchisedec, and consequently not after the order of Aaron.

Let us consider this order as applicable to the priesthood of Christ.

First—The priesthood of Christ is a royal priesthood. Under the Levitical economy the priesthood was distinct from the reigning power, there was nothing regal or royal in it; but, Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.—Zech. vi. 12, 13.

Our priest is seated on a throne of power, and shall sit and rule upon his throne, and he shall build the temple of the Lord. This is after the order of Melchisedec. "For this Melchisedec, King of Salem, Priest of the Most High God." These titles for our benefit are thus explained: First—Being by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace.—Heb. vii. 1, 2. As the King of Righteousness, his government is founded in righteousness, and every perfection of eternal Deity is displayed in all the orders of his throne.

While, as King of Righteousness he demands a perfect conformity to all his laws and institutions, and that all the subjects of his kingdom shall be holy as God is holy; as King of Peace, in his priesthood he is able to make them so. By one offering he has perfected forever them that are sanctified. For all his subjects were sanctified, or set apart, by God the Father, preserved in Christ Jesus, and called. He has himself made peace, by the blood of his cross, having reconciled his people unto God. As King of Righteousness, he met the stern demands of the law and justice of God, bore all the penalty due to their transgression, put away their sin, by the sacrifice of himself, washed them from all pollution in his own blood, and having freely justified them through the redemption that is in him, as their priest, he calls and quickens them, by giving them eternal life, imparts to them his own spirit, writes his law in their hearts, and sits upon his throne and rules them by the word of his power. Thus the counsel of peace is between them both, that is, between the Ruler and the Priest, the King of Righteousness and the King of Peace. His name is Wonderful, Counsellor, The Everlasting Father, The Mighty God, The Prince of Peace. Truly the government is upon his shoulder, and

"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, with justice, from henceforth even forever."—Isaiah ix. 6, 7. Well did the apostle say, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, (of the order of Aaron,) to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the words of the oath, which was since the law, maketh the Son, who is consecrated forever more." Heb. vii. 26-28. "Now of the things which we have spoken this this is the sum, We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man."—Heb. viii. 1, 2.

After having thus briefly summed up the amount of the testimony of the order of the Priesthood of the Messiah, and its superiority over the typical priesthood, having shown its royalty, its power, its righteousness, its majesty, and efficiency, he exhorts the saints, from all these considerations to appreciate their exalted privileges; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for he is faithful that promised,) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

And as we would honor Christ in his priestly office, let us be careful that we discard all other priests and offerings, to commend us to God. Knowing as we do that there is salvation in no other, that there is no other name under heaven given whereby we must be saved.

To this dear Surety's hand,
Will I commit my cause;
He answers and fulfills
His Father's broken laws;
Behold, my soul At freedom set!
My Surety paid The dreadful debt.
Jesus, my great High Priest,
Offer'd his blood, and died;
My guilty conscience seeks
No sacrifice beside:
His powerful blood Did once atone,
And now it pleads Before the throne.

**JUSTIFICATION,
OR REMARKS ON BROTHER LOVERIDGE'S
COMMUNICATION.**

With the general views of our esteemed correspondent, we are well pleased. That the church, as chosen in Christ, was in him partaker of his righteousness as well as of his immortality, and, therefore, pure, just, spiritual, and holy. But as the children of God, in their development in the flesh, are partakers of flesh and blood, and have an earthly existence in an earthly Adam, and in this earthly nature, as brother Loveridge has clearly demonstrated, they are children of wrath, even as others.

All have sinned, and transgressed the law of God, and involved themselves in guilt from which they could not be justified by the law of Moses. Therefore, it was indispensably necessary that they should be redeemed, washed, cleansed, purified, and delivered from condemnation, and wrath. And to this end, and for this purpose, Christ was delivered for their offences, and raised again from the dead for their justification. Their holy state in Christ before the world began, required no blood to wash them, for they were pure and holy. But the work of justification is that wherein God justifies the ungodly, not the godly, for the godly are already just. But the ungodly, or those who were ungodly in their fallen nature, as transgressors of the divine law, did require that their sins should be put away, that the law should be satisfied on their behalf, that they might be freely justified, through the redemption that is in Christ Jesus. That all this was provided for in the eternal purpose which God had purposed in himself before the world began, is freely granted; and so was the remission of their sin, their regeneration, preservation, and ultimate glory, but the accomplishment of the eternal purpose did require that Christ should come in the fulness of time, to put away the sins of his people by the sacrifice of himself, that he should be made sin for us, that we might be made the righteousness of God in him. The justification of the ungodly implies that the persons so justified, were ungodly before their justification took place, and that it was accomplished by putting away their sins, and making them pure and holy, so that the law and justice of God would fully acquit them of all blame.

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THE BLUNDERER.

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

Blund'ring on in youthful days,
I pursu'd my blund'ring ways:
Who the wonder e'er can tell,
That I blundered not in hell?
Jesus cried aloud to me,
"Blunderer stop! thy blunders see!"
Oh! what light around me shone,
Making all my blunders known.
Since to follow Christ I'm fixed,
Horrid blunders have perplexed,
Never I to heaven do pray,
But in a poor blund'ring way.
If for God I ever speak,
Most of blunders I partake;
Jesus' praise can ne'er declare,
But my blunders still are there.
When the gospel I do hear,
Dreadful blund'ring is mine ear;
If the word of life I read,
Still my blunders drive ahead.
What a life I do pursue!
Scarce my blunders dare review;
How the scene is blundered up,
Blund'ring on from step to step.
Oh! what pleasure and delight,
When but once I blundered right!
If salvation e'er is given,
I shall blunder till in heaven.
There my blunders all will end,
Shouting praise to Christ, my friend,
Whose kind hand sustained me here,
While I was a blunderer.

The regularly coming of the *Signs of the Times* answers as *mile stones* on the journey through life—and I am glad there is a prospect that you will be sustained. Grace be with you.
P. WEST.

Dansville, N. Y., March 30, 1862.

Marriages.

March 13—By Eld. J. A. Johnson, Mr. CORNELIUS CORY, of Henry county, Indiana, and Miss MARY ANN BOOKOUT, of Randolph Co., Indiana.
April 3—At the house of the bride's father, by Eld. G. Beebe, Mr. JAMES A. BENEDICT and Miss ANN REBECCA HOUSEL, daughter of Eld. Wilson House, both of Warwick.
April 7—At Warwick, by Eld. Wilson House, at the residence of James Burt, Esq., Mr. THOMAS MCGAWLEY and Miss MARTHA BONTER, all of Warwick, Orange county, N. Y.

Obituary Notices.

DEAR BROTHER BEEBE:—Our aged and much respected brother, DAVID HULSIZER, near Clinton, is no more! He quietly and apparently without a struggle, on the morning of the 28th of March, fell asleep in Jesus, as we believe, aged about eighty-one or eighty-two years. Brother Hulsizer, with his beloved companion, and a number of others, in his vicinity, being Baptist members of the Bethlehem church, when, about twenty-five years ago, an attempt was made to introduce the new measures into that church, raised his voice against it, and when overpowered by numbers, came out from the church and walked no more with them; and though disconnected with any branch of the visible gospel church, has maintained, in his life and deportment, his doctrine and practice, that truth which he believed God had taught him experimentally, namely, that "Salvation is of the Lord." Nothing but bible truth would do for him. He had, no doubt, been looking for his dissolution some time, and at intervals desirous for his change to come. About three years since, being poorly for some time, he was apprehensive that he should then soon go, giving directions in regard to his funeral very particularly; since then he has been but little from home, and consequently not been permitted to enjoy the company and society of the brethren much. Old School Baptist brethren preachers, &c., have always found a welcome home and kind entertainment at his house. As a citizen, he was highly respected, filling several official stations, such as magistrate, judge, &c., with honor to himself and acceptably to the people. As a neighbor, agreeable and obliging. In his decease his family have lost a kind and affectionate father, relative and friend, society an excellent citizen, and the lovers of truth in general, and yourself in particular, brother Beebe, a steadfast, unwavering friend. But he has gone, we doubt not, to enjoy the fulness of that inheritance, of which he had here the earnest. His funeral was numerously attended on Sunday, the 30th, and a discourse delivered from 2 Corinthians v. 1.

Also, on Thursday, the 6th of February last, SARAH, wife of Samuel Dalrymple, of Alexandria, aged near sixty years. Sister Dalrymple had endured much bodily suffering for many years, which she bore with much patience. She

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., MAY 1, 1862.

NO. 9.

Correspondence.

BROTHER BEEBE:—Is not this a day of sorrow and trouble? It appears as tho' the great day of wrath has come, and we are led to ask, "And who shall be able to stand?" For one, I feel, with the psalmist, to make my refuge in the shadow of Jehovah's wings, until these calamities are overpast.—Psa. lvii. 1. But, thanks to his holy name, he has not left himself without witnesses. His church, his children, his elect which cry unto him day and night, and their cry differs from all others on earth. When their troubles come in like a flood, they cry unto God to lift up a standard: they cry, Lord have mercy; Lord hearken and do, for thine own name's sake, and for the sake of thy people which are called by thy name. My heart has been made to rejoice in the firm belief that—The Lord God Omnipotent reigneth. If I had the ability I would say to all my Father's children, Forget not the glorious proclamation of peace which was made at the birth of the Babe of Bethlehem, Peace on earth, and good will towards men. How true it is that to us—

"God moves in a mysterious way."
Often when we say, Peace and safety, unexpectedly to us, our guards are blasted, and we are brought very low; and when many billows of sore and heart-rending troubles have passed over us, we are at last made to say, like Jonah, Salvation is of the Lord. At no time in all my life have I more fully realized the truth of the above declaration, and indeed all the scriptures, than at the present, notwithstanding I am so great a sinner. On the tenth day of last month, January, my heavenly Father was pleased, no doubt for my good, to lay his gentle rod of affliction on me, in a very violent attack of inflammation of the lungs, which brought me very low, and for several days my case seemed doubtful. But he has had mercy, and so far raised me up again, that I am just able to sit up and write this. This is the fourth Sunday I have been confined to my room. I feel a desire to say to all my brethren and friends scattered abroad, that although I have been so much afflicted, at no time have I ever realized more fully the words of the man who was after God's own heart, "It is good for me to be afflicted;" for at no time in my life have I enjoyed a brighter evidence of my interest in the Lord Jesus, than I have during my sickest moments—I thought of the hymn—

"The deeper their sorrow, the louder they'll sing."

On the fifteenth, at my sickest time, while lying on the bed, my mind became calm, and I felt easy, and for a time all pain seemed to cease: my mind was led to that portion of scripture which records the transfiguration on the mount; and such a view I never witnessed before. I

thought I saw Jesus standing with a smile on his countenance, and presently I seemed to see Moses and Elias talking with him; and while, in my imagination, I was viewing them, I spake, and said, Lord, permit me to talk with thee. Here I could not restrain my feelings; I broke out sobbing and crying. My wife came to me and asked what was the matter? I replied, Nothing; all is well. The next day, at my request, my wife got the Testament and read to me that portion of scripture. And it appeared to me that heaven's three witnesses there stood wrapped in the dazzling glory of eternal Deity, and the three apostles standing by and beholding the bright glory of their Master, that they might bear witness to all succeeding generations, and write their testimony to fill the canon of the holy scriptures, for the benefit of you and me. I thought of the request of Moses, when he said, "Lord, show me thy glory." The Lord said to him, My presence shall go with thee, and I will give thee rest. Dear brethren, if you and I could have these words verified to us in this dark and awfully clouded day, all would be well. We then could smile at the storm. But alas! this comfortable frame of mind did not last long. As I began to get better, the old adversary—the devil—and the other two enemies came in like a flood, and I being weak, they soon got me down very low under doubts, fears and vile temptations, and then I could only cry, God, be merciful to me, a poor sinner. Lord, thy grace and mercy alone can sustain me; for truly I am like a worm, and no man. For a time my mind was so depressed that I could think of little else than these verses:—

"The seeds of all the ills that grow
Are in my nature sown,
And multitudes of them have sprung,—
Ah, Lord, what have I done?"

I have been Satan's willing slave,
And his most easy prey;
He was not readier to command,
Than I was to obey.

Or, if at times he left my soul,
Yet still his work went on;
I was a tempter to myself,—
Ah, Lord, what have I done?"

Now, dear brethren, as this is a time of much sorrow, and, as many of the churches are cold, and but few attend the solemn feasts of Zion, perhaps the dead bodies of the two witnesses may now be lying in the streets of Sodom and Egypt, and anti-christ rejoicing over them. But, glory to God, we have the assurance that their bodies shall one day arise, and God will turn again the captivity of Zion, and the harps which have hung long upon the willows shall be taken down and well attuned to the praise of our eternal King.

I am, as ever, your brother and companion in tribulation. Dear brethren, when it goes well with you, remember Lot, and don't forget his wife.

LOT SOUTHARD.

Richmond, Indiana, January 2, 1861.

DEAR BROTHER BEEBE:—(If I may use that appellation), I desire to say to you and to all the faithful in Christ Jesus, Grace, mercy and peace be unto you, from God the Father, and from our Lord Jesus Christ. Unworthy as I am, suffer me to repeat to you the words of the apostle.—"But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." I feel incompetent to write to the edification or comfort of the flock of our Redeemer, even to you, O flock of the flock. My dearly beloved brethren and sisters—many of whom I have never seen in the flesh—in your communications, through the *Signs of the Times*, you give evidence that you have been partakers of that love which spread the gospel feast, which is the love of God. We need not wonder that we cannot fully express it, for it is unspeakable and full of glory. I have some reason to hope the Lord has spoken comfortably to me in the midst of the tumults which are distracting the world. About eight or nine months ago I was so much troubled about the condition of our once happy, but now distracted country, as to deprive me of sleep and appetite, as I was in the field trying to work with these hands, under great depression of spirit, greatly desiring peace on earth, but could see no prospect of peace: I was trying hard to *make haste* to do something, this blessed portion of scripture was presented to my mind, "He that believeth shall not make haste." Verily, brethren, this was the word of the Lord to me. I dropped everything and went to the house to see if I could find such a passage. I found it in Isa. xxvi. 16. And while reading it, with its connection, my heart was filled with gladness, and my eyes overflowed with tears of joy. From that time I have felt desirous that the saints everywhere might participate with me in my joy; for it is such as none but the Holy Comforter can give. Brethren, ye who know Jesus, can witness that—

"The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight."

Knowing as we do that man is of but few days, and full of trouble, we have great reason to thank God that it is as well with us as it is. When I look at myself I feel constrained to say, "Oh! wretched man that I am; who shall deliver me from the body of this death?" But I must bring my scribble to a close, lest I weary you, as I know you are crowded with business. I enclose one dollar for my subscription to the *Signs of the Times*, for 1862. Dispose of this letter as you think

best, and all will be right with me. May it please the Lord to long continue you on the walls of Zion, and enable you to sustain the truth and detect error, is the prayer of the least of all, if indeed I am one of the flock of Jesus.

NATHAN SISK.

Losantville, Indiana, April 15, 1862.

DEAR BROTHER BEEBE:—If one so unworthy may venture to call you *brother*; having to renew my subscription, I will say I cannot bear to part with the *Signs of the Times*; they contain such soul-cheering communications and editorials; they are comforting and heart-cheering to my drooping soul.

I was born in Tioga county, N. Y., in 1794. My parents were both Old Baptists; my mother died when I was quite young, and my father married again and moved to the Genessee River, in Alleghany county, N. Y., where I grew up. My father was a minister of the gospel, and had a large family, and was poor, and in a new country, and when I was married, at twenty years of age, I could neither read nor write. All the education I have, I have received, which is but little, since I have been the father of two children. When my mother died my father broke up house-keeping, and I was sent to live with an uncle near where my mother was buried, so I had the opportunity to go frequently to visit her grave. This caused me many serious reflections about death and eternity, and as I grew up these meditations increased and troubled me very much, so that at times I could not sleep; and if there was an eclipse of the sun or moon, or Northern lights, or thunder storms, I was greatly terrified, fearing the end of the world had come, and I was unprepared. I often thought of setting about *getting religion*, but, like Felix, I would defer it for a more convenient season. The Baptists at that time held their meetings at my father's house, and a man by the name of Isaiah Smith was their pastor. I thought he was the best man living on earth; and sometimes I would cautiously get into the room when they held church meetings and sit as much concealed as possible, and hear the members talk of their religious exercises, and sometimes my mind would become so much wrought upon that I could not hide my tears, and I would leave the room. And when Mr. Smith would be preaching, many times I was so much affected that I would leave the place to hide my emotion. I was then about sixteen years old; and I concluded that I was too young to get religion; that I would wait until I was married and settled, and then attend to it, for I did not want to die without religion. I thought it depended on my being willing; that God had done all on his part, and was waiting for me to do my part of the work, and that I intended to do it as

soon as I became settled in life. So I went on until the winter of 1812, and when the cold plague, an epidemic fever passed through this country, many of our neighbors died: it was said to be contagious, and my eldest brother took it and died. He was greatly alarmed when he was taken with it. I was very much grieved and brought to a sense of my life being in the hands of God. And from that time I attended every place where there were sick and dying, and did all I could for them, and I firmly believed that God would protect me. But when the sickness was over, and death out of sight, my impressions wore off, and I became worse than ever. In September, 1813, I went to the war, and was taken sick, and sent to the hospital, and really thought I must die there. Then again I reflected on my past life, and oh! how awful my sins and my whole life appeared. I then saw that my whole nature was enmity against God; but I could not see how God could be just and suffer me to live another minute. His goodness and mercy had followed me all my days; but I had sinned wilfully and knowingly against him. I did believe I was the greatest sinner that God had ever suffered to live so long. All my sins seemed openly presented to my view, and I thought I was dying, and saw the justice of God in my everlasting destruction. But I was constrained to say in my heart, The will of God be done. And as quick as the electric spark, all my trouble was gone, and my mind was calm and serene, and all was peace within me, and all creation seemed beautiful, displaying the eternal power and Godhead, and I cried—

“And if my soul were sent to hell,
Thy righteous law approves it well.”

I was discharged in a few days and returned home. My father used to attend family prayer, and I was wishing the hour of prayer to come, and when he engaged in prayer, it was like music to my soul; but it seemed to me that he did not pray half so long as he used to. O, it seemed to me that was the best prayer I had ever heard. I did not let him know my feelings, nor did I tell them to any one. I did not believe I was a child of God, yet the fear of death was gone. My heart seemed to have got so hard that I could not repent; and I feared that I had sinned away the day of grace, and must be lost. It seemed strange to me that this fear did not produce in me repentance, and cause me to set about the work of getting religion, in doing which the first thing was to repent; but my heart was so hard that I could not repent. The Methodists tried to persuade me to join them, as a *seeker* and told me that would be as a stepping-stone to repentance. I thought I would read the scriptures, and did read, but I could not understand them. I could not from them discover any difference between the Methodists and the ancient pharisees' doctrine. The more I read, the blinder I thought I became, and this scripture—Rom. vii. 18—came to my mind:—“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.” And I think the Lord opened my heart to understand it. Then the twenty-second verse,—“For I delight in the law of God, after the inward man.” O, the beauty of the plan of

salvation by grace, and I almost hoped that I had an interest in it. I went to the Porter church, and told what were my feelings and just how I had viewed myself as a poor lost sinner, and the light shined in my mind at the moment, and called my mind back to Fort George, in 1813, to the time and place when and where I was delivered from the fear of hell, and I thought I should never have any more trouble. All doubts in regard to my hope vanished, and my hope seemed firmly anchored in Christ. An aged sister, asked me if she had understood me to say, I knew I was one of the greatest sinners the Lord had suffered to live? I answered, Yes. She then asked, If the church could receive me just as I was, if I thought it was my duty to unite with them, and spend and be spent, for the glory of God, and the upbuilding of his cause? I saw that instant, that was substantially what Christ said to the young man, “Go sell all that thou hast, &c., and come and follow me.” I answered, Yes. And, to my astonishment the church received me, and on the next day I was baptized, and I am still hobbling along with them, and trying to put my whole trust in the Lord. I know that Salvation is of the Lord, independent of the aid of man. It is by grace, through faith, through that faith which is the fruit of the spirit, and is the gift of God, and which is not in or under the power of man, either to originate or act. It is as independent of the creature's act as was his creation. By faith we know the worlds were framed. The faith of Jesus Christ, and not the faith of the creature. But I must close this scribble. I feel myself unworthy of a place in the church, but I know that the Old Baptists are the delight of my heart. When I am with them I forget my trouble and seem absent from the body, and present with the Lord. I have written four times since I have been taking the *Signs of the Times*, but what I had written looked to me so weak and simple, I was ashamed to send it; but I now draw the bow at a venture, and send this to you, brother Beebe, to dispose of as you please, and all will be right with me. I now close subscribing myself your unworthy brother in hope of eternal life.

JOSEPH BENNETT.

Ohio, March 3, 1862.

P. S.—Please give your views on 1 John ii. 2. “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”

J. B.

REPLY.—We have several times given our views on this text, but probably brother Bennett has failed to receive the numbers of our paper containing our remarks. The word *propitiation* signifies that which reconciles—by removing wrath, and makes propitiations—and is therefore equivalent to the word atonement. Christ is the propitiatory sacrifice which was made for the sins of his people, both Jews and Gentiles. He has satisfied the law's demands, and met and bore in his own person all its penalties due to the transgressions of his members, and thereby reconciled them to God. He is therefore the propitiation for those primitive saints called from among the Jews; and not only for them, but for the Gentiles also. For, He is the only propitiation in all the

world, either for Jews or Gentiles, as he is the only Savior, Redeemer, and Advocate with the Father. It does not mean that he has redeemed and saved all mankind—atoned and rendered propitious—or made atonement and reconciliation for all the people in the world, but for all of God's people in the world: for John also declares, “And we know that *we* (who are reconciled unto God by his propitiatory offering) are of God, and the whole world lieth in wickedness. The force of the declaration of the text is that in all the world, there is none other who can reconcile sinners unto God, deliver them from going down to the pit. That there is no other name under heaven given among men whereby we must be saved.

DEAR BROTHER BEEBE:—The *Signs of the Times*, continue to come regularly to us, richly laden with the truth of the everlasting gospel, and, although we are deprived of the communications from the many very able brethren and sisters of the South, which we much regret, although we are strangers in the flesh, if I am not deceived we have been made nigh by the blood of Christ. May God give them and all his dear children, a double portion of his spirit, that they may run the race set before them with patience, looking unto Jesus the author and finisher of our faith. Truly these are perilous times, and we who are now privileged with the reading of your paper may soon be deprived of it, which would be a sore trial to me, for even now the time seems long to me, from one number to the next. I hope brother J. F. Johnson will continue to write, I would be glad to see a communication from him in ever number, as he is able in doctrine, and many of the children have not much meat, and I have thought, many of them are weakly, and sickly, from want of sound doctrine. There are very many others who are able in doctrine, and I hope they will continue to write, and so let their light shine. I often feel a desire to talk of the glorious things of Zion, if I could command language and pen so as to express my mind. I have received much comfort in reading your editorials; especially your reply to sister Bryan, in the number for the fifteenth of February: it suited my mind better than I could have expressed it.

These appear to be the latter days, and if the image of the beast is to receive its power, what will become of the woman which has been hidden in the wilderness for a time? This woman seems to represent a people which dwells alone, and are not reckoned with the nations. There are a few of us here who profess to be Old School Baptists, and contend for the doctrine of salvation by grace alone, but we are surrounded by will worshippers who teach for doctrines the commandments of men. They charge that our doctrine is dangerous, and calculated to send souls to hell, and if they now had the power, which probably they may soon have, the Old School Baptists would have to suffer; but persecutions and sufferings in this world, is a part of our legacy. We are admonished that, “In the world ye shall have tribulations; but in me ye shall have peace.” Oh that all the children of God could feel reconciled to their lot, and to the will of God; for we know that he worketh all things after the counsel of his own will,

and therefore we know all things work together for good to them that love God; to them who are called according to his purpose. 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.

Dear brother, the present trials seems to be the beginning of troubles, and such as this nation has never before known. In this struggle is witnessed father against son, and son against father, and brother in deadly conflict with brother, so we see the fulfillment of the scriptures. May the dear children of God be enabled to look forward to the day when they shall be set free from dull mortality, and enjoy the full possession of that inheritance of glory, which is undefiled and never shall fade away. The present is undoubtedly a season of great darkness and delusion. Truth has fallen in the streets, and equity can not enter. Still we know that the Lord God, Omnipotent reigneth, and his truth must and will endure forever. With Christ revealed in us the hope of glory, with our bible in our hands and its precepts in our hearts, we have really nothing to fear. Let our enemies still increase in number and in power, we need not fear them, while we are ourselves marshalled under the Banner of the Cross of Christ. “These things say I unto you, that in me ye shall have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.” This is enough for faith to cling to, though called to suffer persecution from city to city. It will be no more than our dear brethren have suffered before. Let us rejoice that we are counted worthy to suffer for Christ's sake. Paul reminds us that these light afflictions, which are but for a moment, do work for us a more exceeding and eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. We know that if our earthly house of this tabernacle should be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Seeing then that we are compassed about with so great a cloud of witnesses, let us press towards the mark of the prize of our high calling of God in Jesus Christ. When faith appears to be in exercise, I can look forward and claim the promise; but when I look within and view myself—see what I am by nature and by practice, then I have to exclaim. Oh wretched man that I am! Who shall deliver me from the body of this death? Then I see that if my salvation depended upon one good thought or action of mine, I must forever perish. For, when I would do good evil is present with me, and that which I would, I do not, and that which I would not, that I do. Truly it is not in man that walketh to direct his steps. I have long since learned that if saved at all, I must be saved by grace alone, and not by anything that I can do. “For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, least any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Then let us, dear brethren and sisters, draw near unto God, with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience and our bodies washed in pure water. And let us hold fast the profession of our faith without wavering; for he is faithful that promised. Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together as the manner of some is, but let us exhort one another, and so much the more as we see the day approaching. May we be enabled by grace, to pray for our enemies, and for such as spitefully use us. And, like Gideon's little army, break our pitchers, and let our light shine. When we are reviled, let us revile not again; and if smitten on one cheek, turn the other also. May all the dear children of God be enabled to use the sword of the spirit, and may the Lord, in due time put all our enemies to flight; for they seem even now to be coming in like a flood.

Brother Beebe, I have penned down a few thoughts for you to look over, and if you think they will be of use to any, you are at liberty to publish them; but if not all will be right, they are from a poor sinner, saved by grace if saved at all.

Please give you views on 1 Cor. xv. 24-28. What is it to be subject to the Father? This may be very plain and simple to you, but it is dark to me.

Will Eld. J. F. Johnson, of Kentucky, give his views on Heb. ii. 14. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same." I desire to know when the children were partakers of flesh and blood, Was it in thier natural or spiritual birth?

From one who desires to know the truth. LOVICY BROWN.

Henderson Illinois, March 26, 1862.

BROTHER BEEBE:—I herewith send you my mite for the next year, very likely it may be the last, as my eyes are quite dim, and I am in my eighty-first year, I can not expect to live long, I have had a name with the Baptists almost sixty years, and this is the fiftieth year I have been trying to preach the gospel of the blessed God; Salvation by grace, redemption by the blood of Christ, and forgiveness of sins. O, what a glorious plan of salvation for poor ruined sinners! Notwithstanding all the false doctrine which abounds, I have never been moved from my stand. I have traveled to preach Jesus in seven states, have seen many of the brethren, and all at my own expense. Three years of my life I suffered greatly from false brethren, which was more than thirty years ago; since then, my own wicked heart has been my greatest enemy. My sorrows and joys, my fears and hopes have been alternate. I still have some hope in the pardoning mercy of the covenant keeping God. If I did not believe in the eternal and unchangable love of God, I should have no hope; but this buoys me up through all my trials, for in myself I am a poor helpless sinner.

I now say to my brethren, one and all, who may read this: Farewell, God bless you all. ELI ASHBOOK.

Johnstown, Ohio, Feb. 3, 1862.

DEAR BROTHER BEEBE:—Since my communication in the *Signs*, referring to bro-

ther Purington's letters, I have received a private letter from him, requesting me to write again, either privately or through the *Signs*, as I thought proper. His letter embraces two or three points of inquiry that would quite naturally lead into some speculation, not only in regard to our present chronology, but also with regard to the immediate future. On this account I had determined to reply privately; but having been spoken to by several persons about it, urging me to send my letter to the *Signs*, I have concluded to do so; and if you please you can publish it, or else send it on to him.

Now, dear brother Purington, and all the rest of the brethren and sisters, I do not wonder that a very general inquiry prevails as to "What of the night?" It is a *dark* and *trying* time; or, to use the language of scripture, "*Perilous times* have indeed come upon us." But to you, brethren, these times have not come upon you *unawares*. They have not overtaken you as a thief. The enemy has been seen for years approaching. He has been pointed out and minutely described. All his rapid strides and marches have been noted and chronicled. This is proof that our brethren have not been asleep, but that they have been vigilant and at their posts.

The remark of brother Purington, that I said I did not know how to understand, was in reference to, and adoption of, (as I thought,) an idea of brother H. Campbell's, on the subject of the *Two Witnesses*. The expression used is, "The disciples of Christ and the followers of anti-Christ." If it was meant that these two antagonistic companies constituted the two witnesses, it does not seem to chord with the rest of brother P.'s letter. That Christ and the Holy Ghost are the two witnesses intended, I understand all brother Purington's letters to contend and maintain. That the Holy Ghost is a witness, and that he bears witness of Christ, and witnesses to the people of God of their heirship, &c., is certainly scriptural; but that Christ himself is a witness of himself, does not so clearly appear. I think he himself disavows the character of a *witness of himself*. And, although the Holy Ghost is spoken of as a witness, setting home and sealing upon the hearts of the Lord's people the truth of the gospel, and comforting and supporting the ministry in their labors and trials; yet I think that the witnesses that are the subject of our present inquiry, *destined to be killed*, are something other than the Holy Spirit. Brother Purington inquires, "Was not the Sovereign power and irresistible Spirit of Christ and the Holy Ghost in regeneration, completely ignored at that time? (about four years ago.) Undoubtedly so, brother Purington. Yet, I think that this has always been pretty much the case with the world, and with the various anti-christian interests. I think I have observed this, and frequently spoken of it, for twenty years back; and the *Signs of the Times* have been calling attention to it repeatedly, for a much longer period. The truth is, this is the very spirit of anti-Christ. It has always characterized her, ever since she first seated herself upon the seven-headed beast. In fact, this was the sign that the apostle gave us, as that by which she should be known. I know very well that she has been more bold about it at

some periods than others, and I observed also that at the times spoken of she wore an unusually *impudent face*. But the question is *about their being killed*,—whether ignoring a thing, hating and despising it even, amounts in any sense in which we use the term to killing it. If I am correct in supposing that this has always been the ground occupied by anti-Christ, ever since his reign commenced, it would follow that something special and extraordinary must be designed by this *warring against them and overcoming them*.

Now, my own view I will try briefly to give you. We first find these witnesses associated with the woman in her flight, when the dragon made war with her and *did not kill her*, but she escaped. The church, as such—that is, in her organization, testimony, order and worship—is nourished and sustained in her hiding place, during twelve hundred and sixty years. The witnesses prophecy during all this time, *clothed in sackcloth*. They are then evidently identified with the woman, sharing her persecutions and afflictions. It is also evident from the statement that at the end of that period they cease to be hid—that their hiding place, as well as their character, has been discovered; and the war is immediately renewed against them. The scene of their death, and of the enemy's triumph, presents them not only with bodies which had identified them while living and bearing testimony, but which are still visible to their enemies and can be rejoiced over when dead. The Lord so often calls his people—his disciples—*his witnesses*, in both the Old and New Testaments, that it would seem that there need be no further inquiry about it. But then why the number *two*? I understand this number to merely refer to the law which requires at least *two witnesses*. He has not left himself without witness, and has probably always had more than *two* witnesses. It has always been characteristic of the church to *bear witness*. In the battle she uses the sword of the Spirit, which is the *word of God*. "She overcame through the blood of the Lamb and the *word of her testimony*." In this respect they resemble their Leader. "The sword *proceeded out of his mouth*." The church has borne her testimony *through the ministry*. Neither has ever existed or testified independent of the other. She uses her gifts, particularly the ministry, as her mouthpiece. She, in her organization, maintains a witness' stand. She supports and sustains the testimony in the ministry of the word and the administration of the ordinances, and it thus becomes *her witness*. No ministry is recognizable, only going and under her sanction, and sustained by her confidence and fellowship. With this view, I see no propriety in trying to make the church one witness, and the ministry the other; and so making out *two*. While the church maintains her organization and visibility, and is permitted to testify, I feel bound to consider the witnesses still living. This view presents *bodies*—bodies of *witnesses*, that are *visible*, and that even to their enemies. This view also will lead us to understand how their bodies can be seen and their locality known, after that they have been killed, as witnesses.

The next thing, perhaps, to consider is, *Where are they*, and when and how will they be slain? If I am correct in identi-

fying them, it is evident that there are and have been none of them for some centuries past, over a great portion of the surface of the earth. Nothing definite is told us of their retreat, any more than that it was a *wilderness* or *desert*. They probably continued to flee, as the anti-christian interest increased and advanced. The war against them, and the ultimate killing of them, must of course take place where they are at the time. This, I have little doubt, if the present be taken, would be America. The church succeeded in hiding herself for centuries, in the mountains and deserts of central and northern Europe; but upon the settlement of this country, if we speak of her as a body, she evidently fled here. I doubt not the truth has been and still is maintained in portions of England, and some other places on the other side of the water, but it is silenced and suppressed by law, refused a hearing by the people, and regular meetings or organizations can only exist by sufferance, or, in other words, by the *earth helping the woman*. It will follow that the opposing interest must be found in the same locality with the witnesses. As the last form that the beastly power assumes is that of the *image*, it is evident that the war will be with this form.

The second or *Protestant beast* has long been seated in most of the governments of Europe, and has there *exercised all the power of the first beast before him*, without let or hindrance. He has also been "*doing great wonders*" in this country, "*making fire come down from heaven in the sight of men*." I have no doubt that in many of our modern excitements that it has really *appeared* so to many, who "*dwell on the earth*;" and that the beast deceived them by the *means of those miracles*, which, at *union prayer meetings* and other places, he had power to do.—There has always been an antipathy between the *mother* and *her daughters*, or between the first and second beasts; hence the establishment of the authority of the first beast has been opposed, where the record had authority and influence. I have understood that what constitutes any organization a beast, is its *union with State*, and incorporation in the empire. It is then supported and sustained by brute force, and of course ceases to have any claims to be a gospel church. As there has been little prospect of the establishment of the Protestant beast in this country, and still less of the first beast, the work has been going on for forty years, or more, teaching them that dwell on the earth to make an *image*. (See Rev. xiii. 14.) And now they have got it *made and reared up*, the next thing is to give *life* to it, and procure an acknowledgment of its authority. I am not conscious of the existence of this image any where in the world but in this country. The rest of them are all favored with the *original*. And if there has not been a desperate effort to give life to this *image* within the few years past, and if it does not now show *signs of life*, why, then, I am much mistaken, and have failed to discern the signs of the times. It is worthy of remark, what has seemed to escape the observation of commentators, that the requiring of a *mark* in the forehead or right hand, is during the ascendancy of this *image*, and not under the old seven headed and ten horned beast. By this *mark* is

not to be understood a *brand* in the flesh or skin, but some kind of sign or badge, by which we could be recognized as belonging to and supporting that interest. An oath publicly taken and registered, I should suppose, would be a sufficient mark. Of course I do not mean here to implicate civil governments, either state or national, in their legitimate sphere, or only in so far as they shall succumb to the dictation and endorse and undertake to carry out the fanatical schemes of a corrupt clergy. The killing of those who refuse to worship the image, and particularly the denying of them the right to *buy and sell*, I understand to be *disfranchising them as citizens*—denying them the privilege of voting or holding office, &c. In this position they would not be considered as entitled to the protection of government, and no act of theirs would be legal or valid. Whenever this takes place no marriage can be solemnized by any but those who bear the mark. And whenever any government shall be made the instrument by or through which to accomplish these things, we may expect to find it acting at the instigation, if not under the direction of an ambitious and intolerant clergy.

The *time* or date of the slaying of the witnesses has never been very clear to my mind. There is much difficulty about fixing the date where to start from. If *six hundred and six* is the correct starting point, then we are near the termination of the time. I think the twelve hundred and sixty years run to the resurrection of the witnesses. If so, three years and a half must be deducted from 1866. We shall undoubtedly be satisfied in the course of a year or two, whether this is any where near correct or not. The great city where this is to take place is the same where our Lord was crucified. It has been called by various names, such as Babylon, Sodom, Edom, Egypt, &c., and embraces all the families of anti-Christ. They are killed as witnesses, but still their bodies are in sight, and their location known. An order or edict issued from Emperors or those in authority, that their meetings should be at once suppressed, that their papers should be stopped, their presses seized and destroyed, and that every preacher or other officer of a church, who should open a meeting-house, or make any attempt to fill an appointment, should be seized and forthwith imprisoned. Then let a Spanish inquisition be instituted, with *spies* and *informers*, &c.; and then, in my judgment, we would have this prediction about fulfilled. This, you see, is one of my *speculations*.

As the witnesses are not found in the dwellings of any branch of the great city, their dead bodies are not seen there. They were not killed there. They are in the *street*, where all can pass to and fro promiscuously. In some points of view, this country, as a whole, may be properly styled a *street*. The *same bodies* that were killed were again restored to life. They are still recognized as *the very same characters* that tormented them that dwell on the earth. The Spirit of life from God enters into these same bodies, which have never, during the whole three years and a half, lost their *identity*, their *character*, or *organization*, and they stand upon their feet, and their enemies behold them.

Brother Purington's letter embraces some inquiries touching the events record-

ed in connection with the opening of the seventh seal and the sounding of the seventh trumpet, which I will try to notice hereafter.

And now, brethren Beebe and Purington, and all the rest, I send this to you with much *hesitation*, not to say *reluctance*. If I write, I must give you such views as I have, and you can take them for what they are worth. If brother Purington, or any other brother or sister, should be edified or benefitted, I shall be abundantly rewarded. Let us pray God that we may be kept from the hour of temptation, that shall come upon all the world, to try them that dwell on the earth. Let us endeavor to comfort and encourage one another, while we are called to be companions one of another, in the patience and tribulation of the kingdom of Jesus Christ.

E. RITTENHOUSE.

New Castle Co., Del., April 9, 1862.

BROTHER BEEBE:—The following letter was read to the Indian Creek church by sister Smith, and the church desire you to publish it in the *Signs of the Times*: Yours, J. ROBERTSON.

DEAR BRETHREN AND SISTERS—Throughout our once happy but now distracted and ruined country, strife has torn us asunder and broken the bands that held us together as a nation, and many of the dear brethren and sisters who once communicated with us through the columns of the *Signs of the Times*, are now silent to us as the grave. Their communications come no more, either to warn or cheer us. It is a sad cross to the children of God to be thus deprived of communing with each other—a privilege which they had so long enjoyed; but they are now debarred from that privilege and satisfaction. But although thus deprived of communicating as formerly with each other, we rejoice to know that Christ is not divided. He is the great Head of his church, and Shepherd of his flock. He has said, 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. He is in them and they in him, and none are able to pluck them out of his hands; for his Father, which gave them him, is greater than all. This is truly consoling to the tried and oppressed children of God. Not all the combined powers of earth and hell can separate them from Christ their Lord. For they are Christ's as Christ is God's. He shed his blood for them and redeemed them out of every kindred, tongue and people. No power of men or devils can make them any thing other than one people. He says, My dove, my undefiled, is but one. While, then, we mourn the desolation of our beloved country, which has torn and separated us from each other for a season, let us rejoice that Christ is the Head over all things to his church, and that no weapon formed against Zion shall prosper; and every tongue that riseth against her in judgment she shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Zion is built upon a rock that cannot be shaken or removed. This also should afford us real comfort and encouragement, while our ears are startled with the roar of cannon, and while blood and carnage crimson our unhappy land, and brother's hands are stained with brother's blood. Still the church of God is safe in the hollow of Jehovah's hand, and

kept as the apple of his eye. She shall outride the storm, and come off more than conqueror through him that has loved her, and given himself for her. Then let us, like faithful Ruth, say, Thy people shall be my people, and thy God my God; though we may never again enjoy the privilege of being united as citizens of one great and united common country, still as brethren and sisters in Christ we are undivided. We have the same heavenly Father, the same quickening Spirit, if we are born of God, and the same love one to another. If we have not love, we have not life; if we love not our brother whom we have seen, how shall we love God whom we have not seen? It was love that brought the Savior down from the shining realms of bliss to this low ground of sin and sorrow, to suffer and to die the shameful death of the cross. Love to poor, fallen, rebellious men, who were sunk down in the depths of sin and ruin, who were without hope and without God in the world. Is it then to be wondered at, that those who have not been quickened, who have not received the life and love of Christ in their hearts, should remain hateful and hating one another, and try to destroy one another, from one end of the world to the other? We see this spirit manifested in the world; but it is not so with the christian. He that is born of God is born of an incorruptible seed, that liveth and abideth forever. The subjects of this heavenly birth love one another, and will forgive one another, even as God, for Christ's sake, has forgiven them. They will pray for the peace of Zion, and for the prosperity of Jerusalem, and for the welfare of mankind; while anti-Christ is drawn in battle array against the church. They can endure all opposition, as part of their legacy on earth. They know their Master was reproached and persecuted, even unto death; and he told his disciples, "In the world ye shall have tribulation: but in me ye shall have peace." Evil men were permitted even to shed his precious blood, though he was holy, harmless and undefiled, in whose mouth guile was never found. When he was fulfilling his mission of grace and mercy, giving sight to the blind, hearing to the deaf, and causing the dumb to speak, and even raising the dead. Was there ever prophet, priest or magician, that could do such mighty works? Does it not seem strange that all who saw his works did not love and admire him? Is it not a wonder that all did not believe on him? No! For we learn from the scriptures, as also by our own experience and observation, that the natural man receiveth not the things of the Spirit of God—that the world by wisdom knew not God. Though many saw his mighty works, how few embraced him! Not those who were familiar with the reading of the law and the prophets which testify of him, which foretold his coming to put away sin by the sacrifice of himself, and to bring in everlasting righteousness. No, these did not hail the babe of Bethlehem with delight. They scorned to own one of such humble birth, one cradled in a manger. But the humble shepherds which were watching their flocks by night, hailed his advent with delight, when the angel of the Lord had told them the joyful news, that unto them a Savior was born, which was

Christ the Lord. And wise men also of the east who saw his star, and were guided by it to the place where he was born; and they also worshiped him, with gifts of gold and frank-incense and myrrh. And good old Simeon who was filled with the Holy Ghost, and was waiting for the consolation of Israel. He took the babe in his arms and blessed him, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. He had been looking for the event, for it had been revealed to him that he should not die until he had seen the Lord's Christ. And when our Lord called his disciples, with what readiness did they leave all and follow him! He spake to them as man never spake. The power of his word entered their hearts as well as ears, and they had neither power or disposition to refuse. They followed him and enjoyed his holy instructions, and received his precious promises. He told them they must suffer many things for his name; but they had the blessed assurance that they should not only suffer, but also reign with him. This same Jesus has been speaking to some in our midst of late, in a special manner. We hope the winter has broken, and the time of the singing of birds has come, and we shall have a season of rejoicing. We have had a manifestation of the Spirit's power in bringing some of the subjects of his grace to the knowledge of the truth as it is in Jesus, whom he has made willing to take up their cross and follow him through evil as well as through good report. Seven have been added to our Indian Creek church, by baptism, and two by letter, since last June. One aged sister dated her experience back fifty-five years. She had a long pilgrimage alone; but the Leader never leaves or forsakes; when he begins a good work, he will perform it, until the day of Jesus Christ. She was baptized by Eld. Flint, of Iowa, and a young brother was also baptized at the same time. Our sister church, Bethlehem, has also been made to rejoice in the manifestation of the Spirit's power, in bringing some of the tender lambs into the folds of Christ—plucking them as brands from the burning fire, and translating them into the kingdom of Christ. Four young sisters have been baptized there within the last few months, and others stand at the threshold, doubting and trembling, fearful to enter, but can hardly stay away. On the first Sunday in this month, Eld. Cox baptized one of them; they had to cut away the ice, and she requested them to sing—

"Christians, if your hearts be warm,
Ice and snow can do no harm."

Where Jesus leads the frozen stream is no impediment; his joyful subjects feel that, To obey, is better than sacrifice; and in keeping his commands, there is a great reward. Joyfully they follow Christ into the watery grave, and as he was raised up from the dead, by the glory of the Father, so they rise to walk in newness of life. They thus enter God's house to enjoy the privileges thereof—to partake of the emblems of Christ's broken body, and shed blood, which he shed for the remission of their sins, and have the fellowship of the saints, in uniting with them in singing the praises of their Redeemer, who has made them partakers of the heavenly calling. We have had some

cheering meetings, in singing the praise of God, who has not forgotten to be gracious, and who will not leave himself without witnesses. For if these, his children, should hold their peace, the stones would cry out, O! the wisdom, power and goodness of our God! it passeth understanding, His ways are past finding out, and his works are marvellous in our eyes. He worketh all things after the counsel of his own will, and none can say to him, What doest thou?

Brother Beebe, do as you think best with this, and all will be right.

SARAH SMITH.

Riley, Butler Co., Ohio, Jan. 15, 1862.

MUCH ESTEEMED ELDER BEEBE:—Esteemed for the truth's sake, I do not know as I can say any thing for the comfort or edifying of any; but one thing I can say in truth, that I am a sinner, and still traveling alone. I do not find any to agree with me on the doctrine of election, only those who write for the *Signs of the Times*. Your paper comes to me laden with good news from a far country; for which I feel very thankful. May great grace be upon you, to sustain you in your arduous labors of love, and may you be enabled still to wield the Sword of the Lord, and of Gideon, and when ripe for heaven, be admitted to that haven in peace, for Jesus' sake.

"Grace! 't is a charming sound!"

Often has my soul been lifted up to God in prayer and praise for his tender mercies to me, the vilest of the vile. I sometimes feel a hope that my sins are forgiven; but at other times I feel cold and in doubt; and am led to cry out, "Oh! wretched man that I am! Who shall deliver me from the body of this death?" Again I can some times adopt Paul's words, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." I entertain a hope that I shall yet have an opportunity to visit your church, or some other church of the same faith and order, that I may tell them of the dealings of the Lord with me. I often hear the doctrine of grace and works mixed up together in a confused manner, and they will tell me that these are minor differences that divide us; but the difference is so great that I can not surmount them. To take an infant, wet its forehead, and call it baptism, and every thing else in accordance with that. Truly, I have not so learned Christ. But by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. He led me about and instructed me, and kept me by the power of God, through faith, unto salvation. Kept by our Father's hand, who will lead his flock to living fountains of water, and finally crown them in heaven with immortal glory. Excuse me for writing so lengthily. Pray for me, a poor sinner; and if we never meet on earth, I hope to meet you in heaven.

W. P. HAVILAND.

Grahamsville, N. Y., April 18, 1862.

BROTHER BEEBE:—The *Signs of the Times* has been a welcome visitor in my family about twice per month for twenty-nine years. The doctrine advocated and maintained by it, being Jesus and him crucified, is truly comforting and cheering to my wife and myself, while wading through this world of sorrow. Rather than do without the *Signs of the Times*,

I would work for ten cents per day to pay the subscription. They appear as part of the necessaries of the family. The *Signs of the Times* and the Bible is all the gospel we can get here. We have every thing else religiously, or rather pretending to be religious.

AMOS H. MCKAY.

Delhi, Iowa, Feb. 2, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1862.

Remarks on 1 Cor. xv. 24--28.

REPLY TO SISTER BROWN.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy THAT shall be destroyed IS death. For he hath put all things under his feet. But when he saith, All things are put under HIM, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

This argument is used by the inspired apostle in proof of the doctrine of the final resurrection of the saints. Until the resurrection of the saints, death holds dominion over their mortal bodies. Death reigned from Adam to Moses and continues to reign, and is the last enemy that shall be destroyed. When Adam followed his wife into the transgression, by his offence sin entered into the world and Death by sin. And Death passed, at that early period upon all men, for all had sinned, as all were in Adam, and all were Adam. For the Lord God called their name Adam, in the day when they were created.—Gen. v. 2. Before Adam was multiplied; before Eve was revealed from his side; before son or daughter was born; in the day of creation God called their name Adam; and their name, so far as their earthly existence is concerned, is still Adam. Therefore Death still reigns by one Adam, and all things cannot be put under Christ, in the sense of this text, until Death is destroyed, subdued, and put under him by the resurrection. Hence, Christ, by his spirit which inspired the prophets, said of his people, "I will ransom them from the power of the grave: I will redeem them from Death: O Death, I will be thy plague, O Grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hos. xiii. 14. Again it is testified of him by the same spirit, "He will swallow up Death in victory; and the Lord God will wipe away tears from off all faces," &c.—Isa. xxv. 8. And this Mediatorial triumph of the Son of God cannot be fully consummated while Death holds dominion over the bodies of those whom he has ransomed from the power of the Grave. And as his Mediatorial reign, by the irrevocable decree of God, even the Father, is immutably extended, "Till he hath put all things under him;" so the final resurrection of all the saints is most conclusively demonstrated, and a denial of the resurrection of the bodies of the saints is regarded by the apostle as equivalent to a denial of the Mediatorial conquest and glory of our Lord Jesus Christ. He has already ransomed them from the power of the grave, having paid the ransom price, and he

holds that power in his own hands, as he said to John, "Fear not: I am the First and Last: I am he that liveth, and was dead: and, behold, I am alive forevermore, Amen; and have the keys of hell and death."—Rev. i. 17, 18. Having the keys of death and the grave, he has the power to open, and none can shut; to shut, and none can open. Thus the apostle has shown that the resurrection of the saints, at the last day is indispensable to the complete triumph of the Son of God, and that his triumph shall be consummated and his Mediatorial work finished when Death, which is the last enemy, shall be subdued, by the resurrection of the bodies of his saints. "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." He is the first born from the dead, the first fruits of them that slept; and, God hath begotten us, (the saints) again, to a lively, (or a vital) hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, &c.—1 Peter i. 3, 4. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11.

Then cometh the end. The end of what? The end which Jehovah declared from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."—Isa. lxvi. 10. The full and complete accomplishment of the Mediatorial work of our Redeemer. The design of God; for the word is used in scripture to signify God's purpose or design. "Ye have heard of the patience of Job and have seen the end of the Lord."—James v. 11. The end also of all the trials, tribulations and tears of the saints. The end of their sighing, sorrowing and sinning. The end of all their association with corruption, depravity and earth. But above all, in the immediate sense of this subject, the finishing stroke to his Mediatorial work which was given him to do. He has himself declared, "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 37 and 44. Then the resurrection of all that the Father gave him—that the Father hath drawn to him, shall be the consummation of his Mediatorial work.

When he shall have delivered up the kingdom to God, even the Father. His mediatorial commission embraced the redemption of his people out of all the families of the earth, unto God, and he has redeemed them unto God with his blood; but he was also commissioned to bring his many sons unto glory.—Heb. ii. 10. To wash, cleanse, sanctify and purify them, and raise them up, and present them in his own image before God, without spot or blemish, according as God had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. As a kingdom fully organized. The King of Righteousness upon the throne, reigning in righteousness, sitting upon his holy hill Zion, with all his subjects, regenerated, initiated and recognized as his subjects;

his law written in their hearts, his image indelibly enstamped on them, his spirit within them, and his glory bestowed upon them. In all the fulness of the measure of the stature of Christ, shall he deliver them up to God, even the Father.

When he shall have put down all rule and all authority and power. As Daniel described this kingdom, which the God of heaven has set up, as breaking in pieces all other kingdoms, and that it should survive them all, and stand forever, so all other governments must terminate with the elements of nature, all things must be subdued to him, and even the rule of sin and reign of death, as well as all humanly organized governments must be abolished, and pass before the kingdom shall be delivered to the Father. Even "The last enemy shall be destroyed which is death." How perfect and complete will be his victory; not a single enemy left living in the field; not a single fort or piece of artillery remaining to be used against the King or his subjects; all things subdued and put under his feet! This is virtually done already. "For he hath put all things under his feet." The word has gone from the mouth of God in righteousness, and shall not return void of that whereunto he hath sent it. All things, whether they be principalities or powers, thrones or dominions, things visible or invisible, all, all are put under him. Hell is subdued, Death abolished, sin from all the saints annihilated, and Christ triumphant over all things, with all the trophies of his deathless victory, in full command of earth and heaven, shall ascend, and bear all his redeemed sons to the mansions of his Father's house prepared for them from the foundation of the world. And with divine authority shall he command the avenues of immortal glory. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty. The Lord, mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory. Selah." Psa. xxiv. 7-10

Ye everlasting doors open wide,
Lift up, ye gates, receive my bride;
While heavenly harps proclaim aloud,
Here comes the purchase of my blood.

We now approach, with much fear and trembling that part of our subject on which sister Brown, more especially desires to be enlightened; which she supposes may be very plain and simple to us, but dark to her. On this very subject great and wise men have differed widely; and we presume there is not a subject in the wide range of divine revelation on which theologians have been so sensitive. In their discussions, more angry passions have been stirred up than on any other point; and rivers of blood have been shed in the abominable controversies, and all without producing one spark of light, or making the least approximation toward a settlement of the points in dispute.

We will not attempt to settle or review the positions occupied by Trinitarians, Unitarians, Arians, Socinians and Seballians, or others who have distinguished themselves by their masterly efforts to secure the mastery; but simply give sister

Brown and our readers generally the limited views which we have, making no pretension to infallibility, or even desiring that our views shall be regarded with the least favor, any farther than they shall be found clearly sustained by the infallible record which God has given of his Son.

We view the subject thus—First: That all the fulness of the Godhead is embodied in our Lord Jesus Christ. That there is not an attribute or perfection belonging to the Father, or to the Holy Ghost that does not belong to Christ. That in the absence of one such attribute or perfection all the fulness of the Godhead would not so dwell in Christ. If he were not absolutely, and to the fullest extent of the word, God, we could not scripturally rely on him as our Savior; for he has said, I am God, and beside me there is no Savior. Nor could we worship him without involving the sin of idolatry; for he has said, He will have no other God before him, and has forbidden us to worship any other God. We therefore believe he is the true God and eternal Life. The only wise God our Savior.

We believe that he is not only God in the most absolute sense of the word, but he also is The Man whose name is THE BRANCH, who shall be a priest upon his throne, &c., according to Zechariah vi. 12, 13; that he is the Man of God's right hand and the Son of Man, whom God has made strong for himself, according to Psa. lxxx. 17.

And we also firmly believe that he is "The Mediator between God and men; the Man Christ Jesus, who gave himself a ransom for all to be testified in due time, according to 1 Tim. ii. 5, 6.

As God, he is one and identical with the Father, and embodies all the fulness of eternal Godhead. As the Man of God's right hand, and as he is called the Man Christ Jesus, and The Man that is my fellow, saith the Lord of hosts; he existed in this manhood with his Father from everlasting; not in a fleshly nature, until he came in the flesh, but in the perfect and complete manhood indicated in the declarations of scripture referred to; and which we clearly infer from the divine testimony that Man was created in his image and likeness, and that Adam is the figure of him that was to come. As the Man Christ Jesus, he embodied, and from everlasting did embody his church, which is his body and the fulness of him that filleth all in all, according to Eph. i. 23. "For as the body is one, and hath many members, and the members of that one body, being many, are one body; so also is Christ."—1 Cor. xii. 12. "For no man ever yet hated his own flesh; but nourished and cherished it, even as the Lord the church; for we are members of his body, of his flesh and of his bones." "This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 29, 30, 32. "There is one body, and one spirit, even as ye are all called in one hope of your calling." "And he gave some apostles," &c. "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."—Eph. iv. 4, 11, 12, 13. This one body, this perfect man, this full stature of the measure of Christ, refers to what we call the mystical stature, man or body, and in its full measurement presents Christ as the Head, and the church as his body, flesh and bones, and all the saints as members in this body, in this Christ, in this perfect Man, in this measured stature of the fulness of Christ, as we have seen that the church are his body, and the fulness of him that filleth all in all; that is, the church are the fulness of the stature, of the members, to set forth a perfect man.

That all these members which make up the fulness of the stature of Christ were in him before the foundation of the world, is proved.—Eph. i. 4. "According as he hath chosen us in him before the foundation of the world." And that they were and are in him, as the fulness of his body and members, is equally clear from the whole tenor of Paul's arguments throughout his epistle to the Ephesians. This is what we call eternal vital union of Christ and the church; and upon this union rests the eternal salvation of all who are or ever can be saved.

Now as we have proved from 1 Tim. ii. 5, Christ is not only God and Man, but he is also the one and only Mediator between God and men. We do not controvert the testimony that Christ has come in the flesh; but we contend that he was Christ, or the Anointed One before he came in the flesh. That he was made of a woman, made flesh and dwelt among us, is clearly true, and that the fleshly body in which he came was made, of the seed of David after the flesh; in his flesh he took part of the same flesh that his members are partakers of is admitted; but that he was the Man Christ Jesus before he came in the flesh is what we contend earnestly for.

But as the One Mediator we are now to consider him. "Now a Mediator is not the Mediator of one, but God is One." Gal. iii. 20. Where then is the other party? God is One. And the church is one. And Christ is the one only Mediator between them, equally representing both parties: identified alike with both. He is one with the Father, in the Godhead, and one with the church as his body, and fulness of him. The fulness of the Godhead is in Christ, and Christ in all his eternal fulness is in the church. He is one with his body the church, even as he and his Father are one. The head of the church is Christ, as the Head of Christ is God. Therefore as a Days-Man, he can lay his hands on both, and is every way perfectly qualified to mediate between the parties. As one in identity with the church he could come in the flesh and be recognized by law and justice as the responsible Head over all things to his church, and in the body of his flesh which he took on him for the suffering of death, could bear their sins in his own body on the cross. For them he could fulfill the law, perfectly obey all its precepts, bear its weighty penalty, put away effectually and for ever all the sins of that body, wash and cleanse, and purify it in the fountain of his blood; and make peace by the blood of his cross, and thereby reconcile us unto God. While in his identity with his Father, he could sustain all the honors of the eternal throne, and had power to lay down his life and to take it up again.

His official titles, as Prophet, Priest and King, all belong to his Mediatorial relation to God and to the church.

Having thus defined our views of Christ, as God, Man, and Mediator between God and men, we are better prepared to tell what is our understanding of the Son's becoming subject to the Father. "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The Son in this place means the Mediator—the Head of the church, the body: and when all the saints shall be conformed to the image of this Son, he will be still identified with them, as the First Born among many brethren; but will no longer be required to mediate between them and God. No man can come unto God but by him; but when he shall have delivered up the kingdom unto God, even the Father, the whole body or church of the First Born will be prepared to see without a glass between the full-orbed glory of the eternal Deity. The eternal deity of Christ will not be eclipsed, restricted or abridged; for God will be all in all, while Christ as the First Born, will bring all his members to his own standard of glory: for the glory which God has given him, he has given to them, and in his Godhead he will be glorified with the Father's own self, with the glory of uncreated and eternal deity, and all that Christ has assumed in his espousal of his church will continue to be identified with that church, to beautify and glorify her forevermore. The glorified humanity of the Son of God, though transcendently radiant, will be clearly distinguished from his own eternal Godhead. Now we approach and draw nigh unto God by the new and living way which he has consecrated through the veil, that is to say, his flesh; but the veil will then, no longer intervene. With Job, we shall then see God, and our eyes shall behold him in his supreme excellency, while the Son, that is, in his members, his body, shall be subject to Him who has exalted them, and God will be all in all.

To imagine for a moment that the eternal deity of Christ, abstractly considered, could be placed in subordination to any higher power, would be to doubt his absolute deity, or at least his equality with that higher power. But we know that Christ, in his Mediatorial identity, came into the world, not to do his own will, but the will of him that sent him. This subordination to the Godhead is only apparent in his form of a servant which he took on him. But having accomplished the work which his Father gave him to do, he has sat down with his Father on the eternal throne. That same glory he had with the Father before the world began, and that glory he shall still have with the Father when the world shall be no more. We cannot divide the glory of Christ and the glory of the Father. They are one in the Godhead, and it is one undivided glory beaming forever from that one God who is all in all. But we feel our utter incompetency to dwell upon a subject so sublime and infinite, and better prepared to unite with the humbled poet and confess,

"With feeble light, and half obscure,
We mortals thy arrangements view;
Not knowing that the least are sure,
And the mysterious just and true.

My favored soul shall meekly learn
To lay her reason at thy throne:
Too weak thy secrets to discern—
I'll trust thee for my guide alone."

Remarks on Isaiah xliii. 3, 4.

REPLY TO G. W. COTTERELL.

"For I am the Lord thy God, the Holy One of Israel, thy Savior. I gave Egypt for thy ransom; Ethiopia and Seba for thee. Since thou wast precious in my sight, thou wast honorable, and I have loved thee: therefore will I give men for thee and people for thy life."

REPLY.

The particular enquiry is, What is the gift, and to whom given? The special sovereign and discriminating love of God to Israel is exemplified and demonstrated by the wonderful deliverances which God has wrought for them at sundry times and places. National Israel is the type of the spiritual kingdom of our Lord Jesus Christ, and as God gave Egypt for the ransom of the Hebrews, when for their deliverance the hosts of Pharaoh perished in the Red Sea. For the temporal salvation of the Hebrews, God gave Egypt to be destroyed. In this case Egypt was the gift given by the sin-avenging God to the sword of justice and wrath. Ethiopia and Seba were the descendants of Ham, given with their descendants throughout all time, by the prophetic curse of Noah against Ham, or Canaan, to be servants of servants to the descendants of Shem and Japheth forever. Thus in the division of the families of the earth, God has been specially gracious to Israel. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 8, 9. Ethiopia and Seba were thus given to be servants to Israel; as the descendants of Shem, as well as to those of the posterity of Japheth. And in the descendants of Cush, from whom Ethiopia and Seba proceeded, are included all those nations which occupied Palestine. The Canaanites, the Hittites, Jebuzites—and all others of the descendants of Ham, were given to the sword for the sake of Israel, that Israel might go in and possess the land. Even the Gibeonites, who by stratagem obtained a treaty with Joshua that they should be permitted to remain in the land, were nevertheless given, according to the prophecy of Noah, to be servants, and employed as hewers of wood and drawers of water, for Israel. And in many subsequent wars the descendants of Ham were routed and put to flight before Israel, until ultimately driven into Africa.

We have confined our remarks, in this reply to our correspondent, principally to his two questions, viz: What was given? and to whom?

Many reflections are suggested on this subject.

FIRST—If the decree of Almighty God, dooming the posterity of Canaan, has prevailed, and successfully resisted the combined powers of so many nations, in holding them where they were placed by the curse of Noah, will the fiat of our government to liberate them from that decree, and to elevate them to a level with the posterities of Shem and Japheth be more successful?

SECOND—As God gave Egypt, Ethiopia and Seba for Israel, in the type, will he not ultimately destroy every weapon that is formed against Zion, and give to utter

destruction all the powers of this world, who dare oppose the cause and people of the living God? As he gave Egypt to be destroyed in the sea, and Ethiopia and Seba, were driven out to make room for the Hebrews, may we not confidently believe that, even so will he do for his peculiar people. The people whom he hath chosen for himself, and which he claims as the lot of his inheritance, and of whom he has said, "Touch not mine anointed, and do my prophets no harm: for he that toucheth them, toucheth the apple of mine eye."—Psalms cv. 15. This psalm presents the full answer to the enquiries of our friend, and we request our readers to turn to it.

THIRD—Our subject suggests, the sovereign, discriminating love of the eternal God to his chosen heritage, unto whom he says, "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life."

Circumstances beyond our control render it very uncertain whether we shall be able to attend the Baltimore Association. Should we fail to attend, Elder P. Hartwell is requested to transact any business for us, in relation to receiving orders, collecting monies, &c. We hope to be able to attend the Delaware and Delaware River Associations, if not providentially prevented.

Subscription Receipts.

NEW-YORK—Wm. Ballard \$2 06, Julia A. Oakley 1, Eld. H. Alling 1, S. S. Thorne 1, W. P. Haviland 1, Charles S. Bodle 1 50, Ezra Day 1, Phebe Cartwright 1, James T. Pettit 2, Isaac Tucker 1 06, Mrs. Sophia McGowan 1, Sarah A. Lockwood 1, John Y. Drummond 1, J. R. Dunning 9,.....\$24 62	
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NOTICE TO BRETHREN AND FRIENDS COMING TO THE WARWICK ASSOCIATION BY THE NEW YORK & ERIE RAIL-ROAD.—Those coming from the East, via New York, can take the Mail Train at six o'clock in the morning at the foot of Chambers St., New York, on Wednesday, May 4th, and arrive at Howell's Depot in time to be conveyed to the meeting—in good time; as conveyances will be there in readiness to convey them to the place, which is but little over two miles. Those coming from the West by Rail-Road, by taking the Night Express, will arrive at Otisville, (four miles from the New Vernon Meeting house), on Wednesday at 7½ o'clock, a. m., in good time, and will be met at the depot and conveyed to the meeting. Or should any prefer it, they will arrive at Otisville station, at between 11 and 12 a. m., by taking the Cincinnati Express. These being the only through trains from the West which stop at Otisville, those who do not come on the Night Express would do well to arrive on the day preceding the meeting. Brethren arriving on Tuesday can stop at Middletown, and take the Mail Train the next morning to Howell's Depot.

Obituary Notices.

ARRIVAL AND INTERMENT OF THE REMAINS OF DOCT. HARVEY A. HORTON.—The remains of our son-in-law, Doct. Harvey A. Horton, who was killed at the disaster at Little Platte River, when the whole train of the Hannibal and St. Joseph Railroad was precipitated some thirty feet to the bed of the river, in consequence of the bridge having been burnt, on the night of September 3, 1861, arrived here on the express train on Sunday morning, the 27th ult., in charge of his brother, Hon. Albert H. Horton. The body had been preserved in a metallic coffin, awaiting a safe opportunity of conveyance. On Monday, the 28th, a large procession of mourning relatives and sympathizing friends assembled at our house, and conveyed the body to the Hillside Cemetery, where it was interred with his deceased child, to remain undisturbed, as we trust, until the resurrection of the last day.

BROTHER BEEBE:—I am requested to send on to you the notice of the death of sister CAROLINE, widow of the late Eld. Salmon, of the Turin Baptist church. As a wife, sister Salmon was kind, affectionate and excellent. During the long period of her husband's illness, she waited on him with noble magnanimity, tenderness and care. Indeed her endurance was surprising to many. As a sister in the church, she was highly esteemed and respected, and her deportment such as was worthy of her station. About the time of her husband's death, the Lord was pleased to afflict her with paralysis, from which she never recovered, but gradually sank down both in body and in mind, during the period of fourteen years, until death came to her relief. Her brother, Mr. Orin Hutchison, Mr. Jarvis Salmon, and Mr. R. Woodworth, each performed a praise worthy part, during her protracted afflictions, in alleviating her sorrows as far as possible. And now she has gone to the "Land of rest!" She died on the 30th of November, 1861, and was buried on the 4th of December, 1861. Her age was fifty-nine years. On the occasion of her funeral a discourse was preached by the writer from Rom. viii. 38, 39, to a listening congregation.

I am furthermore requested to inform you, and the readers of the *Signs of the Times*, of the death of a little boy four years of age, WILLIE P., son of Van Rensselaer, and Frances Ray, and grandson of our esteemed brother Homer and sister Alma Clark, of West Turin. His death was rather sudden, and the stroke fell heavy on the whole family, being sick in their own persons at the same time. He died, I think, if my memory is correct, on the second day of April, 1862.

But I have something more to write. In five days after the death of the child, our dear brother, Dea. Homer Clark, was also called away by death, in the seventy-first year of his age. The blow to sister Clark was very heavy. He had been gradually failing in health for several months past, and he expressed his conviction to the family that he was in his last sickness, but it was comparatively light to him. Supported as he was by the grace of God, he felt resigned and willing to depart, and to be with Christ, which is far better. Calm and composed, he closed his eyes on all terrestrial things, to join the company of the redeemed around the throne of God. A messenger was sent on to Utica, requesting me to attend the funeral, to which I readily complied. While on my journey I thought I should find sister Clark and family almost crushed beneath the weight of their griefs. But when I arrived at the house, I found sister Clark in the arms of her God and Savior, and reclining on His strength, faithfulness and love. Mr. and Mrs. Ray also appeared to be calm and resigned to the will of God in the loss of

their child. Brother Clark was buried at Consta-bleville, and a congregation of some six hundred people bore unmistakable evidence that he was a man highly esteemed and respected as a citizen, a neighbor, and a christian. But he has gone!

"Where the wicked cease from troubling, And where the weary are at rest!" At his funeral a discourse was delivered from those triumphant words of Paul, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

Also, you will please record the death of sister CORNELIA BROTHERS, a member of the Utica Old School Baptist church. She died February 28, 1862, aged about sixty years. Her disease was tumor, in a distressing form. She was an honest, industrious woman, sound in the faith of the gospel, and seemed to take great pleasure in singing the praises of her God, both in private and public worship. She has left one son and one daughter to mourn the loss of a very affectionate and kind mother. Her funeral text was chosen by herself, "Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth."—Psalms xxxi. 5. Her request was complied with, and a discourse preached to a crowded house.

Yours, in hope of heaven, through Jesus' blood, THOMAS HILL.

Utica, N. Y., April, 1862.

BROTHER BEEBE:—Please publish the following obituary notice of brother EDMUND MOONEY, who died at his residence, in Edinburgh, Indiana, at three o'clock, a. m., March 5, 1862. Brother Mooney was born in Lancaster county, Pennsylvania, March 28, 1796. Emigrated to Kentucky at the age of sixteen. Made a public profession of religion in 1816, by uniting with the Baptist church, at Mount Pleasant, Woodford county, Kentucky, was baptized by Eld. Edmund Waller, and removed to Indiana, in 1820, and after locating in Edinburg, he united with the Mount Lebanon (Old School) Baptist church where he remained a prominent and useful member as long as he was able to meet with the church. In his deportment and conversation in life, he gave evidence that he was born of God, and possessed of eternal life, and being truly interested in the religion of Jesus Christ. He manifested much ability in defending the doctrine of God, our Savior. He stood opposed to priestcraft and fanaticism, in all its various forms; and was a loyal citizen, a kind neighbor, and a tender parent. For the last five years and over, he suffered much from a fracture of the skull, received while attending the Indiana State Fair, in the fall of 1856, by a slung-shot, in the hands of an unknown assassin, for the purpose of robbery, from which he never fully recovered; his suffering was caused from a pressure of the skull upon the brain, producing inflammation, which was generally removed by bathing with cold water. For a few months previous to his demise, he seemed to decline gradually, until he was confined to his room altogether, after which his lungs became involved, and, notwithstanding, his sufferings were great, yet he bore it with much fortitude and resignation to the divine will. During his last illness, I visited him several times, and conversed with him in relation to his future prospects. He was much interested in the subject of salvation, connected with the exceeding great and precious promises of the gospel. When I visited him the last time, which was about a week before his death, I found him apparently better, his mind was clear, he told me that his hopes for the future were all predicated on the blood and righteousness of Jesus Christ; that Jesus has done all things well; and when the cup of his suffering was full, and the time appointed for his release from the earthly tabernacle had come, he fell asleep in Jesus without a struggle or groan,—leaving nine children, five sons and four daughters, with other relatives and friends; together with the church, to mourn his loss. But they sorrow not as those who have no hope. Believing their loss to be his eternal gain. I was requested to hold service on the occasion. His remains were removed from his dwelling to what is called the christian church, in the presence of a large and attentive congregation, I delivered a discourse from Paul's 2 epistle to the church at Corinth v. 1. After which the friends and family took their final leave of his remains. Then a large procession proceeded to the place of interment, where the body was deposited, to rest until the resurrection morn. Yours, in hope of eternal life,

A. B. NAY.

DEAR BROTHER BEEBE:—It has become my painful duty to record the death of my aged father and mother. My father departed this life November 24, 1859. My mother died October 29, 1861. They were both members of the Thompson-town Baptist church. Father Newman was a strong minded man, and a firm advocate of the doctrine of sovereign grace, so long as he retain-

ed his mental faculties. But the old proverb was true in his case. "Once a man, and twice a child." During his last years, he was a mere child: he lived to a good old age, being ninety-two years of age. How long he was a member of the Baptist church, I do not know. Some thirty years ago the writer had a controversy with him, on the division or split of the Baptist denomination. I was then very tender footed, I, with old Eld. Lathrop, could not bear to see the Baptists divided. That the division of the New School and Old School was the devil's work. I could not bear that it should be so, and he labored hard at that time to convince me of the weakness of the flesh, and that it profiteth nothing. Mother was eighty-five years of age. She was baptized by Eld. William Warren, some thirty-four or thirty-five years ago. We feel that the Lord has come near to us in taking the loved ones away. But the Lord gave and had a perfect right to recall His own, at His own time. In our affliction and bereavement, we feel to sympathize with yourself and family, brother Beebe, in your recent bereavements. May the God of all grace sanctify these afflictions to our good and His glory. May Israel's God who dwelt in the bush, dwell richly in your heart, enabling you, with all boldness, to preach Christ, in this day of darkness, wherein men are persecuted for the truth's sake. Yours, in gospel bonds,

NOAH T. TERRY.

Brookhaven, N. Y., April 18, 1862.

BROTHER BEEBE:—Please publish the following obituary: Died, at his residence, February 15, 1862, Dea. LEWIS JOHNSON, in the 90th year of his age. Father Johnson has been a member of the Old School Baptist church more than sixty years. He was born in Culpepper county, Virginia, but united with the church at Bullitsburgh, Kentucky. He served the church as deacon forty years. When the church divided, he withstood the storm, and remained firmly in the doctrine of salvation by grace, which he has never found cause to regret, for the "missionary" party in the division have assumed the Methodist platform, and contend for free-will and free-agency in procuring salvation. He has left many dear friends to mourn their loss; but we feel confident he has gone to that peaceful abode where there are no wars, where the wicked cease to trouble, and where the weary are at rest. May the friends mourn not as they who have no hope, and may they by this bereavement be admonished that we have no abiding city here. May we be looking for one which is to come, whose maker and builder is God. At the time of his death, father Johnson's membership was with the Paint Creek church, Carroll county, Indiana.

THOMPSON CLINES.

Delphia, Carroll Co., Indiana, April 13, 1862.

BROTHER BEEBE:—Please notice in the *Signs of the Times* the death of Mrs. BATHSHEBA CLARK, widow of Mr. Thomas Clark, who died the 7th inst., aged 78 years and 3 days. Mrs. Clark never made an open profession of religion, but has had a hope in Christ for many a year; and her hope was not built upon any thing that she had done, but alone upon the merits of Christ. Her health had been very much impaired for quite a number of years. But, alas! nature was overpowered. She had her senses until the last, and was willing to go. She has left two sons to mourn her loss, for she was a kind mother.

Also, the 8th inst., Mrs. ANNA STEWART, widow of late Eld. James Stewart, aged 82 years 6 months and 25 days. She never made an open profession of her faith in Christ, but has given good evidence for many years, that she was heaven born. She was wholly grounded in the doctrine contended for by the Old School Baptists, and was very free to talk about it at times. She was afflicted with many doubts and fears at times that she was not a child of God, because she saw so much in herself that was unike Christ; but we believe God has now taken her to Himself—

"Where the wicked cease from troubling, And where the weary are at rest."

She has left three children to mourn, but not as those who have no hope.

WILLIAM QUINT.

North Berwick, Maine, April 11, 1862.

BROTHER BEEBE:—Please publish the obituary of our little grand-daughter, FRANCES LOUISA, only child of Theodore and Clarasa C. Mulock. She died of diphtheria, February 27, 1862, aged two years, five months and three days. She was a very interesting and affectionate child. Her stay with us was just long enough for us to form a very strong attachment to her; so that it was very hard for us to give her up, and be entirely reconciled. But we desire to be still and know that it is God's right to rule in all things; for He is too wise to err, and too gracious to be unkind. May this bereaving stroke be sanctified to both the parents, and all surviving relatives and friends, and may they be prepared by the grace of God to set their affections on things above, and not on things on earth. JAMES N. HARDING.

Barton, N. Y., April 9, 1862.

DIED—Suddenly, on Thursday, April 24, 1862, of apoplexy, brother STEPHEN MILLER, of Scott township, Luzerne county, Pennsylvania, aged sixty-four years, two months and fifteen days. The subject of this notice was born in the Wyoming Valley, and had always resided in Luzerne county. He early in life united with the Baptist church, and has, during a long life, exemplified the true christian character. He was, by all who knew him, respected and beloved. He leaves a widow, and a large family to mourn his death. JOB A. NORTHRUP.

Clark's Green, Pennsylvania, April 28, 1862.

DIED—April 18, 1862, at New Vernon, of consumption, JAMES LEWIS, infant child of Jas. L. and Rebecca Ketchum, and grand child of Horton Corwin, Esq., aged seven months.

DIED—In Highland, Chester county, Pennsylvania, Aug. 8, 1861, DAVID PARK SROUD, aged thirty-three years, six months and two days.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., MAY 15, 1862.

NO. 10.

Correspondence.

DEAR BROTHER BEEBE:—The time has come for us to send our remittance for the continuance of your paper. It would have gratified me much if I could have obtained some more subscribers; but everything is in a state of suspension, or at a stand still. There is scarcely a family that is not more or less affected by the present calamitous condition of our country; some are absent in this unnatural contest—some have returned sick and lingering, and some are dead: and still the contest is going on without hope of ending; commerce paralyzed—and an increased burden of taxation. One great blessing is, we have plenty of provision to sustain our perishing bodies; but there is a famine of the hearing of the word of life. The divine predictions are as clear as though they were written with a sunbeam, "The wicked shall do wickedly; none of the wicked shall understand." And the promises of God to his heritage remain forever true. "I have been young and now am old, yet have I not seen the wicked forsaken." I have raised many an Ebenezer on the mounts of deliverance, and have sank as low in the valleys of self-abasement, and have had cause to say, I abhor myself: I shall one day fall by my inward potent enemies. But the Lord is faithful to fulfill his promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall raise a standard against him." The Christian is perplexed on every side: without are fightings, within are fears. None feel more sensibly the present calamities than Christians, but they have the consolation to know the Lord will do all his pleasure, and that he will bring to nought the counsels of the wicked. Christians have to suffer in the common calamities of this evil world, but they have hidden treasures to rely upon, which are hidden from the wise and prudent of this world. It is the policy of the ungodly to gratify their revengeful and cruel propensities, and sometimes they seem to prosper therein. The psalmist could say, "I have seen the wicked in great power, and spreading himself like a green-bay tree: but yet a little while, and the wicked shall not be. Yea, thou shalt diligently consider his place, and it shall not be. But, mark the perfect man, and behold the upright; the Lord will not leave them in the fiery furnace without his presence, and if in the lion's den, he can shut the mouths of lions, or if on barren and desolate islands, there he can sustain them; or if in prison, he can cause them to sing to his praise for—

"Prisons would palaces prove
If Jesus should dwell with them there."

They shall not be ashamed in the evil time. Though he fall, he shall not be utterly

cast down, for the Lord upholdeth him. Weeping may endure for a night, but joy cometh in the morning. When the Lord giveth quietness, who shall make trouble? What dependent creatures we are! All our springs are in the Lord. Christ is all in all to his people. Who can separate us from his love which is everlasting? "While we were yet sinners!" O what an unfathomable abyss! What heights! What depths! what lengths and breadths! I am lost in wonder. Can there be any separation from his love, or can his former loving-kindness be forgotten? What! to be banished from my life, the spring of all my joy, and from the dear people of his choice! But no, it is unchangeable and free. His loving-kindness will he not utterly take away, nor suffer his faithfulness to fail. What can make a separation? It was freely given, and without any merit on our part, it has been faithfully continued.

"And can he have taught us to trust in his name,
And thus far have brought us to put us to shame?"

But O, it is without creature merit. Who then 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. O, it is the hope of being with him where he is, to behold his glory, when we shall have gotten safely across this tempestuous ocean: we shall then see our Beloved as he is; and he is altogether lovely. Then shall I be satisfied when I awake with his likeness. I would fain leap out and fly to the arms of my Beloved, but sin like a heavy chain binds me down to earth. Hold out a little longer, faith and hope; the conflict will soon be over. Dear brethren and sisters—

"It is the hope, the blessed hope
The hope that grace hath given,
The hope when days and years are past,
We all shall meet in heaven at last.
How high, how strong, these raptures swell,
There's none but kindred souls can tell."

It is the hope of being delivered from all our present calamities and from all our inherent corruptions, and from every sinful and vain thought,—for there will be no mixture in that blessed assembly: it will be a happy church meeting; not one member will be absent. No more to groan in this tabernacle; no more desire to return to our bondage; no more warfare between the old man and the new man—the flesh and the spirit. It is a mercy to know that this present evil world cannot yield us any solid good or lasting pleasure; for *Ichabod* is written on all things here below. "Arise, depart; for this is not thy rest: it is polluted." Sin has spoiled the whole. When I attempt to pluck the rose, I meet a piercing thorn.

What is this world, when placed in the balance with eternal realities?

It is not designed to satisfy the immortal desires of a heaven born soul.

"I was not made for earth and sin,
Nor can I live on things so vile;
Yet I will wait my Father's time,
And wish and hope for heaven awhile."

The days of our years are three score years and ten. (I have put in my time.) We spend our years as a tale that is told. When a few years are come, (and that may be in a very few days,) I shall go the way whence I shall not return. Though after my skin, worms destroy this body, yet in my flesh shall I see God. This body is to be resurrected in incorruption, and as we have borne the image of the earthy, we shall also bear the image of the heavenly. We know that when Christ shall appear we shall be like him; for we shall see him as he is. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. There is no doctrine more clearly demonstrated in the scriptures than the resurrection of Christ, that makes a oneness in the household of faith. Christ is risen for our justification. God has gone up with a shout; the Lord, with the sound of a trumpet. The apostles could say to their enemies and murderers, This same Jesus hath God raised up, whereof we are all witnesses. Heathens as well as Christians attest the same, though unwillingly. Josephus, the Jewish historian, writes, "In those times lived Jesus, a very wise man, if it be lawful to call him a man, because in truth he did very marvelous things, and was Master and Teacher of them that loved him and sought after the truth. The Jews and the Gentiles followed him in great numbers, and though he was afterwards accused, he was not forsaken by those that followed him; and three days after his death he appeared unto them, according as the prophets had prophesied of him." For the heavens must receive him until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The Lord is risen indeed, and hath appeared unto Simon. The women also saw him and were witnesses of his resurrection. After that he was seen of Cephas, then of all the twelve. After that he was seen of above five hundred brethren at one time. And he was seen of James and of all the twelve at once, Thomas being present. Poor unbelieving Thomas must not be left without plain and positive evidence, (not for his sake only, but for us also.) Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Did not I tell you, while I was with you, that, After three days I would rise again? And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to

pass, while he blessed them, he was parted from them and carried up into heaven.

"Now, ye saints, lift up your eyes;
Now to glory see him rise:
In long triumph up the sky—
Up to waiting worlds on high.

Shout, O saints, in rapturous song—
Let the strains be sweet and strong;
Every note with wonder swell—
Sin o'erthrown, and vanquish'd hell."

"I go to prepare a place for you. I will come again and receive you to myself, that where I am there ye may be also." God's people all live on this precious promise: they are all called in one hope of their calling, and that hope casts its anchor within the veil, where Christ, the Forerunner, has forever entered. They all have one inheritance, and are bound to one eternal destination. They have only the earnest of their inheritance while here, and that causes them to rejoice in hope of the glory of God. They are often very mysteriously supported in their exit from time to eternity.

"This much, and this is all we know,
They are completely blest;
Have done with sin, and care and wo,
And with their Savior rest."

Dear brother, I had no intention of spinning this out so long. I am not satisfied with it. You can do with it as you please. I herewith send you some verses that I have by me, which you can publish if you think proper, on the subject, "*The Christian Delineated*."

Yours, in hope of eternal life,
WILLIAM STEPHENS.
Danville, Illinois, April 28, 1862.

THE CHRISTIAN DELINEATED.

A Christian, friends, is one of Adam's race,
Deprav'd by nature, but renew'd by grace;
No inward principle of God possessing—
Till favor'd with the great imparted blessing.

Caught at the tempter's will, in every snare,
And born, a child of wrath, as others are,
A willing slave to that satanic power
Which smiles with base intention to devour.

Yet, heedless soul, he lov'd his bondage well,
Secure and thoughtless on the brink of hell;
Embrac'd his chains, obey'd the tyrant's laws,
A zealous servant in the devil's cause.

Till once, without design, he chanc'd to stray,
(The God of grace in mercy led the way.)
Beneath an awful hill whence fire and smoke,
In dreadful torrents from the summit broke.

Etna, in all its horrors, can't compare,
Nor dread Vesuvius, equal what was there;
For Sinai's mount the trembling sinner saw,
And heard the dreadful thunders of the law.

Go, wretched rebel, hence, and die accurst,
The law condemns thee, and the law is just;
The Spirit open'd to th' awaken'd soul,
The solemn import of the sacred roll.

And conscience, starting from her heedless stand,
Appear'd, a faithful witness, near at hand;
Old sins, forgotten long, were now in view,
Of scarlet dye, and deepest crimson hue.

O'erwhelming scene! where can the sinner fly?
Unfit to live, yet more unfit to die;
But die he must; yet Gilead's balm is found,
And Gilead's Good Physician heals the wound.

Convinc'd of sin, his soul is led to view
The matchless wonders, Pardon'ing Grace can do,
Peace, troubled soul, the sacred Spirit cries,
And from the heavenly mansion, downward flies.

Takes his abode where Satan reign'd before,
And enter'd once, will never leave it more.
True faith embraces, though with trembling arms,
The dear Immanuel, with his heavenly charms.

The new born child, with sacred rapture cried,
Father, thy law is just, but Jesus died,
My comfort, my rejoicing, all shall be,
Christ died and rose, he died and rose for me.

He lives for me, for me he pleads above,
I'm lost in wonder at Immanuel's love;
My scarlet sins are wash'd in blood,
My soul is cleans'd in the atoning flood.

Amazing tho't, that Christ should groan and bleed;
Sure, none but Christ can meet the sinner's need;
No other sacrifice could e'er atone:—
Dear Lord, 't was thine,—dear Lord, 't was thine

Is this the man we saw secure at ease?
It is; he once was blind, but now he sees.
Is this the man we saw in Sinai's smoke?
'T was he, yet Moses smil'd when Jesus spoke.

This is the wretch that dragg'd the devil's chain,
Which gall'd his neck, yet never felt the pain!
Thrice happy soul! it is, it is the same!
He's a new Master now, and a new name.

Jesus he loves, he walks in wisdom's ways,
Learns his commands, and as he learns, obeys;
Owns his corruptions strong, his graces few,
Looks up to God and prays, My strength renew.

Goes out of self, his humble soul takes wing
To Jesus Christ, his Prophet, Priest and King;
Arm'd with his Savior's strength, against his foes,
Into the field, the faithful champion goes.

The world and Satan joins, and fiends within,
And powerful help-meet, strong indwelling sin—
But if the christian's Captain leads the fight,
His foes retire, and take the hasty flight.

If he alone attempts the dangerous fray,
He's over-pow'rd, and Satan gains the day;
Yet if he falls, he also shall arise,
Secure and safe beneath his Father's eyes.

Thus, through the wilderness he bends his way,
Both in the stormy and the pleasant day;
Flies to his heavenly friend in every wo;
His friend supports him as he passes through.

Jordan appears! Why should the christian shrink?
A heavenly convoy 'waits him, on the brink:
The Savior pass'd this rapid stream before,
And Death's once dreaded sting is now no more.

All good is his—the gloomy tyrant, Death,
Smiles in his face, and asks the parting breath;
His soul ascends, and finds a blissful place,
In heavenly mansions, thither brought by Grace!

MY DEAR BROTHER BEEBE:—I some time ago received a letter from my esteemed friend and brother, John Messmore, of Fayette county, Ohio, in which he says:

"As this is a day of cavil and differences, no marvel if there should be a slight difference among the children of God, and that on every important subject too. We, as a church, at Waterloo, have been favored in regard to differences as much as any church in Ohio. Brother N. Loofbourrow has come to the conclusion that he would make a judge of brother Johnson, if he would be so good as to give his views, through the *Signs of the Times*. The difference is in respect to the command set forth by Paul to the Athenians, Acts xvii. 30, latter clause, 'But now commandeth all men every where to repent.' We wish you to be particular on the ALL MEN EVERY WHERE to repent."

I hope my brethren will excuse me for respectfully declining to be a judge in the case.

I am willing, however, to do the best I can, with my limited capacity in aiding them to recognize the conclusions arrived at in relation to this and all other subjects, by the King who reigns in righteousness, and the Princes who rule in judgment, those who were seated upon twelve thrones to judge the twelve tribes of Israel, "For the Lord is our Judge, the Lord is our King," &c. It may not be amiss to observe—

First—that the apostle was addressing the "too superstitious" Athenians, exhibiting to them THE UNKNOWN GOD, (whom they ignorantly worshipped,) as the God of Providence, not of salvation by grace, knowing that it was HIM only

that could "GIVE grace and glory," and that grace and salvation was never designed to be taught by man to men, who were not "Born of the Spirit," as grace and all things that pertain to salvation are spiritual gifts, which natural men receive not, and can not know.

He presents God, therefore, to them as the Creator and preserver of all things, the providential Benefactor of all men; and that he is not worshiped with men's hands as though he needed any thing, as he gives to all life, and breath, and all things; that he has made of one blood, all the nations, and appointed their times 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." There is a marked difference in this language of the apostle to those who "ignorantly worship," and that used to those who "worship in spirit and in truth." The language to them is, "Seek and ye SHALL find;" but here it is, "If haply they might," &c. This world haply signifies, "by chance, perhaps it may be." Paul could not say as it is said to Christ's disciples, Seek and ye shall find, nor yet as work-mongers do, that all may or can find the Lord by seeking after him, for he knew that none by seeking could find him out; but he uses the word haply because it was not known to him whether they were to find him or not. And then this other expression, "Feel after him," seems to represent to me something like one groping or feeling in the dark, or without light. He then informs them that he is not far from every one of us; for in him we live, and move, and have our being, as certain of their own poets had said, For we are all his offspring. And as that fact had been admitted by them, they ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device. "And the times of this ignorance God winked at." While he had not made any special revelation of himself as the God of providence to any nation, save the Jews, he winked at their ignorance and superstition, as though he did not see it, (for to wink is "to close the eyes, to seem not to see,") or in other words, he withheld his judgments, and did not punish the heathen for their sacrilege, as he did the Jews for theirs; to whom he had by so many outward demonstrations made known himself as their divine Superintendent, and upon whom he so frequently sent his judgments, and just retribution, for their idolatry. But, as he had now made so many visible displays of his eternal power and Godhead to all nations, by numerous miracles, signs, and mighty wonders, by relieving the demoniac, healing the sick, raising the dead, magnifying or multiplying a few loaves and fishes to feed thousands, calming the raging tempest, allaying the high rolling billows, with many other open and outward manifestations of his Deity, he "Now commands all men every where to repent," turn away, or cease from serving those dumb idols. Now, as before intimated, I do not understand the apostle here to be treating upon or undertaking to teach those idolators the way of life and salvation—of presenting the Lord to them in the relation of a Savior of sinners, nor of speaking of that repentance which is unto

life, from the fact that this repentance is a command, that is always spoken of in the scriptures as a gift. Hence we read in Acts v. 31, "Him hath God exalted with his right hand to be a Prince and a Savior for to give repentance to Israel, and forgiveness of sins." And again xi. 18, "Then hath God also to the Gentiles GRANTED repentance unto life." Thus the scriptures clearly distinguish between the repentance that is a command and that which is a gift. Idolatry is a most fruitful source of evil, and the Lord in this particular case, as well as in many others, commanded the nations, or all men every where to repent, turn away from or cease from their sacrilegious services. He has certainly the undisputed right to command his rational creatures to cease from their outward acts of rebellion against him—he has, in many instances, forbidden such rebellion, and often have the nations writhed under his sore chastisements, by disregarding his authority, and bowing down to idols. How often did he command the Jews, as a nation, (not as christians nor to make them such,) to abstain from their idolatry, and how often did he visit them with righteous retribution, for their disobedience! And, now that he has so conspicuously portrayed his divine power as the wise and provident God of the universe, showing that he gives to all life, and breath, and all things; no nations need expect to escape his rod when they look to idols and worship them instead of him. It matters not whether they are made of gold, silver, wood or stone, or whether those set up in the imaginations of men. If we pay adoration to a god that can not save without men as means or instruments, or one that is desiring very much to save every body, but can not, because they will not repent, believe, &c., or one that can not reach the case of the heathen without missionary boards, men and money, or in short, one who does not work all things after the counsel of his own will, cause his counsel to stand and do all his pleasure, we are, to all intents and purposes, worshipping an idol, and ought, as rational beings, to repent of our wickedness, and turn away from it. When such commands are given, and we obey them to the letter, we reap the fruits of our obedience amply in this world, but that has nothing to do with preparing us for another. Let us not forget then, that a command to repent, and a gift of repentance, are very different. A command is not a gift, neither is a gift a command; and these two are diverse in their nature, operation, tendencies, and effects. When a crime has been committed, a command from an authoritative source, given to repent, and that command obeyed strictly, it does not place the individual or nation in any better condition than he or it occupied before the commission of the crime, or repentance occurred. When the Lord had placed the children of Israel in the land of Canaan, blessed them with the plentitude of its fruits, and the high privileges they enjoyed, when they went after idols and he commanded them to repent, and they disobeyed, he punished them rigorously for their sacrilege. If they did repent, he simply restored them to their former prosperity, and privileges. They were not enhanced thereby, but set back rather to their previous condition. Not

so, however, with that repentance which is a gift. It manifests an onward and upward tendency. The possessor is developing a more exalted position than was occupied before the gift was bestowed, and, therefore, it is said to be "repentance unto life," and "not to be repented of." There is nothing more loquacious than the argument that Arminians attempt to sustain by this text, that the Lord is commanding all graceless men to repent and turn to God, that they may be saved. "Salvation is of the Lord," &c., and all that pertains to that eternal life to which his people are saved is from the same source, as Peter has declared, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." But my brother wishes me to be particular in noticing the "All men every where to repent." I have no objection to giving this command its widest possible latitude, and admitting it to be obligatory in its true and legitimate sense upon every man that ever did or ever will hear it. But it is evident from the connection with which this text stands, that the apostle was addressing the Athenians in a national and not in an individual capacity. After being encountered by the Epicureans and Stoics, he was taken and brought to Areopagus or Mars' hill, which was the highest court in Athens, and there publicly addressed them in their national character; and upon the subject of God's creating all nations, sustaining and providing for them, and, therefore, his right to command and require their obedience. How perfectly absurd then is the notion of conditionalists who contend that this is repentance unto life, and that all individuals are thus commanded to repent as a condition of salvation! How many myriads of men have lived and died since the utterance of this mandate, who never heard of this command! Men who thus argue seem to have no general idea of the scriptures, but must particularize every general expression, and confine each to local or individual cases. Thus, in Luke ii. 10, it is said, "Behold I bring you good tidings of great joy which shall be to ALL PEOPLE." Was it and has it been good tidings and great joy to every individual person? What great joy was it to Herod and ALL Jerusalem with him when they heard the news? See Matthew ii. 3. The truth of the case is, that the Lord was about to transcend the narrow limits of Judea and Palestine with the revelation of himself, and that people of all nations, Gentiles as well as Jews, were to be glad and rejoice in the name of a Savior. Again, in Acts ii. 12, it is said, "And they were ALL amazed and in doubt, saying one to another, what meaneth this?" In the fifth verse of this same chapter it is said, "There were dwelling at Jerusalem Jews, DEVOUT MEN out of every nation under heaven," who said, "We do hear in our own tongues the wonderful works of God." Are we to conclude because the word ALL is used here, that each individual of that immense concourse heard in their own tongues the wonderful works of God, and were amazed and in doubt? If so, why is it said in the very next verse, "Others mocking," said, "These men are full of new wine?" The truth is, that the

all who heard and were amazed and in doubt, were those *devout* characters, and the *all people* in the former text are simply to be understood as referring to people of different nations, and neither can reasonably be understood to have reference to all individual persons. The fact is, as before observed, that Paul was addressing the people in their *national*, not their individual relations, proclaiming God as the sole *Ruler* and wise disposer of men and all things. Those were the subjects of his discourse, and not that of the salvation of sinners. And when he refers to Christ, it is not in the relation of a Savior or Mediator, but that of a JUDGE. He, therefore, bases the command to repent upon the consideration that God 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. This wide spread development of the Deity in which the Lord has so extensively made himself known to the different nations, or all men every where, leaves them in a condition different from the one in which they stood in the former times of their entire ignorance of him, and in which their superstition is not to be "*winked at*," as previously, and, therefore, he *commands all men every where to repent*. But, we should remember that the mere repenting in the sense of this text, and abstaining from the worship of idols, beneficial as it may be to nations or individuals here in this world, has nothing to do in preparing them for another, or for the spiritual service of God; for the preparation of the heart for that service is from the Lord. See Prov. xvi. 1. It has nothing to do with saving sinners from their sins, for Christ has done that once, effectually and forever; it has nothing to do with giving them eternal life, for that is the Lord's work exclusively. That repentance that God *gives* to his people, is different, widely different. They are not driven to the exercise of it by a command, but led by the goodness of him.—Rom. ii. 4. They are satisfied merely to cease from sacrilege, but they pant for God as the hunted hart pants for the cooling water brooks—not content with merely forsaking their sins, but they hunger and thirst after righteousness. Not set back to a former state of uprightness, but moving onward and upward in a higher, holier, happier sphere, and finally will be "Raised up to a paradise of bliss, where God triumphant reigns." Wide indeed is the contrast between the repentance which is in a command, and that which is a gift. But that gift is beyond the extent of mortal arms! beyond the scan of mortal wisdom! and beyond the control of mortal powers to reach, see or exercise, until God is pleased graciously to bestow it!

I have now tried to comply with the request of my brethren, as well as I can. If what I have written is in accordance with the scriptures, I hope they will be satisfied, notwithstanding its homeliness; if not, I trust that some friend will correct the error.

I freely submit this, brother Beebe, to your disposal, and still continue to be, as I trust, the friend and brother to you, and all the household of faith.

J. F. JOHNSON.

Georgetown, Ky., April 25, 1862.

BROTHER BEEBE:—For more than a year I have felt impressed to write you some of the exercises of my mind, but a sense of my inability and unworthiness have led me to defer it until now. I will now venture, hoping the Lord will guide my pen aright. These words strike my mind with force, "Cast thy bread upon the waters, for thou shalt find it after many days." I was born in Dutchess county, N. Y., November 18, 1815. From my first remembrance, my father was a Methodist, and, therefore, I was brought up in that belief. I often went to meeting, and heard all of the horrors of hell preached up. I was told that I must give my heart to God, and get religion, or I would go to hell. I did not want to go to hell; and, although I believed the doctrine, yet I did not find a time when I was ready; so I kept putting it off until a more convenient season. In a few years my father moved his family into Delaware county, New York. There I heard Old School Baptist preaching, by the Elds. Meads. I thought that was abominable doctrine. It was directly in opposition to mine. A few years from that time, I was married, and moved to the State of Illinois, Whiteside county, where I now live, and all the time firmly believing in Methodism. There was not an Old School Baptist church established here yet, in this place, but there were a few old Baptist professors, and sometimes I would come in contact with them, in argument. One day a thought struck me, to commence at the first of the Bible and read it through, and all the passages that were remarkable and suitable for me to argue my doctrine from, I could put down on paper, noting the book, chapter and verse, so I could find them shortly. I did so, and read every opportunity I got. I read on until I came to the forty-fifth chapter of the book of Isaiah, the twenty-second and twenty-third verses, which read thus, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." That passage was too remarkable for me to note down; neither did I ever see the paper which I had again. I was alone in the house, excepting my small child, that was with me, I stopped suddenly in my career, saw I was on the road to ruin, persecuting the saints of God, and sinniz against God with a high hand, and an outstretched arm. I never could express myself as I wish I could; but it seemed as though something shocked me. The first words I spake I spoke aloud, "Lord have mercy on me a poor sinner!" The word *look* commanded my attention; and my eyes were opened to see, and my heart to understand, that I was a great sinner, living in the world without a God, or a hope. It was the greatest wonder to me that God had spared my life in wickedness almost twenty-three years, and I felt that if he had cut me off, it would have been just. My sins were piled up before me like mountains, and it seemed to me that every sin I had ever committed came before me. I thought I would try and live better; but in trying to live better I grew worse. I saw myself so wicked I

did not dare to look in the looking-glass; and I well remember of going to bed one night and catching hold of the bedstead, foolishly thinking for a moment that would save me from death; for I knew I was not fit to die, nor to live. Some times I would try to pray, but I saw myself so wicked, I thought it abominable for me to kneel before so just a God, and when I read the Bible, every word condemned me, and I would cry out, O! Lord, have mercy on me a sinner. I felt a great sorrow for sinning against so just and merciful a God. When I saw any one coming to the house, I would wipe my tears and feign a smile; but I thought, O! if you knew how I feel, you would not think I could smile; for my heart is as a cage of unclean birds. One evening I went out to milk my cows, a whip-po-will flew down not far from me, and sang so sweetly, I cried out, O! Lord, here is a bird singing to thy praise as well as it can, and I, a human being, have never sung nor done any thing yet to praise thee! My trouble lasted a number of weeks, I can not tell just how long, and I grew worse instead of better; my husband was not a professor of religion, and I did not see any one I dared to tell my feelings to, at that time, (for this county was but thinly inhabited then,) and there were not any meetings short of four miles, what they call New School Baptists, I went once in the time, and cried all through meeting; for every thing upon the subject of religion effected me. Finally, I had done all I could to work myself into the favor of God, and grew worse all the time; my fire was burning briskly on the hearth one evening, I was alone, except my small child, I sat down, or partly fell in my chair, my burden was so great, I said, and it come from my heart, I believe, Here Lord, I am, take me as I am; if thou send me to hell, it is right; or if I die or live, it will all be right; for I have done all I can; I give myself away, it is all I can do. In a moment, in the twinkling of an eye, my burden was gone. I felt as if I was stripped entirely from my head to my feet, of all uncleanness. I was nothing but a shell. I felt as light as a feather, and in a moment I was filled full, and running over with love for God. I sprang up and ran round the floor, shouting glory to God; all things looked new to me, old things had passed away, and all things were new. I went to bed that night lost in wonder, love and praise, such a night's rest I did not ever expect to have, for in the room of fearing death, I felt at peace with God, and reconciled to his will in all things. I thought then my troubles were ended—but I was greatly mistaken—for as quick as the next morning something seemed to say to me, How do you know that was religion that you experienced last night? You may be mistaken. I knew well it was something I had never felt before; but I never had heard an experience of religion told in my life. I had to judge from my own feelings. I knew, if not deceived, I loved God, and his people. This scripture came to my mind, Daughter, be of good cheer: thy sins are forgiven thee. Some time after that, an old lady came to our house. She and I got into a conversation on the subject of religion. I ventured to tell her some of my feelings, and that I had

never heard an experience of religion told. She then undertook to tell me some of her exercises—but finally told me to come to her house, and get a little book that had in it the experience of Fanny Newell. I went on foot and alone two miles or more and got it. I did not stay long, for I was in such a hurry to read it; but before I got home, I sat down on the prairie and began to read, and as I read, it so corresponded with my feelings, that I shouted aloud, Glory to God! If any one had seen me I think they would have thought that I was filled with new wine. Shortly after this, I went a few times to hear the New School Baptists preach; but I did not swallow all I heard; although my mouth was open to catch food, like a young bird; yet it did not feed me sufficiently; and some way or another, I was kept from joining them. Time went on, a few years passed, and I began to feel that I did not enjoy as much of the love of God, as I had in times past. I began to think that perhaps I never had been changed from nature to grace. I tried to get my old trouble back, but I could not; my trouble was now a fear that I might have been deceived, and yet I thought I felt not exactly dead to spiritual things; there seemed to be a small love left for God and his cause. At length my trouble became great, and to add to it, I dreamed one night that some one that had been dead came and told me that I was going to die on such a day, of such a month, not far a head; it frightened me so that I awoke; I thought it would be so; and I thought, O! if I could feel as I once did, all would be well. A little before the time expired, I went to bed one night in great trouble, at last fell asleep, or it never seemed to me as a natural sleep: I seemed to be in a strange place, in a large house, and I was in so much trouble I thought I would go out by myself and pray to God, if it was consistent with his will to manifest to me, if I had ever been born of the Spirit: I went out to the road and looked both ways, finally took to my right, when I had gone a few rods on the road, I saw, just ahead of me, a little new building to my right; there was a path that led around to the back of the building, and it seemed as if I was drawn almost, at any rate I went very easy. The door stood open, and in the back part sat the beautiful and fairest man I ever saw. I never could describe the scene. I thought when I looked at him I had seen him before. His countenance was familiar to me, but I was almost afraid to own him as my Savior. I was drawn close up to him, I felt very small; he looked at me, and pointed to a large box that was to his left hand, and said, How much longer will you doubt, if I put you in that box? I cast my eyes toward it, and then said, Are you my Savior? He replied, You have Moses and the prophets, read them. Said I, But it seems to me that I can not believe that you are, unless I see your hands and feet, where you was crucified. He raised his hands very little, but I did not see any marks; for I was satisfied before I hardly began to look; for at that instant I was filled with joy unspeakable and full of glory. I cried out, Now I know that thou art Christ my Savior. I shouted, Glory to God, a number of

times. Then I awoke, and all doubts were removed from my mind—and if all the people in the world had combined together and told me that I knew not religion, I would not believe them, for I had the Spirit bearing witness with my spirit that I was a child of grace. I thought then I would never doubt again; but I have found myself again mistaken. When I awoke, this scripture came to my mind with force, "If ye love me, keep my commandments." I knew well I had not kept them, for I ought to have gone to my own house and told what the Lord had done for me, and been baptized; but as I said before, I did not feel like joining the New School Baptists; I thought if I could find a church that I could live with, I would do so; that day I was left alone all day, and not alone either, for I enjoyed the presence of God, I believe I sat at the feet of Jesus then; I would read some in the bible, then in the hymn book, the first hymn I looked at reads thus—

How happy 's every child of grace,
Who knows his sins forgiven;
This earth, he cries, is not my place,
I seek my home in heaven.

The whole hymn was so beautiful, it fairly shone, and I believe I sang with the spirit and understanding. Something seemed to say to me, Would you now exchange these feelings for fine furniture, or fine clothing, or any thing you can think of? I said aloud, No! I would not exchange them for worlds upon worlds. I was surely a

"Heaven below, my Redeemer to know."

I thought if the stream was so sweet, what must the ocean be? Some time after this, an Old School Baptist preacher came in the place, by the name of Conklee. I went to hear him. He preached just such doctrine as fed me, and I could say with Ruth, "Thy people shall be my people, and thy God my God." He constituted a little church at Buffalo Grove, Ogle county, and I went to the church and told the reason of my little hope, and was baptized, and have ever since belonged with the Old School Baptists. I have been a reader of your paper, the *Signs of the Times*, a number of years. They contain precious truths. Surely, God's children are all taught of himself, they all speak one language, and, therefore, do understand each other, in spiritual things. He says, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Then if they are drawn by his love, and kept by his power, surely they are safe,—principalities nor powers, things present, nor things to come, &c., can not separate them from the love of God. O! what a hope then hath the child of grace! A hope that is like an anchor to the soul, both sure and steadfast. While we are in this world we are full of trouble. I have been called a number of times within a few years to pass through the waters of affliction. It seemed some times that my trouble was almost greater than I could bear. These words often came to my mind, "Be still, and know that I am God. My grace is sufficient for thee," &c. He works all things after the counsel of his own will. Therefore, it is all right. None have a right to ask him why he does thus or so. I often think of the distracted condition of our nation. Every thing seems to be in commotion. We can not see the end,

nor what will be the result. But one thing is sure, the same God that spake to the winds and the sea, and they obeyed him, is at the helm, and all things shall work together for good to them that love God, &c. Then let be what will, the Zion of God is safe. He says, "On this rock I build my church, and the gates of hell shall not prevail against it." Paul, in addressing the Romans, says, "Nay, in all these things we are more than conquerors, through him that loved us." Then the children of grace are heirs of God, and joint heirs with Jesus Christ, &c., heirs to that inheritance that is incorruptible and undefiled, and fadeth not away, &c. These are great and glorious promises for the christian. But I often fear that I am not one; I am so prone to wander from God, into by and forbidden paths; and some times think if following God at all, it is like Peter, a great way off; and it is only when the clouds of darkness pass from my eyes, and I get a view again of the Sun of Righteousness, and feel his love shed abroad in my heart, that I can claim these promises with safety. Then I feel to say, I know that my Redeemer liveth. "We love him, because he first loved us." And this love is without money and without price, to all for whom Christ died. It is not of works, but of grace alone, and not one of the heirs of glory can ever be lost. Christ said to his disciples, "Because I live, ye shall live also." The doctrine of the Old School Baptists, which is no more nor less than the doctrine of Christ and the apostles, is very much hated here, by the new isms of the day; but I rejoice that I am counted worthy to suffer persecutions, for Christ's sake. Christ said to his disciples, "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 his own," &c. I now think of an old saying, "Birds of a kind flock together." About all of the new systems, called religion, flock together, more or less. But the Old Baptists stand as a speckled bird alone. We read in the thirty-third chapter of Deuteronomy "That Israel shall dwell in safety alone." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord," &c. Then happy are the children of God to know that if their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens. Yes, and

"Where the wicked cease from troubling,
And where the weary are at rest."

Brother Beebe, I have written quite lengthily, but do with this as you think best; if it is thrown aside, it will not offend me, for I have written what has seemed to be my duty. And may God still enable you to blow the gospel trumpet on the walls of Zion, and sound the alarm in his holy mountain; and also enable all his children to contend earnestly for the faith once delivered to the saints. This from one that is the least of all,

CATHARINE SANFORD.

Whiteside Co., Illinois, April 8, 1862.

BROTHER BEEBE:—Having had my mind called to contemplate on that grace that reigns through righteousness unto eternal life, by Jesus Christ our Lord. I have

concluded to write you a few of my reflections whilst thinking on that, to me, memorable sixteenth verse of the first chapter of John, "And of his fulness have all we received, and grace for grace." First—Of his fulness, an apostle to the Colossian church, first chapter, nineteenth verse, says, "It pleased the Father that in him should all fulness dwell." Yes, every thing that was, or ever shall be needful, for any of the redeemed, was given them in Christ as Head over all things to the church, the fulness of him, that filleth all in all, ere time began. For Paul says, "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." So we look upon our blessed IMMANUEL as having been set up from everlasting, or ever the world was, as an heavenly reservoir, in which all the treasures of grace were safely deposited, to be brought forth, or bestowed upon the heirs of promise, as they are manifested in the fulness of time. All at once? No! My Father's children, only as the executor of the WILL of the Father, in his infinite wisdom would make known his eternal and unchangable love, to the heirs to these "spiritual blessings," with which they are blessed in Christ Jesus, of the eternal Father, which WILL can not be broken, for he did in olden times, for the consolation of Zion, plainly declare, "My counsel shall stand, and I will do all my pleasure." And it pleased the Father that in Him should all fulness dwell. And, O! beloved of the Lord! you are not only heirs to these spiritual blessings but you are joint heirs with the Lord Jesus Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, now to be an heir to or possessed of such inestimable riches! O! what grace! But, perhaps, some of the tempted followers of the Lamb, in consequence of the corruptions of their old nature, may begin, even with fear and trembling, to question whether or no I will find even these blessings sufficient for me, prodigal wretch that I am! for when I look back and view how I have misspent or wasted all the bestowments of my heavenly Father, shall I not become bankrupt and prove myself a cast away, by reproaching the cause I hope I love? Truly, this might be the case with the very best of all of Adam's race, were they not kept by the power of God. But another consideration, you are joint heirs with Christ, and in him all fulness dwells, and your very life is hid with Christ in God. And further, he says, "Because I live ye shall live also." And now, O! how applicable is our memorable verse, "And of his fulness have all we received, and grace for grace." That is, for the "Grace that was given us in Christ Jesus before the world began." Here let us illustrate: An heir while a minor, under a guardian, whose father by will, or according to the laws of our land, has left an estate to infant children, it is in the hands of an executor or guardian, and the wants of these minors, for food, raiment, and education, are from

time to time supported by money for or because of money that was given to or in the guardians or executor's hands for these minors, so all the redeemed are blessed with spiritual blessings in their blessed elder brother, guardian, and as Paul says, "Not according to our works, but according to his own purpose and GRACE which was given us in Christ Jesus before the world began." So then we conclude that salvation, or our final perseverance, is, "Not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto (not because of) good works, which God hath before ordained, that we should walk in them." And we are not only God's workmanship, but are builded together, for an habitation of God through the Spirit, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. "Who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption, that as it is written, he that glorieth let him glory in the Lord." But methinks I hear some desponding, yet truly awakened sinner, saying, "If this be the case, O why am I such a compound of ignorance and folly? If Jesus is my Wisdom, O why so blind in all spiritual comprehension of propriety or prudence in my efforts to follow my Lord and Master in his commandments? For O I think his commandments are, to his children, not grievous but joyous. But O I am so filled with unbelief, I fear to take one step forward, and to go back I dare not. Wo is me. I dare not appear in his presence, or even mingle with his children, I am so defiled. O is Christ my righteousness, then O why these filthy rags that exhibit my deformity in every thing I undertake? And again, were he my SANCTIFICATION why these unholy and rebellious goings forth of heart and mind, instead of sweet resignation and holy submission to his blessed will in all things? And still to me the most important inquiry is, O how can he have been made my REDEMPTION whilst I fear I am a very slave to Satan, whilst all that I can see in myself is depravity, for the good I would, I do not, but the sin I would not, that I do? O wretched man that I am! without sustaining grace, I feel I am gone! Yes, must sink under my corruptions, never to rise again!" To such an one might we not say, Come now, let us reason together, saith the Lord, Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. Might not we be led to the conclusion that this desponding soul is truly a subject of gospel address unto whom our blessed Redeemer says, Come unto me all ye that are weary and heavy laden, and I will give you rest. For all flesh is as grass, and the glory of man as the flower of grass: and the flower thereof falleth away: but the word of the Lord endureth forever: and this is the word which by the gospel is preached unto you. Yes, the word that was made flesh and dwelt among us, the glory of the only begotten of the FATHER, full of GRACE and truth. With all the heirs of heaven chosen in HIM, to be manifested in the fulness of time, when they shall develope

the fruits of the Spirit having been made partakers of the DIVINE NATURE of our Lord Jesus Christ. John says, "He that believeth that Jesus is the Christ is born of God." O that blessed Reservoir, in which is hid all the treasure of wisdom and knowledge, from whence emanates grace for grace, for the leading about and instructing the spiritual Jacob.

Brother Beebe, my paper is full, wishing grace, mercy and peace. Amen.

J. G. WILLIAMS.

Adams Co., Illinois, March 26, 1862.

BROTHER BEEBE:—Having to write you on business, I will inform you and your correspondents how we are getting along in this section of country. Our Yearly Meeting has closed, and although the weather was very cold, I think we never had a better one. The preaching was excellent; the Lord was present; both to help his ministers preach, and brethren from every point of the compass to express their minds. They all spake of the One Lord, all having the one faith, and all being baptized with one baptism: all having the same God and Father who is above all, and through all, and in them all. This passage, in Isaiah, was brought forcibly to my mind, "And I will make all my mountains a way; and my highways shall be exalted, Behold these shall come from far, and lo, these from the north, and from the west, and these from the land of Sinim." And then he says, Sing, O heavens, and be joyful, O earth, and break forth unto singing, O mountains, for the Lord has comforted his people, and will have mercy on his afflicted." But how often it is with the children of God as it was with Zion when she said, "The Lord hath forsaken me, and my Lord hath forgotten me." But her Lord replies, Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold I have graven these on the palms of my hands; thy walls are continually before me." Christ said to his disciples. "In the world ye shall have tribulation; but in me ye shall have peace." We read of his children walking in darkness—having no light; also of the Sun of Righteousness arising on them, with healing in his wings. And that, The Lord God, is a Sun, and a shield, he will give grace and glory; and no good thing will he withhold from them that walk uprightly. How beautifully the Lord has made use of the figures, day and night, light and darkness—of the Sun and Moon, to illustrate spiritual things to us. As it is in natural, so in spiritual things, there is perfect order, all working for the good of his children, and for his own glory. Every child of God knows by experience that he has trials doubts and fears; but these should not discourage them; for God hath said, "If ye be without chastisement whereof all are partakers, then are ye bastards and not sons." Again, I will leave in the midst of thee; a poor and afflicted people, and they shall trust in the name of the Lord." He has not only told us that he has chosen the poor of this world rich in faith, and heirs of the kingdom; and that they shall fill up the measure of sufferings of Christ, but he has also said, Theirs is the kingdom of heaven, and he has promised he will never leave them nor forsake them, and that, No wea-

pon formed against them shall prosper, and every tongue that riseth against them in judgement, they shall condemn. This is the heritage of the servants, of the Lord. Then let the servants of the Lord speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished. Christ has attained for them a glorious victory; and they shall be more then conquerors, and they shall be satisfied when they awake with his likeness.

You can do with this Brother Beebe, as you see fit; if you think it will be of any use to the saints, publish it; but if not throw it aside. My love to you, Elder Beebe, I often think of you in these times of affliction, and pray that God may sustain you, and enable you to separate the precious from the vile, and use you as his mouth to proclaim his truth and righteousness. We would have been glad to have seen you at our meeting.

CYRUS B. FULLER.

Stratton's Falls, N. Y., Jan. 9, 1862.

DEAR BROTHER BEEBE:—Through the kindness of our covenant keeping God I am permitted to write you, having a remittance to make. The *Signs of the Times*, have come regularly to me, and truly they have brought me good news from a far country, causing my soul to rejoice in reading your able editorials and the rich correspondence of the brethren and sisters. They all speak the language of the free-women. I feel myself too incompetent too unworthy to attempt to write for the edification of the children of God. But being called on by the brethren to do so, relying on the aid of our heavenly Father, I will attempt to give some of my views on the Covenant relation and eternal union of Christ and the church. Paul says, Eph. ii. 4. "According as he hath chosen us in him, (Christ) before the foundation of the world." I understand that Adam and Eve are a figure of Christ and his bride, the Lamb's wife. Eve was created in Adam, and was in him when the Lord called their name Adam. Just so the church was in Christ before the world began. The first Adam was of the earth, earthy the second Adam is the Lord from heaven—a quickning spirit. God gave a law to Adam and Eve, but by the subtilty of the devil, they transgressed the law of God and fell under its curse, and became totally depraved; and as all their posterity sinned in Adam, so death hath passed on all men, for that all have sinned and came short of the glory of God. But look back to the provision of mercy, as declared by the prophets, concerning a Deliverer. Daniel prophesied, in the days of these kings, shall the God of heaven set up a kingdom which shall not be destroyed, nether left to other people. Behold I, and the children that God hath given me, they shall be for signs and wonders in the earth. The time rolled on for the redemption of the bride; but none but the husband had the right to redeem; for he is the head, and representative of the church, which is his body, and for the purpose of redemption, he took not on him the nature of angels, but the seed of Abraham, He was born of the virgin Mary, as the angel had said unto Joseph, that Mary shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins. He was seen going about doing good, healing thee sick, cleansing the lepers, opening the eyes

of the blind, unstopping the ears of the deaf, feeding multitudes with five loaves and two small fishes, casting out devils and calming the tempestuous sea. Follow him to Gethsemane, where under the weight of the sins of his people, he sweat as it were great drops of blood falling to the ground. When in an agony he cried. O my Father, if it be possible, let this cup pass: nevertheless not my will, but thy will be done. He is condemned to suffer the shameful death of the cross, and in his last breath he cried. "It is finished!" and gave up the ghost. But he arose on the third day; and the apostle has testified, "He was delivered up for our offences, and raised again for our justification." "With his stripes we are healed. It is not said, we may be, but we are healed. He says by the prophet. Mine arm hath brought salvation unto me, and of the people there were none to help. "Who has saved us, and called us with a heavenly calling; not according to our works, but according to his own purpose and grace which was given us in him before the world began." "According to his abundant mercy he has saved us, by the washing of regeneration and renewing of the Holy Ghost, in the which, we are born, not of blood, nor of the will of flesh, nor of the will of man; but of God. Born heirs to a rich inheritance, which is incorruptable and undefiled and which can not fade away, because it is reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time, which the Lord the righteous Judge shall give to all who love his appearing. And when he shall appear, we shall be like him, for we shall see him as he is.

From your unworthy brother in Christ,

WM. MORPHEW.

Fulton Co., Illinois, Jan. 4, 1862.

N. B. The church to which I belong is in peace; Elder J. C. Riggins is our pastor. W. M.

BROTHER BEEBE:—Having finished the business part of my letter, I will say, our two days meeting in October last, was a very special season and will be long remembered by us. Elds. Hewitt, Fuller and Cole were present. The preaching was all in union and harmonious. The theme was Salvation by grace, from first to last, and without a jarring note. I do believe the Lord has not forgotten us. We have reason to thank God and take courage. I think there is a goodly number in this place who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Our Savior has said, "In the world ye shall have tribulation; but be of good cheer for I have overcome the world. If they have called the Master Beelzebub, they will also those of his household. Therefore we can rejoice when we have all manner of evil spoken against us falsely for his name's sake; for so persecuted their fathers, the prophets which were before us. The apostle says, "For I reckon the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." Sometimes I think I can view, by faith, all the Old Testament saints, from Able's day to the coming of our Lord Jesus Christ, who have died and gone home to glory, and all the saints who have died since Christ came into the world and died to re-

deem his people from under the curse of the law, and to set up and to establish his kingdom here on the earth, that all the old saints had faith to believe in a Savior to come, and all those who live under the new dispensation believe in a Savior that has come: hence the apostle said to the Hebrews, God having provided some better thing for us; that they without us should not be made perfect. I therefore believe a union existed between Christ and his people before the foundation of the world. It was for them he died, for them he prayed saying, I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine. "And thou hast loved them as thou hast loved me; for thou lovedst me before the foundation of the world. Well might the apostle say to the Roman church, "For I am persuaded that neither death nor life, nor 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 Jesus Christ our Lord.

H. FAULKNER.

Lexington, N. Y., Jan. 13, 1862.

ELDER BEEBE:—In sending a remittance, to you for the *Signs of the Times*, as I have never written to you before, I will state that I am well pleased with your publications. It affords me great pleasure to read them; they come to me regularly, richly laden both with editorials and communications of your correspondents. I deeply lament the the deplorable condition of our once happy nation. The pleasure we once had of reading the communication through the *Signs of the Times*, from correspondents at the South, alas, we are now deprived of. The interchange of views, mutually edifying to us while in our pilgrimage through these low grounds of sin and sorrow, is greatly restricted. Although this may seem to be a judgment of God upon us for our sins and unbelief, and our way may seem hedged up, yet we are assured that All things work together for good to them that love God, to them who are the called according to his purpose. Then we may still rejoice that the Lord of the heavens and of the earth reigneth—that he swayeth the destinies of nations, and worketh all things after the counsel of his own will. Yours, &c.,

S. R. BOGGESS.

Girard, Ohio, Jan. 1, 1862.

P. S. Elder Beebe, should you ever pass our town again, please call; there are ten regular Baptists in Girard; we have a church constituted here. I will send you one of the Minutes of our Association.

S. R. B.

ELDER BEEBE:—Although there are but about fifteen or twenty of us here, we meet every Sunday and sometimes feel that the great Head of the church is with us, and that his presence makes the place as the house of God, and as the gate of heaven to our souls.

Brother Beebe, from the conversation we had with you at Lakeville, and the little encouragement you gave us, that you would visit us, we were in hope it it would have been last fall, but we heard of the bereavement in your family, and we sympathize with you and your daughter. We know the ways of God are mysterious, and his foot-steps are in the mighty deep.

Yet when he grants us his good spirit, then we can say with one of old, "It is the Lord, let him do what seemeth him good."

We would be glad to have any of the Old School Baptist brethren call on us: they will find us about six miles north-west of Geneva, Ontario Co., N. Y. Our meeting is held every Sunday at Melvin Hill.

Yours,
JOHN STORMS.
Geneva, N. Y., Jan. 3, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1862.

ROXBURY, N. Y., January 17, 1862.

BROTHER BEEBE:—Will you please give your views on the eighteenth chapter of Matthew, particularly on the subject of Church Discipline. Can a member of the church be lawfully excluded, except it be done according to the rule laid down in that chapter? Some think it unnecessary to take labor in all cases; especially cases where the offence is committed in the presence of the church. Your views on the subject will be kindly received. Yours, with esteem, C. B. FULLER.

N. B.—Please be more particular than you were before, as each claimed that you favored their views.
C. B. F.

REPLY.

We do not feel competent to explain all the questions which may be suggested upon the subject of Church Discipline; still it appears to us that the subject is very clearly laid down in the New Testament. We have observed in our fifty years membership in the church of Christ, that as a general thing, the greatest discrepancy in opinion in regard to the laws of Christ have been where churches have been least inclined to be governed by the word and Spirit of our divine Lord and Master. We do not feel sure that what is said by our Lord on the subject in this chapter (Matthew xviii.) was designed to embrace all cases of discipline that should ever occur, but rather to cover the ground embraced in the subject on which our Lord was at that time instructing his disciples; for we find other portions of the New Testament devoted to an extended view of the same subject, and particularizing many cases in which individual christians and whole churches are required to act in obedience to the laws of Christ. Still, it seems to us that no action of a church or of a member of the church, can be valid, where the general instructions of this chapter are not observed and practiced.

The time and circumstances attending this instruction, shows that an unbecoming ambition to excel each other was betrayed by at least some of the disciples. And to settle the matter, they brought the subject to Jesus, and put the question in undisguised terms to him, saying, "Who is the greatest in the kingdom of heaven?" This kind of ambition lies generally at the bottom of most, if not all the dissensions which divide churches, and individual saints, and is prolific in the production of disaffection and alienation; and as that ambitious fiend is still alive, and some times harbored in the breasts of christians, it will be well for us all to observe carefully the instructions given in this case. Jesus set a little child in the midst of them. What an example! What a volume of much needed instruction is here! "And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall

receive one such little child in name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

Here are the primary instructions in regard to discipline. Deep humility is the very first requisite, and it is indispensable, as a qualification to transact the business of Christ's kingdom. Without this child-like spirit the gates of the kingdom are barred against us. The profession of this meek and humble spirit is a passport to the kingdom, and such an humble little child that believes in Christ, can not be rejected or excluded, without rejecting and excluding Christ himself. How fearful too, to offend one of those little ones who believe in Jesus. The term here rendered *offend* has a broader signification than merely to ruffle the feelings, or excite the resentment. We understand it to be in the sense that Peter was on one occasion an offence to Jesus; that is, when he savored the things which be of men, and not the things which be of God. To offend may be understood to mean to lay a stumbling block in their way; to deprive them of their sacred rights in the house of God; to grieve their child-like spirits by unbrotherly conduct, or to overturn their faith, as did Philetus and Hymeneus, the faith of some. The church as a body, and every member should be solemnly impressed with the weight of these instructions, or they can not be competent to administer the discipline of the church of the living God: Beware then, brethren, how you attempt to meddle with the discipline of the church if actuated or even influenced by a haughty spirit, that would strive for the mastery. We answer, therefore, one of brother Fuller's questions. No member of the church can be lawfully excluded from the church, without a strict conformity to this rule. Where the supremacy of this rule, enjoining a child-like humility on each acting member of the church is not regarded, it were better that they were drowned in the sea; than under any other rule to expel from the privileges of the church of God, one of his humblest disciples.

Where this rule is observed, and the church is solemnly impressed with a sense of their responsibility, they feel that to expel from communion any who should be retained in fellowship, is to reject the Lord Jesus; there will be no room for thrusting with side and shoulder; but an ardent desire to restore the erring in the spirit of meekness, and in the bowels of Christ.

This consideration is enforced on our minds by a beautiful illustration in the same connection: How think ye, if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more over that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish. A brother who has given us the evidence that he has been converted and become as a little child, has been accordingly received into fellowship, but subse-

quently, he is overtaken in a fault. Shall he at once be killed? Shall he be rudely thrust out? No! "Ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 1, 2. Go in the spirit of humility, into the mountain, and search diligently for the strayed sheep. Remember that it is the will of your heavenly Father that he shall not perish. You can not fulfil the law of Christ, if you do not desire his restoration to the fold. And after all you toil and labor in searching the mountain, if you succeed in reclaiming the wanderer, if you possess the spirit of Christ, it will afford you more joy to see him reclaimed, and brought back to his privileges in the church, than to see all the other members which have not strayed in their place in the church. It is not the will of God our Father which is in heaven that he shall perish; and should it be your will to consign him to perish in the wilderness? "Take heed, that ye despise not one of these little ones." Christ would not charge us to *take heed*, if there were no liability of our doing so. Do not underate them, they are precious in the eyes of him who came from heaven to save that which was lost; and, in heaven their angels do always behold the face of my Father which is in heaven.

Yet, notwithstanding the full force of all this admonition, there are cases in which exclusions are unavoidable. "Wo unto that man, by whom the offence cometh. Wherefore if thy hand, or foot offend thee, cut it off, and cast it from thee; or if thine eye offend thee, pluck it out, and cast it from thee." We are the mystical body of Christ, and members one of another. No sane man would consent to the amputation of a healthy and sound member of his body; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ does the church. Should a hand, or foot, or any other member become diseased, bruised or painful, all the sound members would sympathize with the diseased member, and before we could consent to amputation, we would exhaust all the healing medicines within our reach; but if mortification sets in, and the inflammation is actually spreading to the centre of vitality to the heart, as a last painful and dreaded resort, we apply the surgical knife. So in the church, if the hand or foot, or even the eye, however useful these members may have been, or may be deemed, as indispensable for usefulness, or convenience, if the law of Christ require us to cut them off and cast them from the body, it must be done; for it better to enter into life halt, maimed, or with but one eye, than, retaining all these disordered and incurable members, to be cast into hell fire. That is, into confusion, in the sense in which James speaks of the tongue as an unruly member, setting on fire the course of nature, and it is set on fire of hell. The discipline of the church of God must be enforced strictly according to the law of Christ, without partiality; but it must be done as well in the spirit of Christ as in strict obedience to the letter of his precepts; for his word and his Spirit always harmonize and go together. The most essential point is to be guided by his Spirit; for that Spirit will lead us

into the truth. Whenever we are led by the humble, loving, tender, forgiving Spirit of Christ, and the law of Christ and health of the church demand that we should pluck out right eyes, or cut off right hands, there will be deep lamentation and mourning; certainly not exulting, and boasting, that we have carried our points. Who ever exulted that he had lost an eye, or suffered the amputation of a hand or a foot? When we see brethren or churches exulting that they have carried their points, and procured the expulsion of any of their members, we feel confident that the law of Christ has been violated.

Brother F. asks our views on this chapter, and we have endeavored to state as plainly as possible, what are our views on the first fourteen verses; for we do not believe any brother or any church can possibly obey the remaining part of the instructions, unless they are governed by the instructions thus far considered.

We now come to the portion of the chapter to which we suppose Eld. Fuller more particularly refers, in which our Lord says, "Moreover," that is, what he is now about to say, is added to what he has said, and is to be taken in the same connection: these instructions are not to be separated, divided, garbled, nor handled deceitfully: "Moreover if thy brother shall trespass against thee," let us observe as we read, he is thy *brother*, who has trespassed, he is still to be recognized in that relation, until the whole course of discipline has been faithfully pursued: under no circumstances then is the laboring brother or the church at liberty to apply to him offensive epithets, such as *heretic*, drunkard, liar, thief, fox, crafty, disorderly, &c., terms which are only calculated to excite angry passions, and render a reclamation more difficult, if not impossible. Although you feel certain he has trespassed against thee, still regard and treat him as a brother, and as a brother dearly beloved, whom you desire above all things to reclaim. Keeping this in view, you can not go to any one else without trespassing against him, and becoming guilty of the same wrong which you hold against him. Nothing can more clearly violate the laws of Christ, than to publish your complaints to others, before you have pursued the course here enjoined. Under no pretence are you at liberty to get up a prejudice against him, by whispering, hinting, or in any way insinuating your complaint to others. The instruction is plain. "Go and tell him his fault, between thee and him alone." If you succeed in gaining him, no other person under heaven should ever know that he has ever trespassed against thee. How often have churches been thrown into disorder and confusion by an agrieved or an offended brother's disregarding and disobeying this divine rule. Instead of going to the erring brother alone, how frequently, nearly the whole church, and perhaps the world, become familiar with the matter before the offending brother has been visited alone. After going to A., B. and C. asking their opinion on the merits of the case, relating to them the circumstances, exciting their suspicions against the brother, under the pretence perhaps of asking their advice, it is too late to go to the offending brother alone, unless it be to confess your own

wickedness in divulging the matter. The object of the private interview is thwarted by your own disobedience to the law of Christ. But, supposing you have not communicated the matter to any one, now you are required to go to him, your errand is to reclaim him in the spirit of meekness, you are not to go as a lion, but as a little child, considering your own infirmities and liability to err. And as old father Thomas used to tell us, "Mind and go alone. Try and leave the *old man* behind. He will be greatly in your way." You are on the King's business, therefore, put off the *old man* with his affections and lusts, and put on the new man, which after God, is created in righteousness and true holiness. Then you will not seize the offending brother by the throat and demand immediate payment; but you will remember how much your Lord has forgiven you, and how much your brethren have to forgive you. Then will ye be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you. If you fail to gain your brother, then take the next step, in the same kind and humble spirit, and if in this the brother can not be reclaimed, tell it to the church. There leave it with the church. Do not try to raise an unjust prejudice against the brother; but let the church carefully investigate the matter, and in the spirit and temper of the gospel make a decision. If all this be done in the manner directed, what the church shall bind on earth, shall be bound in heaven; and what she shall loose on earth is loosed in heaven. Heaven has ratified and established this course. But it is wicked and impious to pretend to administer the discipline of the house of God in any other way, or when influenced by any other spirit. We conclude, therefore, and answer brother Fuller, that no member can be lawfully excluded from a church, except it be in conformity to this rule. But while we say this, we do not intend to be understood that private steps of labor are, by this rule required in taking cognizance of offences which take place in open church meeting. A disorderly member is to be called to order by the church, when he acts disorderly in the presence of the church, as we understand this rule. But this must be done between him and the church alone. No member is at liberty to publish or even mention it out of the church; and the same child-like meekness is to be felt and exercised by the church, as is required by the individual member. As we have before said, there are farther instructions contained in the New Testament on the subject of discipline, beside those in this chapter; but none which are not in perfect harmony with what Christ has here given. The apostles were inspired to set all these things in order; and to sit on twelve thrones, judging the twelve tribes of Israel. It is perfectly safe then to follow their directions; and not only safe, but imperative; we can not disregard them without involving disobedience to our King. Every instruction we can require is clearly presented by Christ and his apostles, to apply to all cases that can possibly call for the exercise of gospel discipline among the children of God. The greatest difficulties we meet arise from a lack of that child-like spirit which is enjoined by Christ in

this eighteenth chapter, rather than from any lack of clearness in the law of Christ; for when christians are in that humble and spiritual frame, they seldom, if ever, fail to settle all their differences; but in absence of that spirit, their efforts are vain, for "Holiness becomes the house of the Lord forever."

The point on which we understand brother Fuller to desire us to be more definite than we were in our former article, is, whether there are any cases in which exclusion of members is lawful, where private labor in the first and second steps, according to the eighteenth chapter of Matthew, have not been formally taken. We answer, We think there are. For instance, "A man that is a heretic, after the first and second admonition, reject: knowing that he that is such is subverted, and sinneth, being condemned of himself"—Titus iii. 10, 11. An heretic is one who holds and utters heresy. The church is authorized to judge in this matter. One member shall speak in the church at a time, and the rest shall judge. That is, the church shall judge of what is said by each one, whether it be sustained by the scriptures, and by the experience of the saints. If it be contrary to the word and spirit of truth, admonish him. The church should admonish him, and all who hear him utter heresy, should admonish him, tenderly and in love; and if he heed not the admonition, admonish him again. Labor to convince him of his error. But after the first and second admonition, reject him; if he be not reclaimed. A man that is a heretic, may be a preacher, or he may be a private member in the church; but in either case he should be first admonished faithfully twice, and then if not reclaimed, reject him. We do not suppose that each member of the church should be required to go personally, and separately, to tell him of his faults, between the two alone. If the heresy be known only to one, then let that one take the first, and if need be, the second step of gospel labor, and then tell it the church. But if the heresy be uttered before the whole church, then let the whole church admonish him, between her and him alone, once, and then again, and if he persists in his heresy, reject or expel him from fellowship.

Farther examples may be found—I Cor. fifth and sixth chapters. If it be known that a member be an adulterer, a fornicator, an idolater, a thief, a drunkard, a reviler, or an extortioner, or covetous, we are required to at once withdraw all association with such; and Paul commands, in the name of the Lord Jesus, that such be delivered unto Satan, for the destruction of the flesh; that the spirit may be saved in the day of the Lord Jesus. "Therefore, put away from among yourselves that wicked person." But it is to be done when the church is gathered together. "And my spirit." Let us be sure that the spirit of Paul, which inspired him to lay down the rule, is with us, pervading the whole church; and he adds, "With the power of our Lord Jesus Christ." If we have and are actuated by that spirit that inspired Paul, we may feel an assurance that we have the power of Christ—the authoritative power of Christ, in delivering such unto Satan, or, in other words, in putting such, manifestly wicked persons away from among ourselves.

Finally, whenever a christian is offended or aggrieved with his fellow christian, so that his fellowship is marred, he is bound to regard it as a personal matter, and go privately and tell him his fault, between him and the offending brother alone, and labor to gain, not to destroy, his brother, and pursue in the subsequent steps laid down, let the offence or trespass be what it may; and if a brother bring his gift to the altar, and there remember that his brother has ought against him, let him leave there his gift, (unoffered,) before the altar, and go and first be reconciled to his brother, and then come and offer his gift. Christians and churches are sometimes too backward in attending to what they may regard as but small matters and allow them to grow and fester until they learn, by painful experience, how great a fire a little matter kindleth. A fault-finding spirit is unbecoming our holy profession, but christian faithfulness is indispensable to the peace of the church; and as members we are required to watch over one another, to exhort and to admonish one another in love.

Nor is this obligation limited to any particular branch of the church of God. Although the church is scattered in her locality, and there are many organizations, yet they are all branches of the one church which is the body of Christ. Much is said of the independence of churches, that is, of their independence of each other, and of any ecclesiastical court above the church. This independence should be carefully considered, for although we acknowledge no pope, or bishop, no synod or association, as having a right to lord it over the churches, we must contend that the whole church is the body of Christ, all who are members of that one body, are members one of another; so that the hand can not say to the foot we have no need of thee. It takes every member to make the body; and all the branches of the church, to constitute the bride of Christ; and although all the several branches, if on gospel ground, have equal rights, still these rights are limited; for no church has a right to do wrong. All are bound to be governed by the law of Christ; and the several branches of the church are as vitally connected to each other, as the members of a particular branch are one to another. Hence the duties of the churches of the same faith and order towards each other as churches do not differ essentially in this respect from the relative duties of members in a church. To illustrate: My two feet, though members alike of my body, claim to be independent of each other; one of them resolves to travel eastwardly, the other is equally determined to go to the west, how long can they maintain their independence, and pursue their respective courses without dividing the body to which they both belong? "A house or a kingdom divided against itself can not stand." How can two walk together, except they are agreed? To maintain fellowship and harmony among the several branches of the church of God, they all should be willing to compare notes together; to communicate with each other freely; to behold each other's order, and their steadfastness in the faith. Our real fellowship demands that we should be fully satisfied that we are all led by the same spirit, that we are pursuing the

same course, that we, as one body, are of one heart and one mind; for what use has one body of more than one heart, or one mind? When churches become reckless of the esteem and fellowship of sister churches, they speak loudly of their independence, and seem to have forgotten that, "A haughty spirit goeth before a fall." While churches walking more cautiously in the valley of humiliation, feel that they need the fellowship, the sympathy and the prayers of all their sister churches.

But as we have already extended this article to considerable length, we will submit what we have written to brother Fuller, apologizing to him at the same time for delaying so long to answer his request.

FUNERAL APPOINTMENT.—Brother Beebe, please publish that the funeral sermon of Eliza Ann Wilcockon, daughter of brother Elijah C. and sister Pruda Wilcockon, who departed this life some five months since, leaving an evidence that she died in hope of a glorious resurrection, will be preached by Eld. Samuel Dark, on the fourth Sunday in June next, at ten o'clock, a. m., at the Salem meeting house, five miles north-east of Lewistown, in Fulton county, Illinois. Elders P. L. Campbell and J. C. Riggin are also requested to attend and participate in the services. J. C. RIGGIN.

Will our beloved brother, John F. Johnson, of Kentucky, give his views, through the *Signs of the Times*, in relation to the calling and qualifying of the ministers of the gospel; and of the manifestation of that calling? and greatly oblige an unworthy brother in much tribulation. T. W. S.

Edinburgh, Indiana, April 26, 1862.

Brother Beebe, please say through the *Signs of the Times*, to our friends and brethren in Minisink, Greenville, &c., that as I expect to attend the Warwick Association at New Vernon the first week in June, if the Lord will, they may expect me again at the old Brookfield meeting house, the Sunday after the Association, at ten o'clock in the morning, for the purpose of trying to speak to the people there once more. GABRIEL CONKLIN. Kingswood, N. J., April 30, 1862.

Subscription Receipts.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., JUNE 1, 1862.

NO. 11.

Correspondence.

BROTHER BEEBE:—I am requested to give my views on the SABBATH, which I choose to do through the *Signs of the Times*, with your consent. In doing so, the scriptures shall be my only rule, by which the case is to be decided. There is at this time a universal recognition of the first day of the week, as a Christian Sabbath, both by professors and profane; even two of our Generals have enjoined its observance on their troops, excepting works of necessity, such as drills, forming breastworks, and shooting down their brethren, &c. The question arises, Is this observance predicated on scripture testimony, or is it the fruit of tradition and ignorance of the bible? I will, therefore, proceed to give what light I have in relation to the subject, and let no man condemn me without a "Thus saith the Lord."

1. We have no evidence that the Lord enjoined a Sabbath on man for two thousand years from Enoch, until after Abraham. The first time we meet it, it was made known by Moses. See Exodus xvi. 23. Again, it was introduced by Moses, Exodus xxxi. 13, as a sign between God and the children of Israel, as an evidence that God sanctified, and separated, and distinguished them from the rest of the world, and that as a distinct law for them. Again, we find the Sabbath enjoined in the Decalogue, or the Ten Commandments, which were given to Israel as a Covenant between God and them; a Covenant that was not given to their fathers, but to the then present Israel which were then alive at Horeb. See Deut. v. Time and space would fail to notice all those places in the scriptures where the Sabbath is enjoined, and the awful punishment inflicted on the violators of it. Yet we do not find in one solitary instance that this precept was enjoined on the Gentile world, or of a charge against them for its violation. Even the proselyte of the gate was not bound to observe it. In addition to the precept being given to observe the Sabbath, as a Covenant, it was to be observed as a memorial of what God had done in creating the world, and resting from his labor, and hallowing that day. See Exodus xx. He consecrated it for them to observe as a day of rest, but not for worship. The limited restriction of a Sabbath day's journey, which was less than one mile, would preclude all, as it was limited to the Commonwealth of Israel. Again, it was to be observed as the shadow of good things to come. It is important that we consider the moral nature of this institution as enjoined in the ten commandments. In looking over the Minutes of the General Congregational Association, of Illinois, I find their Tenth Article reads thus:

"We believe that the moral law contained in Ten Commandments, is binding on all men, as the rule of life," &c.

When we consider the weight of learning, wealth and popularity of this Association, the question would naturally arise, Jacob is small, by whom shall he arise and overthrow the mighty? It appeared peculiarly discouraging to me, until I read the dream of a man in the camp of Midian, who dreamed that he saw a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along. Judges vii. This Association, no doubt, speaks the sentiment of the religious world, with but few exceptions. That the Decalogue is a code of moral precepts, I deny, and shall proceed to offer testimony and arguments to sustain my position.

1. I will define what constitutes a moral precept: A moral precept is one that rises out of the nature and fitness of things; there is a moral fitness and no circumstances or change in a subject of God's moral government can alter its demands. It was binding on angels before they fell—it is binding on them still. It was binding on Adam before he fell, and it is binding on him still, and on all his posterity in every clime, in every state, civil or savage, in all worlds where intelligent beings live. All hear the immutable strain, "Thou shalt love the Lord thy God, with all thine heart," &c. An arbitrary precept is different—it is only circumstantially and relatively binding. Both of these are spread upon the face of the Decalogue. The Fourth Commandment which required the Jews to set apart the seventh day for rest can not be binding, when time, and days, and labor, shall cease. The Fifth Commandment which requires children to honor their parents, can not be binding when the relation of parents and children shall cease. The Sixth Commandment, "Thou shalt not kill," can not be binding when man becomes immortal. The Seventh Commandment, "Thou shalt not commit adultery," can not be binding when the relation of husband and wife shall cease. The Eighth Commandment, "Thou shalt not steal," can not be binding when there is no property to be stolen. The Ninth Commandment, "Thou shalt not bear false witness against thy neighbor," can not be binding where the relationship of neighbor does not exist. The Tenth Commandment is, "Thou shalt not covet," must cease when there shall be nothing to covet. So we see that these commandments are circumstantial and relative. Christ, in his answer to the lawyer (Mat. xxii. 36) as to which is the greatest commandment in the law, does not refer him to the Decalogue, but to Deut. vi. 5, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. Mat. xxii. 37, 38. That he did not refer to the Decalogue, is evident, for he refers to an affirmative precept, but the first in the

Decalogue is a negative precept, forbidding idolatrous worship. The fourth commandment in the Decalogue, if it were moral, would not give place to an arbitrary one, such as that which enjoined circumcision. Christ said, John vii. 22, 23, "Ye circumcise a man on the Sabbath day, that the law of Moses should not be broken." It appears that the law for the Sabbath was not superior to the law of circumcision. The breaking of the first two tables, and the disappearance forever of the other two, I look upon as significant of the transient nature of their contents. In addition to this, it appears that Paul favors the idea that the law which enjoined the Sabbath, shared the same fate that the rest of the precepts of the Decalogue did. He says, 2 Cor. iii. 7, "But if the ministration of death written and engraven in stone, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away." Perhaps it is conceded by all *first-day Sabbatarians*, that the precept that enjoined the seventh day of rest, is not now binding on either Jews or Greeks. But they substitute a first day Sabbath as the antitype of the Jewish typical Sabbath. Such meet with no difficulty in selecting the fourth commandment of the Decalogue as a text, and urge, with apparent sincerity, the necessity of observing the first day of the week for religious worship. I now ask, Where is the authority for changing the seventh day Sabbath for the first day of the week? Let truth answer. No where in the New Testament. But, in this answer do you not impeach the wisdom of the King of Zion, for not giving a precept enjoining the observance of an institution that holds so important a place in the religious world? And, do you not arrogate to yourselves the right to legislate, and fill up that vacuum which you imply that he has left in Zion's laws?

Those who are driven from precept, endeavor to find example. They say that Christ arose from the dead on the first day of the week, and that it was the practice of the disciples to meet for worship on that day. It is worthy of notice that neither of the evangelists make use of the word day in their account of the resurrection of Christ. They all say, "Upon the first of the week, early in the morning." If the first day of the week is to be observed as a Sabbath, it must have commenced in the morning; and if so, would it agree with the type? See Lev. xxiii. 32. "It shall be to you a Sabbath of rest: from even to even shall ye celebrate my Sabbath." And in the account given of the disciples' meeting together to break bread, the inspired writer does not use the word *day*. See Acts xx. 7-11, inclusive. The history of the transaction is this, "On the first of the week the

disciples came together to break bread, Paul preached, and continued his speech until mid-night: after this, a young man, Dutychus, fell out of a window, and was taken up dead: Paul went down and brought him to life, then went up and broke bread and talked a long while. Then, "The same day, at evening, being the first of the week, the disciples met, and Jesus met with them; and then, after eight days, the disciples met again, and Thomas with them. John xx. 19-26. How long after eight days, the evangelist does not say. It is also said that the *fathers* gave their testimony that the early christians observed the first day of the week for religious worship. But I have never considered the testimony of the fathers quite equal to that of the inspired writers. They say nothing about worship, either on the seventh or on the first day of the week. Synagogue worship commenced only about one hundred and seventy years before the advent of Christ. The penalty connected with a violation of the seventh day Sabbath, gave notoriety and strength to the law which regulated that Sabbath. But where do you find a penalty to be inflicted for a violation of the first day of the week? Such is the discrepancy of testimony from all quarters, as to the order of time, in fixing on a starting point, that different nations have selected different days, to suit their own convenience, as follows, viz: The Greeks have chosen Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday, and the Christians the first day or Sunday. To correct the difficulty, nature and nature's God must interpose, as in the case of the manna, as a correction.

Those who contend for the observance of one-seventh part of the time, and have beginning and ending to, agree with the beginning and ending of the seventh day Sabbath, meet both latitude and longitude as objections. Those who predicate their belief in the first day Sabbath, on the ground that the disciples meet to worship on this day, would do well to consider that the custom of Christ was to enter the Synagogues of the Jews on the Sabbath, and read, and preach. See Luke iv. 16-21. It appears also that it was Paul's custom to enter the Synagogue, and for three Sabbath days in succession, reasoned with the Jews. See Acts xvii. 2. Also, for three months: Acts xix. 8. Also Apollos: Acts xviii. 26. Now, does all this prove that the seventh day Sabbath was a consecrated day of worship? Does it not show that Christ and his apostles found it convenient to preach where they found the people assembled together? Of what has ever been said, and may be said, this is the sum: "Let no man therefore judge you in meat, or in drink,

or in respect of an holy day, or of the new moons, or of the Sabbath days, which are a shadow of good things to come: but the body is of Christ." Col. ii. 16, 17. Here the apostle connects the seventh day Sabbath with meats and drinks, holy days, and new moons, and other Sabbaths, such as the fiftieth year Sabbath or Jubilee, in which universal liberty was proclaimed throughout the Commonwealth of Israel, and a release of all debts, and reversion of inheritance, to persons who were too poor to purchase it, thus shadowing forth the complete redemption of all the spiritual Israel by Christ. The seventh year Sabbath, wherein there was no tilling the land, no ploughing or sowing, or reaping, was emblematic of Salvation by grace, and not of works.

The seventh day rest was a type of that spiritual rest which every believer enters into, when he passes from death unto life. See Heb. iv. 2-9, 10. In all this there is a three-fold Sabbath, converging to one centre, and showing that Christ was and is the Alpha and the Omega, the Beginning and the ending of the Salvation of his people, which includes the payment of all their debts, and cancelling all conditions of their salvation, and their being put in possession of their inheritance for which they have never labored, and into a quiet rest that can not be disturbed by all the machinations of the enemies of the cross of Christ. Whatever revolutions of earth may shake the nations of this world and break them to pieces as a potter's vessel, whatever desolation may be produced by wars and bloodshed, whatever of lamentation and woe may be heard throughout the land, the soul that believes that the Lord God Omnipotent reigns and sways the sceptre of universal dominion, enters into this rest, is as calm as a wearied child which shall put his hand on the cockatrices' den. Confident that nothing shall be destroyed in all God's holy mountain. Isaiah xi. 8. And such can adopt the language of David, Psalms cxxi. 2, 3, "Surely, I have behaved and quieted myself as a child weaned of his mother. My soul is as a weaned child." "Let Israel hope in the Lord, from henceforth and forever."

DAVID BLAKESLEE.

Morrisville, N. Y., April 12, 1862.

DEAR BROTHER BEEBE:—If one so unworthy as I should call you brother. If I know my own heart I love to read the precious truths contained in the *Signs of the Times*, which come to me laden with good news. It makes my heart rejoice before God to hear of sons and daughters being born in Zion. I will try to scribble a few lines for the *Signs of the Times* in my weak and imperfect way. If God withholds his Spirit, I can not say anything, for it is from him we receive every spiritual blessing. I have ever found him a present help, in every time of need.

I will now try to tell you what I hope the Lord has done for me.

When I was but twelve years of age, I had many serious thoughts about death, judgment and eternity. In that day there were many Lo heres and Lo theres, all claiming to point out the right way, and it seemed as if there was not a gospel preacher to be heard in our land; but thanks be to God, it is not so now. The Arminians were taking the lead then, and

urging the people to join them. Saying, "Come, and be baptized, and wash away your sins!" I would tell them that I was too great a sinner to belong to the church. I could not believe that water could cleanse my guilty heart. They told me that if I waited for a change, I would never come at all. This would distress me very much. In my trouble, I began to read the bible, and thought I would be governed by what I found in it. Soon these precious words met my eyes, "No man can come unto me, except the Father which sent me, draw him." I passed along in this way until I was about eighteen years of age, when, I hope, the Lord delivered my soul from bondage, and conferred upon me that blessing which I have never forgotten. Many, in this day, say we must come to the mourners' bench to obtain religion, but it was not so with me. I had been for several months laboring under great heaviness of mind. I passed many nights with but little sleep. It seemed that I must sink in despair, for it appeared there was no mercy for me. I thought I had sinned the day of grace away; in this state I opened the bible once more, to see if there was any word to comfort my mind; I went into a secret room, where no eye but God's could see me; my eyes fell upon the words of Christ, "Come unto me all ye that are weary 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 of heart, and ye shall find rest unto your souls." The first thing I knew I was walking about the room; everything seemed to be changed; a light, as it were, beamed in the room, and my load of guilt was gone; I could praise the Lord for his mercy to me; I opened the door and looked out, and it appeared that the whole world was changed; I went to my mother's room, to which she was confined by sickness, and spoke to her. She looked up and said, "Sarah, what is the matter with you?" I answered, Not anything. She replied, "I know there is something the matter with you." I did not want to tell her, and went out of the room. Soon after my aunt came in the room, and asked mother how she was. She said, "I feel better, and think that Sarah feels better, too." My aunt replied, "I have seen for some time that there was something on her mind." Father was absent from home, several hundred miles at this time, and my mother said, "I think Sarah wants to see her father." My aunt replied, "That is not it: but she is traveling the road I have been traveling for a long time." I thought it was strange she knew my feelings, when I had told her nothing about them. She was an old Baptist, and I thought if that gave her a knowledge of my feelings, I would rather go back, if I could, under those heavy clouds of darkness again; but I could never find them to take shelter under again. Of one thing I am certain, if I am ever saved, it will all be of sovereign grace; it will not be for any merit in me, or for any good I can do. My daily cry is, Lord have mercy upon me. I can now adopt the language of the poet—

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

But I am obliged to travel amid doubts and fears, until this day, and trust that I may be whatever grace will have me to

be, so that I may say, "By the grace of God I am what I am." I remember the first Baptist sermon I ever heard, which was in the spring of 1838. There were two Baptist ministers moved here, I think from the State of New York. They told us they were regular Baptists, and they preached a number of times at my father's house, for about a year; and then constituted a church about ten miles from my father's residence. They continued to preach, and all went right for about two years, and quite a church had been collected. The Do system was introduced into the church; this was followed by the Sabbath school, the Temperance society, and the mourners' bench. This was a grief to some of the brethren, and caused a split in the church. About one half took letters, and left the church. The rest tried to keep house without them, but the preachers soon died, and the church went down. My husband and myself took letters. Soon after my husband died. O! my dear brethren, this was a heart rending event to me! I then felt that I was alone in the world, without a friend to comfort me, or a church where I could unite, and find brethren to associate with. For about nine years I seemed to be shipwrecked and tossed to and fro. But thanks be to God, this did not last. He sent gospel preachers in the land, who preach the gospel in spirit and in truth. It is only seven miles to the place where the church meets for worship, and two other churches are within half a day's ride. I rejoice to see them gathering the sheep into the fold, and believe there are more bleating around, who are not willing to enter any other fold, for I do believe that where God begins a good work he will carry it on to perfection, and all in whom this work is wrought, will be brought into one fold, and will have one Shepherd.

Dear brother, I have read of the afflictions in your family, and of the great calamity which has befallen your daughter, Mrs. Horton, in the death of her husband, and babe. If ever there was one who could tenderly sympathize with the afflicted, I think I can. My first husband died eighteen months after we were married. I was married again, and lost two children in one week, who died with scarlet fever. But it is God who gave, and who takes away. When I read of the geranium bud bursting in the infant's hand, these thoughts came into my mind, Just like that bud, its spirit is blooming in heaven, there to sing the song of redeeming grace.

May the Lord of all grace keep you, and support you, in all your afflictions. Farewell, my dear brother.

Yours, in the bonds of tribulation,
SARAH BALDWIN.
Lincoln, Illinois, 1862.

ELDER BEEBE—DEAR BROTHER:—It is with deep feeling of my own unworthiness that I address you this morning, and were it not for the purpose of sending on my subscription, I should not write now; but I am sensible of your pecuniary wants under the existing circumstances.

Dear brother, it appears to me that I can sympathize with many, who perhaps, like myself, are deprived of gospel preaching, or church privileges, and are now deprived of the *Signs of the Times*, the only

medium by which they could receive and communicate to each other their soul cheering communications, which strengthen and encourage each other, through this vale of tears. Dear brother, (in your opinion,) shall we ever again hear or see the able communications of Eld. Trott, and others, in the south? or what the end will be? Some times I have thought that God permitted it, that his children might be more affectionate one toward another, and more humble, seeing the spirit of anti-Christ so prevalent throughout our land. Dear brother, it seems as if things looked dark some times. Our Southern brethren are cut off from our correspondence, and how soon the North will be divided, God only knows; for these greedy wolves can not be satisfied; they are like the daughters of the horse-leach, crying, Give! Give! It appears to me the time will soon come when it will be as it was under the old Connecticut blue laws, when, if you went to meeting you must pay seventy-five cents, and if you did not go you was fined seventy-five cents, so they got your money, any how. We have no other preaching in this vicinity but of the Do and live system, doing God's work, while he is fighting their battles for them, and all this kind of stuff. Now, is not all this because they want to get their hooks into the flesh pots and devour all that is brought as an offering to their idols? Now I would say, Eld. Beebe, to you, and all the brethren and sisters, of my acquaintance, together with all the household of faith, (if you see fit to publish this,) I still remain the same poor unworthy creature as ever. I have my ups and downs, and expect to have them as long as I am permitted to stay here in this world of sin, sorrow and death; but I have felt of late as if my time was short in this world; and some times I feel as if it would matter but little how soon my change come. Then again I grovel in darkness and unbelief, forgetful of God's mercies and blessings, the mind alienating from God and his goodness, and I fancy many times to myself, that it is only a phantom of the brain, or a delusion. Then again some times these doubts will all vanish away, some passage of scripture will strike the mind, and I am aroused up as out of a slumber, the mind runs back to where my soul was sat at liberty, and that spot, dear brethren, I shall never forget. Yes, the prison door was opened, the captive soul was set at liberty, and then I can sing,

"Tongue can never express,
The sweet comfort and peace,
Of a soul in its earliest love."

Then how sweet it is to meditate upon what the Savior has done for poor sinners, of which I am chief! Ah! truly, no good works or merit to plead, but Christ is all and in all. At such times, dear brethren, the soul again can sing,

"My willing soul would stay,
In such a frame as this;
And sit and sing herself away,
To everlasting bliss."

Dear brethren and sisters, my soul is full, while penning these few lines. O! that I could but meet you once more in covenant meeting.

Now, brother Beebe, as I have no preaching, only what I get through the *Signs of the Times*, you can well image how acceptable they are—your editorials how comforting to the hungry soul—and the able communications of your correspondents, how soul cheering, how re-

freshing to the downcast desponding soul! O! how many times, when gloom and darkness has pervaded the mind, perhaps almost loathing our condition in life, perhaps wishing that it was with us as in days gone by, our outgoings and incomings are with dreary step and heavy heart. Now, in the midst of all these gloomy forebodings, along comes this little comforter, the *Signs of the Times*, we receive it with joy, unfold it, the eye lights on some communication, some passage of scripture expounded, or some experience, or editorial, and perhaps some are telling the exercises of their mind, we begin to read, now the scale begins to turn, sorrow turns to joy, our gloom vanishes, darkness becomes light, peace fills the soul, and a love runs out toward them, which is uncontrolled by us. Why all this? Because they speak language which is only understood by the household of faith, which causes such an endearment with our heavenly Father's family. For the apostle says, If any man hath not the spirit of Christ, he is none of his. Now this goes to prove that every spirit begets its likeness, one lives in California, one in Maine, the communication goes from one to the other thousands of miles apart, names never heard of before, yet there is that tie of love which binds those souls together, which earth nor hell can ever sever.

Brother Beebe, may that Spirit buoy you up in your arduous task in trying to comfort the scattered sheep and lambs of our heavenly Father's flock, is the wish, no doubt, of all who love the truth, and have received it in the love of it.

Now brother Beebe, my mind has been exercised considerable upon a certain passage of scripture, which you will find recorded by John, xiv. 3, especially on the many mansions, which appears to be more fully set forth in Rev. xxi., by a City of twelve gates and twelve foundations, &c. I, for one, would be pleased to have your views on the Many Mansions. Another passage which perplexes me some, that is in regard to Jesus baptizing—at the 22d verse of the 3d chapter of John, it says, There he tarried and baptized—in the 23d verse it says, John also was baptizing in Enon—then in the 4th chapter, 2d verse, it says, Jesus baptized not, but his disciples. I should like your views on this also, if you have time, if not, will Elder Rittenhouse give us his views on the subject? Yours, in gospel love,

S. P. MOSHIER.

Milo, Iowa, April 20, 1862.

BROTHER BEEBE:—After a long delay, I am about to enclose two dollars as a remittance for the *Signs of the Times*. It is hardly necessary to apologize for not sending sooner; but suffer me to relate a little, briefly. Dear brother, I have had to pass through deep waters of afflictions in the past year. The first week in January last, I was about raising a club for the *Banner of Liberty*, intending at the same time to send for the *Signs of the Times*, and *Southern Baptist Messenger*. I went to see one more subscriber, and in my absence, my eldest daughter was taken violently ill, and remained so for seven weeks and two days; her sufferings were beyond description; for two weeks she lay speechless, having lost the use of her tongue and right arm. I had three doctors in attendance, one of which I sent

thirty miles for. But the unalterable decree of, Dust thou art and unto dust thou shalt return, had to be obeyed. She closed her eyes in death on the morning of the 26th of February, 1861, in the twentieth year of her age. I have lost father and mother, two brothers and two sisters, but not one of them struck the cord that this has touched. This is now bone of my bone, and flesh of my flesh. I never knew the love I had for that dear daughter until she was taken from me. I could write many things about her, but I deem it all unnecessary. My desire is to be reconciled to the righteous will of him that gave and has taken away, and to be enabled to say with a feeling sense with one of old, Blessed be the name of the Lord. In meditating upon the love I had for that dear child, I was brought to think of and contrast the great love of God manifested through Christ for his children, which he claims to be bone of his bone, and flesh of his flesh. Ours is a natural and finite love, and must have an end, whilst his is infinite, and, therefore, boundless and endless. He speaks, through one of the prophets, concerning Israel, I have loved thee with an EVER-LASTING love, and with loving kindness have I drawn thee. Christ came not into this world to be ministered unto, but to minister and give his life a ransom for many. I lay down my life for the sheep. I have power to lay it down, and I have power to take it again. No man taketh it from me. Greater love hath no man than this, that a man lay down his life for his friends; for a good man some would even dare to die. But God commendeth his love to us in that whilst we were yet SINNERS. Christ died for the ungodly. God is love. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. And to know him is life eternal. In view of that GREAT love wherewith God has loved his people, Paul asks, Who shall separate us from the love of God which is in Christ Jesus? Shall tribulation, or distress, persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that has loved us. And he says, 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. Now, dear brother, is there any thing we can conceive of in our minds, which Paul has not embraced in this catalogue?

O! for such amazing love let rocks and hills their lasting silence break!
And may it so pervade my breast that I may love and fear him all my days!

I have, in a poor and imperfect manner, been writing about that great love which God has manifested for poor fallen sinful man; and I presumed to address you as brother. Whilst many are my doubts and fears, that I have no part nor lot in this matter.

I am so vile, so prone to sin,
I fear that I'm not born again.

But I must come to a close, lest I weary you. I live in the part of Virginia which is considered loyal to the United States Government, and, therefore, receive each

and every number of the *Signs of the Times* for the present year. Yours, in bonds of love,
H. WAYMAN.
Proctor, Virginia, Dec., 1861.

P. S.—If the bible was taken for the guide and man of counsel, how long would the war that now prevails in our country continue?
H. W.

ELDER BEEBE:—Allow me to address this imperfect scribble to the dearly beloved brethren and sisters in the Lord. It appears to be a day of darkness, that can be felt very sensibly, by any one who closely observes the signs of the times in which we live. Around us are multitudes of diverse forms, professing to be the true worshipers of the Lord of heaven. But the Lord must and will be their Judge. When I look at myself, I behold so much imperfection, that I can say of a truth, in the Lord alone must be the hope of salvation for such a wretched, sinful worm as I. And often have I been led to wonder at the goodness and mercy of God in granting repentance to one so unworthy of his favor, and passing by others who seem to be trying to do so much to merit their own salvation; and am constrained to say, "It is the Lord, let him do what seemeth good in his sight." But when we see and hear those whom we would be glad to esteem as the chosen of God, even Baptists, so much beyond or above what it has been made the duty of some of his people, I am almost ready to say, It is I who would go beyond duty. But again, when looking back to the time when I do believe the Lord set me free, and taught me as a man never taught, to love his people above all things on earth, even if it had been an enemy, or a poor degraded slave of the South, if he gave testimony to satisfy me that he was a chosen vessel of mercy, and this has followed me to this hour. Now, when it is conceded by a majority of those that I for one would be glad to look to for counsel in this trying hour, that we must be separated from a colored brother, or sister, while in this world, as it would hurt their feelings to be slighted, as we could not stay with them, even at an Association.* O! do we love one another? Who made us to differ? And if we have anything but what we have received, why should we boast as if we had not received it? But as I know that I am a poor, wretched, sinful mortal, and had I not the hope that the Lord was my hope, and even a strong tower, I should give up all hope of ever being delivered from this present evil world. When I see, by reading the *Signs of the Times*, that the Lord has not left himself without witnesses of the truth, it is a great comfort to me, as I do believe he never will forsake his church, but will, as long as time shall endure, preserve to himself a people zealous of good works. When darkness appears to cover the earth, and gross darkness the people, what a great responsibility rests upon us to walk so that none shall have just cause to speak evil of us. Our Lord hath prepared a place of rest for all who long and look for his appearing. It is beyond the power of the tongue to express what great consolation it affords to believe that the Lord has chosen his people, even in a furnace of affliction, to praise his holy

* The meaning of the writer, in this sentence, is not altogether clear, but we give it as written.]

name. What more could be done for us, than he hath done? And he will deliver them that put their trust in him. What can be of greater interest to us than to live to the honor and glory of his holy name? O! that the Lord would hasten to the help of his chosen ones, that they may arise from the dust, and show themselves, is the prayer of the writer, and, as I hope, a lover of the truth. S. M.
February 16, 1862.

DEAR BROTHER BEEBE:—I have selected this day for the purpose of writing to you. I should have written ere this, but hindrances which I could not avoid, have prevented me. Dear brother, I hope you will continue to speak comfortably to Jerusalem, and exhort and admonish in the name of our God. I do hope the servants of the Most High will not hold their peace, but continue to proclaim the glorious truths of the gospel of our Lord and Savior Jesus Christ; and may they proclaim the richness of his grace, and rejoice that our God reigns, and will do all his pleasure, and controls all events, working all things after the counsel of his own will, and causing all things to work together for good to them who love him. Then, brethren and sisters, let us rejoice in his name, and may our hearts glow with gratitude, and our tongues speak the high praises of our God, for the unspeakable riches of his grace, and his tender care over our poor helpless souls; for he helpeth in all times of need. It is his great love that sustains us while traveling through this barren land. It is his hand which holds the rod for our chastening, and the same hand administers every blessing, whether temporal or spiritual. They all proceed from his almighty hand. O! give thanks unto the Lord for his goodness, and for those purposes of mercy, which were in the mind of Jehovah before time began. This should be the theme of our conversation, this should be the sentiment of every enlightened mind. Hear our heavenly Father, by the mouth of the apostle declare his children to be "A peculiar people, a royal priesthood, a holy nation, a chosen generation." What can, for a moment, be compared with God's wondrous grace bestowed on us through Jesus Christ our Lord, our great Redeemer? The man of this world may have riches, honor, wisdom, and all things which the world can bestow, yet wanting grace he lacks all things, for what do they all profit him? O! dear brethren and sisters, when I think upon the loving kindness of our God, of his great mercy, and of the love shed abroad in our hearts, even in our lost and ruined condition, for then he looked upon us with a look of love, and laid our sins upon the spotless Lamb of God,—I say when I meditate upon this sublime theme, I feel to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and which 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." O! is not this enough to gladden our hearts, and draw out our souls in praise and adoration to our glorious Re-

deemer? who has said, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit and that your fruit should remain, for whatsoever ye should ask of the Father, in my name I will give it you." These things saith our Lord, I command you, that ye love one another. O! may our hearts be knit together in love to each other, as becometh dear children, and rejoice that brotherly love is manifest among us; for this is a proof that we have passed from death unto life. The church of God is but one, as is declared in the Song of Solomon, "My dove, my undefiled, is but one: she is the only one of her mother." What a glorious hope is ours! It is as an anchor to the soul, both sure and steadfast.

I will close by saying, Unto God be glory, in the church by Christ Jesus throughout all ages, is the prayer of yours in tribulation,

MARY M. SAUNDERS.

Covington, Feb. 25, 1862.

ELD. BEEBE—DEAR BROTHER IN CHRIST: I have just been reading the last two numbers of the *Signs of the Times*, and my soul has been refreshed by the good news they bring, that in these perilous times God has a people, who are still permitted to correspond with each other, and that they speak the same things, believe in the same glorious plan of salvation by grace, through Christ, our righteousness, our hope, our all, and in all. Truly, we should be thankful that we are not obliged to flee to the mountains, and hide in dens, and caves of the earth, as some did of old. We believe that the Lord God reigneth, and he will turn and overturn, until he will abase the proud. Surely, we have deserved to have his wrath poured out upon us for our pride.

As a nation, we have grown fat and wicked. Alas! alas! that it is so! I love my country, my own dear native land, for which my father fought and bled. My brother died in 1800 in the United States Army. My only surviving son was in that terrible battle at Bull Run, and escaped, as it were, by the skin of his teeth. My son-in-law is in the Army of the Potomac, and one grand-son in the Army in Missouri. Yet I deprecate the war. But those whom God will chasten will still believe those lying spirits, which have gone out.

Brother Beebe, I should not have thought that you had done wrong if you had struck my name from your subscription list, and I am sorry that it is not in my power to send you all that is your due. I want one of your Hymn books, and hope to send you the money soon. I am a lone widow, seventy years old, and have buried my husband, and seven children. I long to see and hear you preach once more. If God will, I hope to, if I live until our next Association. I started to go to the last, but Satan hindered. Sister Dewey told me all about it—then I was grieved that I had missed being there. I feel as Bunyan has it, as if I was in the enchanted ground, where it is so dark that we have to feel for each other by words, and the thorns take hold of us; but the land of Beulah was ahead, where the angels came down to welcome the pilgrims, and there they had a glimpse of the City, and of the pearly gates. O! could I with the

blessedness of those who have a right enter in, and take of the tree of life, and sing the song of Moses and the Lamb. But I have to fold my wings until he bids me come,

"Where the wicked cease from troubling,
And where the weary are at rest!"

I have been fifty-three years looking toward that land of rest—nineteen years a widow. And now the time of my departure is at hand. I trust God will not forsake me, now that I am old, and my strength failing me.

"Other refuge have I none;"

His mercy has sustained me—

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

There are a few names, in this city, where Satan's seat is, that hold fast the faith once delivered to the saints, and God has some hidden ones here. He knoweth them that are his. Some fifty-four years ago I heard Eld. Hezekiah Pettit, the first time. His text was, 1 Timothy iv. 1, "Now the Spirit speaketh expressly," &c. If you have leisure, please give your views on the whole verse. I remember some of his to this day. Are not these latter times there spoken of? And the seducing spirits are gone out preaching for doctrines, the commandments of men or devils. Are God's children ever seduced by them? These questions I have tried to solve. I am tired and sick of such preaching as we have here. I have found great comfort in reading the editorials in the *Signs of the Times*, and the communications from some of our sisters, whom I never expect to see in the flesh. Their letters have often revived by drooping spirit, when sorrows have pressed me sore, and I have been led to rejoice in God, in the silent hours of the night, that he has living witnesses: Ye are my witnesses, saith the Lord.

May he long continue you, dear brother, a watchman on the walls of Zion. I remember well how like a Gideon you first commenced the *Signs of the Times* we so much prize. Now I can see what God hath wrought by Moses, Gideon and Gilbert, and we ascribe to him the glory, whilst we enjoy the fruit.

Yours, in the best of bonds,

PAMELA MABEN.

Albany, N. Y., Feb. 9, 1862.

DEAR BROTHER BEEBE:—Supposing that a short account of the prosperity of the cause of our dear and precious Redeemer, in my part of the country, would not be uninteresting, I propose to give you a short and somewhat abridged account of things since I last wrote. It has now been nearly two months since I wrote you, during of which time I have passed through some remarkable seasons of refreshings from the presence of the Lord. When I wrote you last, I was at one of my churches in the town of Cynthiana, during of that meeting the church received, by experience, five. Our meeting on that occasion did not break up until Wednesday night. On Wednesday (the day the meeting broke up at Cynthiana at night) I visited one of brother Hume's churches, where I understood there was to be meeting; brother Hume insisted on my preaching; I tried to do so to the largest congregation that I ever recollect of preaching to, on a week day (supposed to be six hundred). After preaching, the door of the church was opened, and re-

ceived four by experience; after the meeting was dismissed, we went to the water, and brother Hume baptized eight that had previously joined; at night, brother Hume preached at Cynthiana to my congregation. Thursday night was the regular prayer meeting at the Bethlehem church (the one I visited the day before). Brother Hume persuaded me to go back with him to prayer meeting, and we would go in on surprise. We waited until dark, and went into the meeting house, and to our astonishment found some four hundred persons present. Finding out that I was present, nothing would do but I must preach, which I tried to do, the best I could; after preaching, the church received, by experience, three dear children of God. Thus I had been preaching six days and nights, and heard twelve persons relate the dealings of the Lord with them.

In my other letter, if I mistake not, I spoke something of a revival that had about a month before that time commenced in a little town north of me, some five miles. On the fifth Sunday, and Saturday before, in March, brother Hume and I commenced a meeting in the little town of Francisco. This meeting was protracted until Tuesday night, during which time the church received eleven persons. I baptized five on Sunday, and seven on Monday. At this meeting I think was witnessed as much of the power of God as is commonly witnessed in the flesh.

At the close of the meeting on Tuesday night, brother Hume said he felt like joining with the congregation in prayer, and if there were any poor mourning souls present who felt that they were lost, wretched, miserable, and condemned sinners, in the sight of the Lord, if they would come and give him their hand as a token of their condition, and desire that he, with the church, should pray for them, he would make them the subject of special petition, when about twenty men and women came forward and knelt with brother Hume in prayer. When one of the most powerful prayers was then offered up by brother Hume that I have ever listened to in my life.

Wednesday, brother Hume preached at the Providence church, the one to which I belong. After preaching, an opportunity for the reception of members was given, when four persons came forward and joined. Last Saturday and Sunday was our regular church meeting. The church received three by experience, and on Sunday I baptized eight, making in the aggregate some twenty-five received at Providence, ten at Cynthiana, and twenty-four at Bethlehem, (brother Hume's church,) since I last wrote. May God continue to revive his work in the midst of the years.

My humble conception of the truth of the bible is, that God has intimately connected the prosperity of his church and kingdom with the faithfulness of her members, and her gifts. Paul tells us that, He that planteth and he that watereth are one, and every man shall receive his own reward according to his labor. For, continues the apostle, We are laborers together with God. Ye are God's husbandary; ye are God's building. In a word, ye are the materials that God has prepared! and we have gathered together into his church and kingdom. Paul says that he has laid the foundation, which is

Christ, and another buildeth thereon; therefore, let us take heed how and what we build thereon. Nothing but gold, silver, or precious stones, should be builded together, and can serve for a habitation of God. In short, no church can prosper with a dull, cold and inefficient minister. Neither can any minister of Christ be profitable and fully efficient as a minister of the cross of Christ ought, unless the church does her duty; but when both labor together, and put forth that energy, and show that zeal, that I have witnessed, then will men see the light, and glorify our Father which is in heaven. Whenever the minister can, like the apostle, labor night and day, from house to house, and put in (as I have known some) fifteen hours out of every twenty-four, for eight or ten days and nights at a time, in preaching, exhorting and singing, and talking to the people, then and in that case, he may finally hope that God will bless his labors. But, while we are in the habit of going only once a month to our churches, and then preaching but two discourses, say Saturday and Sunday, and dismiss for another month, and like some preachers that I have known talk politics, or about the war, until meeting time is past an hour or two, sing only the opening hymn, preach as though you did not believe what you was saying, nor care whether any joined the church or not, pay particular attention to the Arminians, give their errors more attention than the errors of their own brethren, dwell long and loud on the doctrine of predestination and election, to the exclusion of practical and experimental religion, teach their brethren that if God wanted them to do better, he would make them, that they were all just as good as God wanted them, and just as bad as the devil could make them, &c., &c. If there is a church either in England or America that is enjoying the refreshing presence of the Lord, and the Lord is adding to them daily, such as shall be saved, I want to know it, for I have ever believed it impossible, and shall continue so to believe it until it is proved to the contrary. The apostle says that if ye live after the flesh ye shall die; but if through the Spirit ye mortify the deeds of the flesh ye shall live. For as many as are led by the Spirit of God, they are the sons of God, (in a practical sense,) and I most sincerely believe it. May God bless you, my dear brother.

JAMES STRICKLAND, SEN.
Port Gibson, Indiana, May 2, 1862.

DEAR BROTHER BEEBE:—It is through the goodness of God that I am spared to see another year. I feel myself no better, only worse. Sometimes I feel discouraged, for we have but a small church, and hear but very little preaching; for our minister is old and feeble, and can not come often. But when the *Signs of the Times* come, and I read the communications from the brethren and sisters, that write in them, I feel many times revived; when I can witness with them whom I have never seen or known, that they have had the same trials and temptations to pass through. I do hope the Lord will enable those that write for your excellent paper to persevere, and not be discouraged in this dark and distracted time. My prayer is that I may live more to the honor and glory of God. And you, brother Beebe,

I hope will be spared many years for the publishing the gospel in its purity. I have written more than I expected to. Do with this as you think best, and all will be right. Your unworthy sister,

ALMIRA PEACK.

St. Clair Co., Illinois, Jan. 6, 1862.

DEAR BROTHER BEEBE:—Enclosed I send my subscription for the *Signs of the Times*, I can not do without them, as they contain nearly all the preaching I get; being 77 years of age, therefore I can not go out much. There is a great deal of what is called preaching about here; but it is not preaching Jesus, as the way, and the truth, and the life. When Jesus is not preached as prophet, priest and king, the preaching can afford no benefit to such a sinner as I am. I have been a professor of religion fifty-nine years, lame as it has been, and I am as dependent on unfrustrable grace as any poor sinner that ever lived in the world. There has been no time in my life when I needed more the Spirit's influence than at the present time. O, Brother Beebe, pray for me, that I may be kept by the power of God, through faith unto salvation. My mind is harrowed up by the distracted state of our once happy country, in which we formerly had free intercourse from North to South, when we had intercourse with the brethren at the south, whose communications have so often been a source of great comfort to our desponding minds. But we see their names no more annexed to their consoling communications which we once enjoyed. Where are brethren, Trott, Purington, Dudley, Mitchell, and many others, with whom I had no personal acquaintance? but I sometimes feel as though I was well acquainted with many of them, in the spirit, whom I have never seen in the flesh. But I cherish a hope that we shall finally meet where wars and bloodshed will be known no more. Your brother,

HENRY D. BANTA.

Switzerland Co., Ia., Jan. 28, 1862.

BROTHER BEEBE:—If I may be allowed to claim that relationship with you and all the children of God, it is brought about by the quickening power and grace of God, and manifested by the teaching of the Holy Spirit: for all of God's children shall be taught of God; for they are born again, not of a corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever. I do believe that all God's children, receive the divine teaching of the spirit of God, and to them the assurance belongs, "And great shall be the peace of thy children."

We are a little flock here in Jasper county, but we are destitute of gospel preaching for the greater part of the time. But the *Do and live* system is promulgated with zeal all around us, but that yields no food to the lambs of Jesus. Our Shepherd says, "Fear not little flock it is your Father's good pleasure to give you the kingdom." This is soul-cheering assurance to desponding saints. We see that it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God, not of works, least any man should boast. I would write more if I did not feel too unworthy, and I am but a poor writer at the best, and I presume you have enough to read that is of more importance. The *Sings of the Times*, is a welcome messenger to us, as it contains the truth of Christ, which is soul-cheering to us. We love to read the communications of the brethren and sisters, and the editorials. Your brother in much tribulation,

WILLIAM P. COX.

Jasper Co., Iowa, Jan. 13, 1862.

DEAR BROTHER BEEBE:—As I have not written to you before in several years, having to write now on business, I will pen a few lines for your perusal, not knowing how long I may have the privilege. First, I must acknowledge myself to be a poor vile worm of the dust—prone to sin as the sparks fly upward. I am ready to cry, "O wretched man that I am!" Black indeed, and sometimes fear not comely. Yet vile as I am, I have a hope which is as an anchor of my soul, both sure and steadfast, which entereth into that within the veil. I have truly been comforted and highly gratified in reading your exposition of Songs, i. 5. How nicely the scriptures harmonize in defining the difference between the *old man* and the *new man*, and yet to carnal minds they are conflicting and paradoxical. But God has wisely hidden these things from the wise and prudent, and revealed them unto babes. I have been meditating on a portion of the scriptures which says, "The righteous shall hold on his way, and he that has clean hands shall be stronger and stronger." Job xvii 9. And who, I have enquired, can justly claim to be of that number? Who are righteous before God? Who have clean hands? Or who are not contaminated with sin? If I may answer these questions, I would say, not one of Adam's race. Then who are the righteous? Surely not the brute creation, for they know nothing of good nor evil. But there are righteous beings or there would be no propriety in the language. We read of a new birth, a birth is the production of that which was not before developed, not of what did not previously exist. A birth never changes the nature of that which is born. That which is born of the flesh is flesh, and it was flesh before it was born as well as afterward. The birth did not change its nature. We read that the thoughts and intents of the heart in man, are only evil continually; hence they can not be righteous. But that which is born of the spirit, is altogether different. It was spirit before it was born, as it is spirit after it is born; and it sinneth not, for his seed remaineth in him, and he can not sin for he is born of God. Then this new man which is born of God is the righteous, and which shall hold on his way, it is this production of the incorruptible seed, that has clean hands, and shall be stronger and stronger. While the outward or Adamic man perisheth, the inward or spiritual man, is renewed day by day; these two *men*, the *old* and the *new*, are like two contending armies, and will continue to be so until our mortal bodies return to dust. But we look forward with joyful anticipation to the time when God shall change these vile bodies, and fashion them like Christ's glorious body. Then we may sing—

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

I sometimes mourn when I think of our dear brethren at the South, whose communications have so often cheered our spirits. I know not whether they be living or not, nor have we any way to ascertain, as the mails can convey no intelligence to them, or to us. What is to be the result of our national troubles, is far beyond my comprehension. I greatly fear that our nation has numbered its best days. But while our nation bleeds, and seems to be in a state of confusion and carnage, I do rejoice that there is One who sitteth in the heavens, who looketh on with perfect composure, seeing all things working exactly according to his own plan, who has wisely included this and every trouble among the *all things* which shall work together for good to them that love him; to them who are the called according to his purpose.

I heartily sympathize with you and your family, in your deep afflictions; but remember God never visits his children in wrath, but always in mercy. Our hearts were made to bleed, two years ago by the loss of our son, whom we were expecting would look after us in our

declining years. But although the rod seemed to be heavy, we feel to say with sister Jewett, "Every twig of it was love," and I felt to say with the poet—

"If smiling mercy crowns our lives,
Its praises shall be spread;
And we'll adore the justice to,
That strikes our comforts dead."

The *Signs of the Times* are truly a welcome messenger to me; I have many rich feasts in reading the communications of our brethren and sisters, as also your editorials. I surely do not know how to do without them. I have no preaching that I can feed upon, short of traveling fifteen miles. May God give you wisdom to fill the place you occupy, that you may still continue to feed and instruct his people, is the prayer of your unworthy brother,

RUFUS THAYER.

Cardiff, N. Y., Jan. 20, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1862.

Remarks on Religious Revivals.

The letter of our esteemed brother, Eld. JAMES STRICKLAND, Sen., which will be found in this number of our paper, has suggested many important reflections to our mind. It is always cheering to the saints of God to witness the out-pouring of his Spirit, in quickening and bringing into his gospel fold, the subjects of his saving grace. And, the more clearly we can trace the work of God in revivals of religion, the more abundantly we rejoice. But wherever we detect the finger-prints of men in their production, our joy is dampened, and our confidence in them shaken. We have been a member in the Baptist church more than fifty years, and in that time have witnessed many revivals. Some that have afforded us inexpressible joy and gratitude to God, and others which have filled us with the most fearful apprehensions. That men, by their activity and zeal, can get up revivals of religion, or religious revivals, by stirring appeals to the passions and to the natural judgment of unregenerated sinners, which will attract and gather them in excited crowds, and produce intense excitement, and ultimately draw large numbers into the church, we can not doubt, and for a time the cause may seem to flourish, but when the net has been drawn to the shore, a large proportion of the fish are found to be of no value to the church of God. Every plant, says the divine Master, which my Father has not planted, shall be rooted up. From this declaration we infer that every one that comes into the church, without his saving grace, shall be expelled without his favor.

Well do we remember the old-fashioned revivals, in which God's holy Arm was made bare for the salvation of sinners, when such things as protracted meetings, anxious benches, coming forward publicly for prayers, and the like, had not been introduced in the Baptist churches. Then the Baptists, were one people, and one communion, the world over. When we heard of a revival among the Baptists, we knew what the term signified; and those gathered into the churches were not offended at the doctrine of God's sovereignty in the Election, Predestination, Irresistible calling, and complete salvation of his children; nor with the faithful exposure of all manner of heresy; will worship, delusion and idolatry abounding in the world. Then the Baptists, as a distinct people, were not reckoned with the popular denominations of the earth.

Then they desired no revival that was or could be gotten up; they delighted only in those revivals which come down from above, in which they had the evidence that they were seasons of refreshings from the presence of the Lord. But after the importation from England of a theory which was labeled "Fuller's Gospel," very soon the poison of Fuller's heresy began to spread, and many Baptist churches, which about that time began to enjoy some respite from the oppression of the New-England Puritans, began to show symptoms of infection. The truth is, the Baptists never could endure prosperity to any great extent, without, like Israel of old, running into idolatry. Following an under current of Fullerism, which had promised to raise the Baptists from the degradation of a dung hill (to use Fuller's classic language,) to a respectable position among the popular religious denominations, came in stealthily at first, but more openly afterwards, a lusting after the leeks and onions, and especially the flesh pots of Egypt. This manna from above, on which the saints had been so long and so miraculously fed, began to be regarded as light food. The Anakims, their neighbors, who lived on the productions of the earth, grew up to be giants, and looked down with contempt upon the poor little dwarfish Baptists; and under these circumstances many of the Baptists betrayed a desire to become like the nations round about them. Thus hardening their hearts, as in the day of provocation became vain in their imaginations. This spirit of discontentment and rebellion soon produced a wide-spread murmuring among them; that the place where they dwelt was too strait, and some were heard to say, "Go to, let us make brick, and we will build a tower," &c. The more enterprising and zealous complained that their brethren were too inert, inactive, and withal, too tight-laced, folding their hands and waiting for God to build up his cause. But their active and sprightly companions sprang forward to steady the Ark of God, which seemed to them to jostle on the new cart. A new era had begun—the law of Christ, as the only standard for faith and order in the house of God, was ignored by the enterprising for they said—

"If we wait for God to do the work, it will never be done. The day of miracles is past, and we must 'Up and make us gods to go before us.'"

The ministry which God had hitherto given and sustained, among the Baptists, came to be regarded as inefficient, they were too illiterate, too slow, too tight-laced; or, in other words, too confident that what God had begun he would himself perform until the day of Jesus Christ, and so inert had they become, that they declared that even if the Olive should not blossom and there should be no herd in the stall they would still trust in the Lord, and even though he should slay them, they still would trust in him. The wise and prudent ones, therefore, determined to get these sleepy drones out of the way, and soon Baptist Colleges began to arise, Theological Schools were instituted, Baptist State Educational Societies were chartered by the Legislature, Sabbath Schools and Bible Classes, for teaching "Every man his neighbor, and every man his brother, saying, Know the Lord," were multiplied. Missionary Societies were organized, and plans matured for

collecting Missionary funds. High sounding titles of a flattering kind were given to men. Presidents, Directors, Life membership, &c., became merchantable commodities, and were bought and sold in the market. The antiquated notion that it required grace to save sinners, where money was plenty, and that "Except a man be born again he can not see the kingdom of God," was thought to belong to a former age, was not adapted to this day of improvements. Baptist meeting houses now began to wear steeples and towers, or domes of imposing dimensions. Bells were found necessary to drive the bad spirits away, and call the multitudes together. A learned, but graceless ministry, filled the pulpits, and the Baptists began to look respectable in the adultrous eyes of the world. Now to fill up these costly and splendid edifices with paying converts something more attractive to the world than the preaching of Christ and him crucified, was deemed necessary. Protracted meetings, anxious benches, exciting appeals to the carnal passions of men, women and children, were regarded as the most effective agencies; and hence they were brought into requisition. Much experimenting was required to demonstrate the comparative efficiency of the new inventions. Union prayer meetings, monthly concerts of prayer, with numerous other contrivances of men, were tried, with a view to either scare people into religion, or to scare religion into the people. At the time of the introduction of these new things among professed Baptists, the party in favor of them was in the minority, but with all this machinery under their control, they were soon multiplied into an overwhelming majority, and as there was no legitimate affinity between the old primitive order and these machine-made Baptists, a formal separation became inevitable, and ultimately took place. In the division the old order were called by a number of names, among which were—Old School or Primitive Baptists, the new order are known as New School or Missionary Baptists. These two kinds of Baptists have become so distinct, that neither claims any relationship to the other. Indeed the Primitive Baptists have no greater opposers, or more bitter enemies to contend with on earth, than are found in the ranks of the New School.

Perhaps brother Strickland, and others, are ready to asks us: What has this recital of past history to do with the revivals of which that brother writes? We reply, Simply this, to hold up the history of the past as a beacon upon the walls, that our dear brethren in the ecstasy of their feelings caused by the revival, may remember the rocks on which the Baptists of former times have been wrecked, divided and split.

By no means would we utter a word to dampen the spirits of precious brethren, who are enjoying the gracious smiles of their covenant God. We have greatly mistaken the characters of brethren Strickland and Hume, if they would designedly depart from the ancient landmarks of Zion, or forsake the footsteps of the flock of our Redeemer. But, "Let him that standeth take heed lest he fall," is an apostolic admonition. May we all heed it. There are a few expressions in brother Strickland's account of the revival, that we feel constrained to notice, not in a fault-finding spirit, but

in all love and tenderness. At our time of life, being now more than three-score years of age, and about half that time have conducted the publication of this paper, we feel aware that the time of our departure is not very far distant. We feel desirous, before the grave shall close over our mortal body, to faithfully, but affectionately, warn all our dear brethren in Christ to "shun the appearance of evil," in all things. Adhere strictly to the precepts and examples of our Lord and Master in all your religious deportment, and we trust that neither of our ministering brethren, nor any of the precious converts of their late revivals, will be hurt with us, or mistake our design in reviewing the expressions to which we have alluded.

First. Brethren, your meetings have been *protracted*. Now, where the Spirit of the Lord is manifested, drawing the hearts of the saints together, and in the display of his quickening power and grace, in causing the dead to hear the voice of the Son of God; and they feel disposed to protract such meetings, for the worship of God, and the edification of the saints, as did the apostles in the early days of christianity, we have not the slightest objection to offer. At such seasons we have sometimes felt to say—

"My willing soul would stay
In such a frame as this,
Would sit and sing herself away
To everlasting bliss."

But to appoint a protracted meeting, as a means of grace, or for the purpose of getting up a revival, or producing an excitement, is, in our view, like attempting to do by our enchantments, that which we know can only be done by the mighty power of God himself. A meeting was once protracted at Jerusalem, after the ascension of our Redeemer, because Jesus had commanded the apostles to tarry at Jerusalem, for a specific reason. And they, with other disciples, were in one place, and of one accord, until the day of pentecost was fully come. A glorious revival took place while they were together, but not as a result of their being together, but as the result of the Mediatorial triumph of the Son of God. They did not claim that they had *got up* this revival, but they assure us that it did not come up, but it came down. While they, in obedience to Jesus, were all of one accord in one place. Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.—Acts ii. 2. Thus we have the testimony that this reviving sound came from above, and God poured out on them of his Spirit. So all spiritual blessings are given the saints in Christ, according as he hath chosen them in Christ Jesus before the foundation of the world.—Eph. i. 3, 4. And every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning. On this occasion a vast multitude were quickened, and made to gladly receive the word; and they were baptized, and added to the church. The apostles did not claim this as resulting from anything they had done to produce it, but told us frankly that this was something God had long had in store,—it was that which had been spoken of, by Joel, more than seven hundred years before, and some seven hundred years before any of them were

born. The protraction of the meeting in Indiana, we should judge, was like that at Jerusalem, were it not for a remark of brother Strickland, in another part of the letter, which seems to reflect severely on ministers who have not enjoyed similar revivals, as *dull, cold, and inefficient*, under whose labors no church can prosper. Now we must, in all candor, and in kindness, contend that revivals that are at all profitable to the church of God, are not the result of the vivacity, warmth or efficiency of the minister. All the ministers of Christ are in themselves dull, cold and inefficient, until animated with a live coal from off the altar of the Lord. Paul, with all his inspiration, disclaimed all efficiency in himself, and exclaimed, "And who is sufficient for these things?" Or what is efficient? Jesus has said to his disciples, Without me, ye can do nothing. Where then is the efficiency for these things? Again, brother Strickland remarks—

"Neither can any minister of Christ be profitable and fully efficient as a minister of the cross of Christ ought, unless the church does her duty."

Does our dear brother mean that the will or works of men or angels can give efficiency to the preached gospel? That the success of the gospel really rests on duties faithfully performed by the church? How then did Paul affirm that the excellency of the gospel is not of us, but of God? Why are we told that Paul may plant, Apollos may water, but God alone can give the increase? We have no reason to doubt that the church, and all the saints, ministers included, are sometimes, if not at all times, too remiss in the discharge of their duties; but we would greatly prefer to hear our brother say, When God pours out his Spirit upon the thirsty hill of Zion, the plants of his right hand planting will be generally revived, the church will awake to a sense of neglected duties, the dull ministers will lift up the voice with renewed energy, and sinners will be pricked in the heart, and the redeemed of the Lord will be gathered to the fold, and all will be the result of those seasons of refreshing which come from the presence of the Lord.

We also believe that God has intimately connected the prosperity of his church and kingdom with the faithfulness of her members and her gifts; but we do not believe that connection is such as to make the prosperity of the kingdom to depend on the faithfulness of either the members or the gifts. For, "Her righteousness is of me, saith the Lord." But when God's set time to favor Zion comes, God sends her prosperity, and in a way that she shall see, and feel, and confess, that it is not by might, nor by power, but by my Spirit, saith the Lord. And when God gives prosperity to his church, then and only then, her vine will flourish, and her pomgranates will give a goodly smell. When he commands the north winds to blow, and the south winds to come, then the spices will flow out. This will enliven the dull minister, if he be a servant of God, and this will wake up the sleepy spouse of the Redeemer, and thus the connection of faithfulness in the church, and her prosperity is effected, so that the praise is not of men, but of God.

That there are ministers and members of churches who are too worldly, and allow too much of the precious time allotted for social religious intercourse to be spent in

worldly conversation, talking of politics, or of the war, is very probable; but it is an exciting time, and we are yet in the flesh, compassed with infirmities, so that it is hardly to be expected that we can divest ourselves from all anxiety on the subject. But it is to be hoped that the saints will, as far as possible, divest themselves from these cares, when we meet to worship God, and with the poet say—

"Far from my thoughts, vain world be gone,
Let my religious hours alone;
Fain would my faith my Savior see,
But wait a visit, Lord, from thee."

When Paul says we are laborers together with God, we are not to understand that we are fellow-laborers with God, or co-laborers, for we, that is, Paul and Apollos, were laborers together. They were not laboring to help God build the church, for his church is not made with hands, it is God's building, an house, which stands eternal in the heavens. We are God's husbandry, or plantation, or garden, where he implants the seeds of grace, which spring up, and bring forth fruit to God. Paul and Apollos were laboring together in planting or preaching the word:

"So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

One remark farther of brother Strickland, we must notice, wherein he speaks of a class of preachers who have too much to say against error, especially the abominable, God dishonoring, and heaven daring doctrines of Arminians, who give their, the Arminians' errors, more attention than they give to the errors of their own brethren. (Brother Strickland will not probably classify us with that sort, as we sometimes pay some attention, as he will perceive, to errors of our brethren.) These, he complains,

"Dwell long and loud on the doctrine of Predestination and Election, to the exclusion of practical and experimental religion."

Now we are somewhat puzzled to know how to understand this complaint. What more exalted theme has ever moved the tongues or thrilled the hearts of men or angels, than that of the doctrine of Predestination and Election, we can not conceive. Is not the predestinating government of God worthy of our loudest, longest notes? Why should they not dwell long and loud upon the doctrine affirmed by the Holy Ghost, proclaimed by God himself, reiterated by patriarchs and prophets, heralded by inspired apostles, and lying as the bases of all our hopes for heaven and immortality? How the preaching of this doctrine can exclude practical or experimental religion, we can not understand, since no practice or experience can be worth having in its absence. If God has not chosen us in Christ, and predestinated us to the adoption of children, and if God hath not before ordained us to walk in good works, all our practice and all our experience will leave us far short of heaven and eternal happiness. "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." If there be no Election and Predestination, then there can be no inheritance of glory for us or for any body else. Then let the brethren shun not to proclaim Election and Predestination, and expose the abomination of anti-Christ, and exhort the saints to stand fast in the doctrine of God our Savior, and to walk in all his ordinances, and see that in the excitement of revivals none be admitted to fellowship

who do not love the doctrine of Salvation by grace alone. We trust that our brother will not be offended with us, for the candor with which we have remarked on his letter, but carefully examine the points to which we have called his attention, and may the Lord give us all the light and wisdom we need, and crown us in his kingdom. Amen.

Remarks on 1 Cor. xv. 5.

"And that he was seen of Cephas, then of the twelve."

A friend has desired us to explain how Christ was seen of the twelve, after his resurrection, seeing that the time which seems to be referred to was after the apostasy of Judas, and before Matthias or Paul were numbered with the apostles. We have had very little reflection on this subject; nor does it appear to us to be a matter of much importance, any farther than it may involve the accuracy of the apostle's statement in chronicling a matter of history. The vitally important fact of the resurrection of the crucified body of Christ from the dead, was what the apostle was laboring to establish beyond all reasonable controversy, by testimony of the most convincing kind. Peter, who is called Cephas, had actually seen him in his resurrected body after his crucifixion, and after that he appeared to the disciples on the evening of the first day, and again after eight days, when Thomas was present. But at that time the literal number of the apostles present was eleven. Still we know that the apostles were very frequently called, *The Twelve*, as a name by which the apostles were designated from other disciples. Whether Paul here used the word twelve as a *proper noun*, or name, signifying, *The Apostles*, without reference to the number literally which were then and there present, or not, is of no very great importance to us, seeing that we know that subsequently to the time referred to when Cephas first saw him, after his resurrection, he was really seen by all the apostles, including Paul himself; as he says in the eighth verse, "And last of all he was seen of me also, as of one born out of due time." Hence, all the twelve apostles were qualified as competent witnesses, for they all had ocular demonstration that he was risen indeed. As the great theme of their preaching was, Christ and the resurrection, they were to speak that which they knew to be true, and to testify that which they had seen; so that every one of them had a personal knowledge of his resurrection, as they all had seen him after his resurrection, in his risen body. And although Paul was as one born out of due time, yet not too late to see the risen Redeemer.

BROTHER BEEBE:—According to your receipts, as published, you must feel the pressure of the hard times, as we also do; but I hope the Lord will sustain you, and keep you from all the delusions of the world. Please give your views on Gen. ii. 10. "And a river went out of Eden to water the garden; and from thence it was parted and became into four heads." Now our branches come from different sources, and unite in one; but it appears this river parted, but became into four heads. Yours, in hope of eternal life.
SAMUEL SEITZ.
Kaido, Ohio, January 20, 1862.

REPLY:—Eden signifies pleasure, or delight, and may represent, figuratively, heaven, the paradise of God, or the throne of God and the Lamb, from whence John saw a pure river of life proceeding, clear as crystal. The garden in like manner may represent the church of

God, which is frequently called a garden, the garden of the Lord. Truly the church of God is watered and refreshed by the pure water of life which comes to her from the throne or government of God and the Lamb; that is, the Mediatorial throne of our Redeemer. This is the River, the streams whereof make glad the city, or garden of God, the holy place of the tabernacles of the Most High. The channel, course, and direction of the waters of life are not governed by the laws of nature, but by the sovereign power of that throne from whence they proceed. All earthly or natural streams and rivers with which we are familiar, receive contributions from various branches which empty into them, swelling and increasing them; but the river of life flowing to the church of God, is full and sufficient of itself, and can admit of no supplies from any other source. And, as it is designed to reach every department of the Garden of the Lord, it is divided, in an experimental sense, into four heads, answering to the four points of the compass, like the molten sea, in the temple, placed on twelve molten oxen, with their faces towards the east, the west, the north, and the south. Thus we see in the figure, that our glorious Lord is the place of broad rivers and streams, &c. We have neither time nor space to enlarge, but submit the above to brother Seitz.

WE COPY THE FOLLOWING TART ARTICLE on the *Religious Humbug* Institutions of the day, from the *New York Herald*, of May 9. We are not a little surprised to find so sensible an article on the subject in a secular paper, and we are in hope that the victimized public are beginning to wake up on the subject. The *Herald* will find these modern institutions to be some kin to a certain kind of evil spirits of which we read in the scriptures, which could not be cast out without *fasting*. Withhold pecuniary patronage and they will die out, but they will never decline until they are starved out. The clerical engineers of those hypocritical organizations, like their prototype, Balaam, are remarkably fond of the wages of unrighteousness—they love filthy lucre. They have already fleeced their silly dupes to the tune of many millions of dollars for the ostensible purpose of ameliorating the condition of mankind; and after a trial of nearly fifty years, and at a cost of hundreds of millions, they have succeeded in nearly exterminating peace and prosperity from the earth, and involving our country in blood and ruin. None who have carefully watched their movements, can doubt that they have sown the seed of discord and fanaticism which has produced the terrible calamities under which our once happy and prosperous country now groans. But hear what the *Herald* says:

THE RELIGIOUS ANNIVERSARIES.—The religious anniversaries, with which this city has been blessed for the past few days, are now nearly concluded. In a pecuniary point of view they have been very, and deservedly, unsuccessful. There is no greater humbug on record than these annual assemblages of vagabondizing parsons and seedy philanthropists, who come here to pray money out of the pockets of simple people. So far from accomplishing any good, the moneys collected at these anniversary meetings support only a set of idle, worthless rangers, who are too lazy to earn their own livelihood, except in this swindling manner. Year after year, these gatherings have been held, and vice and immorality are just about as rampant and prevalent as ever. Ordinarily such a dismal failure to accomplish anything would be the ruin

of any organization; but when the people dabble with religion they seem to lose their common sense; and so they have gone on, giving largely and receiving no returns. This year we are glad to notice that the war has cut off the supplies of the pious anniversary beggars, and we hope that they will suffer accordingly.

FUNERAL APPOINTMENT.—Brother Beebe, please publish that the funeral sermon of Eliza Ann Wilcockson, daughter of brother Elijah C. and sister Pruda Wilcockson, who departed this life some five months since, leaving an evidence that she died in hope of a glorious resurrection, will be preached by Eld. Samuel Dark, on the fourth Sunday in June next, at ten o'clock, a. m., at the Salem meeting house, five miles north-east of Lewistown, in Fulton county, Illinois. Elders P. L. Campbell and J. C. Riggin are also requested to attend and participate in the services.
J. C. RIGGIN.

Brother Beebe, please say through the *Signs of the Times*, to our friends and brethren in Minisink, Greenville, &c., that as I expect to attend the Warwick Association at New Vernon the first week in June, if the Lord will, they may expect me again at the old Brookfield meeting house, the Sunday after the Association, at ten o'clock in the morning, for the purpose of trying to speak to the people there once more. GABRIEL CONKLIN.
Kingwood, N. J., April 30, 1862.

Eld. Daniel Whitehouse, of Maine, desires to acknowledge, through the *Signs of the Times*, the receipt of the communication of T. P., of Athens, Pennsylvania, of April 22, 1862, with his grateful thanks, for his sympathy and kindness.

Obituary Notices.

LINES

ON THE DEATH OF MISS I. H. MILLER.

MR. EDITOR:—Please insert in your paper the following lines, if you think them correct enough. I request this as the *Signs of the Times* is extensively read by the friends of the deceased. Yours, with respect,
MARY D. WOOLHISEN.
Halcott Centre, N. Y., May 7, 1862.

Farewell daughter, we no longer
Shall hear thy soft and gentle voice,
Like music wafted on our ears,
Like music on the air, so calm.
No more its sweet tones at evening,
When the cares of the day are o'er,
Shall gladden our now weeping hearts,
With songs heavenly and divine
As was thy wont. Thy sprightly form
Now lies pale, stiff, and icy cold,
In Death's stern un pitying grasp.
The brightness of thine eye is dim,
And the hue from thy cheek faded.
No more shall we hear those sweet words,
"My father," or "My mother," from
Thy now silent and peaceful lips.
On which a smile, even in death,
Seems resting. In looking on thee,
As in thy youth thou sleep the sleep
Which this earth knows no waking.
We, in humble submission to
The will of heaven, strive to say,
"Our Father," thy holy will be done.
Farewell sister, 'tis hard to know
That thou no more our joys shalt share;
That we no more shall meet thee in
The home circle, where all was joy.
But now two links are severed,
And heaven claims the missing ones.
Two sisters from our home have gone
To swell the throng of angels sweet.
Gone! yet thy presence still we feel—
Although thy forms we can not see,
They in our heart's affections live.
Memory, ever truthful to her charge,
Has treasured up for us thy ways:
Of gentleness, and words of love,
Which may we ever imitate.
We will no longer weep for thee,
And shed the unavailing tear,

But in thy loss the hand of God
Discern; and strive like thee a crown
Of glory bright to win, when Death
Grim messenger, sets his cold seal
Upon our brows: Until that time
Let the pure spirit guide our pathway
Through all the hedgy walks of life,
And then convey our freed spirits
To the region of bliss above.

Farewell friend, such wast thou in heart,
A friend, both kind, trusting and true—
Who never to Dissention would
Deign to stoop, nor to foul Deceit
Would help to lend a cursed charm.
Thy walk through life plainly bespoke
The Golden Rule to be thy motto:
Now within our social circle
There 's a void, which thy presence hast
Oft with grace and virtue filled.
May we take warning of thy death,
So sad, so sudden, and so soon,
And be fitted to meet thee where
All is joy, in that world on high. M.

BROTHER BEEBE:—Please publish the following in the *Signs of the Times*: Died April 19, 1862, Miss MARY BENNETT, in the eighty-second year of her age. Sister Bennett had been a highly esteemed member of this church probably for forty years. She was baptized by Eld. T. B. Montanye. Through grace she was enabled to fill her seat in the church until two or three years past. Since that her infirmities were such as to deprive her of that, which to her, was above all earthly privileges. Her hope of salvation was only through Christ, and her faith unwavering. Her disease, I believe, was palsy. She was nearly helpless for the last two or three years, and life seemed a burden to her; and her afflictions caused much labor and care to be exercised toward her, by her friends. But at last she was called away from all her sufferings we trust to her final rest in heaven. Her remains were buried in the Southampton burying ground on the 22d, and a discourse preached by me from 1 Corinth, xv. 49. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Also, at Davisville, in this township, on the 23d of April, 1862, Amy, only daughter of Arthur W. Yerkes, deceased, and sister Charlotte Yerkes, in the seventeenth year of her age. The subject of this notice possessed an amiable disposition, and seemed to be blooming for usefulness here. But some eighteen months past was taken down to the bed with typhoid fever. Her mind was impressed, before taken sick, that if she took the fever she would not recover. Last spring she appeared to mend, and during the summer she got out to meeting a few times. In the fall she was attacked with scrofulous consumption, under which she suffered much, until death came to her relief. During the forepart of the winter, I got so that I could go out, in pleasant weather, to see her. She seemed to appreciate my visits very much, and gave the most decided evidence that the Lord was teaching her; her entire dependence upon him for salvation, so that I was made to believe that before he called her away, she would be brought to behold his glory. In this we have not been disappointed, for not long after the Lord was pleased to comfort her mind measurably, which seemed to be followed by greater tokens of his love. The 897 and 1291 of your collection of hymns were favorites with her. A few weeks before her death, she had a vision. A form, like unto a man, came and bent over her bedside, and spake these words to her, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." She said it afforded her much comfort. I visited her a few hours before her departure, and found the icy arms of death fixing his grasp upon her. She appeared fully composed, and when her mother could but give vent to the emotions of her heart, in seeing such a loved one taken away in her lonely and widowed state, she would often try to comfort her, by assuring her "That as her days, her strength would be." Sister Yerkes is deeply afflicted. A few years past she was called to part with a beloved husband. She was left in charge with two sons and one daughter; her sons, though young, are mostly from home, and her daughter was her only company, who is now called away; but she feels that cup has been greatly sweetened by God's grace. A funeral sermon was preached by me on Sunday, the 26th, at the Southampton meeting-house, to a large and solemn assembly, from Matthew xxv. 34, the scripture mentioned above in the preceding notice. May the Lord sustain her, and bless the surviving brothers.
Your brother, in affliction, D. L. HARDING,
Southampton, Penn., May 12, 1862.

DEAR BROTHER BEEBE:—By request, I send you for publication, the obituary of our be-

loved brother, CONRAD J. BRADSHAW, who departed this life April 11, 1862, aged eighty years, six months and seventeen days. His disease was dropsy; he began to fail in the forepart of May, 1861; was up and down alternately through the summer, attended meetings until the first Sunday in September last, and about the middle of that month was confined to his house. He could lay down but little, and his sufferings were beyond description. For some weeks, when he had to keep his bed, he had to be raised up frequently, but had to sit in a chair the most of the time, by night and day. His wife spared no pains, night or day, in nursing him; he was the greatest sufferer I ever saw. I stayed with him until the last, and when he was able to talk, I took sweet comfort in hearing him converse on heavenly things; it was all his theme; he repeated portions of scripture, and hymns, but did not like to hear worldly things talked about; he frequently repeated these words—

"Pure are the joys above the skies, And all the regions peace; No wanton lips, nor envious eyes, Shall see or taste the bliss." And he would often exclaim—"Why does my minutes move so slow, Nor my salvation come?"

He bore his sufferings with christian patience. Toward the last, his distress was so great that he became flighty, by times. But I wondered that he knew anything. His head was filled with water two weeks before he died; but when he died, he went very easily, without a struggle or a groan. He has been a subscriber to the Signs of the Times from the commencement of their publication, (thirty years,) and a strong advocate for the doctrine which they have contained. He was born in Greenbush, Rensselaer county, N. Y., September 25, 1781—moved to this place, (Olive, Ulster Co., N. Y.) in 1800—married Sarah Cudney, December 12, 1802. He had seven children, four sons and three daughters, one son and one daughter have died. He joined the Presbyterians, at the age of eighteen years, and remained with them nineteen years, and was then constrained to leave them and unite with the Predestinarian Baptists. He was baptized by Eld. J. Van Velsan, Nov. 28, 1818, and has continued a worthy member until the time of his death. His seat was seldom vacant at the meetings of the church. He was highly esteemed by his brethren, and by all who knew him. His house has been open to welcome all his brethren, and friends. His wife died in 1855. He afterward married Ruth A. Knowles, who survives him, to mourn the loss of a kind and affectionate husband; but she mourns not as they who have no hope; for we believe her loss is his gain. His children have lost a kind and tender parent. In September he was so ill that he thought his departure was nigh, and made arrangements for his funeral, selected bearers, and chose a passage of scripture as a text at his funeral, namely, "For me to live, is Christ, and to die is gain," and he spoke to Eld. Winchel to preach, which he did, an appropriate discourse, to a large and solemn audience, April 13th. SARAH M. LOCKWOOD. Olive, N. Y., April 25, 1862.

DEAR BROTHER BEEBE:—Please publish the death of my dear companion, ANN MARIA BAYNE, She departed this life on the 22d day of April, 1862—disease, congestion of the bowels and stomach—aged about fifty-five years. She lay sick only five days; she was in her right mind, I believe, almost to the last breath. Her last words to me; a few moments before she died, were, "My dear, we have got to part. You must try to have fortitude, and bear it as well as you can. Do not grieve any more than you can help." Brother Beebe, all my earthly comfort is gone from me! When I look around and miss that dear one that always comforted me in sickness and health, it seems as though my heart will almost break. She joined the Regular Baptist church some thirty-four years ago; in Hardin county, Kentucky, and was baptized by her cousin, Calmore Lovelace; (she afterward went off with the "missionaries.") She believed strongly in the doctrine of election, predestination, and eternal union. I have heard her tell her experience a good many times; and the manifestation of the love of God was very bright and clear. Brother Beebe, I have no doubt but what she is basking in the ocean of God's eternal love. This is a great comfort to my poor old heart. She took great delight in reading the Signs of the Times. In the fall of 1831, we moved from Kentucky to Indiana. In the spring of 1832, she lodged her letter in the Nineveh church, in Johnson county, Indiana, in which church I was baptized, by brother Bennett Jacobs. In the fall of 1841, we moved to Andrew county, Missouri. Here we lodged our letters in the Nedaway church. Our church has no preaching at this time. Brother Beebe, I do not feel like this world was my home. I feel like the poet— "I'm glad that I am born to die From grief and wo my soul shall fly!"

"I would not live away, I ask not to stay, Where storm after storm rises dark o'er the way, O' who would live away, away from his God, Away from you heaven, that blissful abode?" Brother Beebe, pray for me; that the Lord would ever keep me humble, and keep me in the good old way; for my nature is as prone to stray as the water is to run downward. Yours, in hope of eternal life, HENRY BAYNE. Savannah, Missouri, May 3, 1862.

BROTHER BEEBE:—Please publish the obituary of JEREMIAH THOMPSON, (brother of Eld. Wilson Thompson, of Indiana,) who died at his residence, in Sullivan county, Indiana, May 4, 1862, aged seventy-one years. He was born May 4, 1791, and died on his birth-day. His disease was scrofula; he suffered much, but complained none. He was baptized in about the year 1810. He was a very useful member of the church, as long as he lived. He held the office of deacon many years. He has left a bereaved widow, and eight children, all grown up, of which four are married, and four are single, all of whom feel their bereavement. Your brother, ELIJAH STAGGS. Turman's Creek, Indiana, May 8, 1862.

DEAR BROTHER BEEBE:—Please publish in the Signs of the Times the death of my only brother, PHILANDER GOODRICH, who died at Dryden Corners, Tompkins county, N. Y., about the middle of May, 1861, aged eighty-four years. Our age to seventy years is set, How short the term! how frail the state! And if to eighty we arrive, We rather sigh and groan than live. LENAS GOODRICH.

Miscellaneous

Warwick Association.

NOTICE TO BRETHREN AND FRIENDS COMING TO THE WARWICK ASSOCIATION BY THE NEW YORK & ERIE RAIL-ROAD.—Those coming from the East, via New York, can take the Mail Train at six o'clock in the morning at the foot of Chambers St., New York, on Wednesday, May 4th, and arrive at Howell's Depot in time to be conveyed to the meeting—in good time; as conveyances will be the in readiness to convey them to the place, which is but little over two miles. Those coming from the West by Rail-Road, by taking the Night Express, will arrive at Otisville, (four miles from the New Vernon Meeting house), on Wednesday at 7 o'clock, a. m., in good time, and will be met at the depot and conveyed to the meeting. Or should any prefer it, they will arrive at Otisville station at between 11 and 12 a. m., by taking the Cincinnati Express. These being the only through trains from the West which stop at Otisville, those who do not come on the Night Express would do well to arrive on the day preceding the meeting. Brethren arriving on Tuesday can stop at Middletown, and take the Mail Train the next morning to Howell's Depot.

Chemung Association.

BROTHER BEEBE:—Please publish that the Chemung Association will meet, if the Lord will, with the Chemung Church, at Waverly, in the N. S. Baptist or brick meeting-house, on Saturday, before the third Sunday in June, 1862, at ten o'clock, a. m. Those arriving at Waverly, on the cars, will be met on the preceding evening with conveyance to take them to places of entertainment. Those coming by their own conveyances from the North will call on brother Reed or James N. Harding. Those from the West, on brethren E. Rogers; Nathan Slawson, or N. Carey. Those from the East, on James E. Harding. We cordially invite all who are of our faith to attend, especially our ministering brethren. JAMES N. HARDING. Waverly, N. Y., April, 1862.

Conference of Western New York.

BROTHER BEEBE:—I am requested to give notice, through the Signs of the Times, to the brethren and friends who desire to attend the Annual Conference of Western New York, that teams will be in readiness at Hornellsville, on the New York and Erie Railroad, and at Wayland, on the Buffalo, Corning and New York Railroad, to convey them to places of entertainment, on Tuesday. Meeting commences on Wednesday after the third Sunday in June. It is hoped and desired that as many as can, will improve the occasion to encourage our hearts and strengthen our hands; by their presence and testimony to the truth of the gospel of grace, in contradistinction to the gospel of works. We remember with pleasure our former annual gospel feasts, and have fond anticipations of yet another. May the Lord send his servants to us with a message of love, and enable us to receive them in the spirit of love. P. WEST. Danville, N. Y., May 11, 1862.

YEARLY MEETING.—The Old School Baptist Yearly Meeting of Northern Pennsylvania will be held at the church, in Clark's Green, Luzerne county, Pennsylvania, commencing on Wednesday, June 11, 1862, at ten o'clock, a. m., and continue two days. Brethren in the ministry, and others, are invited to attend. Strangers and visiting brethren will stop at Clark's Summit Station, and enquire for S. A. Northrup, or the undersigned. JOB A. NORTHRUP. Clark's Green, Penn., April 28, 1862.

Associational Meetings

DEAR BROTHER BEEBE:—Please publish in the Signs of the Times that the Conus Creek Association will be held with the church at the F. of L. Buck Creek, Marion county, Indiana,—commencing on Friday, before the first Saturday in September, 1862. A. B. NAY. Near Franklin, Indiana, May 12, 1862.

WARWICK.—With New Vernon Church, near Howell's Depot, on the New York and Erie Railroad, seven miles from Middletown, four miles from Otisville, Orange Co., N. Y., to commence at ten o'clock, a. m., on Wednesday after the first Sunday in June, 1862, and to continue three days.

CHEMUNG.—With the Chemung Church, at or near Waverly, Tioga Co., N. Y., on the New York and Erie Railroad, to commence at ten o'clock, a. m., on Saturday before the third Sunday in June, 1862.

CONFERENCE OF WESTERN NEW YORK, With the South Dansville Church, in Steuben county, New York, on Wednesday and Thursday after the third Sunday in June, 1862, commencing at ten o'clock, a. m.

LEXINGTON.—Will meet with the church of Olive and Hurley, in Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, a. m., on the first Wednesday in September, 1862.

LICKING.—Will be held with the Mount Carmel church, in Clark county, Kentucky, commencing on the 2nd Saturday in September, 1862.

SPOON RIVER.—With the New Hope church, Greenbush, Warren county, Illinois, six miles west of Avon, on the Railroad leading from Chicago to Quincy, Illinois, beginning on Saturday before the first Sunday in September, 1862, at ten o'clock, a. m.

MORGAN.—At S. F. Mauvaise-terre church, ten miles south-east of Jacksonville, Illinois, on Saturday before the third Sunday in August, 1862.

SANGAMON.—With Bethel church, five miles south of Fairberry, Livingston Co., Illinois, on Saturday before the first Sunday in Aug., 1862.

NORTH WESTERN.—With Honey Creek church, eighteen miles north of Freeport, Green county, Wisconsin, on Saturday before the fourth Sunday in August, 1862.

OKAW.—With the Mount Pleasant church, Effingham Co., Illinois, commencing on Friday before the 4th Sunday in September, 1862.

SILOM.—Will meet on the first Saturday in September, 1862, one-and-a-half miles north of Newtown, Putnam county, Missouri.

SALEM.—The Salem Association will meet with the Providence Church, in Hancock county, Illinois, on Saturday before the second Sunday in September, 1862. Twelve miles south east of Carthage, and five miles west of Plymouth.

Miscellaneous Notices

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 9,000 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 \$9. 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 \$24. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the postoffice 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.

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. These Nurseries are young, and the utmost care has been taken by an experienced hand, in their selections; consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, OF MILO FRENCHS SNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address: S. P. CUNNINGHAM, Havana, Schuyler Co., N. Y.

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We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

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 5 cents per single copy; 20 copies for \$1, or 100 copies to one address for \$4.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., JUNE 15, 1862.

NO. 12.

Correspondence.

DEAR FRIENDS AND FELLOW-TRAVELERS TO ETERNITY:—The God of all grace has spared me and mine, and we are still enjoying the blessings of life, and I hope some of us feel the influence of God's Holy Spirit, encouraging us on our journey of life; but we have many trials to encounter. I take the liberty to say to my preaching brethren, Preach the Word. Truth is powerful and must prevail. God has called you, my dear brethren, to preach the gospel. Mark, THE GOSPEL. Then let your minds be directed to that alone, as the theme of your preaching, and you need not fear. The tottering walls of Babylon must and shall fall, as certainly as did the walls of Jericho, before Israel. Then, like Gideon's men, break the pitchers and let the light of your lamps shine forth; and blow withal with the trumpets, and cry, The sword of the Lord and of Gideon. Let every one of God's faithful ministers stand at his post, on the watch tower, that they may sound the alarm, when the enemy cometh, and we shall have no cause to fear. I have taken my pen to address a few lines to the saints on the all important subject of Religion, though very unworthy, for I can freely confess that if I am a christian, I am the least of all. Paul says, "As ye have, therefore, received Christ Jesus the Lord, so walk ye in him." Oh! may we all remember the admonition, and be not lifted up with pride; for if we are, we shall surely fall. We should pray God to direct our steps, and cause us to walk before him in love, and to obey all his precepts, and so fulfill the law of Christ. But, how did we receive Christ Jesus our Lord? Was it by the works of the law, or by the hearing of faith? Was it for our prayers, for breaking off from our sins? Were you lifted up and exalted in your own estimation? Were you saying in your hearts that if God sent such as were so righteous to hell, he would be unjust? Did you look upon yourselves as being better than others? Did you think that if you were a member of the church that there were many in the church that you would not fellowship? Were you thus exalted in your mind, and did you desire God to conform to you? I will answer for every christian: You did not so receive Christ. Even your best prayers and all your own righteousness were to you as filthy rags. Instead of breaking off from your sins, each saw himself as the very chief of sinners. Instead of being exalted in your conceit of yourselves, you felt willing to exchange conditions with the beasts of the field. Nor did you think God would be unjust if he consigned you to hell; but to the contrary, you could not see how God could be just and the justifier of such vile sinners as you saw

yourselves to be. The heart then appeared to be like a cage of unclean birds, and you were full of bruises, and wounds, and putrifying sores, from the sole of the foot even to the head, there was no soundness in you. You were, in your own estimation, of all men the most vile and miserable: You were then willing and desirous to receive Christ Jesus the Lord, as a whole, perfect and complete Savior. To be brief: You had given up all as lost, and felt, perhaps, resolved in your extremity, that you would fall down at his feet, begging for mercy. Saying, Lord, if I am damned, thou art just and holy; but if thou hast mercy in store for a sinner so vile and helpless, Oh! let that mercy come to me. Right here, when you had exhausted all your strength, and found that you could do nothing, fully convinced that if you were saved at all, it must be by grace alone: Jesus was revealed to you, saying in a small still voice, Peace! be still! or, Fear not, for it is the Father's good pleasure to give you the kingdom. Or, as I trust it was the case with the unworthy writer of this article, when sleep and appetite had departed from me for four days and five nights: I would read the scriptures, hoping to find relief; but no relief could I find for my troubled mind, for every page condemned me. I could see no way of escape, but I could see clearly the justice of God in cutting me off, and appointing my portion with unbelievers. I had walked the floor day and night, till the powers of nature were exhausted, and on the fifth night, after the clock had struck two, I went to bed to get some rest, but fearing that if I slept, I should awake no more in time, for it seemed to me I saw the sword of Justice drawn to cut me down, and that the justice of God required it; and I was constrained to say it was just. But I soon fell asleep, and it appeared to me I was taken to heaven, where I saw the redeemed of the Lord around the throne of God, singing and praising him that sat upon the throne. Oh! the joy they seemed to have! While I was looking on with pleasure and delight, the ecstasy of transport that seemed to break into my soul, made me exclaim, to the extent of my voice, Glory to God in the highest! Peace on earth, and good will to men! I awoke, and Oh! the joy I then felt tongue can not tell, nor pen describe; for it was such as the world knoweth not of. In thus receiving Christ Jesus, we are made to feel that we can trust him for all things in this life, and in that which is to come, and can say, By grace am I saved, through faith, and that not of myself, it is the gift of God. Yes, christian, you was willing to follow the sound of your Master's feet. As he was persecuted, you are willing to follow him there; as he went down into the water, you will follow him there; and as he went into the grave, you can say,

My Lord has been there, and has gained the victory. O, Death! where is thy sting? O, Grave! where is thy victory? Brethren, it is a happy place for us to be at the feet of Jesus; to walk humbly before him. As he has called you out of darkness into his marvellous light, try to show forth his praise, and as you have received him, so walk in him. We have great reason to bless the Lord, that the enemy is not suffered to touch the life of of even the weakest lambs. If he could get one, he could the whole body and head too. But Jesus assures us, As I live, ye shall live also. Yes, he is our life, hence John says, Whosoever is born God can not commit sin, for his seed remaineth in him; and he can not sin because he is born of God.—1 John iii. 9. Some there are who contend that being baptized constitutes the new birth, but I can truly say, if I am a child of God, that I have not so learned Christ. I want a principle of vitality, of spirituality, of immortality, to be implanted in the new birth which is bogotten of God, by the Holy Spirit, which must be pure, even as God is pure. In view of these things, dear brethren, what sort of persons ought we to be? This world is not our home; we seek a City which hath foundation, whose Maker and Builder is God. We are but strangers and pilgrims here below: therefore, let us put on the whole armor of God, that we may be able to stand against all the wiles of the devil. Let us love one another, even as God hath loved us. "Thus saith the Lord, 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 and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord."—Jer. ix. 23, 24. Let us, brethren, observe the admonition of God, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." These words were spoken by our blessed Redeemer to his disciples: and I think them applicable to the followers of Christ in this our day. Our Savior commands us to watch, and also to pray. We should watch ourselves, and watch over one another in love, as he hath commanded. But, alas! when he cometh, he findeth them asleep! But hear his loving words, What, could ye not watch with me one hour? Oh! the weakness of our flesh! Brethren, are we any better than those disciples? Can we watch with him one hour? I fear not, sometimes, not one minute. Let us heed the Savior's admonition, recorded by Luke, "Watch and pray: for ye know not when the time is." Brethren, we know not when

the enemy is pawling around us, obstructing our way, and fixing his snares and traps for our feet, presenting the alluring vanities of the world, and by his ministers, teaching for doctrines the commandments of men: and crying, Peace! Peace! when there is no peace. Let us, dear brethren, guard against marring the peace one of another. Guard against self; denying ourselves; let us take up our cross and follow our dear Redeemer. Let us not presumptuously put forth an arm of flesh to steady the Ark of the Lord, as Uzza did, and as I fear too many are doing in our land at the present time. Yes, even those who profess to be called of God to preach his gospel,—but they evidently miss that calling, and instead of preaching the gospel of Christ, they preach that which is nowhere found in the bible. Brethren, understand my meaning, I do not design to offend; and I am sure that the christian will not be offended at my language; but they will sympathize with me, and pray for me in my weakness. Let us watch and pray, and let us follow our preachers no farther than they follow Christ. I close, praying that the Spirit may guide us in all truth. When it is well with you, brethren, pray for me. Farewell. J. H. SMITH.

Butler Co., Ohio, Dec. 24, 1862.

DEAR BROTHER BEEBE:—I claim the relationship unhesitatingly: you have been more than a brother to me for the last sixteen years. I am a poor unworthy and undeserving creature, and often feel that it is a wonder of wonders that ever I should have a name or a place among God's dear people. The Lord is good: his mercies endure forever.

"He safely leads my soul along,
His loving kindness, O! how strong!"

Although we meet with many troubles on the way, he says, "My grace is sufficient for thee." There is no other dependence for a poor creature like me. Brother Beebe, I never thought of writing any thing for publication, for I am aware of my weakness; but I am in trouble, and need sympathy. Where shall I go for it, but to those who express the same feelings. I sympathize with you, brother Beebe, you have had a trial, but you know on whom you have believed, and that he is able to keep that which you have committed unto him, against that day. I have neglected to make returns for the paper. I hardly know why, for it is valuable to me, as I do not hear any preaching, only what I find in the *Signs of the Times*. I do not want to hear any other: but I want to hear more of it. Old Virginia was my birth place. I was baptized and received in the church thirty years ago. About that time the enemy broke into the church, and the flock was scattered, and a time, sorrowful beyond expression, followed, as you know some-

thing about it. I left Virginia about sixteen years since. Everything was in confusion, at the Old North Fork, two churches kept up. I had no letter, when I came to Indiana I had some connections who were Baptists. Here I met with the *Signs of the Times*, and have been reading them ever since. I then had friends who attended the meetings, and I had opportunity to go and hear the gospel preached in its purity, unmixed and unadulterated by old brother Thompson, and J. F. Johnson, and others. I have said brother Johnson is the best preacher I ever heard, but I have been told that is saying too much, so I say he is among the very best. I attended the meetings, heard preaching, and read the *Signs of the Times*, and thought I felt thankful for these privileges; but still I felt lonely, as though I had no home; I felt a delicacy in going to the church, composed of those who were all strangers, to tell them that I had belonged to a church, and had come away without a letter; I did not know how to begin my story. Finally I concluded that I was not entitled to a seat among the Lord's people. Still I desired to follow them as long as I could, and try and not lose sight of them. But providentially I met with brother Thompson, and brother Poston, and made my case known to them. They told me to come to the church. I went, and was received in the Pleasant Run Church. Some of my friends, which were Baptists, have gone to their everlasting homes of rest, as I trust, some have moved away, my niece and one sister, and myself, are all the Baptist family that I know of remaining within sixteen miles. We are so situated that we can not get to the meetings, and I have not heard a sermon preached for more than four years, and have scarcely seen a brother, or sister, from whom to hear a word. I sometimes think if I were in Virginia to hear some of the dear brethren talk, it would be a great comfort to me, to hear some of the poor colored people tell of their trials, and of what the Lord has done for them. I grieve for the great calamity that has come on my old home, in Loudoun Co., Virginia. My friends are there, and I can not hear from them individually, only through the newspapers. I submit to an Alwise Providence. I know that the Judge of all the earth will do right. Oh! may the Lord in mercy restore peace on earth, if consistent with his will, and save us at last in Christ, for his word and for his mercy's sake. Not unto us, but to him be all the glory.

Brother Beebe, I had no idea of writing but a few lines, but I have scribbled all over this paper; I do not know that it is of any account, but do with it as you think best. May the Lord stand by you in this trying hour, and strengthen you in his cause, that you may comfort his dear people, is the prayer of your poor unworthy sister, if a sister at all,

SEANNA KESSICK.

Kingston, Indiana, Feb. 12, 1862.

BROTHER BEEBE:—I feel unworthy to claim that relationship, although I have been a professed follower of the meek and lowly Jesus for about thirty years. I have been feeling my way much of the time in the dark. I well remember the first volume of the *Signs of the Times*

which was published, and the rich communications and editorials have been a great comfort to my poor soul, so that I can not well do without them as long as I can raise a dollar to pay for them.

I will attempt to relate to you a little of my experience: I was born in Orleans county, N. Y., in 1813, and raised by religious parents. But I was brought to see that I was a sinner before God, when in my twelfth or fourteenth year. I well remember how I went mourning over my situation, so that many nights my bed was wet with my tears; and I often tried to pray the Lord to forgive my sins. But my convictions would seem to wear off, and I would become quite a Pharisee, and for a time think I was pretty good. But, thanks be to God, he did not leave me in that condition. My conviction returned with such power that I felt as though I must sink in everlasting wo. I continued thus mourning my situation until I was almost seventeen years of age, and when I had given up for lost, I went to meeting to hear my father preach. His text was:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.

As he proceeded with the subject, my mind was relieved of my burden. I was called, by faith, to view that blessed Savior who came into the world to save his people from their sins. Then I thought my troubles were all over. But, O! how mistaken I was. I soon found that I still had foes without and foes within,—but I trust the Lord has kept me. I went to the church and told them my little experience, and they received me, and I was baptized. Since that time I have seen many trials and troubles. About that time the division began to take place among the Baptists. This staggered me very much—but I took my stand with the Old Regular Baptists. When I was twenty years old, my father moved to Michigan, and a church was organized, of which I was one of the constituent members. We lived in peace a few years. But, alas! the enemy crept in, and we were divided—but I went with the Old School Baptists. But, brethren, I got into a cold backsliding state. I moved away, about thirty miles from the church, into a place where there were no Old School Baptists but my wife and myself. My mind was taken up with the things of the world, and quite indifferent to the things of the kingdom. We had a little daughter that I loved as I did my life—but she was taken with the croup, and died very suddenly, and when her spirit took its flight, I cried, "O! Lord, receive my child." In an instant, a voice seemed to say to me, "Pray for yourself." I was led to see that the way of transgressors is hard. I felt as though I was the wickedest person on the earth, and I went mourning over my condition many days; and my prayer was that the Lord would forgive me. As I was weeping over my condition, these words of the Psalmist came to me:

"Why art thou cast down, O my soul: why art thou disquieted within me? Hope thou in God: for I shall yet praise him."

Again I was relieved of my trouble, and it seemed to me that I had received double for all my afflictions. O! I felt to give glory to God in the highest, for all

his benefits. And I still felt to say with one of old—

"Come and hear, all ye that fear God, and I will declare what he has done for my soul."

Now, brethren and sisters, my prayer is, that we may all be kept by the mighty power of God, through faith unto salvation, ready to be revealed at the last time. And, O! may the Lord enable us to be ready at all times to give the reason of the hope that is in us, with meekness and fear. And may we fight the good fight of faith, and lay hold on eternal life. Let us see that our weapons be not carnal, but spiritual, and mighty through God to the pulling down of strong holds. My dear brethren, let brotherly love continue: and let us not be forgetful of the editor of the *Signs of the Times*, who has been laboring for the benefit of the saints scattered throughout our wide spread land, for so many years. Now that he is deprived of help from the South, let us double our diligence, and, if necessary, double also our pay. Brother Beebe, I close my scribble, and leave it to your better judgment, to do with it as you think best: and I remain, Your unworthy brother and well-wisher,

WILLIAM S. CARPENTER.

Columbia, Michigan, Jan. 1, 1862.

ELD. G. BEEBE:—My desire is that you may continue to declare God's soul-cheering righteousness and truth to all his chosen family, and expose all the wiles of Satan, and of the powers of darkness, and the doctrines of all who hold the truth in unrighteousness. Israel's God is strong; for our Redeemer has all power in heaven and earth in his hands, and he executes all the decrees of his Father. He binds the strong man which is armed, at his pleasure; and he opens and illuminates the understanding of his people, so that they can behold the life, light and immortality which is brought to light in the gospel of the Son of God. But if our gospel be hid, it is hid to them that are lost; whose minds are blinded by the god of this world; and so blinded that they seem to think that they, by taking thought, can add to their stature many cubits. Some of them make broad their phylacteries, and desire to be seen of men. They run to and fro, up and down in the earth, teaching for doctrines the commandments of men. But "Known unto God are all his works from the foundation of the world," and he will have them all in derision: He will laugh at their calamities, and mock when their fear cometh; for theirs is not the fear of the Lord, which is the beginning of wisdom, but a slavish kind of fear. There is no vital, godly fear of God before their eyes. But all who are born of God shall be conformed to the image of his Son, according to the predestinating purpose of God, who worketh all things after the counsel of his own will. Indeed if I know anything about the true and vital religion of our Lord and Savior Jesus Christ, my life is bound up in him who is the Lamb of God that taketh away the sins of the world, from all his people; for he shall, "Save his people from their sins." His blood was shed for the remission of their sins, and they are saved by his grace from going down to the pit, of irretrievable ruin. "There is, therefore, now no condemnation to them which are in Christ Jesus," as we are assured in the scrip-

tures. It affords consolation and joy to read the communications and the views of so many able writers, in your excellent paper. May they continue to pen down their thoughts, and to talk of the glorious majesty of God, and sing of his goodness; and thou, dear man of God, lift up your voice like a trumpet, and may God cause that they may come which are ready to perish from the land of Assyria, and worship the Lord in his holy mountain at Jerusalem. This is from one who feels unworthy to lift up his eyes to heaven, or, like the centurian, unworthy that the Lord's Anointed should come under his roof.

E. PECK.

Jewett Centre, N. Y., May 12, 1862.

BROTHER BEEBE:—Having some space left, after writing on business, I will add, that I take pleasure in reading the *Signs of the Times*. They bring me what is like good news from a far country. I have sometimes thought your editorial more than repaid the cost of the subscription; and I have often thought the same when reading the communications from dear brethren and sisters. I, therefore, wish them continued to me while I live, if you are permitted to publish them so long. The doctrine they contain I do believe is the doctrine of the bible. Certainly it is by grace ye are saved, through faith, and not of yourselves, it is the gift of God. And if I am so happy as to have a portion with the saints in glory, I must ascribe it all to grace alone. I know it is not by works of righteousness that I have done, but according to his mercy he hath saved me. I am glad that the foundation of God standeth so sure that the winds may blow, and storms may beat upon his church, it shall stand, for it is founded on a rock.

"No dangers can thy soul await,
While resting on this rock;
The winds may blow, the waves may beat,
But Christ sustains the shock."

I have thought that what made the Psalmist say, "If the foundations be destroyed, what can the righteous do?" Psalms xi. 3. They can never be destroyed nor shaken. As the Savior told Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." David again says, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." "For the Lord hath chosen Zion; he hath desired it for his habitation." He will abundantly bless her provisions, and satisfy her poor with bread: He will clothe her priests with salvation, and her saints shall shout aloud for joy. O! may I forget the things which are behind, prove all things, and hold fast that which is good, and in all things give unfeigned thanks unto God.

Yours, in hope of eternal life, which God that can not lie promised before the world began, JAMES MILLER.

Halcott, N. Y., Jan. 11, 1862.

BROTHER BEEBE:—I do not like to do without your soul-cheering little messenger. How much comfort I have taken in reading the communications of the brethren and sisters scattered up and down on the earth. I was so pleased with brother J. F. Johnson's remarks on Thanksgiving Day, or the manner in which it was observed, and indeed I was well pleased with the whole letter. I would like to say some-

thing in regard to the mournful state of Zion.

Where are those we counted leaders? Some of them have been deluded, and are gone into political strife, and to all appearance have forsaken the right way of the Lord. We are admonished to all be of one mind, and to live in peace; but do not too many of us act in direct opposition to the instruction? We are of many minds, and have become alienated toward each other. Brother Beebe, my heart swells with grief to think of the deplorable state of our country; but more especially to witness so much indifference among brethren. We are told to, Let brotherly love continue, but to see it just the reverse, O! how sad! But I must close. I did not think of writing but a few lines when I began, but my mind has ran, and my pen has followed. I will close by copying one verse—

Tho' neither sun nor stars appear,
For many days in sight:
Trust in the Lord, be of good cheer,
And Christ shall guide you right.

REBECCA M. ROBBINS.

Fletcher, Ohio, Dec. 29, 1861.

DEAR BROTHER BEEBE:—You are not a stranger to me, though I may be unknown to you. I have long been acquainted with you by your doctrinal discourses published in the *Signs of the Times*, which are filled with the truth, and laden with good news. I have been reading your paper for some time, through the kindness of sister Bartley, who has furnished me with them. I feel truly thankful to the good Lord for enabling you to contend for the truth so earnestly as you have, for so long a time. I send you enclosed one dollar for a copy to be forwarded to me. I have been a member with the Old School Baptists upwards of forty years, and am not ashamed of the gospel of Christ, for I can truly say, Salvation is all of grace. O! how cheering it is to me to read the communications of dear brethren and sisters, which are published in the *Signs of the Times*, in which they record the goodness of the Lord towards them. Surely, they are all of one family, whose Father is the Lord of hosts. Many are the trials and tribulations I meet in my pilgrimage journey; but, thanks be unto God, who hath thus far delivered me out of them all; and he will deliver all whose trust is in him. May the Lord bless you, brother Beebe, and all the dear brethren and sisters, everywhere. My suffering time will soon be over, and when I depart I hope to be with the Lord; for he has said, "I go to prepare a place for you, that where I am there ye may be also. Brethren and sisters, one and all, pray for me, and may the Lord abundantly bless you all. Farewell.

SARAH McKIM.

Harrison Co., Ind., March 19, 1862.

MY MUCH ESTEEMED BROTHER BEEBE: I received the first number of the *Signs of the Times*, for this year, with my account enclosed. Excuse my neglect. I could make many apologies, but they would not sustain you in your laborious task. Money is almost out of the question here, and it has been a time of gloominess with us; a frightful time indeed for the last six months. The Fredericktown battle was fought within three miles of my house, and the picket fight, three or four days before that battle, commenced within three hundred yards of my house. We are nearly in

the midst of the battle ground between the North and the South. A part of our town has been burned; but I have not lost much yet. But I have witnessed what I never expected to see, and my time is not closed, and my Lord only knows how much longer it is to be. My chief concern is that my poor heart may be content, and wholly reconciled that the will of the Lord should be done. I know that he will not suffer his little ones to be tempted beyond what they are able to bear; but with the temptation, he will make a way of escape. I enclose one dollar, &c. * * * Continue to send me the *Signs of the Times*. I could write a great deal, but I forbear. Brethren, pray for us, here in Missouri. Farewell.

B. O. ALLEN.

Fredericktown, Mo., Jan. 28, 1862.

BROTHER BEEBE:—As the *Signs of the Times* is still continued to my address, I herewith enclose one dollar for its continuance for the present year. Having been a subscriber to your paper about four years, and have read the same with care, and, I think, with interest, at least to poor unworthy me, finding that the editorials, and also those that correspond with the same, do well agree concerning the things of the kingdom of our Lord and Savior Jesus Christ—in doctrine, faith and practice, according to divine writ, which is the only reliable rule of faith and practice for the church of God, who are brought to the knowledge of the truth as it is in Jesus, I say brought, because, He of God, is made unto us Wisdom, Righteousness, Sanctification and Redemption, while, to all others, he only appears as a root out of dry ground, having neither form nor comeliness, that they should desire him. Having hastily penned the above, I will here stop, but remain yours, &c., though unworthy,

LEVI HARROD.

Morrow Co., Ohio, April 25, 1862.

Circular Letters.

The Baltimore Baptist Association, held with the Harford Church, Harford Co., Maryland, May 14, 15 and 16, 1862, to the several Churches whose Messengers we are, send love in the Lord:

[SELECTED.]

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 over-ruled 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 made 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 to be 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.—Isa. lii. 6. She has had, and will continue to have, her dark days, her night seasons, until she remains here in this militant state, to rise no more; but her God is in the midst of her: he shall help her, and that right early.—See Psalms xli. 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 far preferable to night and darkness, except with evil doers. Thus we hear the enquiry, "Watchman, what of the night?"—Isa. 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 States 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 watch-tower in the day time, and set as you are whole nights in your tower. 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 enquiry was, anciently, see Isaiah xxi, "The morning cometh, and also the night." As 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 ninth 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 or 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 darkness so thick that we can not 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 entire 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 holy will, cause the sword to be returned to its sheath, or beaten into plough-shares, the spear into pruning-hooks, and that 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 over. God is his people's refuge, and a very present help in time of trouble—therefore,

we would 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 Psalms xli. 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.—2 Thess. ii. 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 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 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 long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.—Ephesians, fourth chapter.

The Delaware Old School Baptist Association to the several Churches of which she is composed, sends the following Circular:

It is presumed that those who are "called to be saints," and are united in organized churches, do know and appreciate the privileges thus conferred upon them. Among these a prominent one is what we call *gospel fellowship*, the fellowship of the saints. Without this there could be no real enjoyment for saints in church membership, and, in fact, without it, we could hardly recognize a body of people as a gospel church at all. This fellowship is not merely an *act* or *volition*, it is an *effect* or *result*. It must have a *basis* or *foundation*. From this foundation it springs up as a plant from its root, or as fruit from the vine. It is called also *oneness* or *unity*. And in this *unity* the children of God are said to *come*—in it they are said to *dwell*—to stand fast, &c. We shall not appreciate this unity and fellowship without understanding something of that vocation wherewith the saints are called, and that standing

into which they are translated. According as we know anything of a spiritual birth, and of the privileges unto and into which they are born, who are born of God, will be our rejoicing and confidence in those who give evidence of this birth. And according as we, by virtue of this birth, do love the divine image and impress wherever it is borne, so will our love be exercised toward others, who bear this divine impress. Led by the same pathway through similar discouragements and conflicts, not only a mutual *confidence*, but a mutual *interest* is established. This is vastly enhanced and intensified when trials are multiplied, and afflictions are sore. Recognizing the works of God, and the teachings of his Spirit in christian experience, we can confide in and love the subjects of it. For not only does the work of God render the subjects of it lovely and comely in each other's sight, but they have confidence in each that *the counsel of God shall stand*, and that *whatsoever God hath done, it shall be for ever*.

Being made in their experience to feel human weakness, and to know their own nothingness, they can feel for and sympathize with those who know and feel the same. They can also rejoice with them when they are made strong in the grace which is in Christ Jesus. The exaltation of the believer's standing—the permanency of it, and the unchangeable and unalienable character of the inheritance, it will readily be perceived, are what gives importance to our recognition as believers. These are what render the witness and sealing of the Spirit of such vast account. A sense of these things, that is, of the exalted character and standing of a christian, awaken earnest and anxious enquiries in the mind as to whether we are christians, whether we know and love the Lord or not. This standing into which the saints are called, is not only to love God, but to be embraced in *his love*. Not only to hate sin, but to be delivered from its power. Not only to know and feel the extent of the law, but to be delivered or redeemed from under it, and consequently from under its curse, and its power to curse. This standing is not that of servants, but of sons. And access to all the blessing of a father's house is not based upon the obedience of the servant, but upon the father's love to his child. It is a standing in the eternal unalterable purpose of Jehovah, which he purposed in himself. It is a standing in that counsel which is immutable, and which is yet confirmed by an oath. It is a standing in that sovereign and independent love of God, which embraced and provided for his people, while they were yet sinners, and when dead in sins. It is a standing in that mighty power which embraces all power in heaven and in earth. It is a standing in that salvation which it is declared shall be forever, and in that righteousness which shall not be abolished. In short, it is a standing in Christ, and not in self, and it is based upon what the Lord *has done*, and not upon what the sinner *may do*.

How different the fellowship that is based upon the evidence of this standing in Christ, and the work of his Spirit, from the mere recognition of a sinner's volition! That is, perceiving or being assured that a sinner had taken a fancy, or been persuaded to be religious, and had determin-

ed, in himself, to persevere in it. And while we contrast this work of God with the work or volition of men, and go round about Zion, in order to fix some estimate upon the fellowship of her citizens, we shall not find it possible to ascend to greater heights, or to measure or compute a more exalted, complete, permanent and glorious standing than that into which the saints are born, upon which to base a higher type of christian love and fellowship. This fellowship being the result of the work of the Spirit, it is enjoyed by us where and in whom we discover the fruits or evidences of such work.

In this work of the Spirit, or what we commonly call christian experience, and in the lessons thus taught, there will be unity. Presenting this work in the ministry of the gospel, will not produce it where it does not exist, but will tend to discover and recognize it where it does. Preaching, therefore, promotes fellowship, by discerning between true and false worshippers, and erecting the standard which is the basis of fellowship. If we see the value and importance of gospel fellowship, we perhaps see also and understand that it is a kind of ultimatum to which the saints are destined to attain, and toward which in all their growth in grace and advancement in knowledge, they are tending. This fellowship is not only discoverable in a unity in experience, but also in *faith*, which is a fruit or effect of experience. If it be a desirable ultimatum to "all come in the unity of the faith," &c., and if the several gifts bestowed upon the church are to be exercised for this purpose, and to this end, how important that truth be maintained and exhibited in the public ministry?

Unless the teachings of the Spirit be set forth, how shall they find their answer and response?

Unless order be maintained and observed, how shall the church sufficiently respect her high calling, and the authority under which she acts?

Unless discipline be kept up, and through it a separation from error and wickedness, how shall she be consistent with her character, or calling, or secure her own enjoyment, her fellowship being in the truth, and with the children of light?

It should be borne in mind, moreover, that the gospel has its own peculiar spirit, as well as its doctrine, its order and discipline. The doctrine of the gospel should be exhibited fully, faithfully and continually; but it should be in a gospel spirit, that is, in a spirit of meekness, humility and sincerity, and not in a dogmatical, censoring spirit. Fellowship being in the Spirit and not in the flesh, fleshly passions and feelings ought to be carefully guarded against. In the maintenance of order and discipline, it is important to be *consistent*, and then *firm*. But a spirit of love and forbearance ought to characterize not only *every act*, but *every word*. The benefit of salutary and necessary discipline, is oftentimes lost upon offenders, because they are approached in a domineering, austere spirit. Where there is the least discovery of fleshly passion or warmth on the part of those who undertake to speak, or to act, in the maintenance of discipline, the effect will be to create parties and sympathizers, and instead of humbling offenders, and restoring them, the reverse will perhaps follow, they

will be alienated in their feelings, personal animosities be engendered, and their hands strengthened and nerved to a persistence in their error. It is possible that the letter of the word and divine instructions given us, may be quite fully observed, while there is a gross departure from its spirit. All our acts, if performed in accordance with the divine rule in letter and spirit, would constantly tend to the promotion of christian love and unity. The origin and fountain whence gospel fellowship springs, is unity of life. In every development of this life, in experience, in faith, in hope, in love, in enjoyment, and in tribulation, there will be a development of oneness. The discovery of this oneness is the establishment of confidence. The church being exhibited to public view as a city set upon a hill, and shining forth from this eminence, of course the exhibition must be of what distinguishes her as the church of Christ. An exhibition of the ordinances, not merely the administration of them, but their spirit and import—an exhibition of the doctrine of Christ, not only in the public testimony, but in the life and enjoyments—an exhibition of the Spirit of Christ and of a state of love and fellowship—an exhibition of the worship of God, and the spirit of that worship, will be such an exhibition as is not to be found outside of a gospel church in all the earth, and is in as marked and striking contrast with the spirit of the world, and worldly organizations, as is light with darkness.

The light shed forth by this city of Zion, the church, is not appreciated by the world, and does not consist of elements of a worldly character. Among her distinguishing features wherein she stands distinguishable from the world, are her light above alluded to, and her elevation, also her *unity*. While she is composed of many members, she is yet but one body. She has but one mother, and she is the only child. From one parentage is derived but one life, and this same life of course animates every member of this one body. This life being spiritual and eternal, the consequent sensations, joys, and pains, are of a spiritual nature. The nourishment ministered to this body, is spiritual, and must spring from the same source as the life itself—moreover, in this unity of life is unity of feeling. That which afflicts the body, pains every member. And, on the other hand, if any member suffers, the whole body feels the pain. The same food that nourishes the body, nourishes every individual member, and that which will nourish or comfort any member will also nourish and support every other member. The same vital fluid that circulates in the head or the heart, penetrates every part and extremity of the body. Jerusalem then is a City that is compact together. No other city, in this respect, is like unto Jerusalem. Few figures in nature seem to illustrate it. The temple of Solomon was so compact as to appear like one solid stone. The spiritual temple is not only so, but so polished as to reflect the image of the Sun shining upon it. "Then shall the righteous shine forth as the Sun," &c.—Matthew xiii. 43. There is not only this union and compact state in the body literally, but a circulation of the vital fluid through every part, so that the whole is "compact together by that which every joint supplieth."

These and such like figures serve faintly, and in measure, to show forth a gospel church in the enjoyment of that unity and fellowship into which she is called. If at any time any one or more members do not sympathize and participate in every sorrow and every joy of the body, that body is not in health, and is in need of healing medicine. The body has not power to extend its vitality or its sense of feeling to foreign substances, and thereby add to its bulk, or to the number of its members. Neither is any foreign substance in contact with the body, or bound to it with cords, yet not partaking of its life, really any part of the body. And the foreign material thus united or bound to the body, will not benefit the body, neither will it derive benefit from the body. Both the beauty and strength of a body depend upon the perfection of this union of the members. A perfect state and condition of the body being that of a perfect symmetry and harmony, a complete blending of the members, and losing of their individuality in each other. The strength of a body does not depend upon the number of its members, but in the character and unity of them. And to a body literally, additional members would not secure additional strength. If the members of the body of Christ can and do appreciate this fellowship and life union into which they are brought, they will appreciate that order and discipline which are essential to secure to themselves the enjoyment of this unity. If this City is not, and can not be hid, then her character will appear—her doctrine will be understood—her ordinances known, and her worship be manifest. She will appear in all her distinctive features, not only as a kingdom not of this world, but not like the world. In regard to her light: The light of the body is the eye. Her eye, therefore, will be found to be single. She will be characterized by discernment and discrimination. She shall discern between the righteous and the wicked, between him that serveth God and him that serveth him not. It is not as in the body literally, one member eye for the whole body, but the whole body full of light. This unity is in spirit, and the spiritual bond exists, and is acknowledged sometimes where there exists temporal antipathies and alienations. It binds men, therefore, of the North and the South, of the East and the West, in one brotherhood, and whether they be Jews or Gentiles, Barbarian, Sythian, bond or free, they all sit down as one family with Abraham, Isaac and Jacob, in the kingdom of heaven.

This unity and consequent fellowship results from their all being subjects of the same salvation. They have all partaken of the same life, and all stand upon the same foundation. They are all, therefore, upon the same level. This naturally leads us to the fact that, "They all eat the same spiritual meat, and all drink the same spiritual drink." In the faith then that identifies them, there is also a unity. They have all one faith. This faith, said to be faith in God, and the faith of Christ, &c., lives and discerns even when it does not triumph. The subject of this faith has clear and scriptural views of other things, as well as of Christ, and the way of salvation. He sees the need of a Savior, even when he can not rejoice

in him. He sees the fulness and beauty of Christ, and the way of salvation, even while doubting his interest in him. He sees the deformity of sin, and its exceeding sinfulness, even while groaning under its burden. Indeed it is a faith's view of sin, that causes one to labor and groan under it.

The view of Christ that faith gives is not only one of beauty and interest, but one of life. The soul can not live anywhere else. It will be acknowledged that shut out from Christ and forbidden a part in him, that there is no where else to go, and no other hope. There is a necessity as well as choice then that draws the people of God together. No member of Christ's body but is so feeble and tried as to feel the need of the support and fellowship of the body to sustain them. Without stopping to hunt up the reasons, brethren do know that it is both good and pleasant for them to dwell together. And in this union is their dwelling place. To this blessed state and privilege we have thus briefly called your attention. So far as it goes, it is Canaan with its milk and wine. It is all of heaven that we know or taste on earth. It is an earnest or pledge of joys to come, already given us.

Let us endeavor to keep the unity of the Spirit.

Let us carefully watch against any root of bitterness.

Let us walk in love one toward another.

If the spirit of Christ appear in your department—if his truth is proclaimed in your assemblies—if he is loved and followed—if he is humbly adored and worshiped among you, the subjects of his grace will be drawn to see and acknowledge that of a truth God is in you.

A view to their own comfort as well as a sense of duty, will constrain them to take up their abode with you.

The church of Christ, if her worship and fellowship are maintained in their purity, must always possess an attraction and an inviting home for his children. Brethren, let us bear in mind that while in the observance of the entire pattern shewed in the mount, walking in all the gospel precepts, we secure our own comfort and prosperity, we also glorify God in our bodies and spirits, which are his. Fare you well. Be of good comfort. The love of God is unchangeable, and his faithfulness will not fail.

The Elders and Messengers composing the Chemung Old School Baptist Association, in session with the Chemung church, at Waverly, Tioga County, N. Y., June 14th and 15th, 1862, to the churches of which she is composed, sends christian salutation:

BELOVED BRETHREN IN THE LORD:—The revolving wheel of time has rolled on another year which has developed events of imposing importance, in disaster, destruction, and loss of life in our beloved country. But under such circumstances we who claim to be the spiritual children of God, should, and do look to heaven for succour and support; and with confidence rely upon the power and wisdom of God to dispose of all events in such manner as shall best promote his glory and his people's good; and in his steady going forth, we take courage and rejoice.

As it is customary in our annual epistles to select some scriptural subject to present for your consideration, permit us, at this

time, to offer a few remarks on Malichi iii. 16:

"Then they that feared the Lord, spake often one to another."

Dear brethren and sisters, in view of all the circumstances by which we are surrounded, and the true situation of the people of God, how obviously proper it is that we, who fear the Lord, should speak often one to another. God's children, while here on earth, are a poor and an afflicted people; and they feel, from time to time, the need of something to buoy them up, and to console them in their trying and disconsolate moments. Gloomy clouds of darkness often intervene between them and their dear Redeemer, sinking them down in despair; but how cheering in such times to have a word of comfort spoken by their companions in tribulation, who can and do speak of passing through the same sore trials and conflicts. Jesus himself has said to his people, "In the world ye shall have tribulations." And truly, we find it to be so; for how many dark and trying scenes have we been called to pass through, and some in which it seems as though the Lord had withdrawn from us his smiling presence, and we seem left alone to group our way in the dark. Then doubts and fears arise, and we each are ready to enquire, Can it be that I have an interest in the glorious provisions of life and salvation?

Again, when the world, or anti-Christ, rally all their forces against us, we, like the prophet of old, cry out, "Lord, they have digged down thy altars, and killed thy prophets, and I am left alone, and they seek my life." But Christ has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Though they be legions, our Redeemer is strong: the Lord of hosts is his name: He is King of kings, and Lord of lords: He has all power in heaven and earth: Of him it was written, Behold a King shall reign in righteousness, and princes shall rule in judgment. And again, He must reign until he hath put all enemies under his feet. Why need ye tremble then, ye saints of God? Amid the din of battle, of strife and confusion, listen to the consoling words of the Captain of your salvation, "I have overcome the world!" The many trials through which the people of God have to pass are all designed for their good: for, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Beloved, think it not strange concerning the fiery trials which are to try you, as though some strange thing had happened to you, but rather 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. Why should we, brethren, think it strange that we have to encounter sore trials? Did not our glorious Redeemer suffer trials and persecutions to a far greater extent? It was for you he came down from the shining courts of heaven, from the realms of immortal glory, into this sin polluted and ruined world, and here in the flesh endured the scoffs and revilings of sinners against himself; yea, the vilest persecution of a gainsaying world, died the ignominious death of the cross, to redeem us to God. We oftentimes think our trials are more than we can endure, but let us

look to Calvary and view the holy Redeemer expiring upon the cross, and in agony exclaiming, "My God! my God! why hast thou forsaken me?" The cruel Romans surrounded him that they might satiate their cruel malice, and the spiteful Jews conspired against the blessed Son of God. Oh! why were those fiends of darkness let loose upon the dear Redeemer? Why did he, who had power to call for more than twelve legions of angels, suffer all this? Because it was according to the divine arrangement of his Father! He was delivered by the determinate counsel and foreknowledge of God. Love was the moving cause: for, having loved his own, he loved them to the end. Death itself could not sever the cords of his love which bound him to his people. Therefore, he met the stern monster Death, he suffered all the penalties of the divine law in the law-room and place of his people. Divine justice inflicted the dreadful penalty; the law received its righteous demands, and now is forever satisfied, as the enormous debt that stood against his people is completely canceled, and the objects of his love are released from all condemnation. In view of such love, can we not say most confidently as David said, Then shall we be satisfied, when we awake with his likeness?

JOSEPH BEAMAN, Mod.

PERRY WEST, Clerk.

The Elders and Brethren, composing the Delaware River Old School Baptist Association, convened with the Second Hopewell Church, at Harberton, Mercer Co., N. J., May 28th, 29th and 30th, 1862, to the Churches whose Messengers we are, send love in the Lord:

BELOVED BRETHREN:—God, who is rich in mercy, having spared our lives another year, (for which we desire to be thankful,) and in providence permitted us to meet in our associational meeting, according to previous appointment, to greet each other once more in the flesh, and to unite together in the delightful worship of our God and King, we will endeavor to comply with the commendable practice of this Association of sending to the Churches an annual Circular, for their comfort, encouragement and edification. We do not anticipate presenting something new in this letter, but hope to be enabled to present things with which you are acquainted, things of the spirit of God, which you have received of God, by the teaching of his Holy Spirit; he teaches as never man taught—he can not err. It is written, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." It is not, therefore, because you do not know these things, but because you do know them, and are established in the present truth, that we write, and would desire to stir up your pure mind by way of remembrance, so that we may be mutual helpers the one of the other, and be enabled to bear one another's burdens, and so fulfill the law of Christ. We will call your attention, dear brethren, in this letter, to a portion of scripture recorded in Titus ii. 11, 12:

"For the grace of God, that bringeth salvation, hath appeared to all men: Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

We are informed, 2 Timothy iii. 16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The text to which your attention is especially called in this letter, is scripture, consequently given by the inspiration of God, and is profitable for doctrine, &c. The manner in which our text is commenced, For, shows that it is assigned as a reason for what the apostle had before stated, or as a reason why Titus should pursue the course marked out for him, i. e., why he should speak the things that became sound doctrine, &c. Titus evidently was a Bishop or Pastor, and it was meet that Paul, as he was about to be taken from the militant church, should instruct those who were to take the oversight of the churches in their duty, and mark out to them the course they should pursue. The instructions given to Timothy, and Titus, we may safely conclude, applies to the pastors and teachers throughout all time, those whom God appoints

to take the over-sight of the church, or flock, to feed the church of God which he hath purchased with his own blood. The kingdom of Christ is not of this world. It is a spiritual kingdom. His subjects, though in the world, are not of the world. No earthly distinctions are found in his kingdom or church. There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus—Gal. iii. 28. Though earthly distinctions are not known in the spiritual family, as such, yet they still exist in earth, and are to be observed by the children of God, as citizens of this world. In Christ we are all babes or children, yet in the church we find aged men, and aged women, young men, young men, servants, masters, &c. This being the case, it becomes the duty of those who are called to take the over-sight of the church, to present to them in their several conditions, or situations, their duty, and to show them that the *Grace of God, that bringeth salvation, hath appeared to all men, Teaching us, &c.* It is not true that the grace of God teaches the recipients of it to trample upon the earthly distinctions, and to disregard that order established among men for their well being. But it does teach them to be good citizens, to be circumspect in their walk, and to be in subjection to the powers that be, to obey magistrates, to obey the laws under which they live, and to fill their stations in this world, that he that is of the contrary part may be ashamed, having no evil thing to say of them, and that they may *adorn the doctrine of God our Savior in all things. For the grace of God, that bringeth salvation, hath appeared to all men. Grace, or the free favor of God, as here expressed, evidently refers to the divine life, or life principle communicated to the children of God in the new birth; this brings salvation to the heirs of promise in every condition, or situation, in which they are found in earth—it appears alike to all—aged men, aged women, young men, young men, servants, masters, &c. We do not understand that this grace of God appears to any but those who are made alive from the dead. 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. Those who experience this salvation, have received the Spirit of Holiness, which leads to holiness of life, and to a circumspect walk, and godly conversation. Christ takes up his abode in the heart of the child of grace, he enters with the whole train of graces, which are the fruit of the Spirit. He appears *alike to all men, i. e.*, to all who are born of God, male or female, bond or free. *Teaching us, the children of God, in every condition, old or young, male or female, servant or master; That denying ungodliness and worldly lusts.* This is what the Spirit we have received teaches—it is what Christ commands, and applies to each of the children of grace, *Denying ungodliness.* The salvation we have experienced, teaches us, or leads us, to deny ungodliness. God is *holy and pure*, he leads to holiness. That which is unholy and impure, is ungodly, that which leads to unholiness and impurity, may also be classed as ungodliness. Our nature is unholy, is *ungodly*. Deny thyself, saith Jesus. The flesh lusteth against the Spirit. Paul said, With the flesh I serve the law of sin. He found a law in his members warring against the law of the mind. The carnal mind is enmity against God. But the grace of God leads or teaches us to deny ungodliness wherever found, or in whatever form it may be found, either in doctrine or practice. It is probable that the apostle has reference to the course of life to be pursued by the children of God among men. The doctrine of God leads to holiness, in life and conversation. Paul directed Titus to speak the things that become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The grace of God teaches these things, to all who are recipients of this grace, or to whom this grace appears. It teaches us to deny the opposite, for the opposite is ungodliness. We have some of the works of the flesh set forth in the epistle to the Galatians, (v. 19-20,) which may safely be classed as ungodliness: "Now the works of the flesh are manifest, which are these: Adultery, Fornication, Ungodliness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditious, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things, shall not inherit the kingdom of God." The law in our members that wars against the law of the mind (or new man) leads to these things, but the *grace of God that bringeth salvation* teaches us to deny them, i. e., to abstain from the commission of them, to loathe and detest them, and to pray God to keep us from all *ungodliness and worldly lusts.* We desire, as *strangers and pilgrims, to abstain from fleshly lusts, which war against the soul.—1 Peter ii. 11.* Love not the world, neither the things that are in the world. If any man love*

the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever—1 John ii. 15-17. *We should live soberly.* Sobriety is a fruit of the Spirit. To live soberly, is to live without intemperance. "And be not drunk with wine, wherein is excess: but be filled with the Spirit."—Eph. v. 18. *The grace of God, that bringeth salvation, Teaches that we should live soberly, as all that are born of the Spirit know for themselves.* The Word and Spirit both agree in this. It is the desire of all the children of God to live soberly, and when any, through the weakness of the flesh, have been overtaken, they have found that the way of the transgressor is hard, and like Peter, have wept bitterly. They desire to live soberly, because God requires them to do so. They desire to live soberly, because the Spirit they have received leads to temperance. They desire to live soberly, that the cause of God may not suffer reproach, and that they may not wound their brethren's feelings, and also lest they bring upon themselves many sorrows, and deprive themselves of the society of their brethren, and cut themselves off from the privileges of the house of God. But abstinence from drunkenness does not cover the whole ground. To live soberly, we must also live *without enthusiasm.* *The grace of God teaches us that we should live soberly.* When we become unduly excited upon any subject, whether it be a point of doctrine, or order in the church, we are sure to err, and when our fleshly mind leads us into excess, so that we be enthusiastic on any subject, we are liable to say and do that which, in our sober moments, we would not do; by thus following the lead of the flesh, we are liable to wound our brethren's feelings, and bring leanness into our own soul, and reproach upon the cause of God in the world. May we all be enabled to obey the teaching of the *grace of God.* Let your moderation be known unto all men. The Lord is at hand.—Phil. iv. 5. *Again, to live soberly,* is to live without intemperate passion, when we exhibit anger and wrath, we do not live soberly. Paul was once accused of being mad, that much learning had made him mad, but he was able to answer, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." When anger is displayed by the children of God, their argument is weakened in the view of those who witness it, and often the cause of God is reproached, and the offender is sure to wound his own soul, and, perhaps, grieve his brethren. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking: As new born babes desire the sincere milk of the word, that ye may grow thereby."—1 Peter ii. 1, 2. To live soberly, it is requisite that we be cool and dispassionate, calm and moderate. Also to live soberly, we must be grave and serious. Levity in the children of God is unbecoming, and is a source of sorrow and grief to those who are carried away by it. May we be grave and sober-minded. *The grace of God also teaches us to live righteously.* To live righteously under the law, was to keep the commandments, to observe and to do those things written in and required by the law. Paul, in stating to his Philippiian brethren things concerning his former course, among other things, said, "Concerning zeal, persecuting the church, touching the righteousness which is in the law, blameless." Phil. iii. 6. Zecharias and Elizabeth, we are told, were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—Luke i. 6. To live righteously, in a gospel sense, is to obey Christ, to walk in all the commandments and ordinances of his house blameless. The grace of God teaches this course. Those who are the recipients of this grace, love the law of Christ, and desire to obey him, yet often feel unworthy, and are ready to conclude that it is too much for them, were they only worthy, how gladly would they follow him. Lord, what wilt thou have me to do? was the language of Paul; and it is the language of all that receive this grace, and are taught by it. This is the experience of the saints, and has been ever since this grace has been bestowed on the sons of men. One of the evidences, and a sure evidence, that this grace has appeared unto us, is, it *teaches us to live righteously.* However faulty we may view ourselves to be, however far short we may come, yet there is that within that teaches us the way, and inclines us to walk in it. It is not only viewed as a duty to live righteously, but it is a privilege, one that is highly prized by the Lord's children. We may feel that in many things we offend, and in all come short; yet the teaching of the grace of God remains, the desire is the same, we would live righteously before God, would walk worthy of the high vocation wherewith we are called. But when the children are disobedient, they find that walking after the flesh, they lose that sweet and sensible intercourse with God, and the dear children of God; they experience darkness and

leanness of soul; they find that while the willing and the obedient eat the good of the land, their souls dwell in a dry land. To live righteously, is God-honoring—it shows that the religion of Christ leads to obedience, to honesty, to purity, and to a circumspect walk and godly conversation. May it be manifest that the *Grace of God that brought salvation to us, teaches us to live righteously, and godly in this present world.* God is holy, pure, just and good. To live godly, is to display in our lives these perfections. We have to confess that we too often fail to display them as we desire; oft we can see nothing in or about us that looks godlike. We are unholy, impure and unjust, and are made to realize that, *There is none good but one, that is God.* Yet we read of godly manner, (2 Cor. vii. 9.) For ye were made sorry after a godly manner—and in the eleventh verse we read—Ye sorrowed after a godly sort.—2 Cor. xi. 2. For I am jealous over you with a godly jealousy.—2 Tim. iii. 12. Yea, and all that will live godly in Christ shall suffer persecution. The exhortation of Paul (Hebrews xi. 28,) speaks of serving God acceptably, with reverence and godly fear. Peter directs to add to patience, godliness.—1 Peter i. 6, and ii. 9. The Lord knoweth how to deliver the godly out of temptations. From the scripture presented on this point, it is evident that there is a possibility of living godly in this present world. Yet who of all the heirs of God, feel prepared to say, *I live godly in this present world?* Surely, none of all the family feel to boast of their godly lives, but instead of boasting are ready to confess both to God and to their brethren, that their lives are ungodly; they mourn that they are so ungodly, so little transformed into the image of Christ, and so much conformed to this present world. God is love. He that loveth is born of God. We know we have passed from death unto life, because we love the brethren. Saith Jesus, This is my commandment, That ye love one another as I have loved you.—John xv. 12. To love God, his people and his truth, is godly. God is faithful. To deal faithfully with our brethren, is godly. In the discipline of the church, and in our whole course, it becomes us to be faithful. *The grace of God teaches it. By this present world, we are to understand our time state.* This earth is not our home. Yet it is our lodge for a time: here we come in contact with the things of earth: here we feel earthly passions—our corrupt nature, and are often made to feel our weakness—we often have to mourn our back-slidings and short-comings. But the time is not far distant when all the royal family will be called home—then will they all be free from all the annoyances of our time, and of this present world. Here we feel our proneness to wander from our love. We feel the struggle of the warfare—the old and new man contend for the mastery—the flesh lusteth against the Spirit—so that we can not do the things we would. We would be holy—live godly and walk humbly as becometh saints—but we come short.

"Yet the desire is something good,

For which our praise is due."

The desire to live godly is not a plant of nature, but is from above. Nature does not teach that we should live godly, but the appointing teaches, even the grace of God teaches, and draws us to godliness. May God in his infinite love and mercy, grant us fresh evidence that the grace of God that bringeth salvation hath appeared unto us, in our several relations in this present world, as fathers and mothers, as husbands and wives, children, &c., teaching each of us our duty in our respective stations. *Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God, and our Savior, Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

P. HARTWELL, MODERATOR.

JAMES H. HILL, Clerk.

The Warwick Old School Baptist Association, in session with the Church at New Vernon, June 4th, 5th and 6th, 1862, to the several Churches of which she is composed:

VERY DEAR BRETHREN:—It is our privilege, in the good providence of our covenant keeping God, to meet once more on the shores of time, and our meeting together, reminds us that our God is the same preserving and merciful God as ever, unchangeable and of long forbearance, continuing to rule in the armies of heaven, and doing his pleasure among the inhabitants of earth, and whilst the governments of this world are temporary, subject to changes and dissolution, his kingdom and government is as durable as his eternal throne.

In addressing to you this, our annual epistle, according to our uniform custom, we will call your attention to the consideration of some things which stand in connection with our Redeemer's kingdom. God, for our encouragement and com-

fort while here in the wilderness, has given us a precious record of the great things which he has done for his church and people, and he has likewise furnished us with a long catalogue of witnesses who have lived in former days, all of whom testify unitedly of the power and triumphs of faith. Hence the apostle has said, not to the disciples of his day only, but unto us also, (for whatsoever was written aforetime, was written for our instruction,) that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We are reminded by the words of the apostle addressed to his Hebrew brethren, that it becomes us in this dark, cloudy and trying day, to lay aside every weight, and the sin which doth so easily beset us, and that we should 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 on the right hand of the throne of God. We discover, by the teaching of inspiration, the importance of Looking unto Jesus, as we pursue our journey onward. Although the race is not to the swift, nor the battle to the strong, we are taught the importance of laying aside every weight. God has furnished us a cloud of witnesses whose testimony is calculated to cheer us by the way. The apostle, after having enumerated many of the victories of the saints, through faith, which he seemed to regard as a great cloud of witnesses testifying to them that they were the peculiarly favored children of God, and that they should thereby be encouraged to run patiently the race that was set before them, he then, as though he would enforce his exhortation on their minds by the same considerations, says, "Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside," &c. Truly, brethren, there is a great cloud of witnesses in the scriptures testifying to us at this time, that we are the children of God, and the true gospel church of Jesus Christ on earth. This should be a sufficient inducement to us, realizing our high calling, and our exalted position, to prompt us to the faithful discharge of our christian obligations to our great God and Savior, and also one to another. But we will only recite a few of them at this time, for your consideration.

FIRST—We are the only people that the types and shadows prefigure or set forth, as the people that should dwell alone, as God hath declared, and not be reckoned among the nations of the earth. Are we not the only people, among all who profess christianity, that bears this description, and that dwell alone? We are alone in our experience of grace, and in the doctrine of the gospel. We have not learned Christ as the popular religionists profess to have learned him. While the religious world profess to believe and hold the doctrine of conditional salvation, we believe in salvation by grace alone, having nothing else to trust in, but the blood and righteousness of our Lord Jesus Christ. With us there has been a great change, in our change from nature to grace; old things have passed away, and all things have become new. But they have undergone no such change. With them all rests upon conditions. They manifest the same opposition to the doctrine of Christ as ever—and his humble followers they despise and hate. We have been brought to love the Lord Jesus Christ, and to delight in his law, after the inward man; and we no longer love the legal system which we loved when we were in nature's darkness. While others are despising and deriding Christ and his doctrine, we rejoice in him, his doctrine, and his sovereignty, and we regard the doctrine of Election and Predestination, which they reject, as the very marrow of gospel truth: and we love it dearly. And having been made free from the law of sin and death, by the law of the Spirit of Life which is in Christ Jesus, we can not live in sin any longer; God having, in his own work of grace, given us a holy principle of life, which is in opposition to that of sin and death. So then, dear brethren, we are dwelling alone in these things, as also in many other respects. We have no confidence in the flesh, and we might go much farther in drawing the line of distinction, and prove that we are the antitype of that of which Israel was the type.

The Savior says, My kingdom is not of this world, and, as his disciples, we are not of this world; for Jesus says, "I have chosen you out of the world, therefore, the world hates you." Does not the world hate us, and persecute us? If we were of the world, the world would love us; for the world loves its own. Again, the religion of Christ is distinguished from that of anti-Christ by the different effects it has on its subjects. That of anti-Christ leads its subjects to esteem themselves better than others; but the religion of Christ leads its subjects to esteem their brethren better than themselves, and as less than the least of all saints, and to confess that without Christ they can do nothing. Anti-Christ talks of doing great things,

but Christ has said that he will say unto such, "Depart from me, ye that work iniquity." But, on the other hand, he will say to his children, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Seeing then, beloved brethren, that we are compassed with so great a cloud of witnesses, should we not endeavor, so far as we have ability and grace given us, to lay aside every weight? It will be admitted by all that weights are impediments in running a race; hence the necessity of laying them aside, for they are many, as the apostle speaks of them as being more than one; we should, therefore, diligently search for such as may be about us, and try, as much as in us lieth, to lay them all aside. But how are we to know what these weights are? Answer—Anything and everything that hinders us from a faithful discharge of all our obligations, as Christians, to God and to one another. Some of them we will name:

Covetousness, which is idolatry, is a heavy weight, preventing us from the discharge of many duties. It is our duty to minister to the necessities of the poor, to visit the sick, the fatherless, and widows in their afflictions, and not to forsake the assembling of ourselves together; all of which covetousness forbids us to do. Hence, it is a great weight, which should be laid aside. Sometimes it is the case when we have succeeded so far in laying this weight aside, as to assemble ourselves together for the worship of God, we take a great weight with us, and we are so much troubled about the things of this world, as to have but very little satisfaction in the privileges of God's house. Brethren, this world is not our home; neither does our life consist in the abundance of the things we possess. All these weights are calculated to impede our progress on our way. These things ought not so to be.

Another weight or hindrance, we will name, is a neglect to observe and faithfully attend to *Gospel Discipline*. This neglect occurs from different causes. Sometimes members, and even churches, neglect their duty through ignorance of what their duty is, and sometimes for want of faithfulness to discharge their duty; but be that as it may, it always proves a great impediment to their progress. We should, therefore, endeavor to lay aside this weight, by a diligent search of the scriptures on the subject, and a faithful obedience to what we find therein laid down; for the scriptures are a thorough furnisher unto all good works; consequently, there never has been a case of difficulty that the divine rule will not reach, and that upon the principle of justice, and equity; nor can there be a case of difficulty between members that can not be brought before the church, in gospel order, if the gospel steps are taken, and it can not be settled without. It should always be remembered that the gospel church, in her gospel order, is the only divinely authorized religious tribunal on earth, and of course she is the judge by whom all hard cases must be tried; so that, He that is angry with his brother without cause, is in danger of the judgment, although the angry one may only profess to have ought against the one with whom he is angry. The church, as judge, has the supreme law of Christ by which to try and decide all cases, and, therefore, should always be governed by it as a divine rule. She has no right to act contrary to that law; whenever she does, she is sure to find it a great weight. Let us then, dear brethren, endeavor to lay aside every weight, and these that do so easily beset us. Is it unbelief and fleshly selfishness? It is said, The love of money is the root of all evil; and selfishness is connected with this love, and prompts to every evil word and work. Selfishness produces partiality and jealousy, which is cruel as the grave. Partiality is also cruel. It is possible for us to be so partial to our friends, that it will make but little difference what they say or do, all is right with us; and we may be so prejudiced against others, that all they say or do is wrong with us. Under these influences we may be led to act partially, and prefer one above another: both influences are contrary to the law of Christ. Oh! how this sin besets us on every hand. We pray the Lord to deliver his people from both Partiality and Prejudice, that we may run with patience the race that is set before us. Our pathway is through tribulation. But we are assured that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart.

Dear brethren and sisters, let Patience have her perfect work, and in order thereto, we should remember that our heavenly Father sits at the helm, of all the affairs, and that he worketh all things after the counsel of his own will; and, as we are the body of Christ, so we are the objects of his love. Hence, all our chastenings are but so many evidences that God deals with us as with children, and that he will not lay on us one stripe more than shall be for our good, and his glory. These light

afflictions which we experience by the way, are but for a moment, and work for us a far more exceeding and eternal weight of glory. Let us then, run with patience the race, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross and despised the shame, and is set down at the right hand of God.

Be of good cheer. Christ has overcome the world. He has taken his seat, and when the days of our tribulation are ended, we shall be seated also with him, at his right hand, in the kingdom of glory, to go out no more forever.

G. BEEBE, MODERATOR.

BENTON L. BEEBE, Clerk.

Corresponding Letters.

The Delaware River Baptist Association, in session with the Second Hopewell Church, at Harberton, N. J., May 23th, 29th and 30th, 1862, to corresponding associations, meetings, &c., Greeting:

DEAR BRETHREN:—In the language of the Psalmist, we are led to exclaim, What is man, that thou art mindful of him, or the son of man, that thou shouldst visit him? Man, though a poor vile worm of the dust, and unworthy of the least of God's favors; yet the Lord's mercies are visited upon him continually; for which his people desire to feel thankful. We, as his professed people, desire to glorify and magnify him for the riches of his grace in plucking us as brands from the burning, and for delivering us from the curse of the law, and bringing us into, as we trust, the liberty of the gospel. We have been permitted to enjoy a feast of fat things, at this our associational meeting. Your messengers, our brethren in the ministry, though few in number, have come to us as a cloud full of rain; and in all our business transactions, harmony has prevailed. Not a jarring note has been heard among us, either in preaching or in matters of business. The presence and conversation of our brethren, and the preaching of the Lord's servants, have been very cheering to us in this dark day. The churches of our Association favored us with the company of an unusual number of brethren, who with their letters inform us of the fellowship in the gospel, the abounding of peace and harmony among them. We earnestly desire a continuance of your correspondence, by minutes and messengers; and we promise, as far as in us lies, to reciprocate.

Our next associational meeting will be held with the Southampton church, Bucks county, Pennsylvania, (some seventeen miles north of the city of Philadelphia,) commencing on Wednesday before the first Sunday in June, 1863, at ten o'clock, a. m., when we hope to be favored again with your presence and counsel.

P. HARTWELL, MODERATOR.

JAMES H. HILL, Clerk.

The Warwick Old School Baptist Association to the several Associations and Corresponding Meetings with whom we correspond, sends christian salutation:

BELOVED IN THE LORD:—We have been permitted to meet once more together as a band of brethren for the worship of God, and to enjoy the society of our friends and brethren, and to welcome such of your messengers—as in the providence of God—have been allowed to visit and unite with us in christian communion and fellowship.

The unsettled state of affairs in our country, has prevented many of your annual epistles of love from being received by us; and has also doubtless prevented many of your messengers from visiting us. May the Lord of all grace deliver Zion from all her difficulties, and preserve our common country from the fearful dangers, internal and external, which surround us, and to such a great extent, interrupt the intercourse and correspondence of those who, for so many years, have enjoyed the great privilege of each other's society and fellowship. May the united prayer of Zion arise as that of one man to the Lord of hosts, for the preservation of our civil and religious rights and privileges; for we are surrounded by wicked and unscrupulous adversaries, and sin and Satan are continually striving to wage successful war against the saints, our ways are hedged, our minds are often darkened, and our entire dependence is upon Him who has said unto Zion, "O Israel, thou hast destroyed thyself, but in me is thy help." May He arise upon us with healing in his wings, and His church be nourished and strengthened, through that heavenly influence, which alone can sustain her in the fiery trials to which she is exposed. "Be of good comfort," saith the Lord, "for I have overcome the world." Having received exceeding great and precious promises, together with the earnest of the Spirit, we should lift up our heads and rejoice, knowing that the day of our salvation draweth nigh.

By the gracious word of our God we are cheered, and our strength is renewed, so that we are assured that no weapon that is formed against Zion shall prosper, and that every tongue that

risers in judgment against her, she shall condemn, and that she shall finally be brought off conqueror, and more than conqueror, though Him who hath loved her.

Our meeting has been pleasant, and we trust, a profitable season; and the preaching such as is calculated to strengthen and encourage the saints, for it has been Christ and Him crucified, which, although to the Jew a stumbling block, and to the Greek foolishness, is to him who is called of God, Christ the power of God, and the wisdom of God.

Our next meeting will be held with the Church at Middletown and Walkill, the Wednesday after the first Sunday in June, 1863, when we hope we shall have the pleasure of hearing from you, and of welcoming among us, under happier auspices, your messengers, that together we may unite in praising the name of Him who hath said:

"Though the mountains depart, and the hills be removed, yet my loving kindness shall not leave them, nor will I suffer my faithfulness to fail."

GILBERT BEEBE, MODERATOR.

BENTON L. BEEBE, Clerk.

The Baltimore Old School Baptist Association, in session with the Church at Harford, in Harford County, Maryland, May 14, 15 and 16, 1862, to the several Associations with whom we correspond, send christian love:

DEAR BRETHREN:—In the kind providence of our Heavenly Father, we are again favored with the privilege of meeting in our associational capacity; but our failure to receive your Minutes, and some of your Messengers, has been somewhat discouraging; still we feel satisfied that all things work together for good to them that love God; to them who are the called according to his purpose. It is still our desire to continue our correspondence with you. We have had a pleasant meeting; and our ministering brethren who have preached for us, have contended earnestly for the faith which was once delivered to the saints.

The next meeting of this Association, if the Lord permits, will be held with the church at Black Rock, Baltimore county, Maryland, commencing on the Wednesday before the third Sunday in May, 1863, at ten o'clock, a. m., and continue three days, when and where we hope to receive your Messengers and Minutes.

WILLIAM GRAFTON, Mod.

JAMES BLIZZARD, Clerk.

The Delaware Old School Baptist Association to the Associations, Corresponding Meetings and Conferences with whom we correspond, sends love in the Lord:

DEAR BRETHREN AND SISTERS:—Through the mercy and goodness of our covenant keeping God, it has been our privilege to meet together in an associate capacity as children of one family, to unite in prayer and praise to God for his kindness and care over us to the present time; and pray him to keep and protect us through all the changing scenes of life.

Your Messengers, who came among us, have come in the name of the Lord, and laden with gospel truth, such as the children of God do enjoy, and by which they are built up in their most holy faith.

Dear brethren, we hope we may be privileged to keep up a friendly correspondence with you, in this day of trial and darkness, and that we may stand fast in the liberty wherewith Christ has made us free, and be not entangled with a yoke of bondage.

Our meeting has been entertaining to us. We have not had one note of discord during the meeting, but all has been in harmony, striking the one string, that is, Jesus Christ, and him crucified. We have had a pleasant meeting, but do lament the loss of the presence of some of our brethren that have been prevented from coming among us by the troubles that now pre-

vail over our once free and happy country, —but we do trust that the Lord will restore peace and harmony, in his own good time, and according to his own will and purpose.

Our next association will (by divine permission) be held with our sister church at Welsh Tract, New Castle county, Delaware, commencing at eleven o'clock, a. m., on Wednesday preceding the last Sunday in May, 1863, and continue three days, when and where we hope to receive your Messengers and Minutes.

E. RITTENHOUSE, Mod.

WILLIAM MEREDITH, Clerk.

The Chemung Old School Baptist Association, now assembled with the Chemung Church, June 14th and 15th, 1862, to all our sister Associations and other Meetings, with whom we correspond, sends christian salutation:

BELOVED BRETHREN IN THE LORD:—We have great reason to bless and adore God, our heavenly Father, for his goodness to us in permitting us again to meet, and for the privilege of receiving your messengers who have come to us in the fulness of the blessing of the gospel of peace, declaring to us a free, complete and finished salvation for the church of the only living and true God. We mourn the absence of many precious brethren with whom we have formerly mingled our hearts and voices in songs of praise to God, who hath begotten us again to a lively hope by the resurrection of Christ from the dead.

Dear brethren, while strife and confusion surround us, in the kingdoms and elements of this world, may we be enabled, by grace divine, to rejoice that we have received a kingdom which can not be moved, a kingdom wherein there is no strife, but all is righteousness and peace, and joy, in the Holy Ghost.

Our next annual meeting will be held, if God permits, with the church near the Horse Heads, in Chemung county, N. Y., to begin at ten o'clock, a. m., on Saturday before the third Sunday in June, 1863, at which time and place we hope to be favored again with your epistles of love, and the attendance and gifts of your messengers.

JOSEPH BEAMAN, Mod.

PERRY WEST, Clerk.

Associational Meetings.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times* that the Conns Creek Association will be held with the church at the F. of L. Buck Creek, Marion county, Indiana, commencing on Friday before the first Saturday in September, 1862. A. B. NAY. Near Franklin, Indiana, May 12, 1862.

LEXINGTON—Will meet with the church of Olive and Hurley, in Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, a. m., on the first Wednesday in September, 1862.

LICKING—Will be held with the Mount Carmel church, in Clark county, Kentucky, commencing on the 2nd Saturday in September, 1862.

SPOON RIVER—With the New Hope church, Greenbush, Warren county, Illinois, six miles west of Avon, on the Railroad leading from Chicago to Quincy, Illinois, beginning on Saturday before the first Sunday in September, 1862, at ten o'clock, a. m.

MORGAN—At S. F. Mauvaise-terre church, ten miles south-east of Jacksonville, Illinois, on Saturday before the third Sunday in August, 1862.

SANGAMON—With Bethel church, five miles south of Fairberry, Livingston Co., Illinois, on Saturday before the first Sunday in Aug., 1862.

NORTH WESTERN—With Honey Creek church, eighteen miles north of Freeport, Green county, Wisconsin, on Saturday before the fourth Sunday in August, 1862.

OKAW—With the Mount Pleasant church, Effingham Co., Illinois, commencing on Friday before the 4th Sunday in September, 1862.

SILHAM—Will meet on the first Saturday in September, 1862, one-and-a-half miles north of Newtown, Putnam county, Missouri.

SALEM—The Salem Association will meet with the Providence Church, in Hancock county, Illinois, on Saturday before the second Sunday in September, 1862. Twelve miles south east of Carthage, and five miles west of Plymouth.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1862.

Having been absent the greater part of the time for several weeks, attending Associations, we have failed to prepare editorial matter for this number; and, from the same cause, our present issue is nearly two weeks behind its date; but we hope soon to be able to again on time. Many articles are delayed to make room for the Circular and Corresponding Letters of the several Associations which have recently been held.

Old School Meetings.

YEARLY MEETING.—Brother Beebe, please publish that a Yearly Meeting will be held with the church of Middletown and Holcott, in Delaware Co., N. Y., on Wednesday and Thursday, July 2d and 3d, 1862, to begin at ten o'clock, a.m. A general invitation is given to all our brethren, especially to those in the ministry, to attend. Brother Beebe, we would be glad to see you among them. C. B. FULLER.

Marriages.

April 3—At the residence of the bride's father, by Elder I. Hewitt, Mr. JOHN T. WARREN and Miss MARY KEATOR, both of Roxbury, N. Y.

April 10—By the same, Mr. MARCUS STILSON, of Middletown, Delaware county, New York, and Miss CLARASA MORSE, of Roxbury, N. Y.

April 20—At Griffin's Corners, by the same, DEWITT GRIFFIN, Esq., and Miss MARY STONE, both of Middletown, Delaware county, N. Y.

May 28—At the residence of the bride's father, by Eld. P. Hartwell, Mr. JONATHAN S. BLACKWELL and Miss ANNA PIERSON, daughter of Mr. Thomas R. Pierson, all of Hopewell, N. J.

May 28—At the residence of Nelson K. Roulon, near Stratton's Falls, by Eld. C. B. Fuller, Mr. JASON W. TRAVIS, of Roxbury, N. Y., and Miss SARAH GRANT, of Stamford, N. Y.

May 28—At New Britain, Conn., by Rev. Francis T. Russell, Mr. THEODORE E. WELCH, of Middletown, Orange Co., N. Y., and Miss ANNIS M. SMITH, of the former place.

June 5—At Otisville, N. Y., by Elder Gabriel Conklin, Mr. JOHN V. ROLOSAN and Miss ABIGAIL J. COLEMAN, of Otisville, Orange county, N. Y.

Obituary Notices.

NOTICE—The funeral of Miss SARAH ANN ROBERTS, who died in this village, during our absence, will be attended, providence permitting, at the New Vernon meeting-house, on Sunday, July 6, at 10 1/2 a. m. After which a more full obituary will be prepared.

DIED—At St. Joseph, Missouri, on Wednesday, June 3, 1862, GEORGE FORSTER BEEBE, only child of Hon. George M. and Cornelia Forster Beebe, aged 11 weeks.

So fades the lovely blooming flower, Frail smiling solace of an hour; So soon our transient comforts fly, And pleasure only blooms to die."

To show how deeply the dispensation is felt, we copy from our son's letter, the following extract: "The terrible loss we sustain in the death of our darling little babe, renders us very lonely indeed. He filled a much larger space in our hearts than we had ever dreamed. As for myself, it has been the deepest agony I have ever known. Poor Cornia too, as deeply laments him. How willingly would we surrender every one of our cherished earthly anticipations and go to the most secluded spot, to fill the remainder of our days, if we could but take our darling with us."

DIED—At Otis' Mills, in this county, on Friday, the 20th inst., Mrs. ELIZABETH WHEAT, wife of Mr. Samuel Wheat, of that place, in the 70th year of her age. She had been afflicted for some time, but, as we have learned, bore her sufferings with commendable fortitude, and left a cheering evidence that she had an interest in the Redeemer. She expressed her re-

gret that she had not openly acknowledged her Lord by following him in the ordinance of baptism, from which she had only been deterred, by doubts and fears, lest she might fail to honor his precious cause. She has left an aged husband, and several children, grand-children, and many other relatives and friends, to mourn her departure. Her funeral was largely attended, at her late residence, on the 21st, and a discourse was preached by Eld. G. Beebe, from Psalms xxiii. 4.

DIED—JUNE 3, 1862, at New Vernon, Mrs. JANE WHEAT CORWIN, wife of Horton Corwin, Esq., aged 56 years, 2 months and 20 days. She was born March 13, 1806,—married, December 31, 1825. She was a daughter of Major Salmon Wheat, late of New Vernon, N. Y. In early life our dear departed sister was seriously impressed with a sense of her lost condition, as a poor helpless sinner, and was led to hope in that grace and mercy which is treasured up in the great Redeemer, for the heirs of immortality; but for many years delayed to make a public profession of religion, fearing that she might possibly be deceived in regard to her hope. But at length she was enabled to come to the church and relate, with much trembling, what God had done for her: disclaiming all confidence in the flesh, and relying exclusively on the blood and righteousness of the Lord Jesus Christ for pardon and justification before God. She gave the most perfect satisfaction to the church, that she was a subject of saving grace, and was, on profession of her faith in Christ, baptized in the fellowship of that church, by Eld. G. Beebe, some twenty years ago. Her meek, patient and circumspect walk and deportment has abundantly confirmed the evidence before given that she is a child of God, an heir of glory. Her conversation from time to time on the subject of vital and experimental religion, has been of the most satisfactory kind, especially when at our church meetings, her words were full of consolation and comfort. She bore a good report of those without as well as those within the church. We never heard a whisper breathed disparaging to her name, nor a doubt expressed of her christianity. Yet she had to taste the bitter waters of affliction. A few years ago her eldest son, just blooming into manhood, dearly beloved, and fondly cherished, sank under disease, gradually declined, and fell asleep. This was a severe stroke to her, and to the family; but her cup of affliction was not yet full. More recently, another son, blooming in youth, healthful and fair, was killed by lightning, many of our readers well remember reading the account of this painful event, in the Signs of the Times. But although greatly afflicted, she was graciously supported. She has left a deeply afflicted family in grief and mourning. Her dear companion, whom we hope is also a subject of grace, feels the greatness of his irreparable loss, but has the comforting assurance of her inexpressible gain. One only surviving son, remains, with his companion and children, to mingle their tears with the three daughters of our departed sister, one of whom is also a member of the New Vernon church. She has also left four affectionate sisters, and a large circle of mourning relatives, to feel their bereavement: but they mourn not as those who have no hope. Sister Corwin had been sinking under a complication of diseases for a long time, but was patient in her afflictions. Her departure occurred on the day before the meeting of the Warwick Association, which was held at New Vernon, and on Thursday, a sermon, very appropriate to the occasion, was preached, in presence of the Association, by Eld. P. Hartwell, from 1 Cor. xv. 49, to a very large and solemn assembly. May the Lord sanctify the dispensation, to the afflicted husband, and all the surviving members of his family, also to the church of which the deceased was a worthy member, and to all her numerous friends and acquaintances.

Subscription Receipts.

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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.

BROTHER BEEBE:—In looking over the ninth number, present volume of the *Signs of the Times*, I discover that sister LOVICY BROWN, of Illinois, has asked for my views on Hebrews ii. 14:

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

I am aware that many brethren, whom I highly esteem, have different views on this mysterious portion of holy writ, and, therefore, what I may say on the subject can not meet the approval of all. It is not so pleasant for those who sincerely desire unity among the children of God to write or speak on subjects, when conscious that those they love differ with the writer or speaker; but still, I think the investigation of the subjects upon which we may have different ideas is proper, and often profitable to the saints when the elucidation is conducted in a christian spirit. If I am wrong, and subject that error to the examination of "Those who by reason of use have their senses exercised to discern both good and evil," and they, thus having the opportunity, convert others, with myself, from the error of our way, their act is both commendable and profitable to those who are thus converted, particularly to myself, the propagator. Having this view of the subject, I hesitate not to give such views as I have, hoping that our different ideas upon abstruse portions of the scriptures will not disturb the harmony that exists amongst us on the plain and positive points of the doctrine of the salvation of sinners by grace, and grace alone. This text, together with its connection, presents to our view some of the most important things pertaining to the salvation of poor lost sinners. Jesus is exhibited as the great High Priest and Apostle of our profession, seated at the right hand of the Majesty on high, angels and authorities being made subject to him, there to reign without a rival, until his enemies be made his footstool, or, until all those enemies be put under his feet, the last one of which is Death. From that highly exalted position, or from heaven, God has spoken to us by him, and, therefore, the apostle says we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip, or pass without due attention; because much of the comfort and assurance of the saints depends upon a careful and earnest heed of those matters, and not only that but a neglect of those important matters is wrong, and certain to bring upon us, who neglect so great salvation, the Lord's chastizing rod, from which there is no escape. He then shows the dignified station in which man was placed in his first creation. Being made a little lower

than angels, he was set over the works of God's hands, having all things put under him. "But (continues the apostle) now we see not yet all things put under him." So signally has he fallen from the exalted position he occupied, and the rule he exercised over the beasts of the earth, the fowls of the air, and the fishes of the sea, that he is made to shudder at the approach of many of them, who are permitted to tear him in pieces, or otherwise destroy him. "But (adds the apostle) we see Jesus who was made a little lower than the angels (precisely where man was placed) for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Yes, he was (in the past tense) made a little lower than the angels for the suffering of death, but that suffering ended on Calvary, and, therefore, "Death hath no more dominion over him." But we see him (now in the present) crowned with glory and honor, that he, by the grace of God, (not by suffering) should (in the future) taste death for every man. So that when Arminians attempt to quote this text, "He tasted (in the past) death for every man," they pervert the language of the scriptures by using the past instead of the present tense. This death is to be tasted by the grace of God, and alludes, in my humble opinion, not to his suffering on the cross, but to the presence of Jesus by his grace in the hour of the death of his brethren, to thus taste or take away its sting, and finally, to not only taste, but swallow it up in victory, or totally destroy it so far as his brethren are concerned; and the brotherhood consists of, "Both he that sanctifieth (setteth apart) and they who are sanctified (or set apart who) are all of one, (Father) for which cause he is not ashamed to call them brethren. In this connection then, the holy writer alludes particularly and exclusively to Jesus and his brethren—those "many sons," which he engaged to bring to glory by the great and important work of salvation which he accomplished by taking part of the same flesh and blood of which they are partakers. In the verse next preceding the text, he says, "Behold, I and the children which God hath given me." Here is portrayed a close and endearing tie of kindred relationship, or vital unity, and that relation based upon a sameness of parentage, for they are all of one Father. Christ is, "The only begotten Son of God," and the younger brethren have their sonship in him, and are thus the children of God, as the children of Isaac were the children of Abraham. This sonship is a spiritual relationship, for they are all "Born of God," and "God is a Spirit;" and these "Holy brethren, partakers of the heavenly calling," that Paul addresses, "Are built up a spiritual house, to offer up spiritual sacrifices, acceptable

to God by Jesus Christ." But as these children have a fleshly as well as a spiritual relationship, it was necessary that he should "Be made like unto his brethren," sustain a like relationship, in order to bring those "Many sons unto glory." "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

My sister wishes to know "When the children were partakers of flesh and blood, was it in their natural or spiritual birth?" Had she asked when the children are partakers, the question would seem to me more in accordance with the text; for the apostle does not use the word *were*, referring to the past, but *are*, the plural of the present tense of the verb To be. This expression then, can not refer to the children as having partaken of flesh and blood originally, but in Paul's day it had reference to the then present time, and is to be so used in all time. Had he referred to the past by using the word *were*, we might, with some show of propriety, conclude that the children partook of flesh and blood in Adam, as some suppose; but I should then be puzzled to know what children they were that thus partook in that relation. The Savior says, "That which is born of the flesh is flesh," and I suppose he meant what he said. If he did, he did not allude only to the fleshly fibres that cover our corporal frames, but to all that is born of the flesh. In our natural birth then, according to Christ's definition, we are wholly and totally flesh, although all the component parts of the fleshly man, such as blood, bones muscles, sinews, mind, soul, spirit, &c., make up his composition; yet the Lord includes all in the general term flesh, for all these are born of the flesh, and as before observed, "Which is born of the flesh is flesh," and Paul says, "The children of the flesh, these are not the children of God." Again, if they are flesh, as Christ says, what would such a partaking be but flesh? And what more would the child be after such a participation than a fleshly one? What advantage would accrue to that child by such a partaking? What comfort could he draw from such an idea? Can we claim, by our natural birth, any vital relationship to any but a natural father or his natural offspring? On what would rest our hope of immortality beyond the grave? Is not that hope based upon a vital and indissoluble unity with Christ, that we are partakers of the divine nature as well as the fleshly one? Convince me that there are no children to partake of flesh and blood but the natural ones in the natural birth, and then my hope of a glorious resurrection, and succeeding consummate bliss beyond the grave's dreary dominion, will be paralyzed forever. Now, if the children of the flesh are not the children of God, as Paul says, where

shall we go to find them delineated? I shall go first, to John i. 13, for there he tells us of those "Which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God;" and conclude that those who are born of God are the children of God. Am I not right in this conclusion? Next let us go to John iii. 6, "That which is born of the Spirit is spirit." Are not those who are born of the flesh the children of the flesh? And are the children of the flesh the children of God? Paul says not. Are not the children of the Spirit, or those who are born of the Spirit, the children of God? I know of no spirit they are born of but God; for "God is a Spirit," and conclude, therefore, that they are the children of God. Let us next go to 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Is not that incorruptible seed Christ? And is he not God? Yea, "The true God and eternal life." Hear him, "Yet I am the Lord thy God from the land of Egypt, and thou shalt have no God but me; for there is no Savior beside me." Hos. xiii. 4. Is not the conclusion inevitable then, that those who are "Born of God," "Born of the Spirit," "Born of incorruptible seed," are the children of God, and that when one of those children are thus born, that child is a partaker in a body of flesh as did the Savior? Let us see whether this conclusion is corroborated by the plain language of the text: for that should always govern us in forming our opinions. "HE ALSO HIMSELF LIKEWISE took part of the same." This little adverb *also*, signifies, "In the same manner," and *likewise*, "In like manner." Now, if we can ascertain the manner in which he partook of flesh and blood, we may rest assured that it is "In the same manner," "In like manner" that his children partake of it. When he partook of flesh and blood, he "Came down from heaven," when a body was prepared him, which served as a temple for him to dwell in.—John ii. 19-21. John saw his children, "The Holy City, new Jerusalem, ('in like manner') coming down from God out of heaven," &c. Rev. xxi. 1,—and Paul says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God."—See 1 Cor. iii. 16, and vi. 19. Moreover, which is not of the world, "in like manner," his children are not of the world.—John xv. 19, and xvii. 16. Then, the manner in which Christ partook of flesh and blood, was to come down from heaven, and, therefore, is not of the world, but dwelt in a temple of flesh and blood. "In like manner," or "In the same manner," his children came down from God out of heaven, are not of

the world, but dwell in a body of flesh and blood. If this is the manner in which he partook of flesh and blood, and if the children and him partake of it in the same manner, in like manner, which the words *also* and *likewise* signify, how can we suppose that the children are partakers of flesh and blood in their natural birth, unless we conclude that they came down from God out of heaven at the time of their natural birth? The idea is preposterous. Which of the two ideas is the best calculated to comfort the people of God? That is one prime object to have in view. I can not imagine how the belief that it is only in the natural or fleshly birth that the children are partakers of flesh and blood could give any comfort, any evidence of any thing beyond our fleshly relation or mortal state of existence. In that we are but the component parts of Adam, and "In Adam all die." But we anticipate something beyond that death; still, we have nothing originating in our natural birth for that hope to rest upon. But when the child that is born of the Spirit, and which "is spirit," is sent to take his residence in the body, and thus partake of flesh and blood, it brings the evidence of our "Adoption, to wit, the redemption of our body;" and we are then permitted to lawfully claim God as our Father, and have a testimonial of a free pass-port through the valley of the shadow of death, and onward to the glorious dawn of the morning of the resurrection; and a legal title to all the bliss and brilliant glory of that bright eternal day. Thus the question is solved how the children of the flesh can be put among the children that are born of God, for it is by the law of adoption that they are legally entitled to the inheritance of a spiritual patrimony; and have Paul's assurance that, "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." When that auspicious day arrives—

"The trump of God shall rend the rocks,
And open adamant locks;
Call forth the dead from death's dark dome,
And Jesus take his ransom'd home."

This will be the consumation of the most stupendous scene of condescension that ever was transacted upon this globe, the most amazing stoop of humility that mortals can contemplate upon. Wonderful exhibition of inimitable love! Inconceivable display of benign favor! The Son of God, though immaculate, bathed in sweat and blood and tears, and overwhelmed in sufferings. "Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that obey him." In order to accomplish this transcendently glorious work, he must be a partaker of flesh and blood,—for, "It behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of his people."

And think of the majesty of him who put on this robe of flesh to complete this work of eternal salvation for poor, lost rebellious sinners! Think of the exceeding, surpassing glory that so brilliantly adorned him before the world was, and then think of his dressing himself in a robe of

suffering flesh and blood, like his brethren! Think! O, brethren! think of his dignity, his sublime parentage, think of HIM, "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." What unspeakable joy, what an earnest of unutterable glory it affords us to have an evidence by the Spirit of adoption that God our heavenly Father has "Predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." But, although we have received the Spirit of adoption to evince the legal initiation of the natural or fleshly child into the spiritual family according to the law of adoption; like Paul, and all his brethren who have received the first fruits of the Spirit, we must await for the complete and consummate adoption, to wit, the redemption of our body, and groan within ourselves until our change comes; then shall we realize more fully the sublime mystery, and great utility that Christ should take part of the same flesh and blood of which his children are partakers, "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 life time subject to bondage." Then shall we be satisfied when we awake with his likeness, when we behold his face in righteousness. Then, and not till then, shall we see him as he is, and be like him, and enter into the full possession of the inheritance of the saints in light—

To swim in seas of bliss, to strike the string,
And lift the voice to our almighty King;
To swell eternally our grateful lays,
And fill heaven's wide circumference with praise.

I submit the foregoing remarks first to your consideration, brother Beebe, and if you are pleased to publish them in the *Signs of the Times*, to the judgment of the brethren, sisters, and friends, who may examine them, particularly to that of sister Brown, hoping they will endorse or reject them as they may be correlative with, or antagonistical to the scriptures, and still crave a place in the affections and an interest in the prayers of the saints.

J. F. JOHNSON.

DEAR BROTHER BEEBE:—I have been reading this morning J. C. PHILPOT'S sermon on, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth;" and it was comforting to my soul. I rejoice to find one on earth who can describe so well my own feelings, and what I have experienced. Also, in reading the editorial, on the close of the year, 1861. I feel to say, brother Beebe, (if one so vile as I feel myself to be, may be permitted to use that appellation,) you say the effects of the present war has fallen heavily on the publication of the *Signs of the Times*. I do hope the brethren and sisters will do all they can to strengthen your hands, by renewing their subscription, for I assure you I should feel lost without them, to be cut off from the privilege of reading so many communications from our dear brethren and sisters, which are so heart

cheering to me. Many of the writers I have never seen, but I hope I can bear witness that their sorrows are my sorrows and their joys are my joys.

Now, brother Beebe, I hope the Lord will direct my thoughts and guide my pen, while I try to relate what the Lord has done for me. Twenty-nine years ago I was brought forcibly to feel and see that I was a sinner. One evening, while I was sitting and sewing, such feelings came over me as I can not express. I threw down my work, and hastened to the bed, and sister came to me, and I told her I thought I was dying. She replied, "I hope so." O! how cruel I thought it was for her to say so. But she continued,

"I hope you are dying to sin, that you may live to God."

O! I said, I would be satisfied, if I could think so.

But I was a great sinner, and it seemed to me, that hell was my doom. I was afraid to close my eyes, for hell appeared to be opened to receive me. These feelings continued some days. On the following Saturday was Eld. S. Guard's appointment, at that place, and after preaching, at my request, he came, in the evening, to see me, with many of the church members. He came to the bed where I was, for I kept my bed several days, and after shaking hands, asked what ailed me? I replied, I do not know: but God knows. I asked him to pray for me; and he knelt down and prayed the Lord to have mercy on me; but no comfort came; I still felt that I was dying. He prayed also that the Lord would not suffer me to sink down under unreasonable discouragements, that expression seemed to fasten a little on my mind. Some of the members related their exercises of mind, but there seemed to be no comfort for me. When they bade me, Good night, I thought I should never see them again, that I was dying, and would soon be in hell. I saw on the mantle-board, a little wooden bird and thought, O! if I were as innocent as that piece of wood, how glad I would be; but I could not see that the Lord was dealing with me. I felt satisfied that where the Lord begins a work, he will perform it; but I could not see how he could have mercy on me, or save such a sinner as I was. Toward morning I fell into a sleep, and thought I had a view of the Savior, on the cross, and the two thieves, one on his right hand and the other on his left. When I awoke, I felt a little more calm; and these words ran through my mind,

"Daughter, thy sins are many, and are forgiven thee."

But I could not take hold of them as I desired to. Also the passage which says, "Christ died, the just for the unjust."

I felt that I was unjust, and Christ was perfectly just. These two passages continued to run through my mind, and they caused me to feel some comfort. I felt that it was my desire to be with the saints of God, whether living or dying.

One evening, I went to a prayer meeting, at the house of brother Paxton, (that dear old saint has been called home.) During the meeting I felt impressed to relate my exercises, and did so; and I felt some better. My desire to be in the company of the children of God, still continued. Another passage of scripture came to my mind,

"I have a baptism to be baptized with, and how I have straitened till it became accomplished."

I felt as though I could not be satisfied until I were baptized. But I had not experienced that amount of joy and peace, and comfort in the assurance that my sins were forgiven me, that I have heard others speak of, and my love to Jesus seemed so faint and cold, and my hope and comfort had come so gradually to me, that I was filled with doubts and many fears, that all was not well with me.

The time came round for Eld. Guard to preach again at Hamilton, and I attended the church meeting, and when the door was opened for hearing experience, I remained silent for some time, but at length went forward and requested the church to deal honestly and candidly with me: for I did not wish to deceive them: my only hope was in Jesus. After I had related my mind, I was received for baptism, to be baptized on the next day.

But the night following was an awful night to me. Satan came like a roaring lion to devour me: telling me I was deceived, and was now going to deceive the church. He seemed to say to me—

"When you go to the river to be baptized, you will not go in, for the waters are high, and dangerous," &c.

I felt as though I would gladly recall what I had done. But the morning came, and my confidence was somewhat renewed; I felt to trust in Jesus, and throw myself on him, to carry me safely through. After Eld. Guard had preached, we repaired to the house of brother Saunders to prepare for baptism. And when going to, and when at the river, I felt more calm, and serene, and had more assurance that I was doing my duty; and we both went down into the water, both brother Guard and myself, and after he had baptized me, we both came up out of the water, and, thanks be to God, he hath kept me to this day, and will not let me go. If it had been left to me to keep myself, I would have been gone, long ago; for I have passed through many sore temptations, and have experienced many losses and crosses, have met with wars without, and fears within, so that sometimes I have almost despaired; but the Lord has graciously watched over me, and I am, therefore, encouraged to hope that he will be with me even in the hour of death, and then receive me to himself in heaven.

On the fifth day of March, 1858, I left Hamilton, Ohio, with a sorrowful heart. It was the place of my birth, and it was a trial to part with the dear little church to which I belonged. I came to Nebraska Territory, and here I have experienced many severe trials; but I feel, dear brethren and sisters, to say, The Lord has been with and sustained me, in six troubles, and I hope he will not forsake me in the seventh.

Dispose of this, brother Beebe, as you please, and it will all be right with me.

Will Eld. Beebe give his views on Prayer? O! how I would like to read a communication from brother Wilson Thompson, and from brother Saunders, and from many others of the same faith and order.

I subscribe myself a pilgrim in this

wilderness world, but I trust, ere long, to reach the celestial city.

ANN CONNER.

April 20, 1862.

Sister CONNER desires us to write on the subject of Prayer. There are so many important considerations connected with the subject of prayer, that we hardly know what to write that would meet the particular wishes of our esteemed sister. It is a matter of everlasting gratitude on our part that the throne of the Eternal God is accessible to poor redeemed sinners, through our Lord Jesus Christ, that we may come boldly, to the throne of grace, to ask for mercy, and find grace to help in time of need. We can not approach God by any other name, or in any other way; for Jesus, our divine Advocate, with the Father, has informed us that he is himself the way, and the truth, and the life, and that no man can come to the Father but by him. And we are still farther instructed that our access to the Father, by this new and living way which God has consecrated for us through his flesh, must be by his Spirit. For we know not how to pray as we ought, and we ask and receive not, because we ask amiss; and we always do ask amiss when our petitions only express our carnal desires. But the Spirit of Christ, which is implanted in our hearts by regeneration, helpeth our infirmities, and maketh intercession for us, according to the will of God. God is a Spirit, and they that worship him, either in prayer or praise, must worship him in spirit, and in truth. We are as dependent on God for the spirit of grace and supplication, as for the things which the Spirit teaches us to pray for. And this Spirit has a dwelling in the heart of every saint, for, if any man have not the Spirit of Christ, he is none of his. But we also have in us the spirit and all the elements of fleshly nature; and the flesh lusteth against the Spirit. Let us never forget that the saints are the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The following verses, so clearly define prayer, we copy them from our Baptist Hymn Book, No. 910:

“Prayer is the saint's sincere desire,
Unuttered or express'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the christian's vital breath,
The christian's native air;
The watchword at the gate of death:
He enters heaven with prayer.”

DEAR BROTHER BEEBE:—This is the first time I have ever attempted to write anything for publication. I do not know as it will be fit to be seen or printed, or that it will be encouraging to our brethren and sisters scattered all over the land. As I do not feel capable of giving any instruction to the brethren, for I feel like a poor feeble creature, I will, therefore, write a little of my christian experience:

I was born in 1810, at Johnstown,

Montgomery county, N. Y. My mother was pious. When in my fourteenth year of age, I went to the city of New York to learn a trade. During that I was convicted that I was a sinner, while under the preaching of Eld. Cone, in Oliver street, N. Y. But I kept my convictions to myself, but prayed in secret. I thought I had a great work to do, before God would save me, or the church would receive me. The next year I left the city, and returned to the country to finish learning my trade, with this burden still on my mind. I thought I had power to remove it by repenting, and as soon as I should make myself good enough the Lord would receive me. But in vain I struggled on for three years with all my sins weighing me down, as a cart under the sheaves. I lived about thirty miles from any Baptist church, being among the Dutch Reformed and Presbyterians, and some few Methodists, I felt like a poor lost sheep in the wilderness, all alone and not knowing what to do, or where to go. I was invited and went to a meeting about four miles distant to hear a Methodist preach, it was the first I had heard in my life. After the preaching, my friend asked me to stay to the Class Meeting, which I did. When the Class Meeting began, the minister began to speak to each member, one by one, and they all spake in turn. I felt like a stray sheep among them. I felt that I had nothing to say, but felt that I was a great sinner, sinking down to hell, and that there was no mercy for me; and believed that God would be perfectly just in sending me to hell. One after another spake until it became my turn. I trembled and shook, felt weak and faint. The preacher asked, “How does the case stand with you?” I thought I would not arise, and then I need not speak, for if I did get up it would be to tell that I was a great sinner, and wanted a Savior. But when he came to me, I did arise to my feet, for the first time in my life in a public meeting; and when in the act of getting up, my load of sin and guilt was gone, and with my first word I began to praise the Lord for deliverance, at a time when I did not expect it. I felt as light as a feather. The members shook hands with me, and called me *brother*. When I went out of the house, I thought the very trees were praising God, and that every thing was praising God. I felt that I loved every body, and wanted every body should become christians. I wondered why the whole world did not love the Savior. I enjoyed more in that hour than I had in all my life before. My friend and I then walked four miles to a prayer meeting. When I opened my mouth, it seemed to be filled. We had a joyful time, and from thence we walked home, four miles, making twelve miles, and it was the happiest day of my life. In a short time, I joined the church, and remained with them about ten years, under the Do and Live system. Not feeling satisfied with their mode of baptism, I left them, and joined the New School Baptists, not knowing, at that time, any thing about the Old School Baptists. I was a complete Arminian, and I worked and tugged, and prayed, year after year, and found myself no better, but growing worse and worse: for I had left the Savior, and was depending on my own good works for salvation, more than on

Christ. I felt dissatisfied with myself, and did not feel at home in the church. I read the bible carefully and prayerfully, praying that the Holy Spirit might direct me to the people of God, to the true church of Christ, if indeed there was any such church on earth. Sometimes I feared that I was altogether deceived, and had no true religion; for I found I could not keep the law, and live up to all that the preacher said I must do, in order to be saved. I found I came far short, according to what they all preached; and if there was no other way of salvation, I concluded that all men must be forever lost. For I read, There is none good: no, not one. They have all gone out of the way. There is none righteous but the Lord Jesus Christ, the Lamb of God, who came into the world to save his people from their sins, to wash them, and make them white in his own blood. I was confident he had a people somewhere on the earth, which he owned and blessed; and that his was a poor and afflicted people, despised and persecuted. The Lord thus led me along through dark and gloomy scenes of sorrow alone, until it was his pleasure, in his holy providence, to send an Old School Baptist minister to our place to preach to us the word of life, and also the Yearly Conference of the Old School Baptists of Western New York, met here, when I heard you, brother Beebe, and brother G. Conklin, and brother J. L. Purington, and others, who were strangers to me. The word was, as I trust, accompanied by the Spirit, and sent home to my heart. I found the doctrine which you all preached was all of one whole piece, teaching the very same things, the doctrine of the bible, as I was made to understand it. Under these circumstances I left the New School Baptists and united with the Old School Baptists church, or, as some call it, the Old School Predestinarian, the Primitive, the Regular Baptist church of Christ. A people who have a Thus saith the Lord, for what they say or do, as they take the scriptures of truth for their standard, and discard all the inventions of men in matters of religion. The simple word of truth, with the Holy Spirit to direct and instruct them, is what they rely upon, for it is written, “All thy children shall be taught of God;” and Every one that hath heard and learned of the Father, cometh unto Jesus. I have tried the Arminian system, for about twenty-five years, and am tired of it. According to my present view of the gospel, I have no confidence in the pretensions of poor feeble men that they can convert sinners to God, but when God converts the sinner, the work will stand forever and ever. God laid the plan, and established the purpose of the salvation of his church, the bride, the Lamb's wife, the elect, before the foundation of the world. And this provision of grace and salvation included every member of his church, his body, as his church is called, and he is the Head over all things to his body, and consequently of every member, and all their names are written in the Lamb's Book of Life from the foundation of the world. If our names are not written in his Book, we are lost; for he will save no more nor any less. Not one of the children of God will be left out. Thus, you see, I believe

in a particular atonement, for his church exclusively; and all who are atoned for, will be saved. He has not died in vain. He will bring all of his redeemed to the knowledge of the truth. They are the seed that shall serve him, and that shall be counted to the Lord for a generation; they are the children of the free woman, of the Jerusalem which is above, is free, and is the mother of us all: that is, of all who, as Isaac was, are the children of the promise.

The children of the bond woman shall be cast out: they shall not be heirs with the children of the free woman. The goats shall remain goats; the sheep can be nothing but sheep. No works of creatures can change our nature, nor merit salvation. No penance, or round of duties that we can perform can save us, but all our works will rather tend to sink us lower and lower. The Lord Jesus Christ is a full and complete Savior; he saves without the help of man. I am now established in the doctrine which is preached by the Old School Baptists.

If you see fit to prepare this scribble for ther pess and publish it, you can do so; but if not, throw it aside.

I can not do without the *Signs of the Times*. I expect to take them as long as I live; if they continue to be published, and to advocate the same truth.

From your brother in Christ, if you can call me brother,

CASSANDER MORRELL.

South Dansville, N. Y., Jan. 6, 1862.

DEAR BROTHER BEEBE:—As the year of our subscription to the *Signs of the Times* has expired, we feel that something is lacking. I, therefore, enclose \$2 for another year, and I hope you will send the *Signs of the Times* on without delay. I have read them carefully and prayerfully, and I have been greatly strengthened; they contain what I believe is the truth, and all the preaching we have here that we can feed upon.

I went to hear the New School last Sunday, but found nothing there for my poor soul to feed upon. There was plenty of noise and shouting, and I was glad when it was over, so that I could go home. It did me no good: it was—

“Do, do, and Live; and, If I hold out faithfully,” &c.

Brother Beebe, a babe in Christ knows better things than these. I was connected with them fourteen years, but I never felt at home with them; for when I talked of being saved by grace alone, they would keep very still; but when they talked of being saved by works, then there was shouting in their camp. I believe in both faith and works, so I left them about a year ago. They thought I was very wrong, and called me *Hard Shell*. There are three or four of the same stamp living near by me; and we get together and feel to cry out,

“Where is the Lord God of Elijah?”

Michigan seems to me to be almost forsaken. Will you pray the Lord to send some of the Old School Baptists this way? There are plenty of the others. But if we could have one of the brethren preach for us the truth, it would be like a shower of rain in a dry time. I suppose it is hard times for them, as they are mostly poor; but if some of them would come to us in the name of the Lord, I think the Lord

will open the hearts of his people, to try and help them on their way. Not that we believe that the kingdom of heaven can be purchased with corruptible things, such as silver or gold. But the primitive brethren fathered Paul on his way: so we would try to do.

By reading the *Signs of the Times*, we learned of the Yearly Meeting, in Brooklyn, Jackson county, Michigan, forty miles from us, so we went to see what they were like; not knowing what would befall us. But, blessed be the name of the Lord, we fell in with good brethren and sisters, and we bless the Lord for their kindness to us. Brother Seitz preached six discourses. May God be with him. I never heard such preaching before. Truly, our souls did feast upon the Bread of Life. We were very sorry to hear there was trouble in their midst; but this we must expect. I hope it is all settled without hurting any of the vines. Eld. Seitz gave us some little encouragement, as he thought of coming to visit us. He may think we are all dead; but it is not so; for, As I live, saith the Lord, ye shall live also. Were it not for such blessed promises, my poor soul would sink. Tell him to come, if possible. He is the only one I am personally acquainted with of the faith and order. Predestination is what I firmly believe, although it is regarded as a hard doctrine for human nature to solve.

My father and mother have suffered very much for believing the doctrine of Election. They were turned from their employment, and their children were turned out of school. I thought my father was foolish for persisting in his faith; but I was but a boy then and did not know good from evil. This occurred in England. My father is eighty-two years old. My mother has gone the way of all the earth. My father's faith is strong in the doctrine of grace.

I am very sorry to hear that some of the brethren have stopped their subscription to the *Signs of the Times*, on account of hard times. I would pay five dollars rather than be deprived of the paper. * *

If the Lord will, I shall attend the Yearly Meeting in Ohio, next summer.

Brother Beebe, if you think this letter worth publishing, use your own judgment, which I think is better than mine on the subject. I do not wish to do any hurt. May the Lord bless you, and all who are of the household of faith.

ROBERT & JAMES GARBELL.

Branch Co., Michigan, Jan. 12, 1862.

DEAR BROTHER BEEBE:—Time admonishes me that I should send you my remittance for the *Signs of the Times*, for I do not know how to do without them; for, if I know my own heart, I know that I love to read the precious truth which I find in them. They contain all the preaching I have, and it revives my drooping spirits. I love to read the experiences, and the trials, conflicts and deliverance, of so many of the dear sheep and lambs of the fold of Christ. They correspond so well with my own that they serve to build me up, and they greatly strengthen me. When I am bowed down under many temptations and afflictions, then I take up the *Signs of the Times*, and in them I find that many of the saints of God have the

same doubts and fears to encounter which I have, and that strengthens my little hope, so that I can some times say, "I know that my Redeemer liveth."

Jesus saith,

"No man can come unto me, except my Father which hath sent me, draw him: and I will raise him up again at the last day."

They are safe in their Redeemer, and God will keep them as the apple of his eye, and lead them in that strait and narrow way that leadeth to life eternal. I am well persuaded that the Lord knoweth them that are his. For it is written in the prophets—

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

I know that in me, that is, in my flesh, dwelleth no good thing. The things which I would do, I do not; and the things which I would not, them I do. And I do know that if I am saved, my salvation must be all of grace, from first to last; as it is written—

"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

"As in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards them that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom unto God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign till he hath all enemies under his feet. The last enemy that shall be destroyed is death."

When our blessed Savior was crucified he conquered death, hell and the grave, and arose triumphant from the dead for our justification.

Dear brethren and sisters, we are, we must be all of one family. You all write my sentiments, you all relate my trials, and you all experience my afflictions, and you describe them more correctly than I can; for I can not express my mind as I wish to.

Brother Beebe, you may do with this as you think best, and you will not offend me. May God bless you, and yours, and strengthen you, by his Spirit in the inner man, and continue to enable you to wield the sword of the Lord, and of Gideon. And may we all contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy sister, if a sister at all,

ORPHA SALISBURY.

Dacota, Wisconsin, May 1, 1862.

DEAR BROTHER BEEBE:—Enclosed you will find one dollar, which I send for the current volume of the *Signs of the Times*, which I value very highly as a medium of correspondence for the scattered children of God. Without it, it seems to me the Old School Baptists would be in a still darker wilderness, as it is the only medium of communication with each other, which we have at present whereby the children of God, scattered abroad over our wide spread country, may hold their sweet communion, and communicate for the comfort, consolation and edification, in comforting, strengthening and upbuilding of each other in our most holy faith. And it gives me sorrow to hear that any Old School

Baptist are going to discontinue their support of it. I wonder that every one who loves the doctrine of the Old School Baptists, which is advocated in the *Signs of the Times*, who have the means, do not take it; not only for the consolation they would derive from it, but also to sustain so valuable a medium of correspondence, for the benefit of those whom we love far above the ties of flesh and blood relationship. I would gladly, if I could, make some addition to your subscription list. But, although I live in a large town, full of religion, which can boast of ten or twelve professedly religious societies, yet I do not know of an individual in the town, with the exception of myself and wife, who would take the *Signs of the Times* and read them, if they could have them gratis. Yours, as ever,

EDWIN PAYNE.

Oriskany, Feb. 15, 1862.

DEAR BROTHER BEEBE:—I send you the obituary and experience of Miss MARY A. SAGER, daughter of brother John and sister Martha Sager, of this place, aged thirty-seven years and six months.

The subject of this notice was endowed with many prepossessing qualities, which rendered her company desirable to all who knew her. She had been in delicate health for several years—yet for most part of the time she could attend to her business, which was millinery, until the last six months, after that she declined very fast with the consumption. In giving a relation of her experience, I shall have to depart from my usual course in writing obituaries, and from your well timed caution to those who write them to study brevity. But I trust you will excuse me this time, for if what I write should be as interesting to your readers as it has been to me, it will not be lost time to them in perusing it.

Some two years previous to her death, she professed to receive a hope in Christ, as her Savior, and conversed with myself and others, freely in relation to it. The church at Southampton expected her to come forward and be baptized. She being unwell, and pressed with doubts as to her worthiness of so distinguished a favor, was kept from it. I had the privilege of conversing with her from time to time, up to her last sickness, and discovered nothing very special, otherwise than her mind was mostly under a cloud of darkness in regard to her hope. During the past spring I visited her as often as I could, considering my own health. A few weeks before her death, she related to me a dream, which she had, which afforded her comfort, in which she said:

"I was brought into a place of great beauty, where every thing in nature was praising God, and just before me was opened a door where I saw such brightness as I never witnessed before, but as yet I could not be allowed to enter into or possess that glory."

On Friday, before her death, I called to see her, her strength had so failed that she could say but little; as usual I tried to comfort her with the promises of the gospel, and implore the grace of God upon her. A few days before this, she said to her aunt, who had been waiting upon her that she hoped—

"She might be able before her death to leave a good evidence behind of her adop-

tion into the family of God, and not do it hypocritically, and that she had no desire to get well, only to be baptized."

On Saturday she talked very freely to her father and mother, and brother and sister. After giving directions for the disposal of her earthly effects, and telling her brother and sister she hoped they would be brought to experience the grace she felt in exercise, she exclaimed to her father:

"O, death! where is thy sting? O, grave! where is thy victory?"

After talking to her friends, she said she would like to see me, but she would not have me sent for, until near her departure. I visited her on Monday morning, an hour or two before death, and found her in a dying condition, and thought from all appearance, she would not be able to say any thing more to any one. After waiting some minutes, she commenced trying to clear her throat of the phlegm which was rattling in it very much. She requested her sister to lay her upon her back. Her mother replied:

"Mary, you know you can not lay upon you back."

She said, with a smile:

"The Lord will stop this rattling, I know he will."

And when they had done so, she said:

"Now I will tell you of some of the glories which I have seen since I last saw you, and let you see what a beautiful correspondence," and exclaimed, "O! what a glorious chain it is," and said to me:

"I want to do the talking to-day, and I want you to listen."

I took my chair and sat close by her bed-side, and immediately the rattling was all stopped, and she said:

"I started in search of rest, and saw a place a little before me which looked as if I might rest. When I got there, I knocked at the door, a man came and opened it, and asked what I wanted. I told him I was seeking rest. He took me into his garden—things looked beautiful to the eye, but I did not find rest there. So I traveled on, and came to a house, knocked at the door, a man came and asked me what I wanted. I told him I was seeking rest for my weary soul. Where can it be found? He replied, Here! See how we flourish! We are engaged in building up a church for Christ, with Sunday Schools, Missionary Societies, and the various institutions of the day. I asked him what bright place that was ahead. He said there were a few Old Baptists there, and they have that old common preaching, and you will never have any comfort or rest there. I told him I would go on, if I did not like it, I would come back. So I went on to the place I saw ahead and knocked at the door. It was thrown wide open, and I went in. It looked so glorious I was ashamed to tell the man what I wanted—so I told the woman I was seeking rest for my poor weary soul. Then the man asked me how I came here. I told him I was directed here. He then enquired how I came in with these filthy garments on. I said these are my sins, for I have not come in through the ordinances. He said to me, Daughter, thy sins are all forgiven thee. Thou art my child. And immediately I saw such glories as I can not express."

I replied, Mary, these things are inexpressible. She said:

"O, yes." And then remarked:

"This is that bright place I spake to you about before. Then the Man I had seen and been talking with, appeared wrapt in mystery, and covered with a cloud of glory. And I was so wrapt in and filled with his glories, that I felt as if I would burst. He said, I have seen you in the country: but you did not believe on me: and I had my ministers in the country: but their arms are too short."

Here she paused, and said:

"Mr. Harding, will you forgive me for not believing what you told me, for it was my weakness?"

After I had assured her that I had nothing against her, for faith is the gift of God, then she said:

"The Man enquired of me what I had done that was good. I said I had never done any thing good. He said, You gave me meat. I said, I never gave you meat. He said, I saw you in the streets, and you gave me meat. Here I was reminded of the scripture, 'Inasmuch as ye have done it unto the least of these my disciples, ye have done it unto me.' The Man then said to me, Go back into the country, but do not tell them you have no hope; doubts and fears all my children have, while here: but tell them you have a hope. Here," she said, "the fowler would sometimes slip in and steal my joys. Something was then got ready, and I took breakfast with the Man: and then I came home, and laid down, and went to sleep, and slept all night: and had the most sweet and refreshing sleep I ever enjoyed. When I was disturbed and awoke, and the same Man that I had seen before, wrapt in such dazzling glory, appeared to me again and said, This is your redemption."

Then she said:

"Mr. Harding, I have now related all my experience to you, and I want you to tell it to the brethren at Southampton."

I assured her that I would do so.

Circumstances with me were such I then had to leave her, feeling assured she was in the hands of the best of beings. When I clasped her hand to bid her farewell, she gave signs to kiss me, which we mutually did, and we parted, no more to meet on earth. This was about a quarter of an hour to 12 o'clock, m. Her aunt went into the room directly after I left. She said to her:

"Did Mr. Harding tell you of the glories I have been talking to him about?"

She told her No. Then she said:

"I will tell you," and exclaimed, "O! the glories I see! I have got hold of the stem of Jesse's rod, close down to the root!"

She lived about one hour after I left, and the family say that as long as her lips could move, she continued to speak of the glory of God. Well might the poet say:

Joyful with all the strength she had,
Her quivering lips did sing,
Where is thy boasted victory, grave?
And where the monster's sting?

Her remains were brought to the Southampton meeting-house the following Thursday morning, accompanied by a very large and solemn assembly of relatives and friends. When I, after relating her experience to the brethren in the presence of the congregation, according to her request, endeavored to preach from Psalms xxiii. 5, "Thou preparest a table before me in the presence of mine enemies: thou

anointest my head with oil: my cup runneth over." After which her remains were deposited in the cemetery, near the meeting-house, to enjoy that sweet repose that she saw in her vision, until disturbed by the voice of Him who hath appeared to her in such glory, to change her own body into the same image and take it into his immediate presence.

Brother Beebe, I have endeavored to present what she related to me on the morning of her death, in her own language, as near as I possibly could.

Brother and sister Sager, together with my wife, who were present at the time, think it is very near verbatim. May the Lord bless brother and sister Sager with all needed grace, and enable them, as we trust he has to a great extent, to say, "O Lord, thy will be done," and the surviving brother and sister. May they soon be brought to know the riches of God's grace, according to the desire expressed to them, by their departed sister.

Yours, as ever, D. L. HARDING.

Southampton, June 21, 1862.

BROTHER BEEBE:—If I may call you so, I will feel thankful if you will permit me to address a few lines to the dear children of the Most High, who are scattered abroad. I returned home from the Sunday Old School Baptist Association, which was held with the Findley church, Van Buren, Hancock Co., Ohio, in June, 6, 7, and 8, 1862, where I met with many of the dear saints of God, and truly it was a good and happy meeting; and I venture to say, all were refreshed; and the season will long be remembered by them. I could when there, say with the apostle Paul, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. I have often thought if the saints are so happy to meet together here on earth, what will be their happiness when they all meet around the throne of God in heaven, where they shall meet to take the parting hand no more, and where no farewell tears will be shed; but where all will be with the Father and the Son forever, and forever. The ministers of the meek and lowly Jesus, all came with good tidings of great joy, for the poor way-worn pilgrims, and all were refreshed. The preaching was salvation by grace, from first to last. All held forth and preached the same Jesus, and my soul was made to rejoice, it was to me, a feast of fat things. There was not a jarring note, or any discord to be heard in the meeting; but all was peace and harmony, from first to last. We all feel thankful to our heavenly Father for the blessed privilege: and, may we not say, in the language of inspiration—

"Not unto us, not unto us, but to thy name, be all the glory."

The people began to assemble at the stand in the grove, at an early hour in the morning, and very soon a large concourse of people from different parts of the country were assembled, and good order prevailed. Brethren Peters and Coderel filled the stand in the forenoon, and the two brethren, Parkers, in the afternoon. They all preached with power from on high. I felt to exclaim, Glory to God, in the highest! Peace on earth, and good will to men!

I will close, by expressing my sincere thanks to my brethren and sisters, for

their kindness to me, while I was with them. May our heavenly Father keep and preserve us all from the abominations of the wicked and adulterous generation of the present time, is my sincere prayer.

I remain your brother, if a brother at all,

JOHN BARGER.

Flat Rock, Ohio, June 10, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1862.

Elder Samuel Trott.

Our readers will be pleased to learn that we have at length received a letter from our venerable and beloved father in Israel, and to be informed that he still lives, and is in the enjoyment of ordinary health. Living in the vicinity of Fairfax C. H., Virginia, the unhappy war between the two sections of our country, caused a suspension of mailing facilities, so that from the time the war broke out all correspondence between him and us has been cut off, until recently, the Federal Government now occupying that section of Virginia, have re-established a Post Office at Fairfax C. H.

It is well known that the contending armies have been located during a large part of the time in his immediate vicinity, and the ground has been alternately occupied by both parties, and for several months, in order to be where he could get to and attend the several churches of his pastoral charge, he has been obliged to remain absent from his home, as the pickets of the armies were stationed for a long time between his residence and the churches of his charge.

For the satisfaction of his numerous friends, we extract from his private letter to us, which is dated June 26, 1862, the following:

"Myself and family are in usual health, excepting I have at present a cold, and I find that age is fast weakening my bodily strength, and, probably my mind: though that is a something we are not so apt to discover ourselves, except in regard to memory. Exposed, as we have been, in being contiguous to the armies of both sides, we have been remarkably preserved from insults, and from being plundered. I can but be astonished at the goodness of God in thus shielding and protecting us, and admire that we should have been thus favored above others around, when the least deserving it at his hands.

"I have not seen brother LEACHMAN for some months, though I hear from him frequently. Living so nigh Manassas Junction, he has been much annoyed and interrupted. Since the advance of the Federal Army to that place, he has had, with his family, to leave his home, and seek a residence in a more retired place. He has not been privileged to preach but little for the last few months.

"I have received several numbers of the *Signs of the Times* from friends in Alexandria and Washington. And from what I learn through them, most of our brethren are still living. It is a favor granted by their heavenly Father, or it would not have been so. Yet there can be but little personal happiness anticipated in living in these times, only as any may hope to live to see the result of what God is bringing about by this war."

Our Spring Associations.

The Baltimore Association was held in May, at Harford, Maryland, and we learn from brethren, who attended, that the season was pleasant and refreshing. It was not our privilege to meet with them, as we had intended, but we rejoice to learn that the churches and brethren are steadfast in the faith, and in peace and harmony among themselves.

We were permitted to attend the Delaware, at Bryn Zion, Delaware, where we enjoyed a refreshing season, from the presence of the Lord. No discordant sound was heard during the meeting. The churches are generally small, but composed of members who, like those John saw, with the Lamb, Rev. xviii, are, "Called and chosen, and faithful." Brother Thomas Barton, who has labored long and faithfully in the bounds of this Association, though pressed with age and infirmities, was able to attend, and in his preaching and conversation, seemed to still retain the "dew of his youth." Eld. Ephraim Rittenhouse is doing good service among these churches. His views of divine truth seem to be clear and vivid, and his gifts manifestly of the Lord. He is in the vigor of life, and gives evidence that he prefers Jerusalem above his chief joys. These two devoted servants of God, comprise the ministry, and their time is divided among the several churches.

From the Delaware Association, we came through Philadelphia, where there is a small church of our faith and order, who meet regularly on the first day of each week, like the Primitive saints, in a large upper room, and devote the time to prayer and praise, speaking to themselves in psalms and hymns, and spiritual songs. They have no settled pastor, but occasionally receive visits from ministers of Jesus, as they pass through the city, or as they visit them expressly for the purpose. Passing through that city, we visited Southampton church. We spent two or three days in company with Elder Daniel L. Harding, who has been sorely afflicted with disease, for a long time; and has had to endure several surgical operations on his person. We were pleased to find his general health somewhat improved. He has been able to fill most of his regular appointments in the church; but unable, from the nature of his complaints, to travel abroad much. He has been graciously supported in his painful afflictions, and we hope and pray that he may be restored to health, if it be the pleasure of the Lord; for we esteem him as a precious brother, whose gifts are highly appreciated in the church, and among our churches generally. We spent the Sunday with him at the Southampton church, preached twice on that day at their meeting-house. Their meetings are well attended, the church is large, and the brethren and sisters seemed to be dwelling together in love and unity. With the brethren of that church we came on, being brought on our way by the kindness of our dear brother, Deacon J. V. Willard, to the Delaware River Association, which was held with the 2d Hopewell church, at Harberton, N. J.

This meeting was well attended, and the season was delightful. All the brethren and sisters seemed to enjoy it. At pres-

ent there are but four churches in this Association, but the aggregate number is about four hundred members. The 1st Hopewell church contains two hundred and eight members; the Kingwood, sixty-nine; Southampton, eighty-six, and 2d Hopewell, thirty. Eld. P. Hartwell is pastor of 1st and 2d Hopewell churches. His ministry among them has been remarkably blessed, not only in the great ingathering of members, but more especially in edifying, instructing and confirming the saints in the truth. Eld. Conklin is pastor of the Kingwood church, and his labors are abundantly blessed to the church, especially in his faithful and unremitting labors in word and doctrine. His general health has been much better for the last six or eight years than for many years previously to that time. Eld. D. L. Harding, as we have already mentioned, is with the Southampton church. These three precious brethren supply faithfully the four churches, and as far as they have opportunity extend their labors, in traveling abroad, comforting and confirming the churches generally.

Our own, the Warwick Association, was held on Wednesday, Thursday and Friday, after the first Sunday in June, with the New Vernon church. The first day of our session was very rainy, but on the second and last days of the feast, the assembly was very large, for our country. We were favored with the attendance of a goodly number of our brethren in the ministry, from abroad: all of whom came to us in the fulness of the blessing of the gospel of peace, and with one accord preached Jesus Christ and him crucified, greatly to the comfort and edification of all the saints.

The next Association we were permitted to attend was the Chemung: this was held with the Chemung church, at Waverly, in a very pleasant and commodious meeting-house, very kindly offered for our use, by the New School Baptists of that place. The churches of this Association are generally small. All the old ministers have been called from their labors on earth to their crown in glory, excepting our venerable and dear old brother, Elder Joseph Beaman. But God has not left himself without witnesses in that part of his vinyard. Within a few years past two brethren of promising gifts have been raised up and set apart to the work of the gospel ministry, in their bounds, namely: Elds. Chester Schoonover, of Asylum, Pennsylvania, and P. W. Doud, of Mainsburgh, Pennsylvania. Eld. John Donaldson, and Eld. K. Hollister, also supply, a portion of the time, some of the destitute churches. This meeting was well attended, and was principally devoted to the preaching of the word, and all seemed to regard it as a precious season.

From Chemung, we went on, in company with Elds. G. Conklin and W. Housel, and attended a meeting on Monday, with the little church near the Horse Heads, where we were joined by Elds. Beaman and Smith, and, on the day following, proceeded on our way, by Railroad, to Hornellsville, where we were met by brethren, with teams, to convey us to the Conference of Western New York. This meeting was held with South Dansville church, which is under the pastoral care of Eld. N. D. Rector. This Conference

is chiefly composed of the brethren scattered abroad in the Western and North-western parts of this State, many of whom are living remote from any regularly organized church of our order, who seldom have the opportunity of social intercourse with their brethren. Elders Beaman, Smith, Conklin, Housel, and Beebe, were present, with Eld. Rector, and we enjoyed a pleasant and interesting time.

At all of these meetings Christ and his cross was all our theme. Although our country is involved in a merciless and cruel war, in which thousands and even hundreds of thousands of the flower of our country are being sacrificed on the bloody altar, not a lip of any thing of a political character was heard from any of the pulpits, nor during the discussions of those meetings. Peace and harmony prevailed, over all the clamor of war; and the spirit of "Peace on earth, and good will toward men," seemed to pervade the hearts of all the saints. Earthly thrones may crumble to the dust, and the very best forms of human governments may be uprooted, nations, kingdoms and states may be dashed to atoms, but of the increase of the government and peace of the Wonderful, Counsellor, there shall be no end.—Isaiah ix. 7. "Wherefore, we receiving a kingdom that can not be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire."—Hebrews xii. 28, 29.

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."

My dear brethren and sisters, there is such harmony in the sacred scriptures, which go to prove that God has a people, that we can not, for a moment, doubt its truth. But, my anxious enquiry is, O! am I one of that blessed number, who have obtained the victory, through our Lord Jesus Christ? I am fully convinced that nothing short of the grace of God can prepare me for his divine presence; and I desire nothing else. Some times I rejoice in that salvation which is wholly through our Lord Jesus Christ; and when I read so many communications from the dear brethren and sisters, my weak faith seems greatly strengthened; they cause me to take courage, and I realize more fully the goodness of God every day I live. It is manifested in various ways: to hear his ministers proclaim the truth as it is in Jesus, is an inestimable blessing, which some of God's dear children are deprived of; and others are debarred the privilege of reading the *Signs of the Times*, which to me is a very great privilege. I do think the editorial in the number for the first of June, is worth all the subscription money, besides the many instructive lessons from able writers, whose minds and pens have been guided by the good Spirit of the Lord. The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. O! could we but feel more of its happy influence every day we live, and have our minds on things above, and not on things on the earth.

Brother Beebe, I write this in compliance with the desire of sister Johnson. Brother and sister Johnson visited us in May, and I enjoyed their visit so much that I feasted on it for nearly a week, that is, on the preaching. The reason it was so good, was, Jesus was with us. I

heard one say his heart was made to rejoice; and if the love of God was shed abroad, it was the work of Jesus; for who but Jesus can fill our hearts with his love, and cause us to rejoice in his salvation? Paul, on one occasion, thanked God, that with his mind he served God, although with his flesh he served the law of sin; so it is with me, if I ever do truly worship or serve God, it is with the mind or spirit. I will close by saying to you, Brother Beebe, do with this as you think proper, and all will be right. I do not feel competent to write any thing for publication. May Israel's God be your strength and support, is the desire of

Your friend until death,

MARTHA FOREE.

Henry Co., Kentucky, June 8, 1862.

REMOVAL.—Eld. J. C. MEARS desires his correspondents hereafter to address him at Mesongo Bridge, Accomack Co., Virginia, instead of Modest Town.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system.

The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1.50, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to

Mrs. Dr. H. A. HORTON,

Middletown, Orange County, N. Y.

Or, to the Editor of this paper.

Obituary Notices.

NEWCASTLE Co., Delaware, June 12, 1862.

Dear Brother Beebe:

I did not get to attend your Association. Affairs at home appearing to demand my presence and attention there. I hope you had a good time, and a supply of preachers from other quarters. I feel to regret particularly that this Association should make you no return of messengers, as the messengers from Warwick were very welcome and acceptable here. I hope to do better some other time. If, during the fall season, I could be of any service to you, I would be willing to take a tour up through your vicinity, and spend one or two Sundays among you, that is, if we should all be well at the time. You are aware that my time is very much occupied, both with my domestic affairs, and in my public duties. Still I always feel it incumbent upon me to return the visits of ministering brethren, if it is desirable to them, and in my power to do so. I very much desire the visits and friendly correspondence of my brethren, and hope I shall be able to make them sensible of it. My object in writing just now, is, mainly to send you an obituary.

DIED.—At his residence, Newcastle Co., Delaware, June 8, 1862, Mr. Wm. B. McCrone, aged about 60 years. The deceased was attacked last fall or the forepart of the winter, with cancer in the right side of his face, and since then he has been pretty much confined to the house—his strength gradually failing to the last. In view of the offensive and painful character of the disease, together with the certainty of a fatal termination, it was, perhaps, as distressing a case to himself, and his friends, as we are ever called upon to witness. Still I do not suppose he suffered as much pain, as is generally the case in that dis-

ease; and during the latter part of the time his brain was affected sufficiently to render him partially unconscious of his sufferings. Mr. McCrone, of late years, has manifested great devotion to the Baptist cause, and has attended our meetings far and near, whenever he could. For some time previous, and throughout his sickness, his mind appeared to be entirely absorbed in spiritual things. He has long contemplated, with earnest desire and hope, the privilege of enjoying a home in the church, but he did not have strength and confidence, or in other words, his way was not exactly clear, until a very short time before he was confined to his room. He was thus prevented from walking in the ordinances, but the evidence he gave of faith in Christ, and of the teaching of the Spirit, was probably as clear and satisfactory to us all as is ever given by any. His faith was firm, and his mind entirely calm and composed, while he was conscious that his earthly tabernacle was being taken down. His removal is a serious loss to the little church here and to the cause in this section of country; but he is undoubtedly gone to the enjoyment of that which is far better. The Lord is able to make our loss good. He has left a widow and two promising children, to mourn the sad and irreparable bereavement. They sorrow not as do others who have no hope. May the Lord himself be to them a stay, and comfort them in their affliction.

E. RITTENHOUSE.

REPLY.—We assure our dear brother that a visit will be most acceptable to us, at any time which may best suit his convenience. If he will inform us at what time in the fall he will be with us, we will have appointments published.—Ed.

DEAR BROTHER BEEBE:—With much sorrow I take my pen to inform you, and my brethren and sisters, of the death of my youngest daughter, EMILY J. COONROD, daughter of Eld. Stephen and Candis Coonrod, who died fifteen minutes before nine o'clock, a. m., on Thursday, May 8, 1862; aged 19 years and 15 days. She took cold about the first of December last: had a severe cough and chills, and fever, on which no medicine we could give had much effect. This terminated in consumption. She had never made a profession of religion. About two or three weeks before she died, she became much concerned about her future state. On Monday, at about midnight, before she died, one of my daughters came into the room where I was, and said, Emily wanted me to come and pray for her. I immediately got up and went to her: and she said she wanted me to pray for her. She saw that she was a great sinner, and felt unprepared to die. She was weeping aloud, and in great distress of mind. I told her Jesus was a great Savior, and that his errand into the world was to save such lost sinners as she was. I told her that I had often tried to pray for her, and would try again, which I did, and tried to point her to the Lamb of God who taketh away the sin of the world. She said, that night, she would not be able to see her brother, Edward Green, who lived in Christian county, about eighty miles off. I told her the doctors had not lost all hopes, and that she might again recover. But on Wednesday evening she was suddenly taken worse: her cough was very severe: I went immediately for the doctor, and to call her brother and sisters which lived in town. On my return, I saw she was failing,—and she again requested me to pray for her, which I did. She said, if she only was prepared to die, and could feel as some she had heard of, or could die as her cousin Dicy Grimes died last fall, she would not dread to die. She said she wanted some of the preachers from town to come and pray for her. I sent for Eld. Wilson, he came at about dark, and she requested him to pray for her, which he did, with great fervency, and talked faithfully and candidly with

her: and she answered him candidly. After he had prayed, she requested them to sing, which they did, several songs. I went to her bed while they were singing, and she told me, in a whisper, that she wanted to sing, but was too weak. I told her if she had the desire it was as acceptable to God. She also requested her brother-in-law, Kinhead, to pray,—she said she wanted to hear him pray once more, which he did. She then seemed more composed in her mind, throughout the night. But before day, I thought she was almost gone, and I told her we must soon part: but I hoped we should meet again to part no more. She said, Pa, do you think I am prepared to die? I told her I hoped she was. I asked her if she loved the Lord? She said, Yes. I asked her if she loved the people who stood around her weeping? She replied, O, yes, I love every one,—and then added, Do not weep for me: do not grieve. Eld. Wilson came to her bed-side, about day light, and she said, Good morning, Mr. Wilson. He asked her if she felt any better satisfied in her mind. She answered, I do not know as I feel any better than I did when you laid down. After he had conversed with her, she again asked him to pray. We all joined again in prayer, after which, she called me and told me what disposition she wished me to make in dividing some money and notes which she had, among her sisters and brothers. On the night before she had given full directions to her mother and sister about her wearing apparel, &c., as she desired them all to have some to remember her by. About seven o'clock one of her sisters asked her if she felt willing to go? She replied, I believe I am ready, and in a strong voice bid them Good bye, and held out her hand to her sister, and said, I want a kiss. She then called her father and mother, and all her brothers and sisters, with all their children, and by name bid us all farewell, and talked to us all, and kissed us all, and then called every one in the house by name, and bid them all farewell. She talked very calmly, and told us again and again, not to weep for her. She left a message with us for her youngest brother, who had returned home to Macon, on Monday,—and when she had done talking, Eld. Wilson, who had left at about sunrise, returned, she opened her eyes, and again spoke to him. I asked if she wanted to hear him pray again? She whispered that she did, and we all knelt again around her bed, in prayer. She then asked them to sing, and several songs were sung. While singing that good old song—

"Come thou fount of every blessing,"

She was bolstered up, her eyes closed, for she said she felt sleepy, she could not keep her eyes open, but she began to clap her hands, with her eyes turned toward heaven, with a smile, that I can never forget. After this, she talked a little, but not more than an hour afterwards she raised her hands and said, I am gone! The pillows were removed, and she was laid down, and breathed once or twice, and then fell asleep, without a struggle or a groan. Although it is hard to part with a beloved child, we do not mourn as they who have no hope. On the next day we, at three o'clock, p.m., with a large concourse of people, followed her remains to the Bethlehem burying ground, three hundred yards from the house in which she was born, and died; and we believe her spirit is with those around the throne of God. I desire to be reconciled.

Brother Beebe, please publish this, that my brethren and friends at a distance may know the reason why I have not visited them the past winter and spring, and the prospect is not good that I shall visit them this summer. I will say to the brethren, that one joined the Bethlehem church, on experience, last Saturday, and on Sunday one joined by letter, and one by experience. Brethren, visit us as often

as you can. We have a three days meeting, to commence on Friday, before the fourth Sunday in July, near Greenfield, Green county, Illinois.

STEPHEN COONROD.
Green Co., Illinois, May 28, 1862.

DEAR BROTHER BEEBE:—Please publish the following obituary: Died, at the residence of her husband, in Roxbury, N. Y., Mrs. ESTHER BARLOW, (wife of Mr. Burr Barlow, 2d, and relict of Orin Bouton, and daughter of Reuben and Mary Kelley,) in the 56th year of her age. In the year 1832, the Lord granted her repentance unto life, and a full and free pardon of all her sins through the blood and righteousness of the crucified, risen and exalted Redeemer. In 1834 she was baptized in the fellowship of the Second Old School Baptist church of Christ, in Roxbury, by Eld. David Mead, where she hoped to remain until she should go hence, to be here no more. The doctrine advocated by the Old School Baptists, she believed, was according to the scriptures. She rejoiced in it when her health declined, and her mortal life was drawing to a close; and it was her consolation in the dying hour. She said, "Praise the Lord for his goodness in teaching me, a poor helpless sinner, to know the joyful sound." It is all of grace, free, rich, unmerited, sovereign grace, reigning through righteousness, world without end. In contemplation of these realities, she could say, To die is gain, and she added—

"Fly swift around, ye wheels of time,
And bring the welcome day."

She was a worthy member of the church, and faithful to all the appointments, as long as her health permitted her to attend. Her disease was consumption, of which she suffered a painful and protracted illness of many months: but bore it all with christian fortitude and resignation. After being deprived of meeting with the church, she would send expressions of love sometimes in hymns, which she selected to be sung. She requested me to preach at her house, while she was sick, and selected the text for me, namely, Psalms xvii. 15, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." It was like preaching her funeral. She talked of her departure with great composure of mind, as though she were only about taking a journey. She said that death had to her no terror: she longed to depart and be with Christ. She possessed more than ordinary strength of mind, which she improved by a close research of the scriptures. Her mind was well stored with religious knowledge. She requested me to write her obituary, and to preach her funeral, and selected the 124th hymn to be sung, the 148th Psalm to be read, and then for a text, Rev. xiv. 13. Accordingly I tried to preach at her funeral, to a large congregation. The church, as well as the neighborhood, have met with a great loss. Her bereaved husband sustains a great loss: although he has never made a public profession of his faith, we trust he has a hope in the Redeemer, and that his loss is her gain. His house has been a welcome home for the Baptists for many years: and he has spared no pains to make them comfortable. May the Lord reward him abundantly, and sanctify his bereavement to his good, and God's glor, for Jesus' sake.

Yours, in hope of eternal life,
ISAAC HEWITT.
Halcottsville, N. Y., June 20, 1862.

DEAR BROTHER BEEBE:—I am requested, by the friends of the departed, to send you for publication, the obituaries of our brother and sister Madden: Brother ROBERT MADDEN departed this life April 26, 1862, in the 80th year of his age. He has been for many years a faithful reader of the bible, and a strong advocate of the doctrine therein contained. He had a strong mind and retentive memory, and

always held the word of God as the sword of the Spirit, facing the enemy, defending the truth, and exposing error. He was brought to see his lost estate as a sinner, while in the prime of life, as he related in telling his experience, that he had been trying fifty years to get better, but was constrained finally to come with his little bit of faith which he had been so long trying to increase. He gave full satisfaction that he had passed from death unto life, and was received by the Regular Baptist church, called Springfield, in Huntingdon county, Pennsylvania, and was baptized in the 79th year of his age. His travel with the church was short, but faithful and true. Although feeble, his seat was seldom vacant. His last disease was inflammation of the lungs, together with general decay of his natural powers. He was perfectly sensible of his approaching departure, and bore his infirmities with christian fortitude. Leaving good evidence that in death he made a happy exchange, he fell asleep in Jesus, and his remains were conveyed to the silent grave, to await the coming of the Lord Jesus: for it is written, "They that sleep in Jesus, will God bring with him." He left the church, and numerous friends, to mourn his absence: but we do not mourn as they who have no hope.

Sister SARAH MADDEN, was born September 15, 1767, and died March 21, 1862, in the 93d year of her age. Mother Madden was a member of the Old Regular Baptist church for many years, and a regular and consistent member, until it pleased the Lord to lay his afflicting hand on her, causing the failure of her natural vision. She was blind many years before her death; but was always very fond of religious conversation, and loved the company of the children of God. She bore her protracted infirmities with patience, and often spoke of dying, and of eternity. Her last illness was paralytic, which took her away without much seeming pain. Her voice was much affected, so that, at times, it was hard to understand her; but she gave evidence of resignation to the will of God, until her deliverance came. So she was gathered home, as we trust, to that home where pain and sorrow will be felt and feared no more. She has left many kind friends, and her children, with numerous relatives, to feel the absence of a kind mother, and a good neighbor; and truly we may say, A mother in Israel is gone! but in full hope of a happy resurrection and a blessed immortality. Shall we not say with the poet—

"Corruption, earth and worms,
Shall feed upon her flesh,
'Till her triumphant spirit comes,
To put it on afresh."

Yours, in love,
JAMES CORRELL.
Sidling Hill, Penn., June 1, 1862.

DEAR BROTHER BEEBE:—According to request, it becomes my duty to solicit you to publish in your very valuable paper, the obituary of brother WILLIAM D. BALL, one of your agents, and an elder in the gospel. He departed this life on the second day of February last, at his residence, near Port Royal, Henry county, Kentucky, between three and four o'clock in the evening. His disease was affection of the lungs. He seemed to bare his affliction with a great deal of patience, and resignation, notwithstanding his suffering appeared to be great. He was born in Virginia, Fauquier county, the 16th day of May, 1799, and when but a small boy, emigrated to this State, Kentucky, with his uncle, and when young joined the church, and was ordained to the ministry the 6th day of June, 1835, and was a faithful servant of the brethren until his death. He had his reason until a few moments before he died, and gave satisfactory evidence that he was going home. He requested his family not to grieve after him, and appeared to be sensible that he was about to leave them. He was a good neighbor, a kind father,

an affectionate husband, and was loved and esteemed by all who knew him. He left his dear companion, four children, and a number of grand-children, and friends, to mourn their loss. Surely, our loss is his eternal gain.

Also, Mrs. MARY E. SIMS, oldest daughter of brother and sister Ball, who died at her residence, Brookston, White county, Indiana, about two days before her father, the last day of January. Her disease, we learn, was fever. She was not a member of the church, but we understand she was entirely resigned, and seemed to rejoice at the change she was about to make. She left a kind and affectionate husband, seven children, and numerous relatives and friends, to mourn their loss. May the blessed Lord comfort and sustain the bereaved family, and they constrained to say, The Lord gave and the Lord taketh away, and blessed be the name of the Lord. Brother J. F. Johnson, and myself, tried to preach in memory of them both, on Sunday, the 11th day of this month, to a large and attentive congregation, at Cane Run church. Brother Johnson from 1 Cor. xv. 55-57, and the writer, from Isa. I. 6.

Weep not for them, they are now at rest:
They are now at home among the blest:
Their pain and sorrow now are o'er,
And they will suffer here no more.

Weep not for them, or e'er complain—
Your loss is their eternal gain:
In yon bright world of bliss above,
They triumph in a Savior's love.

Weep not for them, suppress each tear:
They rest from all their labors here:
Their ransomed spirits have winged away,
To dwell with God in endless day.

N. A. HUMSTON.
Henry Co., Kentucky, May, 1862.

BROTHER BEEBE:—By request, I send you for publication the obituary of ISABELLA MILLER, daughter of brother Nathaniel C. and sister Lucinda Miller, who departed this life April 27, 1862, aged 19 years, 5 months and 6 days. She died of diphtheria, after suffering for one week; but we hope our loss is her unspeakable gain.

Also, they desire you should publish the death of their daughter, ELLEN R. MILLER, who departed this life September 23, 1857, aged 8 years and 1 month. She suffering the most excruciating pain for twelve days, and then her spirit returned to that God who has said, "Suffer little children to come unto me, for of such is the kingdom of heaven." This notice was written for you to publish at the time, by her sister that has now followed her, together with the following verses:

Dearest sister, thou art gone,
To fairer worlds on high;
Where sin and sorrow never come,
Where pleasures never die.

But, O! how sweet, could she been spar'd,
To those she left behind!
But friends must with each other part,
As God has so designed.

Both sisters were of Halcott, Green county, N. Y. Our afflicted brother and sister have another daughter dangerously ill. May the Lord sustain them under their severe afflictions.

C. B. FULLER.

ELD. BEEBE:—At the request of the bereaved sister, I herewith transmit to you for publication in the *Signs of the Times*, the obituary of our much lamented brother COLVIN JENKINS. He was born April 17, 1799, in Loudon county, Virginia,—was married to Miss Hannah Hann, in 1825,—emigrated to Ohio, in 1830,—joined the Mount Olive Old School Baptist church August 5, 1833, and was ordained Deacon in the spring of 1846, which post he held in the church until his death, which took place May 7, 1862, at the age of 63 years and 20 days. His

disease being pneumonia. Through his life he was at all times characterized as a good citizen, and as a member and officer in the church, his example was well worthy of imitation. It could be said of him as of Nathaniel, "Behold an Israelite, in whom is no guile." He loved the Old School Baptist cause dearly, and labored for the comfort of the saints. The "latch string of his door was always out" to the people of God, as all will testify who have traveled this way, and have partook of the hospitalities of his mansion. He loved all who loved a sovereign God, and took great pleasure in hearing Christ "exalted a Prince and a Savior, to give repentance to Israel, and remission of sins." No one was better calculated to detect an error of any kind than he, and none could reprove more mildly than he did an error in doctrine, walk or conversation. The church sensibly feels her loss, but we feel confident it is his gain, as he who gave and he who has taken away, knows much more than the wisest of us, it becomes us to praise his name, and realize that—

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

J. C. SIDEBOTTOM.
Morgan Co., Ohio, June 21, 1862.

BROTHER BEEBE:—By request, I send you for publication the obituary of CHAS. LEONARD, youngest son of brother Henry and Huldah Leonard, of Roxbury. He departed this life, May 22, 1862, aged 20 years and 2 days. He had never made a public profession of religion. I visited him the day before he died, and he gave me a very satisfactory evidence that he had a hope in the Redeemer. His disease was an inflammation of the bowels. He was a very exemplary young man, and a son with whom his father and mother had hoped to spend their remaining years. He was the youngest of twelve children, all of whom survive him. May God support his aged parents, and enable them to realize that their loss is his gain. I tried to preach on the occasion to a large assembly, from the following words: "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."
C. B. FULLER.
Stratton's Falls, N. Y., May, 1862.

DIED:—June 7, 1862, in Halcottsville, N. Y., at his residence, Captain WILLIAM DEAN, in the 87th year of his age. He was born in Westchester county, in this State,—moved to this county some sixty years ago,—lived a few years in Roxbury, and then moved to Middletown, Delaware county, N. Y., where he continued his residence until his death. For a year past, he had been gradually declining with age and disease of the stomach. He never made a profession of religion. I visited and conversed with him in his sickness, and he gave much satisfaction that he was going to a just God. He repeated a number of verses, and one I noticed especially—

"There my best friends and kindred are,
And there I long to be."

He has left a widow, and many friends, together with eight children, to mourn their loss. May the Lord sustain the bereaved widow in her affliction, and be her God and portion, and give her the spirit of reconciliation to his will, under this painful dispensation, and grant her grace equal to her day. And may he graciously regard the surviving children, and sanctify the affliction to their good and his glory. I was called on to preach on the occasion to a large assembly, from 1 Cor. xv. 22, 23. Yours, as ever,
ISAAC HEWITT.

DEAR BROTHER BEEBE:—Please, publish in the *Signs of the Times*, the death of my beloved wife, Mrs. NANCY WHITEHOUSE, who departed this life on the 4th inst., aged 75 years, 7 months and 18 days,

after about eleven months of extreme sufferings, which she bore with christian fortitude and patience. She often exclaimed, even in her greatest distress, "The Lord is good, and blessed be his name!" She was firmly established in her belief that, Salvation is by grace alone, and she was a consistent member of the Old School Baptist church, in Whitefield, for many years; and her daily walk witnessed the genuineness of her profession.

DANIEL WHITEHOUSE.
Rockland, Maine, June 21, 1862.

DIED:—At Gilboa, Schoharie county, on the 22d of February, 1862, after a short illness, JOHN CHICHESTER, in the eighty-third year of his age. He was a worthy brother. He had been a member of the Baptist church for about fifty years. He left a wife, and many relatives to mourn their loss.
D. BASSETT.

DIED:—In Athens, Bradford Co., Penn., May 19, 1862, Mrs. NANCY MURRAY, relict of Abner Murray, aged eighty years.

Associational Meetings.

SALISBURY, MARYLAND.—In consequence of military movements in their vicinity, failed to hold their meeting last fall. We are requested now to publish, that their next meeting will be held, Providence permitting, with the Little Creek church, in Sussex county, Delaware, about six miles from the Laurel Depot, on the Delaware Railroad, to begin at ten o'clock, a. m., on Saturday before the third Sunday in October, 1862, and continue three days.

Elds. P. Hartwell and G. Beebe, have made an arrangement with the brethren, on the route, to attend, (if the Lord will,) London Tract Yearly Meeting, at London Tract, Chester county, Pennsylvania, on Tuesday and Wednesday, 14th and 15th of October, on our way to the Salisbury Association, to be held on the 18th, 19th and 20th. Monday night, 20th, we propose to preach at Salisbury; on Tuesday, 21st, at Jones' Mills, and on Wednesday, 22d, at Church Creek, and on Thursday night (if we can cross the bay, at Baltimore,) with the Ebenezer Baptist church.

N. B.—If this arrangement is not according to the intention of the brethren, they will give seasonable notice, that it may be corrected. It is according to our recollection, but, in the multitude of cares pressing on our mind, we may have forgotten.

SANGAMON, ILLINOIS.—**BROTHER BEEBE:** Please make a correction. Either your printer, or those who sent the notice, made a mistake. Take out the present notice, and insert the following: "The Sangamon Association, of Regular Predestinarian Baptists, will hold her next annual meeting with the Bethel church, five miles south of Fairberry, Livingston county, Illinois, commencing on Saturday before the fourth Sunday in August (and not the first as formerly published) next. Brethren coming by railroad from the south must be at Livingston on the four o'clock train, on Friday, where there will be conveyances to take them to quarters for the night. Those coming from the west on the Peoria and Oquackie Railroad, will stop at Fairberry, where they will be met with conveyances. If there are any coming from the north by cars, they will stop at Lexington. All must be there on Friday. The change of time on the Peoria Railroad makes this notice necessary." B. B. PIPER.
Livingston Co., Illinois, June 8, 1862.

MAD RIVER, OHIO.—**BROTHER BEEBE:** Please publish that the Mad River Predestinarian Baptist Association will meet, (if the Lord will,) with the Sugar Creek church, in Putnam county, Ohio, being twelve miles north of Lima, Allen county, to convene on Friday before the first Sunday in September, 1862. Brethren and sisters of our order are invited to attend, especially ministering brethren. Those coming by the cars from the east or south will stop at Lima, where they will be met

with conveyance on Thursday, before the meeting, to convey them to the meeting. Those coming from the west will stop at Delphos, Allen county, where they will be met as above stated.

J. DEFFENBAUGH, Ch. Clk.
Vaughanville, Ohio, June 13, 1862.

LEBANON, INDIANA.—The Lebanon Regular Baptist Association will be held with the Lebanon church, Henry county, Indiana, commencing on Friday before the third Saturday in August, 1862, at ten o'clock, a. m. J. A. JOHNSON.
Luray, Indiana, May 30, 1862.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times* that the Conns Creek Association will be held with the church at the F. of L. Buck Creek, Marion county, Indiana, commencing on Friday before the first Saturday in September, 1862. A. B. NAY.
Near Franklin, Indiana, May 12, 1862.

LEXINGTON.—Will meet with the church of Olive and Hurley, in Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, a. m., on the first Wednesday in September, 1862.

LICKING.—Will be held with the Mount Carmel church, in Clark county, Kentucky, commencing on the 2d Saturday in September, 1862.

SPOON RIVER.—With the New Hope church, Greenbush, Warren county, Illinois, six miles west of Avon, on the Railroad leading from Chicago to Quincy, Illinois, beginning on Saturday before the first Sunday in September, 1862, at ten o'clock, a. m.

MORGAN.—At S. F. Mauvaise-terre church, ten miles south-east of Jacksonville, Illinois, on Saturday before the third Sunday in August, 1862.

NORTH WESTERN.—With Honey Creek church, eighteen miles north of Freeport, Green county, Wisconsin, on Saturday before the fourth Sunday in August, 1862.

OKAW.—With the Mount Pleasant church, Effingham Co., Illinois, commencing on Friday before the 4th Sunday in September, 1862.

SILVAM.—Will meet on the first Saturday in September, 1862, one-and-a-half miles north of Newtown, Putnam county, Missouri.

SALEM.—The Salem Association will meet with the Providence Church, in Hancock county, Illinois, on Saturday before the second Sunday in September, 1862. Twelve miles south east of Carthage, and five miles west of Plymouth.

Miscellaneous Notices.

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 9,000 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 \$8, 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 postoffice 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.

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 Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the *DOCTOR APPLE OF MILO*, *FRENCH SNOW APPLE*, *ROYAL GEORGE*, *WAGNER*, *TOMPKINS CO. KING*, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grape vines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuyler Co., N. Y.

Agents for the Signs of the Times.

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.
DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cubbage, John McCrone.
INDIANA—Elders Wilson Thompson, 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, Lot Wesley, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine, John Q. Howell.
ILLINOIS—Elders Thomas Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Anusmus, 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 Merryman, Daniel Putnam, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, Jas. A. Brundage, Eld. J. C. Riffin, A. H. Bryan, John Bloomfield.
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WASHINGTON TER.—Elder Ezra Stout, and J. H. Hale, Edward Morgan.

WE receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., JULY 15, 1862.

NO. 14.

Correspondence.

VERY DEAR BRETHREN IN THE LORD:— Grace unto you, and peace be multiplied. Although we are strangers to each other in the flesh, I trust we have been brought nigh by the blood of Christ: and, if so, I need not hesitate to call you brethren. For the relationship of Christ with those whom he has brought nigh by his blood, constitutes them all one in Christ, and they feel a blessed oneness to each other. Jesus, their Elder Brother, is not ashamed to call them brethren. But I acknowledge that I often feel backward to claim kindred with the children of God,—for I am but a poor, imperfect, simple mortal,—a worm of the dust,—and feel too imperfect to claim that blessed relationship; and it is only through the blood and righteousness of our glorious Redeemer that I can enjoy that liberty. For some time past my mind has been exercised on the subject of writing to you: but knowing my inability to write to edification, I fear that I might cast reproach upon the glorious cause which is to me most precious. And it is not without a deep sense of my weakness and imperfection, that I now attempt it. I feel so unworthy of the christian name, that it makes me tremble to class myself with the children of God: for, if I am one of them, I am the least of all. But there is one thing I do know, and that is, that I love the brethren and sisters. I love their company, and love to converse with them on things pertaining to Christ and his kingdom; and I love to read their epistles of love which come to me through the *Signs of the Times*. I have not been taking your paper long, but it contains so many precious truths which correspond so well with my own feelings, I have been well supplied with food since I have been taking it: for it is a great satisfaction to me to hear from different quarters, east and west, of what great things God has wrought in the salvation of fallen men. To hear of him who was made sin for us, who knew no sin, that we might be made the righteousness of God in him: not in ourselves, nor in our works. For 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; that we should be holy and without blame before him in love. He has said, "Yea, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." I can not believe that any of his people can be lost, for they shall all be taught of God, and they shall all know him, from the least of them unto the greatest. He gave his Son, his only begotten Son, to suffer the ignominious death of the cross, that we, through him, might be saved. He has redeemed his

people from the curse of the law, being made a curse for them, as it is written, "Cursed is every-one that hangeth upon a tree." When there was no eye to pity, nor arm to save, God laid help on one that is mighty. 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 which is incorruptible and undefiled, and that can not fade away; which is reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time. Here we have no abiding city: but we seek a city which hath foundation, whose maker and builder is God. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." How glorious is the plan of salvation, laid in the wisdom and grace of God, wherein poor fallen sinners are made heirs of the everlasting kingdom. Sometimes I do rejoice in the assurance that my sins are pardoned, but this is only at times; for I am often left to doubt whether I am really a subject of grace or not. I do not know how I can close my letter without trying to give a sketch of my experience. In the spring of 1858, I was brought to see what a great sinner I was, and it seemed to me that of all sinners, I was the chief, justly condemned. I had trampled God's holy and righteous law under my feet. Before this time, I had thought myself as good, or a little better than others. But now I saw that I was a wretched sinner indeed, and without any hope; for although I believed that Jesus could save sinners, I dared not attempt to call on him for mercy. God appeared to me to be so just and holy, and I so vile a sinner, I could not see how he could be just in saving me. When I tried to pray, my prayers did not seem to rise above myself, and I could find no rest wherever I went. I heard of a great Camp Meeting to be held not far off, and as I had been told that Camp Meetings were great places for getting religion, I went there, being very much pressed with a load of guilt; but when I got there I found no relief, but soon wished myself at home. I continued in this condition about six months, a poor wretched sinner. Having done all that I could do in pleading for mercy, and despairing of ever receiving any relief, one day as I was in the field harrowing in some wheat, having that day given up all hopes, it appeared to me that I must sink down under the load of my sins, to rise no more; that hell was my awful doom. I can not tell just what I was doing at that moment, nor describe how miserable I felt; but, thanks be to God, I was, in an instant, relieved from my load of sin. Yes, my sins seemed to

be gone, and praise to God and the Lamb filled my heart, and I then thought that I should never grieve again. But, alas! I soon began to fear that I might be deceived,—that I had never tasted of the goodness of God. I lived aloof from any order of religious people for nearly two years; and in August, 1860, I attended an Old School Baptist meeting, at the close of which a door was opened for the reception of members. They sang the hymn,

"Alas, and did my Savior bleed!"

And as they sang the last two lines—

"Here Lord, I give myself away,
'Tis all that I can do!"

I felt that I dared not keep back any longer, but must talk to the church, and tell them my exercises. I felt that I had given myself away, and that I could do nothing to bring myself to God. And yet, with all the hope I have in that blessed Savior, there are times when I fear that I am not one of God's children. My travel has been different, perhaps, from any you have ever heard of. This was remarked by those who knew me in the flesh. My mind seemed to be engaged on the great work of the Lord, and I publicly exercised, in trying to make known God's wonderful works to the children of men, and publicly address a congregation in regard to the same. But this did not suffice, neither me nor them, as they did not understand my motive; and I was not satisfied thus to do, as I was not attached to any church. Still I did then feel that the Lord had pardoned my sins previously to my public exercises; yet I soon became dissatisfied, and promised myself that I would never again attempt to address a dying audience while I lived. So I remained quite silent for some time, and conversed but little with any body, but continued to attend the Old Baptist church, as often as I could, where I heard the gospel minister set forth the glorious doctrine of Salvation by grace, which met my approbation, and suited my case so well, that the more frequently I attended, the more food I received. I finally attached myself to the Providence church, by relating to them the dealings of the Lord with me. Some months passed without any thing being said in relation to my trying to speak in public. At length some of the older portion of the church told me that, if I felt a desire to do so, it was my privilege to address the people, and I tried, in my weak way, to do so. But, O! how unworthy I felt! So I went on thus for a few months, when the church thought it her duty to take a vote on the subject to decide whether I should be liberated to speak publicly to the people or not, which resulted in giving me liberty to speak wherever the Lord should call me. But, O! how little and unworthy! I almost

shrink from the thought, of rising in the pulpit and addressing those whom I see before me, who are so much better than myself,—when I can see old grey headed brethren, and those of all ages, I wonder why it is that I, a poor ignorant mortal, must stand and address them. Can it be the will of God? Owing to a sense of my inability, I have sometimes resolved, in my mind, that I would never again arise to expose my ignorance before an intelligent congregation. I was in my twenty-first year when I obtained a hope in Christ as my Savior, and am now in my twenty-fourth year. I feel that if I could get the consent of my own mind that I could be any benefit to the cause, I would like so to do; but I fear that I am a reproach and disgrace to the cause. When I go to the meetings, the people all look so much better to me, than I look to myself, that I wonder how they can claim relationship with me. My desire and prayer is that the Lord may revive his work, throughout the world, and send forth laborers into his vinyard, for the harvest is truly great, but the laborers are few.

May it be the pleasure of the Lord to long continue you, brother Beebe, on the walls of Zion, and enable you to sustain the truth, and to detect error, is the prayer of the least of all, if I am one of the flock of the Lord Jesus.

Do with this as you think best, and all will be well with me.

SAMUEL Y. REGAN.

Hancock Co., Illinois, June 17, 1862.

ELDER BEEBE:—I am the recipient of innumerable blessings: among which is the privilege of reading the *Signs of the Times*, which comes to me laden with the blessings of the gospel of Christ. Other watchmen on the walls of Zion are pleased to throw in their mite with the editor, and fill the columns with the precious truth and promises of the gospel, which greatly encourage pilgrims by the way. Although sad at the sickening picture of blood and carnage so glaringly before their vision, with all the attending evils incident thereto, the way-worn pilgrims of Jesus have a bower of rest—a quiet retreat, which the world knows not of. The avenue by which they enter is not comprehended by any who are not of the fold. The yoke and burden which they bear, which makes them the objects of both pity and contempt to their enemies, are both light and easy. More forcible, perhaps, than at any former time, is brought to the understanding of his people, the language of our Savior, to them, "Ye are not of this world," and in response they say—

"I would not live always, I ask not to stay,
Where storm after storm rises dark o'er the way."

Jesus says, "In the world ye shall have tribulation: but in me ye shall have

peace." "I have overcome the world." And, "Greater is he that is in you than he that is in the world." Jesus is both the Door of the fold, and the Shepherd of the sheep. His sheep are made to hear his voice, and to follow him. There is room enough in the New Jerusalem for all the redeemed of our God,—for all the flock of Christ, and none can come unto Jesus except the Father which sent him draw them; but, Of all that the Father giveth him, he will loose nothing; but he will raise them all up at the last day. The purpose of God is fixed and sure, and the promises are certain to all the seed. "He saith not unto seeds, as unto many, but unto *thy seed*, which is Christ." Christ is the embodiment and representative of his people. He took their sins upon himself, and his righteousness he gives to them. He magnified the law, and bore its penalty in death, and pardon freely grants to men upon the principle of justice. The pardoned were all filthy, being full of bruises and wounds, and putrifying sores, from foot to head, vile transgressors of the divine law arraigned before the bar of Justice, and Moses was pleading their condemnation. But Christ prepares for them a City of refuge. God is in Christ, reconciling the world unto himself: and he has given to us the word of reconciliation. For, "He was made to be sin for us who knew no sin, that we might be made the righteousness of God in him," is the answer, and Christ is himself the City of refuge. "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Christ died that his people might live. He is the good Shepherd, and as the good Shepherd, layeth down his life for the sheep. They being the objects of his choice, himself bear their sins in his own body on the cross, and by one offering hath forever perfected them that are sanctified. Hence there is no sin that can arise to their condemnation. All their sins are atoned for. There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Christ did not only answer the demands of law and justice against them, but he has brought in a garment of everlasting righteousness to cover them, as the poet says:

"And lest the shadow of a spot,
Should on my soul be found,
He took the robe the Savior wrought
And cast it all around.

This robe was wrought on Calvary's mount,
And to his people given:
Made white in blood at Mercy's fount,
And clothes them fair for heaven."

But, amidst all these glories, and precious promises, I am a poor wanderer, who would sometimes timidly say, Lord, I believe, help thou mine unbelief. The scheme of salvation is too grand and glorious for my comprehension. I often think of the language of sister Amis, on this subject—"It is an immense ocean, without bottom, brim or shore, and lost in the deity." But if we can not see all the perfections of deity here, seeing as we do, only through a glass, darkly, may the Lord grant us a full measure of charity, which is the bond of perfectness. Prophecies shall fail, tongues shall cease, and knowledge shall vanish away; but charity

abideth; being of the essence of its divine giver. 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; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things.

Dear brethren, how far short we come of filling the requirements of Charity, which is greater than faith or hope. I sometimes fear that in our zeal for some point of doctrine, especially when our brethren's feelings seem to be disregarded, who may differ with us, on some very small issue, we manifest the disposition of those brought to view in Matthew xxiii. 23. Faith and doctrine are weighty matters, but of less importance than Charity, and when these are made prominent at the expense of that, the knowledge is of the head and not of the heart. We are commanded to walk in Christ Jesus as we have received him. And I am persuaded that all who have been taught of God, have learned that they are poor helpless, ruined and undone sinners, not only as bad, but the very worst of all; and that it is only sovereign mercy, without any merit of theirs, that saves them. And they are further taught to esteem others better than themselves. In this frame of mind they receive Christ Jesus, and in this frame of mind they should walk in him. Sometimes when contemplating the cold and languishing condition of Zion, I think of the expression of Jeremiah, "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 daughters of my people." "For the hurt of my people am I hurt." "Let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth, if I esteem not Jerusalem above my chief joy." All my hopes for life and immortality are through the blood and righteousness of Jesus Christ. O, clothe me with the garments of salvation. Be thou my light in darkness, and guide my wandering feet. O, keep all thy saints from sin and Satan's snares. Diffuse thy love in all their hearts, and with it may they be cemented together, in one common brotherhood. May the Lord keep them in his fear, that they may walk in his statutes, and ordinances, blameless. May the gifts which God has bestowed upon his church accomplish the gracious designs for which they are given; namely, the edification of the body of Christ. And may we all, as we see distress and troubles around us, cleave more and more unto the Lord: and when our mission on earth is finished, may we be gathered to our fathers, and our passage from this mortal state to the presence of our heavenly Father, be a glorious exchange, and all the glory be ascribed to God forever. Amen.

P. K. PARR.

Franklin, Indiana, June 18, 1862.

DEAR BROTHER BEEBE:—I embrace the opportunity to write some of the exercises and travel of my mind during the last two years. Although we are personally strangers, yet as I have just commenced taking the *Signs of the Times*, from what I read in them I am made to rejoice, and feel assured that we are no more strangers and foreigners, but fellow citizens with

the saints, and of the household of God. I find that the dear children of God all speak the same language, and have all been taught of the same Lord, and this revives my own little hope, which the Lord implanted in my breast, in 1860. In April, of that year, I was laying out corn ground, and at about three o'clock, p. m., my mind was arrested by very serious reflections, and I felt greatly troubled: although I could not see that I had ever done any thing very bad. But I had often thought of trying to get religion: but had never felt quite ready. I thought I was too young. I was now in my sixteenth year, and thought it would deprive me of all enjoyments with gay friends, and that religion would do better for old people. But now, among a multitude of thoughts, I felt like trying to pray. I had often tried to pray, but never could realize any satisfaction or enjoyment in it. So I sat down, and as I opened my mouth, I was made to feel a load of guilt and condemnation sinking on my heart as I had never felt it before. My mind was changed, and I now felt that I had been a sinner all my life, and had never done any thing good. Now my cry was, Lord, be merciful to me, a sinner! and, What shall I do to be saved? I began to do every thing I could to relieve me of my burden, but could realize no benefit from any thing I could do. My mind was fastened on the subject of death and the grave. Death seemed like a monster to me, and the grave like a dreary place, for if I must die, it seemed that certainly hell must be my doom. Still I cried, Lord, what shall I do to be saved? I am not able to describe all my trials; but after doing all I could do, I was compelled to fall to the ground, and to give up my case, as one without hope, and without God in the world. I had toiled day and night for a month, when, on going to bed one night, pressed down under much trouble, so that I did not expect to see the light of another day, I was awaked from a doze of troubled sleep at about midnight, and my sins seemed to be as large as mountains, and death was ready to seize upon me, and the gloomy grave to close upon me, I knew not what to do. I thought I would get up and try to pray once more; but I was afraid to get up, and in my extremity it occurred to me that God was as able to forgive my sins while I was on my bed, as anywhere else. That moment my load of sin and distress was gone, and I fell asleep, as in the arms of Jesus; and when the morning came, I arose with a song in my mouth. Then I felt like telling every body what a Savior I had found, for he was truly to me, the chiefest among ten thousand, and altogether lovely. I loved every body, and thought every thing was praising God. And I felt desirous to tell of his eternal power and wisdom. All my sins were gone, and I seemed to be as light as a feather, and the very scriptures which had condemned me before, were now full of glorious promises to me. My mind was then led to think of the Old School Baptists. My father had been a member of the church for many years; and I had heard them talk. Our regular meeting came on in June, and I attended the meeting, and it seemed to me that I wanted to be with them, and to be baptized; but still I kept silent. But when

the meeting in July came on, after the preaching, a door was open for the reception of members; but I felt so little, that I never could join the church. But I was constrained to relate my little experience, and was received and baptized on Sunday by Eld. Castlebury, and that was a glorious day to me.

But this is not all. I had not told it all yet. The glorious plan of redemption was so beautiful to me,—my mind was drawn to the bible, and every word seemed to shine like gold, and I felt that I had to tell of the glory which I saw. This began to trouble me; but still I had a desire to read, and the scriptures became my constant study. I would dream of preaching when I was asleep, and that also troubled me. I am at loss for language to express my mind. So I went on, having many doubts and fears. But after I had been connected with the flock eight months, the brethren and sisters said they would liberate me to exercise my gift in any way that might be profitable. I feared that they were laying on me something that I was not able to bear. To face the gainsaying world, was a great undertaking for me.

But I have written more than I expected. You will dispose of what I have written as it may seem best to you. I am the least of all: but when I can give one word of comfort to the saints, it is a comfort to me. If I live till the third Sunday in July, it will be two years that I have been trying to follow the flock, through many trials; but am still pressing on. May we all press on our way a few more days or years, and then we shall receive that inheritance of glory which is incorruptible, undefiled, and which can not fade away. My present age is nineteen years, on the tenth day of August next.

RICE HARRIS.

Adams Co., Illinois, May 28, 1862.

P. S.—Please give your views on the sixth chapter of the epistle to the Hebrews.

R. H.

BRETHREN AND SISTERS SCATTERED ABROAD:—Hearken to a voice from the shores of the Pacific! I am, if a saint at all, certainly the least of all the saints. But, although I am weak, poor and small, I sometimes feel to say, "I know that my Redeemer liveth." And at such times, if I could communicate to the saints what I enjoy, together with the refreshing views I have of the glorious plan of salvation, as it is in Jesus, I would, no doubt, be better prepared to write. Perhaps, brethren, you know, or can imagine our condition, as a church, surrounded by all the *isms* and *ites*, seemingly, that ever were on earth. There are many Baptists in California, but so much scattered, that there are, as yet, but four small churches organized here, and these, it seems, are straitened to keep up their regular meetings. Why is it that brethren forget, or, at least, neglect to keep up their regular church meetings? Why have they so many excuses for keeping away, and so few for attending them? Brethren, these things ought not so to be. Have you added to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience brotherly kindness, and to brotherly kindness charity? Or, have you become so blind that ye can not see afar off, and forgotten that

you have been purged from your old sins? He that lacketh these things has become so. "Wherefore, the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ." In the words of Paul, "I write not these things to shame you, but as beloved sons (of God) I warn you."—1 Cor. iv. 14.

Furthermore, beloved in the Lord: Although this is a time that tries men's souls, a time in which the love of many waxes cold, the Lord has promised, and he will perform, that "A bruised reed he will not break: and the smoking flax shall he not quench, until he send forth judgment unto victory." Again: He will make a new covenant with Israel, namely, "I will put my laws in their minds, and in their hearts will I write them: I will be to them a God, and they shall be to me a people." Therefore, lift up your heads, and fear not, for the calamities which are brought upon our nation, by the political and religious strifes of our day, for they are agencies by which better and happier days shall come to many. Paul says, Romans viii. 28, All things work together for good to them that love God: to them who are the called according to his purpose. Seeing then, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that 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 on the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.—Heb. xii. 1-4. Have ye forgotten the exhortation that speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth, he chasteneth and scourgeth every son that he receiveth. If ye endure chastisements, God dealeth with you as with sons.

Now, brethren, ye who are Christ's under shepherds, who labor, not for filthy lucre, nor for the praise of men, but of a ready mind, and because a dispensation of the gospel is committed to you, be ye examples to the flock, and be ye ever ready to stir up their pure minds by way of remembrance, about holy things. Little children, love one another. Pray with and for one another. Forsake not the assembling of yourselves together, as the manner of some is.

Brother Beebe, what I have written is at your disposal, do as you think best with it, and all will be well with me.

May the God of all grace be with and sustain you, and may the grace, mercy and peace of our Lord and Savior Jesus Christ be with all his chosen generation, now and forever. Amen.

Yours, in the hope of the gospel,
ALFRED H. HAGAN.
Sonoma Co., Cal., April 27, 1862.

DEAR BROTHER BEEBE:—I write to let you know that I am still numbered with the living in this world of sin and sorrow;

but, according to the course of nature, I am almost done with the things of time. When I contemplate upon the past days of my unprofitable life, I am lost in wonder and astonishment at the goodness and mercy of God to me, so great a sinner. Were it not that his mercy endureth forever, I should have no hope; but, blessed be his name, he caused me to hope in him in early life, and that hope remains as the anchor of my soul, sure and steadfast. When I contemplate the condition of this sinful world, it occasions painful sensations, to think of the conduct of men striving for the mastery, both in the churches, and in these once happy and united States. But the Lord rules and over-rules all things for the glory of his great name, and for the good of his chosen people. When he giveth peace, who can make trouble? And when he hideth his face who can behold him, whether it be to a nation or to an individual only? I feel constrained to acknowledge that I am under obligation to the brethren and sisters who have written for publication in the *Signs of the Times*, for their communications have been exceedingly interesting and entertaining to me. I understand that all the saints of God are vitally united in one, and dwell in unity. Their fellowship can not be essentially broken; they are united by the blood of atonement. They dwell in one body, and have one spirit, and one hope of their calling.

With my best wishes for the health and prosperity of yourself, and family, I subscribe myself your affectionate brother in Christ,

DAVID JACKSON.
Gilboa, N. Y., July 5, 1862.

DEAR BROTHER BEEBE:—Having to write to you for the renewal of three subscribers, I will offer a few thoughts on 1 Timothy v. 22, first clause, "Lay hands suddenly on no man." I have often heard brethren give their views on this text, and nearly all of them hold that Paul meant to instruct Timothy not to lay hands suddenly on any brother in the act of ordination, or setting him apart to the office of an elder. I also see that you have given the same view in a late editorial. I think, however, that Paul had a different thing in view, for in verse nineteen of this chapter, he gave instruction not to receive an accusation against an elder, but before two or three witnesses; and in verse twenty-one, To do nothing by partiality.

Dear brother, it looks to me that Paul gave instructions how to deal with offending brethren, elders, and others, where a charge was made against them; and warned them to lay hands suddenly on no man; yet not to neglect to deal with them at the proper time. In verse twenty, we read, "Them that sin, rebuke before all, that others may fear." From this, I think, we should understand that sinning brethren should first be rebuked, then, if they take no heed, it is time to handle them, or "to lay hands" upon them.

If you think these thoughts will be worth anything to your readers, you may publish them; but if not, all will be right with me; and I will still remain your brother, in Christ, as ever,

LEWIS SEITZ.
Bloomfield, Ohio, June 30, 1862.

DEAR BROTHER BEEBE:—It is a pleasure to me to enjoy the privilege of communicating with my brethren in Christ, and think there are a few names, at least, in North America, who have not bowed the knee to, nor kissed the modern Baal. That there are, at this present time, a remnant according to the election of grace. And if salvation is of grace, it is not of works. My brother, to me the present aspect of our country is exceedingly gloomy; and I fear that our once prosperous and happy land is now to be desolated; and when I consider the cause, I am ready to cry to America, as one did of old to Israel, Oh! America! thou hast destroyed thyself! And whether God has help in store for us, I do not know. If for our ingratitude to him for past favors, and our hatred, and wickedness, the Lord has determined our national overthrow, he certainly is just. It is a matter of serious consideration with me. But, brother Beebe, amidst all the discouraging scenes of earth, the children of God have this to comfort them, We know that the word of God shall stand forever, and according to his word, he will manage the whole to his own declarative glory, and to the ultimate good of his children. Although no chastening for the present seemeth joyous, but grievous, yet afterwards it yieldeth the peaceable fruits of righteousness in them that are exercised thereby. We certainly have received good at the Lord's hand, and shall we not receive evil, when it is sent for our chastisement?

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

Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercies, and shall break
In blessings on your head."

"O! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him, are all things, to whom be glory forever. Amen." I am still trying, in my feeble manner, to preach the gospel, and I hope the Lord is prospering my way. The churches to which I am preaching, are four, and peace and harmony generally prevails among them, and a feeling of humility seems to possess the breasts of the brethren and sisters, and the congregations are as large as usual for Old School Baptists, and they are also quite attentive. Last month I baptized a brother, in the fellowship of the Bethel church. He came from the New School Baptists, and said he was a stranger to grace when he was immersed by them. Since the organization of the church at brother Hanover's house last summer, I have baptized in that church three; and from the prospects, if we may judge from appearances, there are likely to be more baptized soon. This leaves me well, and may it find you the same.

Yours, in christian love,
J. H. BIGGS.
Delaware Co., Ohio, July 6, 1862.

DEAR BROTHER BEEBE:—As I have to send you a remittance for the *Signs of the Times*, to fill up my sheet, I will take the liberty to inform you there still are a few Old School Baptists remaining here in these low grounds of affliction, war, sin

and sorrow, being subject to military law, and hardly knowing at what moment we may be deprived of our homes, and once peaceful abodes. But, thanks be unto God, who worketh all things after the counsel of his own will, he has given us faith in him to believe that—

"Not a single shaft can hit,
Until the Lord of love sees fit."

He has declared in his word that his counsel shall stand, and he will do all his pleasure.

Brother Beebe, when we contemplate the scenes and events which are now transpiring, one section of our once happy country in hostile array against the other section, dealing death and destruction on every hand, making thousands of children parentless, wives widows, and mothers weeping for their fallen sons, we must conclude that we live in some of the days of mourning, lamentation and wo, which were to come; and that man is given over to the power of Satan, to bring about his own destruction, as a just and righteous retribution for his sins. Yet, notwithstanding all the turmoil, noise and strife, I am led to believe that the God of Israel is fulfilling the predictions of his word, and will cause all to result in the good of Zion, and tend to the establishment of his church. Although the cloud may look gloomy, and the scourge seem severe, we feel assured that our God can bring good out of evil, for the establishment of his truth, in the face of the people. Let us look back, awhile ago we were told by the busy will-worshippers of the world that if the people would assist in their religious undertakings, subscribe liberally of their money, and help carry out their plans, they would soon christianize the whole world; and there would be no more wars, or discords, or fightings, but all men would live in peace and love with each other. But, alas! they have had the money given to them, and they have had a full sway of the people at large; they have established their religious schools and seminaries, in which they have trained their students; have prepared and sent forth their missionaries in untold numbers among the people; have done wonderful works in the sight of men, brought fire from heaven in the sight of the beast; and deceived thereby the children of men. I am not able to show to what perfection they had improved their religious machinery, and with all their humanly invented facilities for evangelizing the world, what have they effected? Their fire, which deluded men believed came from heaven, proves to be the fire of Satan, setting on fire the course of nature, and it is set on fire of hell.—Jas. iii. 6. This fire they have infused into the hearts of men, stimulating them to deeds of vengeance and deadly slaughter on their fellow men; to endeavor to exterminate each other from the earth. In the heat of the conflict may now be seen the very teachers and pupils who so recently appeared so religious and saint-like, with arms in hand ready to kill and destroy, and prove the truth of the declaration of the scriptures, "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 they have not known; there is no fear of God before their eyes."—Rom. iii. 13-18. They have turned from their labors to save the souls, and are now still more zealously engaged in killing the bodies of their fellow men.

Are these the happy days they promised us?

Is this the millennium they agreed to usher in?

But I will say a few words about our own few despised Old School Baptists, who are still left in our old town. We have been favored with the privilege of hearing the gospel preached once this year, in our town, it being more than a year since we had heard it preached here before. God in his matchless goodness seems to favor us again, although we live at the seat of war, by opening a way for our beloved brother, Eld. W. J. Purington, so that he can now come once a month and feed the brethren and sisters from the inexhaustible fountain of Immanuel, by preaching to them Christ and him crucified, and proclaiming to them salvation, not of works, nor of the power man, but by the grace God. May the Lord still remember us in love, with all the dear brethren and sisters of the church of Christ; and may we still continue to be favored with the preaching of the gospel, by some his chosen messengers, whom he has set apart for that purpose.

And may he still enable you, brother Beebe, to proclaim from the pulpit, and through the *Signs of the Times*, the unsearchable riches of Christ, unto his children which are scattered abroad throughout the land. May he support and sustain you in filling up the number of days assigned you, and may he graciously keep us all in the way we should go, is the prayer of your unworthy brother, if a brother at all,

J. BRODERS.

Alexandria, Virginia, June 4, 1862.

DEAR BROTHER BEEBE:—I am now growing very old, I shall shortly be seventy-seven years of age. But I can yet read and write without spectacles. It is fifty-nine years since I made a public profession of religion, and I have never repented it yet; but I have repented that I have been so poor a soldier in the cause of King Immanuel, and so backward in doing what I ought to do, and so ready to do what I ought not. Were it not that the great ruler of the universe holds me up, I should sink in despair. But as long as doubts and fears assail me, when I look at it right, they give me some encouragement; for I read that it is through much tribulation we shall enter the kingdom of God. I can at such times, adopt the words of the poet:

"Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?
Sure I must fight if I would reign,
Increase my courage, Lord:
I'll bear the toil, endure the pain,
Supported by thy word."

Brother Beebe, the Lord supports us, or we should fall; he has promised that he will not leave nor forsake us, and that, As our days, so shall our strength be. As I live, ye shall live also. The plan of Salvation by grace alone, I have not once

doubted it; but the trouble with me is, Am I a recipient of that grace? We have every thing preached here but the truth. Brethren Wright and Carpenter come some times, and they give the trumpet its certain sound, and we know the *tink of the old bell*. And some times I ascend the walls of Zion and cry in the ears of the people, as the prophet did to the children of Israel, "Prepare to meet thy God."

Will brother J. F. Johnson, of Georgetown, Kentucky, give his views on the number seven, as the term is used in the scriptures? What are we to understand by it? There has been a great deal said about the seven golden candlesticks, but the term seven was not explained to my satisfaction. It has been spoken of as a perfect number, but I want to know what we are to understand from it.

And will brother David Blakeslee, of Morrisville, N. Y., give his views on Ezekiel x. 13, 14? Especially on the four wheels. What are we to understand by the four cherubs, and the four wheels? An explanation will greatly oblige an enquirer after truth.

JOHN CRIFFIELD.

Oxford, Virginia, June, 1862.

DEAR BROTHER BEEBE:—A long, long year of discord, commotion and bloody war has passed since I last heard from you, or read your highly esteemed paper: and I assure you it was with much anxiety that I awaited an opportunity to open a correspondence again: and I do not know now that my letter will succeed in reaching you, so many are the obstacles in its way. For two months past the portion of Virginia in which I live has been abandoned to the invasion of the Federal Army, and this offers a medium through which we can correspond with our Northern friends. But there are many who are so hostile in their feelings toward the North, that they will not write to their nearest and dearest friends there, which to me, is very ridiculous. I should never let political opinions influence me to such an extent, and I am sure they can never break the bond of union existing between me and my much beloved christian friends. No! I believe I love them now more than ever, and I am afraid we never fully appreciated our privileges, the enjoyment of each other's society and fellowship. O! what a blessing we had in meeting together from distant homes, and uniting our praises under our own "vine and fig tree," as it were, without having any to make us afraid.

Is not this a ruinous war? How deplorable that our beautiful and beloved country should be visited by this, the greatest of all calamities, for does it not bring famine and pestilence in its train? O! I feel, some times, as if I could shed tears of blood, when I reflect upon this sorrow, this anguish, the utter ruin and desolation it has wrought. I have a very sympathizing heart, and can weep over friend and foe alike. But what could the nation have expected but a punishment in proportion to its crimes and iniquities! Surely, the judgments of an angry God were suspended long enough over such a sin stained people! But the dissolution of the Union is surely a lamentable affair, and it is a great pity that some of those fanatics who have been engaged in

destroying the bonds of peace and union between the North and South, could not have suffered that punishment which now their infamous conduct has brought upon the nation. There is such a hostile feeling existing between the two portions of the country, that I fear a re-construction of the Union is entirely impossible, it surely never can be brought about by force of arms. No, never! The result of the war rests with God. May he defend the right, and prosper its cause.

Brother Beebe, I have still many trials and troubles to contend with, and I often think that they are sent upon me more as punishments than blessings. When I look at the depravity of my heart, which is often, as it were, staring me in the face, I am ready to give up in despair, for I can see nothing good; it seems as if my desires are all sinful, my thoughts are wicked, and my actions no better. I am just in a state of lethargy, but frequently wishing that it could be with me as in times past, when I hope the candle of the Lord shone around me, and lighted up my path. My way then was clear, my step elastic, and it seemed that a divine impulse was bearing me onward. Then was the spring-time of my life. I thought and felt as a child. I was happy, trustful, and could rely upon the promises of my Savior, as a child upon those of a fond and indulgent parent. But now, I have grown cold, restless, doubtful, and fear that there are no promises for me. Is it so with you, and with all of God's people? If so, then I will be still and await the return of a Savior's smiles. I know that he is faithful who has promised, that his loving kindness is unto all, and his mercy endureth forever. Nearly a year ago I was very much depressed in spirit, it seemed as if a dark cloud overcast my sky. I felt that the Lord had entirely forsaken me, both as regarded temporal and spiritual things, (not that he has not given me a goodly portion of the things belonging to this life, for which I desire to be thankful, but you know they are given with persecution,) I could see no ray of hope at all, and began to relieve my troubled heart in tears, when suddenly these prophetic words came like a ray of sunshine, and instantly my sadness was turned into joy:

"Ye trembling saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

I thought then I should never doubt any more: but I am afraid I am locked up in the old castle yet. In the beginning of last winter I had a very serious attack of sickness, caused by cold in the nerves, which sadly effected the brain. It was the only severe sickness I ever had. I had been under very gloomy impressions for some time previous, fearing that I should be sick and die, and when the attack came on, I believed firmly that I should die, and although I believed I should be happy, yet I was unwilling to go. I could not bear the thought of leaving my dear little boys in this cold, wicked world. During the illness, a most happy, and it seemed heavenly, feeling came suddenly upon me, in which I was relieved of all suffering, both in mind and body, and it appeared to me that the pages of futurity were open to me, and I could trace out my future life. I felt sure, and said to

those around me, that I would not die then, but would live to an old age, and also other events, one of which, as far as we can see, is about to take place. I felt then that I wanted all my christian friends around me to tell them how sure their salvation was, and that they would have a triumphant victory over all their enemies. I felt that ten thousand worlds was nothing to the treasure which they possessed, and I wished, as I have often wished before, that I could proclaim this truth to the whole world. Indeed I have more than once, dreamed of preaching to an immense congregation, and strange to say, I was not at a loss for words, but as I look upon a female preacher as very disgusting, I have not the least desire to realize such dreams. I am an advocate for woman's rights in her own sphere, but beyond that she renders herself very odious.

As soon as the communication is opened to Warrenton, Virginia, do, brother Beebe, send on the *Signs of the Times*. The railroad was destroyed, and has not yet been completed to the town.

If you wish, you may publish this, but it scarcely deserves it.

Your much attached sister,

VIRGINIA F. WALDEN.

May 31, 1862.

Miscellaneous.

DANVILLE, N. Y., June 29, 1862.

Dear Brother Beebe:

While forwarding to you for publication, the Minutes of our Conference, I am inclined to improve the occasion by expressing my gratitude to God for the inestimable privilege I enjoyed of meeting with so many of those of "like precious faith," and hearing the gospel preached with such nice regard to the revealed word and its teachings. Being surrounded by will-worshippers, and hearing so much daubing with untempered mortar as I do here the year round, it affords me great consolation to be greeted by so many who love the old ways, and love them so well that they can travel hundreds of miles to hear and talk about the old paths. What afforded me much satisfaction, as anything, was to see, both at the Chemung Association, and at *Our Conference*, that the object of our meetings was not marred by any political diatribes, as many of the religious anniversaries have been: no jarring note was sounded, but all the preaching was so harmonious that it was truly wonderful and greatly edifying to those who compose the body of Christ, and who seemed to consider that they were subjects of a kingdom which is not of this world.

Curious it is, to see such malignant enmity manifested against Old School Baptists, as though they were trying to do a great injury to their fellow men, when they only desire to tell them the truth, like honest people. I think, sometimes, if they were not ignorant about our faith, they would feel less hostility to us; but I suppose it is part of our portion to be misunderstood and misrepresented. I feel a desire to have the gospel preached to my neighbors, and should have been very grateful if you or some of the preaching brethren could have sent an appointment to preach here after our meeting was over: and I hope the time will come when Old School Baptist

preaching will be heard in this village by those who have ears to hear: and I am confident there are those here who "have ears to hear," and hearts to understand the truth, as it is in Jesus, who seem much perplexed with the work-mongrel system so persistently taught in our pulpits. May the Lord build up his own cause, and lead us all in the right way.

Yours,
P. WEST.

MINUTES

Of the Fifth Annual Conference of Old School Baptists, of Western New York, held with the Church at South Dansville, Steuben County, on Wednesday and Thursday, June 18 and 19, 1862

Ministers present: Elds. G. Beebe, J. Beaman, J. P. Smith, W. Housel, G. Conklin and N. D. Rector.

The introductory sermon was preached by Eld. Beaman, from 1 Cor. i. 13, followed by remarks from Eld. Beebe.

1. Organized the Conference by choosing Eld. N. D. Rector, Moderator, and P. West, Clerk.

2. Invited visiting ministers and brethren to seats with us.

3. Call for communications from churches was responded to by letter from South Dansville church, by individual remarks by brethren from other parts of the country.

4. Received correspondence from sister Associations as follows, viz:

Chemung—Letter and Messengers, Eld. J. Beaman, G. Conklin, and brother Holly.

Warwick—Letter and Messengers, Elds. G. Beebe and W. Housel.

Delaware River—Letters and Messengers, Beebe and Conklin.

Delaware—Letter and Messengers, G. Beebe W. Housel.

Baltimore—Letter and Messenger, W. Housel.

Lexington—Letter and Messengers, Beebe and Conklin.

5. Authorized any brethren now present who may be able to attend the above Associations, to represent us as Messengers from this Conference.

6. Adjourned till to-morrow morning, at nine o'clock.

After taking refreshments, Eld. W. Housel preached from Rom. viii. 16, 17; Eld. G. Conklin from Isaiah xxiv. 16.

THURSDAY, JUNE 19, 1862.

Met pursuant to adjournment. Singing and prayer by Eld. Conklin.

7. Corresponding Letter read and adopted.

8. Appointed the next meeting to be held with the brethren at Riker Hollow, on Wednesday and Thursday after the third Sunday in June, 1863.

Conference then adjourned.

After which Eld. Smith preached from Isaiah lxxv. 1, followed by Eld. Beebe from Isaiah xl. 7, 8.

Afternoon—Preaching by Elds. Housel, Conklin and Smith.

CORRESPONDING LETTER.

The Conference of Western New York in session with the Church at South Dansville, Steuben county, to the Associations, and other bodies, with whom we are in correspondence:
Dear Brethren in the Lord:

Through the abundant goodness of our covenant God, a goodly number of the scattered sheep and lambs of the spiritual fold of Christ, are once more permitted to come together for mutual comfort and edification, and to feed upon the rich provisions of the gospel of God's free grace, as

administered to us by your Messengers, who have come to us bearing precious messages of love and consolation.

Our Conference being made up of brethren and sisters who live scattered over a wide expanse of country, and in many instances, isolated from one another, and alone, as to the society of the saints, and destitute, as to the privileges of the church, and, at the same time, surrounded by the enemies of our religion, we enjoy, with a peculiar relish, the soul cheering messages of love presented by your Messengers, and we feel to thank the Lord from the fullness of our hearts, that he has thus seen fit to favor us upon this occasion, while at the same time, we feel that he has made us sit together in an heavenly place in Christ. Yes, it is soul cheering to be told of the things which we do know, and to be shown the things which we have seen, and to have our pure minds stirred up by way of remembrance.

In this black and dark night of our nation's troubles, when the smoke of the bottomless pit seems to envelope and hide from our sight our fellows, so that we are alone in our horror of darkness, not knowing friend from foe, it is very important indeed that the gospel *Shibboleth* should be distinctly enunciated, as it has been on this occasion, in order that the true Israelite may be known and distinguished from him who can not fraine to pronounce this precious gospel watchword. Be assured, dear brethren, that your Messengers have, on this occasion, given the word its true and full pronunciation, thereby proving to us that they are our friends, and have come from a friendly camp, with tokens of love and fellowship, and words of encouragement.

We feel cordially to reciprocate the kind notice you have taken of us, and desire a continuance of your correspondence.

Our next meeting will be held, if the Lord will, with the brethren at Riker Hollow, on Wednesday and Thursday after the third Sunday in June, 1863, when and where we hope to meet your Messengers and epistles of love.

N. D. RECTOR, MODERATOR.
P. WEST, Clerk.

Inquiries after Truth.

Will brother Thomas P. Dudley give his understanding of Hebrew xi. 9: "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise?" The dwelling in tabernacles with Isaac and Jacob, is that on which information is most wanted. Yours truly,
DAVIS S. WOODY.
Lacon, Missouri, June 16, 1862.

I would like for brother J. F. Johnson to give his views on the parable of the prodigal son.

HENRY DENISON.
Grason Co., Kentucky, May 27, 1862.

MAINE CONFERENCE.—The Old School Baptist Conference, of Maine, will commence on Friday, September 5, 1862, with the Baptist church, at North Berwick, Maine, and continue three days.

MAINE OLD SCHOOL BAPTIST ASSOCIATION, Will be held with the First Baptist church in Whitefield, Maine,—commences on Friday, September 12, 1862, and continue three days.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1862.

FELLOWSHIP.

In our last number we copied the Circular Letter of the Delaware Association, (written by Eld. E. RITTENHOUSE,) on the subject of Gospel Fellowship. It is a well written article on that subject, and worthy of the serious consideration of all the disciples of our Lord Jesus Christ. It contains many important suggestions, arguments, demonstrations, admonitions, and exhortations, which are of vital importance. In reperusing and admiring that letter, we have been led to extend the consideration of the subject of fellowship, to the numerous branches of the kingdom of our Redeemer. In the letter referred to, the fellowship of the saints, and that in their relation to the church, has been as fully treated upon as could well be in the limits of a Circular Letter. But it may be useful to consider the relation which exists among sister churches of the same faith and order. The entire kingdom of Christ, embracing as it does, the whole mystical body, of which Christ is the Head, is known in the scriptures as the General Assembly and Church of the First Born.—Heb. xii. 23. And although some of the constituents of it are now in heaven, some on earth, and some yet unborn, she is a unit.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, the living Head,
And of his grace partake."

Paul says, "There is one body and one spirit, even as ye are called in one hope of your baptism. One Lord, one faith, and one baptism: one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4-6. The same relationship exists throughout the whole church of God, and all her branches as that which exists between each branch and its members. The union is *vital*, it is a union of life: and the life of this union is God himself: for He, as we have seen, is over all, through all, and in all the branches and members. Christ is the life, and our life is hid with Christ in God. This spiritual and divine life is the foundation of fellowship, and constitutes each branch and each member, the *fellow* of every other branch or member. Thus the smitten Shepherd is the *fellow* of the Lord of hosts.—Zech. xiii. 7. And through him our fellowship is with the Father, and with his Son Jesus Christ.—1 John i. 3. It is, therefore, impossible to extend this fellowship, as shown in the Circular, beyond the body of Christ, to any foreign substance, however closely that substance may be attached by art or by nature. The christian is himself, while in the flesh, an illustration of this. He can not fellowship his own depraved wicked nature, which is so very closely connected with his spiritual identity, but has to crucify the old man with its affections and lusts. There is no kind of discipline he can apply that will bring his flesh and spirit into fellowship; for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other. The flesh is born of the flesh, and the spirit is born of the Spirit—is born of God. The flesh has low, groveling and earthly propensities,

apetites and desires. But the spirit loathes them, and only has heavenly, spiritual and holy aspirations. How then can there be any fellowship between parties so opposite and hostile? Flesh and blood can not inherit the kingdom of God, nor the things of the Spirit of God.—See 1 Cor. ii. 14, and xv. 50. Neither doth corruption inherit incorruption. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"—2 Cor. vi. 14, 15.

This gospel fellowship being based on immortal life in Christ, permeates all the branches or individual members of the church of God, because it can not be separated or divided from Christ as its vitality. In this fellowship all who are born of God, are members of Christ.—1 Cor. xii. 27. "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. 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. For the body is not one member, but many."—1 Cor. xii. 12-14.

If then, every individual member is an integral part of the church of Christ, and every branch of the church of Christ is an integral part of the body of Christ, wherein do the several branches of the church of Christ differ in their relation to each other, as churches, from that of one member of the same church to a fellow member of the same?

So far as fellowship is concerned, the several churches are but the several branches of the one church. Churches or branches may hold a kind of nominal connection together, without being animated by the same life, or joined together, in the same judgment. But gospel fellowship can not exist where this foundation for it is not found. The evidences required of an applicant for church fellowship, are such as shall satisfy the church to whom such application is made, that the applicant has passed from death to life, and has received of God that life which alone can unite to the church. The fruits of this life are—Joy, Peace, Love, Faith, &c., and when presented are satisfactory, and those who show them are welcomed, through the ordinance of baptism, into the church. This makes the baptized convert, not only a member of the branch of the church into which he is received, but he is baptized into the whole body of Christ, and comes manifestly into the fellowship of all sister churches of the same faith and order. If this were not so, he would be required to be baptized in every branch of the church with whom he communes, or whose fellowship he desires to enjoy. If the church to which he has applied be a gospel church, and in gospel order, and in that order have received and baptized him, he is no more a stranger or foreigner, but he is become a fellow citizen with the saints, with all the saints of God, in heaven and on earth; and is of the household of faith, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation and chief corner stone.—Eph. ii. 20, 21. His fellowship is with the Holy City, New Jerusalem, which came

down from God out of heaven; and not merely of some part of it; it is in common with all the saints of God, and as a citizen he can not be lawfully disfranchised, except by the same law of the city which is binding on all the citizens of the same commonwealth. His standing is upon the same one foundation which bears up all the building; and it being the foundation of the apostles and prophets, no delinquency, on his part, or action on the part of a church, can deprive him of the fellowship of the saints, that would not, were the circumstances otherwise alike, expel from fellowship the apostles and prophets. When a church is in gospel order, and in the spirit, and according to the laws of Christ, receives into, or expels from fellowship, what is thus loosed in earth, we believe is loosed also in heaven, whatsoever she binds on earth, is also bound, or approved in heaven.

Much is said of the independence of churches: but, let us tread softly here. In what sense, and to what extent, are churches independent? These are very important inquiries. We believe she is, when considered in her indissoluble union with her divine Head, and acting under his law, according to its letter, and spirit, independent of the world, the flesh, and the devil. She is independent of popes, cardinals, friars, of kings and potentates of the earth, and of ecclesiastical courts, councils, and dictators of all sorts and kinds. But is she independent of Christ, and of his laws? Has she any right to transcend or to transgress any of them? Has she a right to do wrong, or to transact a particle of business either in receiving, governing or excluding her members without a warrant from the law of Christ? Nor is any branch of the church, as we understand this subject, any more independent of her sister churches, than one member is of the other members of the same church.

Can one church say to another church, We have no need of thee? "For the body is not one member, but many. But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you."—1 Cor. 14-18-21.

The saints and the churches are not only members of the one body of Christ, but they are members one of another: so that they can no more be independent of each other, than they can be independent of the body. Remember, God hath set the members in the body as it has pleased him. It hath, therefore, pleased God that the members of the body shall be mutually dependent one on another. The hands and feet, and all other members are dependent on the eye to see; the eye dependent on the ear to hear, the feet to walk, and the hands to do what the other members are not qualified to do; but all these gifts belong to the church, and all are for the edifying of the body of Christ. That the whole body may travel, it is indispensably necessary that there shall be harmony in all the members, each duly appreciating the importance of all the rest. The perfect harmony and symmetry of the body has been clearly set forth in

the Circular alluded to; but we wish to apply the same idea to the whole Zion of God, which is in her gospel order, the perfection of beauty. No branch of the church of God is or can be independent of all the other parts. No member of the whole body detached from the body can independently subsist. How would an eye, an ear, or a hand, or foot, see, hear, labor or walk, independently of its union and fellowship with the whole body? Separated from the body, they cease, not only to perform their functions for the common benefit of all the body, but in their disconnection they cease to participate in the vitality of the body, and therefore, perish: "Where two or three," saith the Savior, "are gathered together in my name, there am I in the midst." Ten thousand may voluntarily assemble together of their own accord, without being gathered together in his name. However large or small the gathering may be, the essential points are, that it is in his name, by his authority, and that Christ himself is the grand centre of attraction: that he, as their life, gives vitality, by his laws, as their rule of government, and by his spirit, having a desire to walk in all his ordinances, of one accord, of one mind, of one spirit, and all in one hope of their calling. Such is the church of God.

We are led to examine this subject from a consideration that a wrong impression has prevailed, to some extent, in regard to the independence of churches. The impression seems to be entertained, at least by some, that each branch of the church of God is invested with a right to act for itself in all matters of faith and practice, without reference to the approval or disapproval of the other branches of the same church. If this impression be correct, where is the scripture to sustain it? How is fellowship to be maintained on that principle? The church of Christ, in all her departments, must be of one mind, of one heart, and of one judgment, or their professed fellowship for each other is deceptive and hypocritical. If all the churches, as we call them, meaning the branches of the one undivided church of God, are led by the one Spirit, ruled by the same law of Christ, and joined in the same judgment, all the acts of each will be the acts of the whole. This will, we conceive, apply to the reception, government and exclusion of members. But, if some churches hold themselves so independent of the others, that they do not desire nor respect the concurrence of their sister churches, in their action, the one may receive members, and such members be denied fellowship and communion with sister churches; or, they may expel members, and the expelled members still be held in full fellowship with the other churches; but how then can all be called sister churches, of the same faith and order? Whatever faith they may profess to hold, their order is far from being the same.

To avoid such confusion and irregularity, it has been the practice of the churches of the same faith to maintain a correspondence with each other, through Associations, Conferences, and other meetings, and by dismissing and receiving members by letter, and such other friendly correspondence as may be convenient from time to time. And when difficulties arise in which there is an important diversity of judgment, among the members of one

church, which involves a question of the common order of the house of God, if such church desires to maintain the union and confidence of her sister churches, it has been our practice to say to them, "Come, and behold our order." Or to call on them to send approved and faithful brethren to aid the church in the adjustment of her difficulties. Whenever churches decline this course, and refuse to be advised, or to exhibit their order to their sister churches, suspicion is excited that something is wrong, and will not bear investigation, without exposing disorder. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.—John iii. 20, 21.

Obituary Notices.

DIED—In this village, Middletown, May 22, Miss SARAH ANN ROBERTS, daughter of Eli and Fanny Roberts, deceased, late of New Vernon, in the 47th year of her age. Miss Roberts had, for many years, been afflicted with a severe nervous affection, by which she was, for a long time, deprived almost entirely of the use of her limbs, and rendered nearly helpless. Her speech was also much affected, as she could scarcely articulate, so as to be well understood, except by those who were constantly with her. From early childhood she has manifested a strong regard for the Old School Baptists, especially for the New Vernon church, the place of the meeting of which is within a few rods of the place of her birth, and the spiritual home of her parents, her mother being a most estimable member, and her father, though not a member, was one of the most efficient and constant supporters of the church. Miss Roberts' mind was much upon the subject of religion: her attachment to the church was strong and sincere, and we think she gave reliable evidence that she was a subject of saving grace. As her death occurred while we were absent, attending the Delaware and Delaware River Associations, her remains were interred, and the funeral services deferred, until the first Sunday in July, when a sermon was preached on the occasion, at the New Vernon meeting house, by Eld. G. Beebe, from Rev. xvi. 15, to a large and solemn assembly.

DIED—January 28, 1862, JOSEPHENE AMELIA BURLINGTON, daughter of David and Dorcas Durham, aged 6 years, 8 months and 16 days.

DIED—May 22, 1862, Mrs. DORCAS DURHAM, wife of David Durham, aged 38 years and 9 months. She died in hope of divine inheritance beyond the grave. She has left a husband and six children to feel and mourn their loss.

"Though seed be buried long in dust,
It shall deceive their hope:
The precious grain can not be lost,
For grace ensures the crop."

She selected a text for her funeral, namely, Psalms xxxvi. 5-10, from which Elder William Grafton preached an appropriate discourse, according to her request. At her funeral also the XXXVIIIth Psalm was read, and the 807th hymn, of your collection, was sung.

DAVID DURHAM.

Harford Co., Maryland, June, 1862.

BROTHER BEEBE:—It has become my painful duty to announce to you, and the readers of the *Signs of the Times*, the death of my father, PETER H. MILLER, of Lexington, Green county, N. Y., who departed this life May 2, 1862, in the 59th year of his age. His complaint was typhoid inflammation of the lungs. His last sickness was short. He possessed his right mind to the last moment. He gave good evidence that with him all was well.

He told his family, which stood around his bed, to be calm, for all would be well in eternity. A few evenings before he was taken sick, he sung these verses of the 275th hymn, of your collection:

"E'er since by faith I saw the stream,
Thy flowing wounds supply—
Redeeming love has been my theme,
And shall be till I die.

But when this lisping stammering tongue
Lies silent in the grave,
Then, in a nobler, sweeter song,
I'll sing thy power to save."

He experienced a change, and received a hope in the Savior of lost sinners, when he was young; but did not unite with the church until some three or four years ago. But religion has been his theme for a number of years; his delight was to talk of Salvation by grace, abounding to the chief of sinners, through the Son of God. But he is gone! He can not return to us—but we must go to him. He has left a widow, and eight children, with many relatives and friends, to mourn their loss, which we firmly believe is his gain. His ransomed spirit is now—

"Where the wicked cease from troubling,
And where the weary are at rest."

Our dear father has gone to his rest,
With glorified spirits above,—
To reign evermore with the blest,
And evermore sing of God's love.

He left this world of sin and wo
For fairer worlds on high:
When Jesus calls, his saints must go,
And 't is their gain to die.

JAMES MILLER.

Halcott Centre, N. Y., June, 1862.

BROTHER BEEBE:—I will send you an obituary, which, if you have room, you will please publish: Died, at the residence of his parents, near Bethel, Newcastle Co., Delaware, on Thursday, the 26th instant, WILLIAM B., eldest son of George and Abigail D. McCrone, in the 21st year of his age. The deceased was a youth of extraordinary attainments, and consequently of much promise for the future; but the hopes of fond parents are suddenly blasted, and the wasted and emaciated form of their son is consigned to the tomb! This is the second time within two short years, that this family has been deprived by death of a promising son. But the afflictive dispensation has been somewhat tempered with mercy. They sorrow not as others which have no hope. I was frequently with our young departed friend during his last illness, and had the satisfaction of seeing a manifest change in him. From school books, which had been the delight of his life, the bible became his companion, and experience his theme. He seemed to contemplate a restoration to health only with a view to walk in the ordinances of Christ's house, and enjoying the fellowship of his people. In an interview I found the inquiry upon his mind, What he must do to be saved. The trouble seemed to be that he saw himself a poor helpless sinner, unable to do anything toward salvation. The way of salvation by grace, as presented in the word, seemed to just meet his wants, and suit his helpless case. His mind soon became calm, and he appeared to enter into rest. In every subsequent interview the gospel appeared to become more precious to him, and his views, and his hopes, more clear and strong. His end was peaceful. I trust that there may be a voice from this comfortable experience and triumphant death to the afflicted parents, and surviving brothers and sister, admonishing them to "Refrain their voice from weeping and their eyes from tears." His funeral was attended on Sunday, the 29th instant, by a numerous course of sympathizing friends and relatives. E. RITTENHOUSE.
Newcastle Co., Del., June 30, 1862.

DIED—In Washington, D. C., sister CHARLOTTE A. STEVENS, of Georgetown, Kentucky. The subject of this notice, who departed this life the 13th of June, was aged 53 years and 29 days, and was a member of the Old School Baptist

church, in Georgetown, Kentucky. Her sufferings for about six months prior to her death, were very severe: and she often said if, according to God's will, she should be restored to health, but if it was otherwise determined, she must obey the summons. She was a firm believer in the doctrine of Salvation by grace. Having a very limited acquaintance with her, I am unable to give any statements in detail. She was conveyed to the house appointed for the children of Adam, the 15th ult., and the following words were used as a text on the occasion: "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."

DIED—In Baltimore city, Maryland, the 18th ult., JOHN WELLS, Esq., aged about 44 years. The subject of this notice was not connected with the visible church; but by his course of conduct, for a number of years, manifested to his friends that he knew the truth; and his last hours upon the shore of time plainly showed that death to him was disarmed of his sting, as he was willing to depart and be with Jesus. He survived his wife only the short space of ten months and seventeen days, which seemed a very remarkable providence, for two lovely and promising children, a son and daughter, are thus early, and in a very short time, deprived of a fond mother's care, and a devoted father's counsel; but it was ordered by him who can not err. His funeral was numerously attended the 20th ult., at Black Rock, where his remains were deposited by the side of his companion, to repose until the voice of Jehovah calls them forth immortal. The following words were used as a text: "I will ransom them from the power of the grave: I will redeem them from death. O, death, I will be thy plague. O, grave, I will be thy destruction. Repentance shall be hid from mine eyes."

DIED—In Baltimore county, Maryland, June 27, 1862, sister ELIZABETH C. SCOTT, aged 69 years, 6 months and 18 days, wife of the late Eld. Eli Scott. The subject of this notice had been a member of the Old School Baptist church over thirty years, during which time she has experienced many trials, incident to the christian while sojourning in this world. She was left about twenty years ago with a family of twelve children, as it is about that length of time, I think, since Eld. Scott died: but she was enabled to place her trust in him who was able to sustain her under so deep a bereavement: and saw her children raised to the age of manhood, having the blessed consolation to know that they were an order loving, affectionate and moral family of children; and that a number of them had openly acknowledged the Savior, by following him in the ordinance of baptism, and uniting with the visible church. I saw her and conversed with her one week before her death, and I have seldom seen such a perfect resignation to the will of God, as was manifested by the dear, devoted child of God on that occasion; for all worldly cares and anxieties were taken from her: and I could compare her to nothing but an ear of corn, FULLY ripe, and fit for harvest. Truly, of her it could be said—

"Fearless she enter'd death's cold flood,
In peace of conscience clos'd her eyes;
Her only trust was Jesus' blood—
In sure and certain hope to rise."

Her funeral was numerously attended at Black Rock, the 29th ult., and the following declaration was used as a text: "According to mine earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death: for to me to live is Christ, and to die is gain."

W. J. PURINGTON.
Washington, D. C., July 1, 1862.

DIED—January 10, 1862, at Pekin, Tazewell county, Illinois, of pulmonary consumption, sister — BADLWIN, aged about 55 years. She was afflicted for several years, which she bore with christian fortitude. I had many very pleasant interviews with her: the subject of free and sovereign grace, she loved to dwell upon, disclaiming her own works, as meritorious; and trusted alone in the finished work of a precious Redeemer. She has left a kind and affectionate husband, several dutiful and interesting children, a number of relatives, and a large circle of acquaintances, to mourn their loss. Also the Pleasant Grove church, Tazewell Co., Illinois, of which she was a member. Long will be remembered, her regular attendance at meeting with the church, on Saturdays, as well as on Lord's days, when apparently hardly able to leave her room. We trust that she has entered the mansion prepared for her, to die no more.

DIED—On the 17th of February last, near Bishop Hill, Henry county, Illinois, of consumption, our esteemed brother, ISAAC BOOKER, aged about 54 years. He was baptized in Ohio. After moving to this State, he, and his companion, joined the Spoon River church, Stark county, Illinois. He was always anxious to converse with saint and sinner on the new birth, and contended earnestly that it was "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." Humility was a trait of character, as he viewed the brotherhood, much better than himself. Admired the kindness of the Lord in extending mercy to so great a sinner as he: the love of Christ to the church, that he gave himself for the church: that he paid her debt: that the sinner is divested of the filthy garments: that he causes iniquity to pass from her: that he clothes her with a change of raiment, the robe of righteousness, that the language, setting forth her character, My dove, my undefiled, is but one, were pleasant themes to him. As a husband and father he was much beloved: as a friend, he was true: as a brother, much esteemed. He conversed freely, a few days before his death, of his resignation to the will of the Lord, of his hope in Christ, and of a blessed immortality. The writer delivered a funeral sermon to a large company, among whom, there were many sorrowing relations. Your brother in Christ,

JAMES B. CHENOWITH.
Arispe, Illinois, July 3, 1862.

DIED—At her late residence, in Coles county, Illinois, June 28, 1862, Mrs. MARTHA THRELKELD, wife of Eld. Thomas Threlkeld, aged 71 years, 8 months and 7 days. She had been a member of the Old School Baptist church forty years, but being afflicted with a disease of the liver, for more than thirty years, the last fifteen of which, she has been so feeble that she could but seldom get to the meetings, and two years last October, she was stricken with palsy in the head, which almost deprived her of speech, and memory; but her judgment was sound, and her faith firm and unshaken. A short time before her death, I understood her to say, that, Death was horrible. Thinking that the subject of death was on her mind, and that she was dreading the conflict, I remarked, that as she had been long afflicted, it was my impression that she would pass through death very easily,—that Jesus would take her to himself in an easy manner. I asked her if she dreaded the consequence of death. To which she replied, No. This gave us great satisfaction. She was the mother of nine children, eight daughters, and one son, all of whom have had families, and all, but one, were Old School Baptists. Five of the daughters died before the death of their mother, also three of the sons-in-law. Three of the daughters are spared, and are living near me, and my son joins farms with me, this is a comfort to me. Why should a man complain for the punishment for his sins? I have raised parts of five

families, besides my own, and now have parts of four families with me; and I thank God that I am blessed with health to see to them. Two sons-in-law are now in the Army, and have left helpless female families to be cared for. My dear companion fell asleep in the arms of Jesus, so gently and easily, with her hands on her breast, closing her own eyes and mouth, without a struggle, and when shrouded, looked so much as I think angels look, that I can not wish her back, but I feel that my loss is irreparable. O, my dear brother, pray for me.

THOMAS THRELKELD.

ELD. G. BEEBE:—It has become my painful and melancholy duty to write an obituary for the *Signs of the Times*, of the decease of my mother, RACHEL DEBOLT, consort of the late Judge George Debolt, who died at her residence, in Mount Holly, Randolph county, Indiana, on Monday night, December 30, 1861, of consumption. The subject of this sketch was born in Butler county, Ohio, on the 7th day of January, 1796, and was, at the time of her death, 64 years, 11 months and 27 days old. She was the eldest daughter of Andrew Clawson, one of the early pioneers of Butler county, Ohio, and was married on the 18th day of April, 1816. At about the age of twenty-three, she united with the Regular Baptist church at Trenton, Butler county, Ohio, and was baptized by Eld. Stephen Gard, and for several years enjoyed the sweet fellowship of and communion with the saints of that primitive church. She then removed to Winchester, Preble county, Ohio, where she was received, by letter, into the church of her early choice, and where, for nine years of her pilgrimage, she trusted in the faith of her Redeemer, always confiding in the sovereign grace of God. In 1840, deceased removed, with my father and family of ten children, to Randolph county, Indiana, in a waste howling wilderness, where she was about entirely deprived of hearing the gospel preached in its purity, the nearest church being at Greenville, Dark county, Ohio, distant sixteen miles. The Providence church was, however, formed, sometime after her settlement in Indiana, by a few of the faithful scattered there, and in the adjoining county of Dark, and my mother, in the organization of that church, formed one of the circling band, who were willing to acknowledge that Salvation is of the Lord. For several years previous to my father's death, and for some time afterwards, the church would convene quarterly at the residence of deceased, where the members were welcomed to her hospitality, and where the little confiding flock would commemorate the sufferings of that Lord of whom they were all willing to be taught, sing the sweet songs of Zion, and calmly rest in the consolation of the great Captain, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Seeing the distance the members of that church would travel, the bad roads over which they would go, the inclement weather they would encounter, to meet in church capacity, I was reminded that each one must cherish the sentiments of the illustrious Paul, "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." During my mother's widowhood, which was over eight years, she was in feeble health, by reason of which she was deprived the privilege of attending the monthly meetings of the church, a great portion of the time, but contented herself in reading the writings in the *Signs of the Times*, of those of the same faith and order, perusing the scriptures, and enjoying in solitude its precious promises, looking forward with pleasing anticipation, like Job of old, all the days of her appointed time, until her change should come, when she should join that heavenly

band, the church triumphant, where Christ, the visible Head, would preside in person. During her last lingering sickness, her bodily sufferings were very great, but she complained or murmured but little. Suffering hours and days when no one knew it, so careful was she not to create any alarm, thus bearing with christian fortitude the full measure of her afflictions. Still she sighed for home, for that better land, and longed for the appointed time, her longings are forcibly expressed in the following verses:

"O, land of rest, for thee I sigh!
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home?
When by affliction sharply tried,
I view the gaping tomb—
Altho' I dread death's chilling tide,
Yet still I sigh for home.
Weary of wandering round and round
This vale of sin and gloom—
I long to leave the unhallowed ground
And dwell with Christ at home."

Her faith was strong, her belief unshaken, her confidence firm in the doctrine she so early espoused, even in the hour and article of death, as evidenced by the following hymn, which appeared to afford her great comfort in her afflictions, and which was her song as she was crossing the dark and chilling stream of death:

"Your harps, ye trembling saints,
Down from the willows take,
Loud to the praise of Christ our Lord,
Bid every sting awake.
Though in a foreign land,
We are not far from home,
And nearer to our house above,
We ev'ry moment come.
His grace shall to the end
Stronger and brighter shine:
Nor present things, nor things to come,
Shall quench the spark divine.
The time of love will come,
When we shall clearly see;
Not only that he shed his blood,
But each shall say, For me.
Tarry his leisure then—
Wait the appointed hour—
Wait till the Bridegroom of your souls,
Reveals his love with power.
Blest is the man, O, God!
That stays himself on thee!
Who waits for thy salvation, Lord,
Shall thy salvation see."

So forcibly was her mind impressed with the truth of the hymn, that on the day before she died, while earth was receding and heaven opening on her eyes, she repeated the fourth verse, to wit:

"The time of love will come,
When we shall clearly see,
Not only that he shed his blood,
But each shall say, For me.

After repeating the verse, she remarked that *That* time had come. Meaning, I presume, that the time of love had come, when she could clearly see that her robes were washed and made white in the blood of the Lamb. Yea, the Bridegroom of her soul, then revealed his love with power. O, how sweet it is to die when Jesus lingers near. With this evidence of complete resignation, without a groan or a struggle, she passed away—her eyes voluntarily closing—her lips wreathed with a smile, and so composed were all her features, that she appeared like one who had sweetly fallen asleep. Thus at the close of an eventful year in our country's history, and just as time was about to unroll the scroll and reveal the coming events of another year, of trial and trouble, in the national and christian pilgrimage, her spirit took its flight to the untried bourne, to the God who gave it, to that home where eternal splendors forbid the approach of night, where never failing fountains are fresh from the eternal throne: while its earthly tabernacle

returned to its native dust, where, wrapped in the habiliments of the tomb, it will calmly sleep undisturbed by the warring of men, of rations, or of the elements, until that glorious morning of the resurrection shall dawn, and until that mighty trump shall sound, when it will go forth in the newness of life, pure, bright, and spiritual, like unto the body of her once sorrowing and suffering Lord, forming, I hope, and confidently believe, one of the jewels, to redeem which, his body also suffered, died and lay in the tomb, and with him enjoy an eternity in the dwelling of the Almighty, where comes no footsteps of decay, where glories never wane, where harmonies never cease, where exhaustless love supplies the song. Our loss is irreparable, her gain is inestimable, and eternal. We have lost a mother,—she has gained a crown—her afflictions have ceased—her warfare is over. And now,

"The tender grass is springing,
Above her lowly bed;
And the wild bird chaunting sweetly,
A dirge for the quiet dead.
Voices of joy and gladness,
Float on the balmy air;
But waken not the loved one,
Who sleeps in silence there.
'Twas in the dreary winter
We laid her down to rest;
And placed a marble at her head,
The wild turf o'er her breast.
And we left her—sadly left her—
To her long and dreamless sleep;
And sought our lonely dwelling,
To think of her, and weep.
O! hard it was to leave her,
(Tho' we know her free from pain,)
And to think the form we cherished,
Could ne'er return again.
But time has calmed the anguish,
With which our hearts were riven;
And we think of our gentle mother,
As living still in heaven."

Thus we have parted with our best earthly friend, who, while the warm current of life coursed her veins, was a devoted wife, a kind and affectionate mother, and a consistent christian, to whom, with a sorrowing heart, we pay this humble tribute of filial respect and love.

WILLIAM P. DEBOLT,
Union City, Ind., May 1, 1862.

Old School Meetings.

YEARLY MEETING.—Brother Beebe, I wish you to publish the Yearly Meeting, to be held at Rock Spring, to commence on the Saturday before the fifth Sunday in August, at ten o'clock, a. m. The brethren of that church will be glad to see their friends, and brethren at that time, and especially ministering brethren. Brother Beebe, I wish you, brethren P. Hartwell and G. Conklin, to think of it; and if all can not, I hope at least some of you will try and "Come over to Macedonia, and help us." Those coming from the South, will take the 8½ o'clock, a. m., train from Baltimore to Port Deposit. Those coming from the North, the 8¼ train from Philadelphia; and if they can not get tickets through from Philadelphia to Port Deposit, take them for Havre de Grass, where they will take the boat up to Port Deposit, and they will there be met with conveyances to take them to the meeting. It will be necessary to take the Friday morning trains both from Baltimore and Philadelphia. I remain yours, as ever,
THOMAS BARTON.
Newark, Delaware, July 7, 1862.

Marriages.

July 16.—At North Berwick, Maine, by Eld. William Quint, Mr. UMPHREY C. WEYMOUTH to Miss SUSAN C. CHADBORN, all of North Berwick, Maine.

REMOVAL.—Eld. J. C. MEARS desires his correspondents hereafter to address him at Mesongo Bridge, Accomack Co., Virginia, instead of Modest Town.

Subscription Receipts.

Table listing subscription receipts from various locations including New-York, Maine, Massachusetts, New-Jersey, Pennsylvania, Maryland, Virginia, Kentucky, Ohio, Indiana, Illinois, Missouri, Kansas, Iowa, Minnesota, Michigan, and Canada-West, with names and amounts.

Total\$123 59
NEW AGENTS—Captain Andrew A. Jameson, Maine; John Clark, Michigan.

Associational Meetings.

WHITE WATER, INDIANA.—BROTHER BEEBE:—Will you please publish in the Signs of the Times, that the White Water Regular Baptist Association will commence at ten o'clock, a. m., on Friday before the second Saturday in August, 1862, with the East Fork of Flat Rock and Zion church, 7 miles, a little east of south, from Lewisville, on the Indiana Central Railroad, to which place all those wishing to attend the Association, and coming by public conveyance, either from the East or West, will stop, where they will find brethren on Thursday afternoon to convey them to places of entertainment, and to the meeting, and those coming by their own conveyance, and wishing to get near the meeting, will enquire for J. N. Penwell. Done by request of the church.
J. N. PENWELL, Ch. Clerk.
Rush Co., Indiana, June 24, 1862.

SALISBURY, MARYLAND.—In consequence of military movements in their vicinity, failed to hold their meeting last fall. We are requested now to publish, that their next meeting will be held, Providence permitting, with the Little Creek church, in Sussex county, Delaware, about six miles from the Laurel Depot, on the Delaware Railroad, to begin at ten o'clock, a. m., on Saturday before the third Sunday in October, 1862, and continue three days.
Elds. P. Hartwell and G. Beebe, have made an arrangement with the brethren, on the route, to attend, (if the Lord will,) London Tract Yearly Meeting; at London Tract, Chester county, Pennsylvania, on Tuesday and Wednesday, 14th and 15th of October, on our way to the Salisbury Association, to be held on the 18th, 19th and 20th. Monday night, 20th, we propose

to preach at Salisbury; on Tuesday, 21st, at Jones' Mills, and on Wednesday, 22d, at Church Creek, and on Thursday night (if we can cross the bay, at Baltimore,) with the Ebenezer Baptist church.

N. B.—If this arrangement is not according to the intention of the brethren, they will give seasonable notice, that it may be corrected. It is according to our recollection, but, in the multitude of cares pressing on our mind, we may have forgotten.

SANGAMON, ILLINOIS.—BROTHER BEEBE: Please make a correction. Either your printer, or those who sent the notice, made a mistake. Take out the present notice, and insert the following: The Sangamon Association, of Regular Predestinarian Baptists, will hold her next annual meeting with the Bethel church, five miles south of Fairberry, Livingston county, Illinois, commencing on Saturday before the fourth Sunday in August (and not the first as formerly published) next. Brethren coming by railroad from the south must be at Livingston on the four o'clock train, on Friday, where there will be conveyances to take them to quarters for the night. Those coming from the west on the Peoria and Oquackie Railroad, will stop at Fairberry, where they will be met with conveyances. If there are any coming from the north by cars, they will stop at Lexington. All must be there on Friday. The change of time on the Peoria Railroad makes this notice necessary. B. B. PIPER.
Livingston Co., Illinois, June 8, 1862.

MAD RIVER, OHIO.—BROTHER BEEBE: Please publish that the Mad River Predestinarian Baptist Association will meet, (if the Lord will,) with the Sugar Creek church, in Putnam county, Ohio, being twelve miles north of Lima, Allen county, to convene on Friday before the first Sunday in September, 1862. Brethren and sisters of our order are invited to attend, especially ministering brethren. Those coming by the cars from the east or south will stop at Lima, where they will be met with conveyance on Thursday, before the meeting, to convey them to the meeting. Those coming from the west will stop at Delphos, Allen county, where they will be met as above stated.
J. DEFFENBAUGH, Ch. Ck.
Vaughanville, Ohio, June 13, 1862.

LEBANON, INDIANA.—The Lebanon Regular Baptist Association will be held with the Lebanon church, Henry county, Indiana, commencing on Friday before the third Saturday in August, 1862, at ten o'clock, a. m.
J. A. JOHNSON.
Luray, Indiana, May 30, 1862.

DEAR BROTHER BEEBE:—Please publish in the Signs of the Times that the Conns Creek Association will be held with the church at the F. of L. Buck Creek, Marion county, Indiana, commencing on Friday before the first Saturday in September, 1862.
A. B. NAY.
Near Franklin, Indiana, May 12, 1862.

LEXINGTON.—Will meet with the church of Olive and Hurley, in Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, a. m., on the first Wednesday in September, 1862.

LICKING.—Will be held with the Mount Carmel church, in Clark county, Kentucky, commencing on the 2d Saturday in September, 1862.

SPOON RIVER.—With the New Hope church, Greenbush, Warren county, Illinois, six miles west of Avon, on the Railroad leading from Chicago to Quincy, Illinois, beginning on Saturday before the first Sunday in September, 1862, at ten o'clock, a. m.

MORGAN.—At S. F. Mauvaise-terre church, ten miles south-east of Jacksonville, Illinois, on Saturday before the third Sunday in August, 1862.

NORTH WESTERN.—With Honey Creek church, eighteen miles north of Freeport, Green county, Wisconsin, on Saturday before the fourth Sunday in August, 1862.

OKAW.—With the Mount Pleasant church, Effingham Co., Illinois, commencing on Friday before the 4th Sunday in September, 1862.

SILOAM.—Will meet on the first Saturday in September, 1862, one-and-a-half miles north of Newtown, Putnam county, Missouri.

SALEM.—The Salem Association will meet with the Providence Church, in Hancock

county, Illinois, on Saturday before the second Sunday in September, 1862. Twelve miles south east of Carthage, and five miles west of Plymouth.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1 50, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to
Mas. Dr. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

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 9,000 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 postoffice 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.

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 Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, OF MILO, FRENCHSNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuyler Co., N. Y.

We receive frequent orders for Rush-ton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rush-ton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., AUGUST 1, 1862.

NO. 15.

Correspondence.

DEAR BROTHER BEEBE:—Having closed the business part of my letter, I will now write some for the *Signs of the Times*. The subject will be on JUSTIFICATION, and in so doing will take some notice of your remarks on my former communication, of March 4th, present volume, wherein I made some remarks on the doctrine of Justification. But probably I was not explicit enough on that head. Therefore, where we should leave any point of doctrine in obscurity, I think it right for brethren to watch over each other for good, and not for evil. The enemies of truth are always watching the christian for evil. Now, brother Beebe, if my communication carried with it the idea that there was no necessity for Christ to come in the flesh and suffer, I am willing to acknowledge I did not intend any such an idea, and as you stated:

"Therefore, it was indispensably necessary that they should be redeemed, washed, cleansed, purified and delivered from condemnation and wrath."

Inasmuch as sin was committed in the flesh and without the shedding of blood, there was no remission of sin, &c. I perfectly agree with you, and I hope all christians who profess to be Old School Baptists have been taught by their experience to believe it. But the difficulty seems to be as to when this Justification took place. I thought I was plain, having reference to God's viewing his church justified in Christ, and this will bring me to the subject under consideration, in a spiritual point of view, and if we can not support it by the testimony of divine truth, let our creed fall: and let God be true, but every man a liar. And now, my dear brother, in order to place the subject in as clear a light as possible, it is necessary to presume that the state of mankind is a state of condemnation, that human nature has sunk into total ruin and depravity, and that "Sin has entered into the world, and death by sin, so that death has passed upon all men." These are facts which I hope no christian will undertake to deny: our own conscience pleads guilty, and cries out with the Psalmist, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified."—Psa. cxliii. 2. Were I to plead any act of the creature for justification, I should be denying the word of God, for it declares that "By the deeds of the law there shall no flesh be justified in his sight." Yet there is a way clearly revealed in the sacred oracles by which God is just, and the justifier of sinners, and it is of importance that the christian should read the scriptures, and examine for himself, that he may be well instructed respecting this way. Know then, my dear brethren, that the justification of a sinner in the sight of God, is an

act of rich and free grace, pursuant to the covenant engagement of Christ on his behalf, wherein the righteousness of Christ is placed to the sinner's account, and his guilt transferred to the person of Christ, so that the Lord having laid on him the iniquity of all his people, they are considered complete in him as their covenant Head. Justification has, in scripture, a threefold aspect. The first is, toward God: the second is in the sinner's experience; and the third is in the sight of men. Justification in the sight of God is the unlimited approval of the sinner in the person of Christ, which refuses to recognize iniquity in him, lays no sin to his charge, and accepts of him as pure and holy, which is evidently the meaning of the prophet, speaking by the power of the Holy Ghost, when he says, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." And this induced the apostle to affirm, "There is, therefore, now no condemnation to them which are in Christ Jesus," &c. And this led me to use the language which I did in my former communication concerning the time when God viewed the church justified, was when "He wrote their names in the Lamb's book of life," &c. I said:

"Considered in themselves they could not thus be justified, for they were children of wrath, even as others."

Justification in the sight of God is a covenant transaction, and it would be absurd to suppose that it has no existence until made known to our hearts, as well might we suppose redemption had no existence prior to the incarnation of the Son of God, while he is said to be "The Lamb slain from the foundation of the world."—Rev. x. 8. This was before that man had actually violated God's law. But when we look at God in all his power and wisdom, we can not suppose that time is measured with him as with poor finite creatures, past, present and future; and the prophet seems to take this view, when he said, "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."—Isa. xliii. 1. And in the seventh verse he said, "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." Here the prophet uses the positive language, "I have redeemed thee," or in the covenant agreed to; this was before Christ made his advent into the world. Then we come to the conclusion that, with God, it is one eternal now, every thing present before him, or how could the prophet use this language, saying, "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." Isaiah xli. 9, 10. Then it was the pleasure of the Lord to record the names of all his chosen people in the Lamb's book of life. I thought I was plain in my communication when I was referring to Christ as the true vine that there was an opposite, and so we find that almost every thing has its opposite. The book of life implies there is another book of which John, the Revelator, spoke, when he said, "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." Taking this view of the subject, there must be a book of condemnation, for the Revelator said, "All the world wondered after the beast," &c. "And whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. xx. 12-15. And Jude seems to take the same view, and said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation," &c. And Peter bears testimony to the same fact, of those characters who wondered after the beast. He said, "Having eyes full of adultery, and that can not cease from sin: beguiling unstable souls," &c., "Cursed children." Now we see the exigency of the case, that the names of God's children should be written in the Lamb's book of life, to meet every emergency on their part, (and if I may be permitted to use the term, forestall the enemy in all his designs.) We can not suppose for a moment, that there was an intermediate space in the mind of God, between condemnation and that of justification; for he is of one mind, and none can turn him. But the actual transgression of the sinner in violating God's law, and loosing all claim to the principle of justice in himself, was a long time prior to Christ coming and taking upon himself a body of flesh to pay the redemption price in the flesh. The accomplishment of which shows conclusively that there was a covenant bond or contract to that effect; for he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John xviii. 37. Christ said to his disciples after his resurrection, while they seemed to be sad on account of his suffering, &c., "O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory?" Luke xiv. 25, 26. Now ought we not to revert back and enquire if there was a cause, and if such, upon what principle? Man had no claim on him, for there was

no contract or covenant made with man to that effect. Then upon what grounds ought Christ to suffer? We read in Genesis i. 26, "And God said, Let us make man in our image, after our likeness," &c. This seems to have taken place between the Father and the Son. Now it is evident that man had no hand in the work of creation, or bringing himself into existence, neither did God consult with him whether he should be made, but worked according to the counsel of his own will. Now, if A. and B. make a contract for A. to let C. have a certain amount of property, and neither A. or B. consult with C. about how C. is to pay the debt, and both knew that C. had not a single farthing to pay, and B. gave himself as security or surety for C., ought not in justice, B. to pay the debt? Upon the principle of justice he ought, (I have used this as a similitude.) Here can we see the majesty of Christ, using the language which he did, "Ought not Christ to have suffered these things, and to enter into his glory?" Christ could not be fully glorified until he had fulfilled that covenant contract, for his bride entered into in the covenant of redemption or of grace. If we examine the bible on the subject, what is it but a history of a covenant people, and the record of covenant transactions? What are all its doctrine but the character of covenant love? What are all its promises but the assurances of covenant blessings? And what are all its precepts but the revealed will of a covenant God to his covenant people? Is not Jesus the Covenant Head? Is not his blood the blood of the everlasting covenant? And was not Jesus the messenger of the covenant? And shall not we who profess to believe delight in his covenant? David, who we believe to be a type of the Lord Jesus Christ, could say, "Although my house be not so with God, yet he has made with me an everlasting covenant, ordered in all things and sure, this is all my desire." Then may we enquire with the holy apostle, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Here election and justification are beautifully linked together as the covenant transaction of the secret counsel of Jehovah, and fully warrants the inference that all the chosen race were justified in the sight of God when Jesus stood forth as their surety, making himself responsible for their sins. But this is only one aspect of justification, which can be called celestial. The second view of justification is in the christian experience, which must be discovered before the former can be enjoyed: and the apostle Paul presents it to us in his third chapter to the Romans, and brings us to the happy conclusion that man is justified by faith without the deeds of the law: that is, the existence of faith

proves the sinner to be in a justified state; and the act of faith trusts the justifying righteousness of Christ, to the entire renunciation of human merit: so that the self-condemned sinner believing in the complete redemption which is in Christ Jesus, is "Justified freely from all things from which he could not be by the law of Moses." Faith does not create or merit our justification, but simply receives it as the free gift of Jehovah's grace, through the redemption that is in Christ Jesus. A sinner made free from the bondage of sin, delivered from the curse of the law, and accepted of God, in the Beloved, as fully and as effectually as though he never transgressed, he is made free by the Son, and shall not come into condemnation, being justified by faith, he has peace with God, through our Lord Jesus Christ. And this is what could cause the holy apostle to address the Hebrew brethren, and say, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight," &c. "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." Paul referred to those witnesses which "Died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them," &c. (These witnesses died a long time before the sufferings of Christ.) And the christian can say, "I know in whom I have believed," &c. And the prophet declared that, "In the Lord shall all the seed of Israel be justified, and shall glory." Here is a third aspect in which Justification is set forth in the word of God, and that is in the sight of men. To this the apostle James directs our attention, asserting that Abraham and Rahab were justified by works, that is, their works were the effects and evidences of their living faith before men; they shewed their faith by their works, neither faith nor works has any thing meritorious in them, because that faith is the gift, and good works is in consequence of that gift. Then, dear brethren, "Whom he justified them he also glorified." See then, my dear brethren, how secure the soul is that rests on Jesus, seeing that the christian's justification and glorification is so linked together by the irrevocable decree of the Almighty, that all the powers of darkness can not separate them. And now I must leave the subject I have tried to be explicit, but yet I may have darkened counsel by using words without knowledge, which I hope my brethren will attribute to my weakness. And now, dear brother, I remain as ever, yours in the bonds of christian fellowship, but a poor sin defiled creature in self, and I hope I have an interest in the redemption which is in Christ Jesus our Lord. Amen. MICHAEL LOVERIDGE.

Knox Co., Illinois, May 13, 1862.

JUSTIFICATION.—In our remarks on the former letter of brother LOVERIDGE, in No. 8, of the current volume, we did not mean to insinuate that he doubted or disbelieved that the children of God were, by their earthly nature, children of wrath even as others; or that they required to be redeemed by the precious blood of Christ; for we fully expressed our approval of the general tenor of his excellent communication; but on the application of the term Justification, to the provisions of grace and mercy which were made in the counsel and purpose of God before the world began,

we stated some reasons for doubting the correctness of that application. We do, however, as firmly believe that every spiritual blessing was given to the church in Christ Jesus before the foundation of the world, as does our esteemed brother LOVERIDGE. And that Justification, Redemption, Regeneration, the New Birth, the preservation and security of the saints, and their final resurrection from the dead, and glorification with Christ in heaven are all included in what God has given to his people in giving to them his Son. But still we speak of Redemption, the New Birth, &c., as relating to the sacrifice which Christ offered when he died the just for the unjust, and to the quickening power of God, in our personal experience. Were we to treat on Justification as contemplated and provided in the counsel and purpose of God, we must all agree, that his purpose was as complete and sure, and all the provisions thereof as certain, before the world began, as they will be when the world shall be no more, or, as when the church shall be raised to the consummation of her glory in heaven. But still in the order of execution Redemption precedes Justification, for Paul says it is through the redemption that is in Christ Jesus. And Justification precedes Deliverance, and the new birth precedes spiritual enjoyments, as the death of our mortal bodies must precede our resurrection in spiritual and immortal bodies conformed to the image of the First Born. The provision, purpose and predestination to justification is one thing, and the execution or work is quite another, as we view the subject. To say that we were redeemed eternally, were born again eternally, and raised from the dead before the world began, would tend to confuse, rather than to edify the mind; yet all these were as fully provided for in the counsel and purpose of God, and as really given to us in Christ Jesus before the foundation of the world as justification was.—Ed.

DEAR BROTHER BEEBE:—Please allow a place in the *Signs of the Times* for this communication, which is written at the request of the brethren. Brother A. WINNETT, of Pennsylvania, sent a request by letter, for me to attend, with him, the churches of his pastorate charge, in May, that being the time of the communion of the said churches. Accordingly, I left home, April 28th, and arrived May 2d, at sister Sarah Spears, on the Monongalia River, at the residence of her brother, N. Spears, who received me with kindness, and whose hospitality I hope I duly appreciated. On Saturday, brother and sister Fry, from Red Stone church, arrived. The meeting of them caused gladness, arising, I trust, from a spiritual joy in the Holy Ghost, which is the element of all heaven born children of God, whose Father is in heaven. We proceeded to the meeting house, where I met brethren Winnett, Carson and Cooper, who greeted me with expressions of joy and gladness. I endeavored to preach to those present, the kingdom of God, and to teach those things which concern our Lord Jesus Christ. On the Lord's day there was a large congregation which gave attention to the word preached, and many tarried to observe the solemnities of administering the Lord's Supper. In the evening, brother Fry conveyed me, in his carriage, to his residence, in Fayette county, where I found the usual accommodations and kindness as formerly. Arrangements were made by Red Stone church for a three days meeting, to commence on Friday before the second Lord's day in May, which brother Winnett and myself attended. Large congregations assembled, and at the communion, harmony and fellowship appeared to prevail with the members of Red Stone church. Having been requested to visit some of the friends before I left the neighborhood, on Monday I did so. I called on brother Job, and bid farewell to his afflicted son. On Tuesday I left Washington county, and

arrived at brother A. Winnett's, where I tarried until the meeting at Plumb Run, while at brother A. Winnett's I visited brethren J. H. Hill and J. I. Hill, they are members of that church. On Saturday we went to meeting to worship God in his house of prayer. This church is small, but shows a desire to exalt the Redeemer. May the Lord add to her such as are saved, while her members are fervently engaged in his service, and united in love. On Monday, I left sister Mary Hill's, where I had been entertained by her kind husband, whose friendship and hospitality gives strong evidence of his desire to accommodate the disciples of the Savior of sinners. The Lord has blessed them with a goodly portion of this world, but this has not made them forgetful to entertain strangers. On Thursday I arrived at brother David Johns, in Newtown, Green county, whose hospitality and kindness has not abated since I saw him last. I concluded to tarry with him over the Lord's day, and, if convenient, to have a meeting for preaching: arrangements were accordingly made to have it at his house on Saturday, at two o'clock, p. m., and at brother James Johns on Lord's day, morning and afternoon. These brethren are destitute of the ministry of the word, but their mind appears to be stayed on the God of their salvation,—although aged and infirmed. On Monday, I went to see brother and sister Fulton, where I tarried until Tuesday, when they accompanied me to brother B. Whitlatch, where we dined together; but I had to leave that evening to attend an appointment in the vicinity of brother Isaac Edgar's, and on the next day left his house to attend an appointment at Cast Steel meeting house, and in the evening I went with brother and sister Wise to spend the night; I had a pleasant interview in conversing about the things of the kingdom of our Savior Jesus Christ. Thursday morning I left the residence of brother Wise, whose house is open to those who love our Lord Jesus Christ, and went to the vicinity of brother A. Winnett's and Hill's, and tarried with them several days. Having promised to visit the friends in the bounds of Maple Creek church, brother Winnett accompanied me to sister Elizabeth Carson's, and in the evening preached in the school house, adjoining her farm. Previously to this meeting, I had a pleasant interview with brethren Thomas and Parker Carson. On Friday, I left Washington county for Fayette county, where I remained until Monday morning, when I took the steam boat at Brownsville for Pittsburgh, there I tarried with my son, that night, and on Tuesday, I left for McConnellsville, where I arrived at home about midnight on Wednesday, in safety. I have, my dear friends, now complied with your requests. May the God of Jacob be your refuge and shield.

Now I will address a few thoughts to brother Fry and Job, because both requested me to write to them, and what I say to them I say to all the brethren of the Red Stone Association, Watch and pray, for you live in perilous times! When I was a stranger to you, it was your pleasure to make yourselves known to me at the Tygarts Valley River Association, which was held at Red Stone, in August, 1858, and you there introduced

me to your esteemed pastor, Elder A. Winnett. You invited me to come and preach at your meeting house. I accepted your invitation, and came at the appointed time, and preached to you what I believe to be the gospel: it being a revelation of an absolute salvation from endless misery to eternal glory, through, and by, our Lord Jesus Christ. I have had no occasion to regret our intimacy, up to the present hour; although you know the opposition I had to encounter for so doing. Suffer me to exhort you to continue in the faith; for, "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah xxvi. 21. The scoffing infidel will reject this solemn scripture with contempt, because he loves darkness rather than light, because his deeds are evil. But let the children of God cry unto him as king David did, "Be merciful unto me, O God: be merciful unto me, for my soul trusteth in thee. Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." Our heavenly Father answers such petitions thus, "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."—Psalms lvii. 1, and Isaiah xxvi. 20. I think our Savior intended, by declaring that men love darkness rather than light, that they love falsehood rather than truth, and death rather than life. For every one that is of the truth, heareth his voice, and shall not walk in darkness, but have the light of life. It is incumbent on all believers who are partakers of the divine nature, who have escaped the corruptions that are in the world, through lust, to give all diligence to make their calling and election sure; for, in so doing they shall never fall from that state of grace that reigns through righteousness unto eternal life, by Jesus Christ our Lord. Having obtained like precious faith with them, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. This interest in the spiritual blessings, all the living members of Christ's body possess; it being a free favor bestowed on them through the righteousness of God and our Savior Jesus Christ; wherein they become identified as that one body, and one spirit, even as they are all called in one hope of their calling. It is important to those who believe to rightly distinguish between right, and possessing. In having an interest in the love of God, right to salvation is founded in the sovereign will of God, and is confirmed by the death of his only begotten Son. Neither unbelief, nor misbelief of any sinner can annul his right, who is a subject of God's eternal love. He being justified freely by God's grace, through the redemption that is in Christ Jesus. Our past experience teaches us, when we are sensible of our lost condition, that nothing but the blood of Christ could cleanse us from guilt, neither preaching nor prayers could avail anything for our peace until God was pleased to apply the great atonement to our souls. Then the gospel was good news and great joy to us in the Holy Ghost: then was the faith delivered to us who were called to be saints, by which we possess the blessing. Now, my brethren, if

we neglect this great salvation, how shall we escape that darkness, sorrow and despair which prevents our enjoyment of, and fellowship with, our Lord Jesus Christ? Shall we reject the heavenly warnings of our Savior, the inspired precepts, exhortations and admonitions of his apostles? These are our only safe rules to be observed, to guide us while we are walking by faith and not by sight: for they are unalterable and unchangeable, even as is his throne in heaven. We meet with, and experience changes daily, but our Savior is the same, yesterday, to-day, and forever. He changes not: although, as our High Priest, he is touched with the feelings of our infirmities. Has he not sent forth for our succour, his 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? This body of Christ can not be known in this world, only by its sanctified nature and formation, in its spiritual existence as the church of God. Very many professors assume to be of this body, under various names, and human establishments, which the word of God does not sustain or sanction. To be a member of the visible church of Christ, is of such vast importance that it demands our serious consideration: because we are, and must be, identified with Christ as our living Head; for he ever liveth for his body, his visible church. Therefore, every member of his body liveth in him, and he says, "Because I live, ye shall live also." How does Christ live for the members of his mystical body? Not nominally, but in reality, and in his ability to save unto the uttermost all who come unto God by him. This should encourage us to examine the disposition of our minds, to ascertain whether we be conformed to Christ, or to this world. Our mind is conformed either to the one or the other, is it not to be feared that many who profess to be members of the churches of Christ, are in a sickly, weakly and sleepy state, by their failure to maintain and uphold the glory of the church of God? I do not speak of the natural state of their corporal bodies, but the spiritual exercises of their souls! Is it not apparent that something is lacking in them? Shall we infer that the Lord hath not made ample provision for their well being? The Lord, by his prophet, says, "What could have been done more to my vinyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes."—Isaiah v. 4. Why, brethren, should there be any remissness on our part, that the glory of the Lord should not be displayed amongst the members of his body? Has he ceased to be a Physician, a Shepherd, an Advocate for us? No, my brethren, he lives to sustain all his relative offices, in which he stands engaged by covenant, to impart their heavenly influences to them who are called by his holy name. If we love God, the grand idol self is dethroned, and God reigns in our souls. Although sinful self-love and its brood of evils are constantly asking admittance, meditation, prayer and other religious duties are not submitted to with

reluctance, and merely as smaller evils; for God pours upon his people the spirit of prayer and supplication. Do your duty: consider the high and important services of your ministers and deacons. You know they are men of like passions with yourselves—therefore, pray to God for them, that he may make them useful for your spiritual instruction and comfort. Remember your God has ordained them to watch for your souls. Be careful then not to mar or hinder their usefulness amongst you, so that you might not glory only in your Savior, your Lord and your God. These reflections I submit for your reflection, and remain, Your servant in the Lord,

JAMES JANEWAY.

McConnellsville, Ohio, July 5, 1862.

DEAR BROTHER BEEBE:—Grace be unto you from on high. There are many precious brethren and sisters scattered abroad who would like to hear from me through the *Signs of the Times*, and I desire to let them know that I am yet alive, and together with my family, in good health. I still continue to be a poor sinner, and if I am saved at all, it must be by grace alone. My heart's desire is that the Lord may strip me from every thing that lets or hinders me to follow the Lamb, and to adore his matchless name. Truly, my beloved brethren, I would do good, but Oh! this evil that is present with me! O, wretched man that I am! All your correspondents speak, more or less, the same thing. They all agree that, in themselves, they are nothing,—that they can not do the good they would. This proves that good is not in man. All are gone out of the way—they have together become unprofitable. Why then should we look to men? Why look to or lean upon an arm of flesh? Why put our trust in princes, in the wealthy or noble ones of the earth for help? Vainly we look to the wisdom of this world to direct us! Vainly do men look to the mighty, the honorable, or good ones of this world for comfort or safety! God has chosen the poor, the base, and even the foolish of this world, to confound the wise, and bring to naught the great, that no flesh should glory in his presence: that he that glorieth shall glory in the Lord. Vain man would fain be wise, and great, and many of them love to bear the titles of *Reverend*, of D. D., &c., that they may attract the gaze and admiration of their fellow men; and that men may follow them. They unblushingly declare that God will not save a poor sinner, until the sinner complies with certain conditions, and uses the means which they say are presented in the gospel. But the sheep of Christ will not follow them, to them their voice is the voice of strangers. The sheep hear the voice of the Good Shepherd who laid down his life for them, whose sacred body was fastened to the cross, on which he suffered and died for them. Yes, the spotless Lamb of God died for his own sheep. The blood which cleanseth from all guilt, flowed from his bleeding veins, when on the cross he died for them. He died, was laid in the tomb, arose again from the dead, ascended upon high, where he ever liveth, and reigns as our King, doing his pleasure in the armies of heaven, and among the inhabitants of the earth.

"He looks, and ten thousand of angels rejoice,
And myriads await for his word.
He speaks, and eternity fill'd with his voice,
Re-echos the praise of the Lord."

As our faithful High Priest, he is now making intercession for all of his loved ones who are yet in this vale of tears. When he utters his voice, even the very dead in trespasses and sins, are quickened. He has said, "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This includes all his sheep,—for he says again, "All that the Father giveth me, shall come unto me," &c. And again, "Thine they were and thou gavest them me." "And this is the Father's will, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day." Hence we see by the words of divine truth, that none of the elect of God, can be fatally deceived by the false teachers. For a time they may be deluded by the schemes of anti-Christ, and led so far astray as to remain awhile in error; and under delusion be tossed by every wind of doctrine; but glory to God in the highest, his watchful eye is always on them, and they shall never be permitted to rove beyond the limits of the Fatherly care, and protecting power of their dear Redeemer. Jesus reigns. He is a rock, his work is perfect. And he that hath began a good work in them, will perform it until the day of Jesus Christ. When we were living in darkness, it was Jesus who delivered us from the power of darkness, and translated us into his marvelous light. When we were sinking under the weight of guilt it was this Jesus who made us know and feel with joy unspeakable and full of glory, that he had borne our sins in his own body on the tree, and that he had blotted out all our iniquities. And when we were delighted with sin, and were the servants of sin, he led us to repentance: Yea, Jesus granted us repentance unto life, which needeth not to be repented of. The Author and Finisher of faith, gave us this faith, which is the faith of the Son of God, and the fruit of that spirit whereof all his elect are born. For, "Of his own will begat he us, with the word of truth." And now he shows us, in our experience, that, Salvation is of grace from top to bottom. Jesus is the First and the Last, the Alpha and Omega, the Beginning and the End. He is the meat and drink of his loved ones. He is my hope, my salvation, my all. I am a poor worm: Jesus is my Hiding place: he is the same yesterday, to-day, and forever. All his chosen seed were his before the world began. They are begotten of him as their eternal God, and as their Elder Brother, Shepherd and Friend, and Husband, he redeemed them, and saved them from their sins: and he will present them without blame before his Father's throne.

"There shall I bathe my weary soul,
In seas of heavenly rest—
And not a wave of trouble roll,
Across my peaceful breast."

Yours, truly, S. GREENWOOD.
Highland Co., Ohio, July, 1862.

ELDER BEEBE:—Dear Brother:—It is some time since I wrote you on the subject of the christian religion, but I have been blessed with the reading of your editorials, and the communications from your numerous correspondents. Duty and desire which I have to all who love our Lord Jesus Christ admonish me to write a few thoughts on that all-important subject, this

morning. If the good Lord shall see fit to bless it to any of his dear children, I shall be remunerated for my trouble, for, if I know my own heart, my desire is to honor our Lord Jesus Christ, and to comfort his dear children, who have been brought to a knowledge of the truth, whose hearts the Lord has opened, and who have been circumcised with the circumcision which is made without hands, whose praise is not of men, but of God. To such, and such only, my poor communication can be of any benefit, and not even to them, unless the Lord shall bless it to their souls: for I consider that every promise, precept, admonition and spiritual blessing, is to the children of God only. The psalmist David says, "One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." The house of the Lord was a place most dear to David, for it was the place where the Lord communed with his people Israel. A place most sweet to the sweet singer of Israel. There were the cherubims, the mercy seat, the ark of the covenant where David and the people Israel met their Lord, or where the Lord met with them. David said, "I love the Lord, because he heard the voice of my supplication." Yes, the Lord was his Shepherd, and he brought him up out of an horrible pit, and out of the miry clay, and put a new song into his mouth, and set his feet upon a rock. But, as the house or temple was a type of a house still more glorious, the materials of which are not of this world, but it is built up of lively stones, a spiritual house, and as the apostle has said, "Whose building ye are." They who are of the same faith with David, who have tasted that the Lord is gracious, and have been born of incorruptible seed, by the Word of God, that liveth and abideth forever: have experienced the new birth of which our Lord spake to Nicodemus, so that they can see the kingdom or house of God. But until the Lord Jesus reveals the Father unto poor sinners, they can see neither him nor his kingdom, or house, and have, therefore, no desires towards that house. But when Jesus reveals the Father (The Eternal God) to such poor sinners as we are, then, for the first time in our lives, we see ourselves in our true condition, then we see that we are sinners of the deepest die, and this causes us to cry, "God, be merciful to me, a sinner!" And in his own time God sends them deliverance. Although we deserve banishment from the peaceful presence of God, he says, "Son, or Daughter, thy sins which are many, are forgiven thee." And O! how the doctrine of free grace now shines, we glory in it, and can say with the poet—

"Grace is the source of every good,
And grace shall be my theme."

We can then say with David, "He sent from above, and he took me, and drew me out of many waters." The Lord now shows them his house, which is the Lord's people, and he gives them a desire for his house, so that his people are the company they desire. Duty is now made plain: their hearts and their faces are set Zionward, and they say, "One thing have I desired of the Lord, and that will I seek after." They want to dwell in the house,

for there the Lord does often bless their souls, through his ministry, there is often wine on the lees, and fat things, full of marrow, and the Lord says unto them there, Eat, O friends! Drink abundantly, O beloved! Their souls become as a watered garden, and it is no wonder that they desire to have a name and a place in the house of the Lord, and that they seek after it. May the Lord help all his dear children to walk in all the commandments of his house, is the prayer of this unworthy writer. May the blessing of our glorious High Priest be with you, brother Beebe, and with all his dear people everywhere, is my prayer, as I subscribe myself, yours in the best of bonds,

THOMAS MACER.

Evansville, Indiana, July 15, 1862.

P. S.—I see by your editorial of July 1st, that you have had a letter from father TROT. I hope he will soon let us hear from him, through the *Signs of the Times*. T. M.

BROTHER BEEBE:—Time, which is ever on the wing, admonishes me that I have a remittance to make you for the *Signs of the Times*, which comes to me regularly, laden with precious truth, which is to my often weary soul, like an oasis in the desert land. Often, during the past year, I have stopped and wondered what I was, or where I had got to. The distracted condition of our beloved and once happy country, has sometimes almost engrossed my whole mind, as I have not the least doubt but that all loyal minds have felt distressed on account of this awful war. It is enough to make the heart sick to read of the sacrifice of life and destruction of property! and God only knows where it will end. I wish I could be more patient, and wait his time. But I believe I know how to appreciate the blessings which our Government has hitherto bestowed on all, as a nation. There is none to equal it on the earth. One thing I do know, that God will do all things right. And he who calmed the raging sea, can, in his own time, quell this unholy war. If he says, Peace, Be still! it will be done. I think he has a purpose in it. I had the pleasure of attending our last meeting in June. It was a rich treat to me; for I was almost sick to get home once more. Seven long lonesome months had passed since I had heard the trumpet give its *certain sound*, which is always a delightful sound to my spiritual ears. O! how sweet to sit and receive the crumbs as they fall from my Master's table! Truly, they are the bread of life. My willing soul would sit in such a frame always, and never grow weary, like this poor frail body that can not be still for an hour. O! how I love to meet with my dear kindred in Christ. I feel a sacred nearness to them, that exceeds all natural ties. And they always extend to me such unmeasured friendship as to fill my heart with such emotions as I can not describe. But the same love that spread the feast, sweetly forces us into the banquet, and then we drink of the wine of the kingdom, and enjoy the spirit and presence of the King in our hearts, then we feel that nothing high or low, great or small, present or to come, can separate, incircled in so strong a band, it is no wonder that we love to dwell together. —Our church is in peace, and brotherly love still contin-

ues. O! how blessed it is to be at peace one with another. Our Association will meet with the Flat Rock and Zion church this year. To commence August 8th, 1862, where I hope to meet a goodly number of the brethren and sisters. I hope they will come from the East, West, North and South, and that we may have a good time. Can not brother Beebe come too? I think I can speak for all, and say, we would be glad to see him, and to hear him preach the unsearchable riches of Christ, which are hidden from the wise and prudent of this world, but revealed unto helpless babes; and free to the poor who are ten thousand talents in debt, and have nothing to pay; who are so small and so poor that they can not aid the Lord in their salvation, by doing a good deed, or thinking a good thought. If you find any thing in this which you think is worth publishing, you can publish it, but if not, lay it aside, and all will be right. May the grace of God be with you, and all who are of the household of faith, and may more grace be given to this, the least of all your sisters. Remember me at the throne of grace.

SARAH H. IZOR.

Milton, Indiana, July 6, 1862.

ELDER BEEBE:—I wish to say that I want the *Signs of the Times* continued to me: they come to me as a light shining in a dark place: for, although we have those among us who preach most of the *isms* of the present day, still the mass of our people sit in darkness. They claim to preach a very liberal gospel, that, *whosoever will*, may be saved. But I rejoice that the *Signs of the Times* advocates a gospel that brought a Savior into the world to give men a will: whose people shall be willing in the day of his power. As a shepherd, under the great Master, may you be spared to point to the footsteps of the flock of God's people who have gone before, for our encouragement and direction, and to feed, with spiritual food, those who have been enlightened from above.

Yours, truly, MELVIN J. COLE.

North Stephenson, N. Y., June 4, 1862.

DEAR BROTHER BEEBE:—Having just returned home from a visit to the Blue River Association, where I have been traveling and preaching for the last three weeks, I had not seen or read your comments on my letter until this morning. I, therefore, thought while the matter was fresh in my mind, I would write you a few lines in explanation. Be assured, my dear brother, that I feel no unkindness in consequence of your strictures, but do think that you have misunderstood some of my remarks. I thought, in the simplicity of my heart, that my dear brethren and sisters abroad would be rejoiced to hear that God was adding to his church, in some places, (if not everywhere,) such as should be saved; and doubtlessly it would have been received more gladly, if I had not unfortunately, have used the term "*protracted*," when speaking of the meeting at Francisco. Now, my dear old father, do you not see how our minds can be so prejudiced against what others do and say, that we misinterpret, overlook and do not understand what our brethren say? By turning back to my letter, you will see that I stated that a month before the "*protracted*" meeting commenced, there had commenced a revival of religion in

this little town. Therefore, you should have understood the "*protracted*" to have grown out of the fact of *God's having* begun a good work in the hearts of the people of the town, and not in order to get up an excitement. It is very true that Arminians often protract their meetings to get up a stir and excitement among the people: but this is no reason why that brother Hume and I should not continue a "*whole year*" to preach at one place, if our labors were profitable: and as evidence of our protracted meeting being in the counsel of God, many of the dear saints of God came to the church, and were received and baptized. Arminians greatly abuse the worship of God, and the minds of the people, by, as you remark, exciting appeals to the passions and prejudices of their hearers', dragging and hawling people up to the mourners' bench, and telling them, after they have got them there, that they can believe if they will: that Christ has died for all the human race alike, and that he has done all he ever will do, unless they believe, &c., &c. Now, all this I condemn as much as you do, and so do all our Baptists, in this part of the country. Yet this does not argue that there are not mourners in Zion, and that you and I should not pray for them. You and I have not forgotten the time when we saw, by the Spirit's teaching, that we were condemned sinners in the sight of God; and saw moreover, that *our* prayers had availed nothing; when this we saw and felt, then there was a desire that Christians would pray for us. Now, who gave us this desire for the prayers of the church? If it was the fruit of the Spirit's work, (which it doubtless was,) where is the wrong in praying for such characters? I hope, my dear brother, that you do not over-rate or speak flatteringly, when you say, "We have greatly mistaken the characters of brethren Strickland and Hume, if they would designedly depart from the ancient land marks of Zion, or forsake the footsteps of our Redeemer." No, verily, we have no disposition to do so, but to follow, as near as possible, the teaching of the scriptures, and impressions of the Spirit. If you, or any of the readers of the *Signs of the Times* have understood me to carry the idea that the conversion of sinners, and of saving souls, depends on the "*efficiency*" of the ministry, you have misunderstood me, or I have not used language to convey my meaning: for I do not so wish to be understood. Yet I do most firmly believe that the order of the house of God, the love and fellowship of the saints, their mutual comfort and edification, the gathering in to the fold, the dear sheep and lambs of the Lord, does, to a very great extent, depend on the "*efficiency*" of the ministry; and this is why I complain of those brethren that have become too worldly minded, and allow too much of the precious time allotted for social and public worship to be spent in talking politics, and other things that but gender strifes. They are preachers, and Baptists, who indulge in these things, that I complain of, and not against the glorious doctrine of Election, Predestination, Special Atonement, and Effectual Calling, &c., as my brethren and sisters well know. I have as little fellowship "*for the God-dishonoring and heaven-daring doctrine of Arminians,*" as

any man I think ought to have. Yet I can not say that I admire the errors of Baptists any more on account of their being Baptists than the same errors if found among the Arminians. We are advised by our Savior to get the beams out of our own eyes before we undertake to pull the mote out of our neighbor's eye, and if our ministers had been as careful in pointing out and keeping before the brethren their errors, as they have the errors and wrongs of others, it would have been better for the Baptists, and we to-day would not have had to complain of the cold, lifeless, barren, and dead state of religion, that we do. Too much time and labor have been given to the subject of doctrinal preaching, and not enough on the practice part of the gospel; and as an evidence of the truth of what I have said, we have but to look at the divided condition of the Baptists in our country. There are to-day a dozen different factions in the United States calling themselves Old School Baptists, and utterly refusing to correspond with each other, all in consequence of some doctrinal difference. No denomination that I am acquainted with seem to boast of the correctness of their doctrinal sentiments so much as the Old School Baptists, and yet none is more divided among themselves than what Baptists are. The minister of the gospel who in all his discourses dwells long and loud on the doctrine, without interspersing it with experience, and practice, manifests the same folly that the man does, who, after he has planted out his fruit trees, is constantly tramping around the roots to prevent the wind from blowing them over. He who would do so with his fruit trees, knows most assuredly that his fruit trees would not grow, but soon cast their leaves and die. Even so has the church withered and died to the enjoyment of religion, where doctrinal preaching, and nothing else but doctrinal preaching has been indulged in, with now and then an expose of Arminianism. Doctrine is good in its place, and must, and does underlie, all the experience and practice in the gospel, but when well understood, and our brethren are established in its sacred truths, why continue to repeat and urge it? Why not as the apostle says, "Go on to perfection?" Why not urge the necessity of showing our faith by our works, knowing that faith without works is dead, being alone. What good is faith a going to do you or me, unless that faith is coupled with good works? For as the body without the spirit is dead, so faith without works is dead also. Good works then consists in obeying Christ. It is a good work for the saints of the Lord to "Go home to their friends, and tell them the great things God has done for them—obtain fellowship with the saints, and follow the dear Savior in baptism. It is a good work to come around the Lord's table. It is a good work to read the word of God, and pray without ceasing. It is a good work (we think in Indiana) to wash the saints' feet—and it is a good work not to forsake the assembling of ourselves together as the manner of some is. It is a good work to visit the fatherless, and the widows in their affliction, and keep ourselves unspotted from the world. And unless these things be in us and abound, we are barren and unfruitful in the knowledge of our Lord Jesus Christ. There needs more practice and experimental preaching, and until there is, we, as a denomination, will have to mourn over a cold and lifeless state, religiously.—Since my last letter to you, there has been several additions to our churches. Hoping that the above explanation will be satisfactory to yourself, and if you should publish it, to the brethren and sisters at large, I shall close by requesting your views on 2 Peter i. 10.

Your affectionate brother,

JAMES STRICKLAND.

Port Gibson, Indiana, June 20, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1862.

REMARKS ON 2 PETER I. 10.

REPLY TO ELD. JAMES STRICKLAND.

As, in his letter, he has made several appeals to us on various propositions, before we attempt an exposition of the text on which he desires our views, we will endeavor to respond to them briefly. We say briefly, because it would require much time and space to write elaborately on each of them.

FIRST—We will remark that we were not led to a misapprehension of the general purport of his former letter, by his having 'unfortunately' used the term 'protracted,' as by a more careful review of our former remarks, it will be found that we did not object to the protraction of meetings when the Spirit so directs or circumstances require. We objected only to the idea of protracted meetings for the purpose of getting up revivals or religious excitements. We did not understand from brother STRICKLAND'S letter that the meeting at Francisco was previously appointed as a protracted meeting, for any such purpose, but being assembled, the meeting was protracted. Brother STRICKLAND misapprehends us, if he understood us to object to prayers being made for mourners in Zion. All the inhabitants of Zion are mourners at times. Sometimes they mourn their own leanness and barrenness, their trials, tribulations or persecutions, and all the saints are at all times in public or private duly authorized to pray for each other, as the word directs and the spirit indites; but still to call on either saint or sinner to signify, by rising up, by coming to some particular altar or seat, or by the extending their hand, or by any other sign, or signal, is in our view very objectionable. First, because in so doing we assume a mediatorial position between the sinner and his God, which would mislead them to rely on our prayers to commend them to God, instead of teaching them that we are just as dependent on God to sustain us, as they are for deliverance from their distress. There are examples in the word in which the prayers of the saints are asked for, but if there be any instance where the primitive disciples called on their congregations to signify, by motion or gesture, movement or sign, that they desired their prayers, we have overlooked it.

SECOND—Much mischief grows out of such proceedings, sometimes. For instance, at a revival meeting, even if the revival be genuine, there are often those present whose natural sympathies are touched; they feel alarmed, for the moment, and on being called on, they signify that they wish the prayers of the minister; by their public expression of the desire, they feel that they have committed themselves, publicly as *seekers*, or as wishing to become christians, and having done so, after their excitement has subsided, they are induced to make a profession of religion, when they would not think of doing so if they had not thus prematurely committed themselves.

We were sincere in saying that we had mistaken these brethren, if they would designedly depart from the ancient landmarks of Zion. We did not think they really de-

signed, what their practice seemed to imply, and for that very cause we felt constrained to warn them to shun the appearance of evil. What we understand by the efficiency of the ministry, is, that they be divinely qualified to minister in holy things, by such gifts, and only such, as Christ has given unto men, for the work of the ministry, and for the edifying of the body of Christ. If this be what our brother means by *efficiency*, we agree that the prosperity and benefit of the church is promoted by the gifts which Christ has so bestowed for the benefit of the whole body.

We can not tell how it is with ministers in Indiana, but we are certain that Baptist ministers of our acquaintance, are far less obnoxious to the charge of substituting politics for gospel, than the ministers of the religious denominations around us. We learn from the general report of the newspapers, that there are many pulpits ringing with politics, and so much so that they have become annoying to our Government, and are, by some at least, charged, and for aught we know to the contrary, justly too, of bringing on the terrible war which is now spreading devastation and death broadcast through our nation. Still Baptist ministers, in common with others, not beyond others, may be too much occupied in discussing worldly subjects: and a faithful admonition to such is reasonable and proper, if it be administered in the spirit of the gospel.

Instead of admiring errors among the Baptists, which we would condemn in others, we look for nothing else but errors in others: and, therefore, an error in a professed Baptist is more unsightly, and out of place, in our estimation, than any where else.

We may be under the deceptive influence of a beam in our own eye, but we are greatly deceived indeed if we do not discover a *mote* which we would gladly remove from the vision of our brother. We confess that the different views which we take of some of the same things, seems to indicate that there is some defect somewhere in our vision, we do not seem to see the same things precisely alike. This may be owing to *beams or motes*. May the Lord enable all his watchmen to see eye to eye.

Brother STRICKLAND says, "If our ministers had been as careful in pointing out and keeping before the brethren their errors, as they have the errors and wrongs of others, it would have been better for the Baptists, and we to-day would not have had to complain of the cold, lifeless, barren and dead state of religion, that we do." This is saying considerable. Well, however derelict other Baptist ministers may have been, in pointing out the errors, or what are supposed to be the errors, of brethren, brother STRICKLAND, and ourself, will not be charged with the sin of altogether overlooking or winking at the errors of each other. But although we have been for many years endeavoring to point out the errors of our dearest brethren, and not insensible that we have many of our own also, which our brethren have kindly borne with, still we feel much coldness, barrenness and deadness. But we have serious doubts if a kind of animation resulting from our own faithfulness, either in admonishing our brethren, or anything else that we can do, would be the kind of

life and activity that either brother S. or ourself would be satisfied with. Both of us would rather say, If the Lord should quicken our poor cold hearts, and animate our sluggish minds by the life giving, and life reviving power of his Holy Spirit, it would make us more active, and more faithful, in pursuing every good word and work.

"Too much time and labor," you say, "has been given to the subject of doctrinal preaching, and not enough to the practice part of the gospel." And this you demonstrate by the testimony, which to us is new, that there are to-day a dozen different factions in the United States calling themselves Old School Baptists, utterly refusing to correspond with each other. All in consequence of some doctrinal difference. Admitting for instance the whole force of this testimony, we can not see that it proves, but rather disproves, the correctness of the position; for the testimony only shows that those who are so divided on the subject of doctrine, are not sufficiently posted on doctrine. If they were better instructed in doctrine, they would be more united. If the difference were in their practice it would look more to us as though too little time and labor had been bestowed on practice subjects. Brother S. we trust will not undertake to say that the preaching of the doctrine of the gospel, the doctrine of God our Savior, has a tendency to divide the children of God; if so, we would infer that it ought not to be preached at all.

How many sorts of people may claim to be Old School Baptists who do not believe our doctrine, and who are not in correspondence with us, we do not know; but we did not think there were so many as our brother speaks of; but if there be "a dozen," it, to our mind, only shows the greater necessity for a more faithful and constant preaching of the doctrine.

Brother STRICKLAND says, "No denomination that I am acquainted with seem to boast of the correctness of their doctrinal sentiments so much as the Old School Baptists, and yet none is more divided among themselves than what the Baptists are." Truly, if a dozen or more factions, holding different doctrinal sentiments, and having no correspondence, fellowship or communion with each other, are still but one denomination or church, it must be admitted that there is much division in the denomination. But is it fair to include as any part of the church of Christ, any factions or parties, who do not hold our sentiments, and who have no correspondence with us, merely because they choose to call themselves Old School Baptists? On the same principle may we not include as belonging to the true church of Christ, all who profess to be christians, and so consolidate Catholics, Episcopalians, Presbyterians, Methodists, Mormons, Quakers, and Drunkards, with many other names, as the same one church, only somewhat divided in their doctrine and practice. We hold that all who are not with us are against us. And all who have gone out from us have gone out, that it might be made manifest that they were not of us. The church of Christ is a unit, and though there may be three-score queens, and four-score concubines, yet Christ's bride is but one, she

is the only one of her mother, the choice one of her that bear her.

We admit that the faithful preaching of the gospel presents the gospel in all its excellence, which can not be done without presenting the experience and practice of the gospel; but we do not think the minister of Christ can dwell too long or too loud on what is called the doctrine, nor that the doctrine can be faithfully preached without preaching christian experience, for all christians have experienced the doctrine of God our Savior, and desire to adorn that doctrine in their deportment and conversation.

We are astonished at the figure brother S. has employed to illustrate his views of the nature and tendency of doctrinal preaching. Is it true that the constant and persistent preaching of the doctrine of Christ, with now and then an expose of Arminianism, stamps the life out of real christians, like the stamping the roots of young trees, as in the similitude used? We do believe that the faithful preaching of the doctrine of Christ will drive away from the church those who have never received the love of the truth, that they might be saved; but we are willing to see all that fire put out which God has not kindled, all those converts driven away from the church which God has not made, and all that life which is not born of God, slain by the sword of the Spirit. Let them all die who can not live on every word that proceedeth from the mouth of God: let them all starve who can not feed upon the doctrine of Christ: and let them all be stripped of their foliage and fruit, whose roots can be killed by the faithful preaching of the doctrine of the gospel. "For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, and their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps." Deut. xxxii. 32, 33. Of this sort were those "disciples" who figured zealously at the banquet of loaves and fishes.—Jno. vi. 14, 15. But the vigor was bruised out of their roots on the very next day, by the doctrine which kills so many at this day. When Jesus preached to them the doctrine of, Salvation by grace alone, that none could be saved except by him: that none could have eternal life except they ate his flesh and drank his blood, &c. This doctrine made a great scattering of the disciples. No doubt if our Lord had kept back this hard doctrine, and, in its stead, given them such food as they could relish, a few more loaves and fishes, they would have been inclined to remain with him, and to have had him for their King. But the bread of heaven they did not desire, and his doctrine they could not endure; it pinched their roots beyond endurance, because they were not rooted or grounded in him; and we read, "Many, therefore, of his disciples, when they had heard this, said, This is a hard saying: who can hear it?" "From that time many of his disciples went back, and walked no more with him." John vi. 60 and 66. "Then said Jesus unto the twelve, Will ye also go away?" Then Simon Peter answered him, Lord, "to whom shall we go? thou hast the words of eternal life." Here we see that the very doctrine which crushes the roots, and drives away nominal and graceless disciples, feeds, comforts, unites,

and binds more closely together those who are truly born of God, and led by his Spirit. Those churches, therefore, which have withered and died, because the doctrine had been preached to them *long* and loud, and Arminianism exposed, we are sure were not the churches of Christ; and they can not die too fast, when the truth of God kills them. "Doctrine is good in its place." So our brother S. admits. But where is its place? In the church of God! The holy apostle has warned us, saying, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—2 John 10. This admonition is to the elect lady and her children, whom John loved in the truth, and certainly is applicable to all who know and love the truth. Paul was so far from apprehending danger to the saints, that he exhorted Timothy to "Take heed to thyself and to the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee." Too much of this would not kill them, nor destroy their spiritual exercises. God says, by the mouth of Moses, "Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass."—Deut. xxxii. 1, 2. Nothing crushing or violent to the plants which God's own hand hath set, in his doctrine. Even the tender herb, instead of being crushed by it, is refreshed; it comes like the small rain, and distills like the cheering dew, softly descending, with wholesome effect, causing the tenderest plants to sparkle in living vigor, and beauty. To those who have an ear to hear what the Spirit saith unto the churches, the doctrine of Christ is in its appropriate place, but to anti-Christ it has no attraction; to all false professors of religion it would be like "a jewel of gold in a swine's snout."—Prov. xi. 22. As brother S. justly remarks, "It must underlie all the experience and practice of the gospel." Nothing, therefore, can be regarded as gospel experience or gospel practice that is contrary to, or that can not endure sound doctrine. But our brother seems to think it useless to harp upon it where it is already well understood. The apostle dwelt largely on those things, not because the saints did not know them, but because they did know them; and Peter desired, as long as he should continue in the flesh, to "Stir up their pure minds by way of remembrance."

Those who possess genuine faith, will show it by their works, and where it is not so manifested, we have no reliable evidence of its existence. "We having the same spirit of faith, according as it is written, I believed, and therefore, have I spoken; we also believe, and therefore speak."—2 Cor. iv. 13, Psa. cxvi. 10. Those who believe that the preaching of the truth is for the edifying of the saints, will be expected to advocate that kind of preaching; and those who think an exhibition of the doctrine will be detrimental to the cause, and depressing to the spiritual exercises of the saints, will be apt to show their faith by keeping

it back. Brother S. enquires, "What good is faith a going to do you or me, unless that faith is coupled with good works?" We reply: That faith which is the fruit of the Spirit, never fails to work; for it *works by love, and purifies the heart*, and any other kind of faith will be vain, even if it be coupled with what we may call good works; for without faith, it is impossible to please God. We do not disagree in regard to the character of those works of which brother S. speaks, and we believe that the faith of the Son of God, living and reigning in us, will be evinced by a careful practice of them all. We may differ in regard to the manner in which the saints are to wash each other's feet. According to our understanding of it, we are now trying to wash brother STRICKLAND'S feet, and we presume that he designed to cleanse our feet of some dust, by his brotherly letter, to which we are now replying. If we diverge from the pathway of holiness, we shall defile our feet, if not our garments; but we should keep our feet, when we stand on holy or consecrated ground.

Having occupied so much space in our remarks on brother STRICKLAND'S letter, and our replies to his interrogatives, we will now attend to his request for our views on 2 Peter i. 10:

"Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

The saints to whom this apostolic admonition is addressed, we are told in the first verse, had already *obtained* faith of the like precious kind, as that possessed by Peter himself. It was not, therefore, a faith in prospect and to be procured, nor a faith that had originated with themselves: but it is that faith which is the gift of God, is born of God, and is the faith of the Son, and which overcomes the world. It is precious from its intrinsic value, from its nature and effects, from its power to conquer the world, quench the violence of fire, stop the mouths of lions, and give ability to endure all things, as seeing him who is invisible. It is peculiarly precious, because it can only come from God as a special gift, and because without it no man can please God; and it is also precious because it is the substance of things hoped for, and the evidence of things not seen. And precious because to it all divine revelation is made to the saints, of their election, calling, justification before God, deliverance from wrath, and assurance of immortality beyond the grave. With this priceless treasure, the apostle assures the saints that God has given them all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue. By this precious faith, together with all things pertaining to life and godliness, which things are all grasped, apprehended or received by precious faith, and by them are *given*, (that is, dealt out to us, from our Lord Jesus Christ, the great Reservoir of all spiritual blessings,) to us exceeding great and precious promises, that by *these*, (that is, by faith, and what faith lays hold on,) ye might be partakers of the divine nature. It is not by these, faith and all things that pertain to life and godliness, that we are or were made partakers of human or earthly nature, but of that spiritual, immortal and eternal life, which constitutes our

new man, which after God, is created in righteousness and true holiness. We can not possess this precious faith without possessing Christ, for it is in him, and as Paul says, "Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me." By this faith and these attendant graces, the saints have escaped the corruption that is in the world through lust: or through the depraved propensities of our earthly nature; being by the blood of Christ, purged from our old sins. Now with all this grace, not only in store for us, but given and received, obtained and in possession, we are called to be active. God has bestowed all these spiritual blessings on us 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. God has called us to glory and virtue. "Wherefore,"—for these reasons, this being the case, and this grace being received,—"the rather, brethren, give diligence, to make your calling and election sure." Instead of this precious faith and with it all things pertaining to life and godliness, and all the many great and precious promises, and even a participation in the divine nature, having a tendency to make us negligent, careless, or indifferent in regard to our high and holy calling, every principle of this heavenly and divine nature implanted is *rather* calculated to make us diligent in the pursuit of the things which become sound doctrine. The child of God thus called and invested with these precious gifts, is to regard it as the great business of his life to diligently pursue those things which are in our context enjoined. Not thereby to procure his election, or any or all the things which pertain to life and godliness; for these he has already in possession; but that he may thereby demonstrate, for his own spiritual comfort, and for the declarative glory of God, that he does already possess them. This makes *sure* their calling, that is, it proves beyond all contradiction that God has already called them to glory and to virtue. And as it proves that they are called, so it proves that they are chosen or elected children of God: for, "Whom he did predestinate, them he also called." To make our calling and election sure, is not to procure either, for they are already complete, but to manifest and demonstrate the existing fact. "For if ye do these things, ye shall never fall." Do what things? The things which he had mentioned in the preceding verse. "Add to your faith virtue." Virtue is the opposite of vice, and God has called the saints to virtue, that they may show forth the praise of him that hath called them. All the amiability of our nature, in the absence of faith, could not please God, or make our calling and election sure. Faith is first, and virtue which is in harmony with precious faith, is to be added as evidence to ourselves, and to those around us, that we possess the faith of God's elect. A man may hold a creed, which, for orthodoxy, may be unexceptionable, and he may preach *long* and *loud* in defence of it, but if he be not virtuous in his conduct and deportment, he only holds the truth in unrighteousness. And again: a man may be a sub-

ject of grace, and possess true and genuine faith, yet if he be not virtuous, circumspect, and upright in his deportment, he becomes a castaway, so far as relates to the proving of his calling and election, and a castaway as to his usefulness in his high and holy vocation.

"And to virtue knowledge." We are not to conclude that we know enough, and that there is no more for us to learn, in the school of Christ. We are to learn of Jesus, search the scriptures, prove all things, and hold fast that which is good. Ask counsel of God, watch carefully the leadings of his word and spirit, and follow those things whereby one may edify another. This knowledge of divine things is to be diligently sought after, that it may be added to our faith and virtue. But if we have not the faith and virtue, we may be ever learning and never able to come to the knowledge of the truth. And to knowledge, temperance. If we have not faith, virtue and knowledge, we shall not know what is temperance, but having the former, we are qualified to add to them the latter, and to be temperate in all things. And to temperance, patience. A restless, murmuring, fretful course illly benefits one who should show forth the praise of the Redeemer. To be patient in tribulation, under sore trials, afflictions, temptations, and persecutions, greatly adorns the life of the christian, and this blessed ornament of our profession should be added to the others. And to patience, godliness. Godliness consists in living in the fear of God, denying ourselves all ungodliness, that we may live soberly, righteously and godly in the world. To live godly, is to pursue in all things that course which God has approved in his word, and which Christ has taught in his examples. "And to godliness, brotherly kindness." We can not attach too much importance to these things. "We know that we have passed from death unto life, because we love the brethren." But how do we know it, if we do not love the brethren? Brotherly kindness is an important evidence then of our calling and election. And to brotherly kindness, charity, or christian love, which is to manifest our attachment to God, to his cause, his doctrine, his ordinances, his people, and to all his laws and institutions. "For if these things be in you, and abound," that is, if precious faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, if these things be in us and abound, that is, if they be acted out, made manifest, in all our walks and conversation, we can not be barren or unfruitful; for these are the fruits of the Spirit, and give testimony that the tree which bears them has been made good, and hence they demonstrate that our calling and election is of God, and, therefore, sure. "If ye do these things, ye shall never fall." Never fall from your steadfastness in the truth, from the evidence that you have been purged from your old sins, you shall never fall into that darkness of mind and blindness, in which you can not see afar off, and in which you forget that you have been purged, washed, cleansed, sanctified, and set apart from the world to be a disciple of the Lord Jesus Christ. When all these things are abounding in us, we feel a blessed assurance that we are born of

God, a joyful reliance on the great and precious promises which are given unto us. The apostle adds, "For so abundantly shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." In the absence of these abounding, we feel barren, and unfruitful, and find it hard to enter into the precious privileges of the kingdom, and we sometimes doubt whether we have any right or inheritance there. But when they abound in us, we do sweetly and experimentally enter in through the gates into the city of our God. And the entrance is ministered unto us abundantly by the Spirit—in our spiritual exercises of mind—in our enjoyment of our gospel privileges—and by the brethren and kindred in Christ, who soon discover the evidence that these things are truly in us and abound, and our entrance into their hearts, their confidence, their love, and their fellowship is most abundant.

DEAR BROTHER BEEBE:—I have received a great deal of comfort and satisfaction in reading your editorials in the SIGNS OF THE TIMES, on different portions of the scriptures, and if it is not asking too much, I would like to have you give your views in full on John xiii. 14, 15, with its connection. By doing so, you will greatly oblige a well wisher to the truth, though an unworthy sister, if a sister at all.
M. C. TOWNSEND.
Near Purdee, Kansas, July 20, 1862.

REPLY.—The text on which this sister desires our views, reads thus:

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

We have on former occasions given our views on this subject, but we have given them only as *our views*, desiring our readers to compare them carefully and prayerfully with the scriptures as the infallible standard of truth. Fallible and imperfect as our views are, either in our own estimation, or as they may be regarded by others, we do not feel at liberty to withhold them when called for by our kindred in Christ, on any part of divine revelation. All the gifts in the church are the common property of the church; for we are members one of another.

We have more delicacy in attempting to repeat our views on this, than on other portions of the word, because we are conscious that some of our most highly esteemed brethren differ in their understanding of it; and until it shall please the Lord to give a clearer light on the subject, an agitation may produce discord and darken counsel by words with out knowledge. Many of our churches, especially in the South and South Westren parts of our country, understand and practice the washing of each other's feet as a church ordinance, to be literally performed at some of their social meetings. While other churches, understand the subject as having a figurative or emblematical signification, to be observed in a metaphorical sense. But by a mutual understanding those churches agree to bear with each other, and do not make this difference of their understanding of this subject a bar of fellowship or communion. Still the advocates of both views appear to be somewhat sensitive on the subject, and so much so, that an argument on the one side seldom fails to elicit a reply from the other. We have thought, under existing circumstances that it were better for us, either to let matter rest, until the Lord shall give us clearer light on the subject, or if impressed to discuss the subject, let the discussion

be so conducted as to avoid saying or writing any thing that can be construed to the disparagement of each others sincerity or laudible motives.

The argument of brethren who practice washing each other's feet literally is that the words of our Lord to his disciples in our text and its connection seem clear, pointed and emphatic. "Ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." This seems at least to them, to be a sufficient authority to practice literally according to the example; and they can not see how their brethren whom they love and fellowship can view it in any other light.

On the other hand, it is argued that the performance, had a mystical or figurative signification which Jesus himself told the apostles that they did not at that time understand, which should afterwards be made known unto them. The apostles most certainly knew what he had done literally, for the custom of washing feet as an act of hospitality, kindness and humility had prevailed for ages, both among Jews and Gentiles. What was it then that they did not at that time comprehend or know, in this example and precept which he had so positively enjoined on the apostles: for they were all apostles whose feet Jesus had washed? Can any of the brethren discover any thing in the literal observance of washing feet, which the apostles at that time could not understand? Why could they not understand the literal performance as well if not better than we can? But we must not dispute that there was something in and about this example and precept which even the apostles did not then understand, for to doubt this would be to doubt the plain words of Christ. What they did know, was what was literally performed, that they were accustomed to, as a common practice already existing among them; but what they did not know was the figurative or spiritual application of the subject. This they should afterwards know, for it was of the most vital importance to them, and to the church of God, that they should know, and fully comprehend, because they were very soon to receive from him the commission to "Go teach all nations, baptizing them," &c. 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.—Mat. xxviii. 19, 20. The instructions given in our text, were certainly among the things which the apostles were commissioned to teach the baptized believers to observe. And to teach them to observe them, was not merely to teach them that they were required, but how, or in what way they were to be observed or obeyed. Therefore, although they did not at that time understand them, when they should be endowed with power from on high, when baptized with the Holy Ghost and fire, when they should sit upon twelve thrones judging the twelve tribes of Israel, then the Holy Comforter, even the Spirit of truth, should bring all these things whatsoever Christ had commanded them to their remembrance, and qualify them to teach all the spiritual tribes how to observe them. So it was certain they should know the true meaning of the example and precept in our text in good

time to teach it to the Gentile churches, and how to observe it. The importance of this lesson to the apostles, and through them to the churches, or baptized believers, may be inferred by Christ's words to Peter, "If I wash thee not, thou hast no part with me." Can it be possible that the literal washing of Peter's feet in water, was what secured to him an interest in Jesus? Or, does not this expression clearly imply a washing, of which this literal washing was but a figure? All who have a part with Jesus are said to be washed by him in his own blood, from all iniquity; that he hath washed and cleansed them to himself as a peculiar people; that he hath saved them by the washing of regeneration, and renewing of the Holy Ghost. In this cleansing all who are washed by him, are cleansed every whit. If this is fairly implied, then that which the apostles were afterwards to know and teach, had a deeper and more important signification than the mere washing of each other's feet literally in water.

Aside, however, from all speculation or conjecture as to what was designed to be signified by the washing of the apostle's feet, it must be conceded that the true import was finally perfectly understood by the apostles, and as they were expressly commanded to teach the baptized nations to observe *all things whatsoever* Christ had commanded them, we must either conclude that they have taught the true and proper import of washing feet, or that they have proved disobedient to their high vocation. To admit that they have withheld any instruction which they were commissioned to give, would be to question their infallibility as inspired apostles, and, therefore, shake our confidence in them in the instructions which they have given. Though as men they were but men, and compassed about with all the infirmities common to the saints: yet, as apostles, they were inspired by the Holy Ghost, so that what they bound on earth is bound in heaven, and what they loosed on earth is loosed in heaven. As princes, they rule in judgment, and their decisions on all subjects are final and conclusive, binding on all saints on earth what God has ratified in heaven, and loosing the saints from all obligations, religiously, that are not embraced in their instructions to the churches of the saints. If this conclusion be incorrect, what safety is there in relying on their decisions and instructions, as to the ordinances and order of the church of God? And if we regard the inspired apostles as the infallible exponents of all the laws and institutions of Christ which are binding on the saints; then we enquire how have they enjoined on us the obligation to wash one another's feet? Have they anywhere in the "Acts of the Apostles," or in their Epistles to the Churches, by precept or by example, enjoined the literal washing of each other's feet? No instance of the kind is found in their practice among themselves, nor in the instructions to the saints. Shall we then conclude that they have disobeyed their commission?—that there is anything which Christ commanded them which they have failed to teach us to observe? None, we trust, will take that position. Better then for us to conclude that they have taught us to observe this instruction of our Lord as they un-

derstood it when its true import was made plain to them.

We have seen that Christ in washing his disciples, has made them clean every whit, is there any sense in which the apostles have taught the saints to imitate the work of the Redeemer in what he has done to cleanse and purify them? We certainly are not taught that we can expiate sin, or that our works, or even our blood could purge the conscience of men from dead works to serve the living God; but we are frequently admonished to imitate the example of our Lord in watching over each other—in exhorting—admonishing, and praying for one another—not to suffer the defilement of disorder, of disobedience, or transgression of any of the laws of Christ, as interpreted and expounded by his apostles to rest upon one another. The unparalleled love which Christ has manifested for his people in putting away their sins by the sacrifice of himself, has been clearly pointed out as an example to be copied by all the saints. To love one another even as Christ has loved us and given himself for us. To forgive one another, even as God, for Christ's sake, has forgiven us. Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it *with the washing of water, by the word*: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

This washing of water, by the word, is not water literally, but by the word. A close and circumspect adherence to the word, both in regard to each of us individually, and to our brethren relatively, is cleansing in its nature, as water literally is cleansing as an element to natural things. 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." The word is truth, and obedience to the truth purifies the souls, from error, as water cleanseth things which are washed in it. Hence it is called the washing of water by the word. The feet are those members of the body by which we walk, and which in walking come continually in contact with the earth, and are, therefore, most exposed to defilement. So in our spiritual travel, the saints are in conflict with the defilement of the earth, the world, &c.; and the care which Christ did so fully manifest for the purity of his disciples, should be imitated by all his children, one to another. Now if the apostles were made to understand the lesson in our text to signify that the saints were to watch over one another in love, to bear each other's burdens, to exhort and admonish each other in love, to endeavor to reclaim an erring brother or sister in the spirit of meekness and humility, each considering himself, that he is also liable to become defiled, by instructing one another, teaching each other the way of the Lord more perfectly, each esteeming others better than himself, in sacrificing our own personal comfort or accommodation for the benefit of the saints, with a readiness to lay down even our lives, if need be, for the promotion of the purity and comfort of the saints, then they have not failed to teach us by their

examples, (for we have them for examples,) and by their doctrine, to wash one another's feet in a spiritual sense. This course is washing, as it cleanseth from defilement, and as the washing of the weary wayworn traveler's feet in water is refreshing and healthy, so these services duly rendered, in the spirit of christian humility, are truly refreshing and comforting to those whose feet shall stand on Zion's hill. Beholding them, we may exclaim, How beautiful are the feet of them who publish peace, &c.

"As through this wilderness we roam,
And onward march toward heaven our home,
Let not the filth of sin or earth
Defile our feet, or shame our birth.

Our feet with gospel grace well shod,
Dress'd in the armor of our God,
In all our walks let us be seen,
With hearts, and hands, and feet, all clean."

Old School Meetings.

YEARLY MEETING.—Brother Beebe, I wish you to publish the Yearly Meeting, to be held at Rock Spring, to commence on the Saturday before the fifth Sunday in August, at ten o'clock, a. m. The brethren of that church will be glad to see their friends, and brethren at that time, and especially ministering brethren. Brother Beebe, I wish you, brethren P. Hartwell and G. Conklin, to think of it; and if all can not, I hope at least some of you will try and "Come over to Macedonia, and help us." Those coming from the South, will take the 8½ o'clock, a. m., train from Baltimore to Port Deposit. Those coming from the North, the 8¼ train from Philadelphia; and if they can not get tickets through from Philadelphia to Port Deposit, take them for Havre de Grass, where they will take the boat up to Port Deposit, and they will there be met with conveyances to take them to the meeting. It will be necessary to take the Friday morning trains both from Baltimore and Philadelphia. I remain yours,
THOMAS BARTON.
Newark, Delaware, July 7, 1862.

Associational Meetings.

SANGAMON, ILLINOIS.—**BROTHER BEEBE:** Please make a correction. Either your printer, or those who sent the notice, made a mistake. Take out the present notice, and insert the following: The Sangamon Association, of Regular Predestinarian Baptists, will hold her next annual meeting with the Bethel church, five miles south of Fairberry, Livingston county, Illinois, commencing on Saturday before the fourth Sunday in August (and not the first as formerly published) next. Brethren coming by railroad from the south must be at Livingston on the four o'clock train, on Friday, where there will be conveyances to take them to quarters for the night. Those coming from the west on the Peoria and Oquackie Railroad, will stop at Fairberry, where they will be met with conveyances. If there are any coming from the north by cars, they will stop at Lexington. All must be there on Friday. The change of time on the Peoria Railroad makes this notice necessary.
B. B. PIPER.
Livingston Co., Illinois, June 8, 1862.

WHITE WATER, INDIANA.—**BROTHER BEEBE:** Will you please publish in the *Signs of the Times*, that the White Water Regular Baptist Association will commence at ten o'clock, a. m., on Friday before the second Saturday in August, 1862, with the East Fork of Flat Rock and Zion church, 7 miles, a little east of south,

from Lewisville, on the Indiana Central Railroad, to which place all those wishing to attend the Association, and coming by public conveyance, either from the East or West, will stop, where they will find brethren on Thursday afternoon to convey them to places of entertainment, and to the meeting, and those coming by their own conveyance, and wishing to get near the meeting, will enquire for J. N. Penwell. Done by request of the church.

J. N. PENWELL, Ch. Clerk.
Rush Co., Indiana, June 24, 1862.

SALISBURY, MARYLAND.—In consequence of military movements in their vicinity, failed to hold their meeting last fall. We are requested now to publish, that their next meeting will be held, Providence permitting, with the Little Creek church, in Sussex county, Delaware, about six miles from the Laurel Depot, on the Delaware Railroad, to begin at ten o'clock, a. m., on Saturday before the third Sunday in October, 1862, and continue three days.

Elds. P. Hartwell and G. Beebe, have made an arrangement with the brethren, on the route, to attend, (if the Lord will,) London Tract Yearly Meeting, at London Tract, Chester county, Pennsylvania, on Tuesday and Wednesday, 14th and 15th of October, on our way to the Salisbury Association, to be held on the 18th, 19th and 20th. Monday night, 20th, we propose to preach at Salisbury; on Tuesday, 21st, at Jones' Mills, and on Wednesday, 22d, at Church Creek, and on Thursday night (if we can cross the bay, at Baltimore,) with the Ebenezer Baptist church.

N. B.—If this arrangement is not according to the intention of the brethren, they will give seasonable notice, that it may be corrected. It is according to our recollection, but, in the multitude of cares pressing on our mind, we may have forgotten.

MAD RIVER, OHIO.—**BROTHER BEEBE:** Please publish that the Mad River Predestinarian Baptist Association will meet, (if the Lord will,) with the Sugar Creek church, in Putnam county, Ohio, being twelve miles north of Lima, Allen county, to convene on Friday before the first Sunday in September, 1862. Brethren and sisters of our order are invited to attend, especially ministering brethren. Those coming by the cars from the east or south will stop at Lima, where they will be met with conveyance on Thursday, before the meeting, to convey them to the meeting. Those coming from the west will stop at Delphos, Allen county, where they will be met as above stated.

J. DEFFENBAUGH, Ch. Ck.
Vaughanville, Ohio, June 13, 1862.

LEBANON, INDIANA.—The Lebanon Regular Baptist Association will be held with the Lebanon church, Henry county, Indiana, commencing on Friday before the third Saturday in August, 1862, at ten o'clock, a. m. **J. A. JOHNSON.**
Luray, Indiana, May 30, 1862.

MAINE CONFERENCE.—The Old School Baptist Conference, of Maine, will commence on Friday, September 5, 1862, with the Baptist church, at North Berwick, Maine, and continue three days.

MAINE OLD SCHOOL BAPTIST ASSOCIATION. Will be held with the First Baptist church in Whitefield, Maine,—commences on Friday, September 12, 1862, and continue three days.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times* that the Conns Creek Association will be held with the church at the F. of L. Buck Creek, Marion county, Indiana,—commencing on Friday before the first Saturday in September, 1862.
A. B. NAY.
Near Franklin, Indiana, May 12, 1862.

THE SANDY CREEK ASSOCIATION will meet with the Ebenezer church, in Grundy Co., Illinois, near Paver's Grove, twelve miles south west of Morris, at ten o'clock, a. m., on Saturday before the second Sunday in September, 1862. Those coming on the Chicago and Rock Island Railroad, will leave the cars at Morris. Those on the Chicago, Alton and St. Louis Railroad, will leave at Dwight. There will be teams at both stations on Friday to convey our friends to the place of meeting.
WM. J. FELLINGHAM.

LEXINGTON.—Will meet with the church of Olive and Hurley, in Ulster Co., N. Y., about twelve miles west of Kingston, on the Plank Road, to commence at ten o'clock, a. m., on the first Wednesday in September, 1862.

SPOON RIVER.—With the New Hope church, Greenbush, Warren county, Illinois, six miles west of Avon, on the Railroad leading from Chicago to Quincy, Illinois, beginning on Saturday before the first Sunday in September, 1862, at ten o'clock, a. m.

MORGAN.—At S. F. Mauvaise-terre church, ten miles south-east of Jacksonville, Illinois, on Saturday before the third Sunday in August, 1862.

NORTH WESTERN.—With Honey Creek church, eighteen miles north of Freeport, Green county, Wisconsin, on Saturday before the fourth Sunday in August, 1862.

OKAW.—With the Mount Pleasant church, Effingham Co., Illinois, commencing on Friday before the 4th Sunday in September, 1862.

SILUAM.—Will meet on the first Saturday in September, 1862, one-and-a-half miles north of Newtown, Putnam county, Missouri.

SALEM.—The Salem Association will meet with the Providence Church, in Hancock county, Illinois, on Saturday before the second Sunday in September, 1862. Twelve miles south east of Carthage, and five miles west of Plymouth.

LICKING.—Will be held with the Mount Carmel church, in Clark county, Kentucky, commencing on the 2nd Saturday in September, 1862.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system.

The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1 50, per bottle, which will be put up in tin cases, and postage pre-paid; the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to
Mrs. Dr. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

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 9,000 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 postoffice 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.

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 Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the **DOCTOR APPLE, OF MILO, FRENCH SNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c.,** with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schnyler Co., N. Y.

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.

Agents for the Signs of the Times.

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.
DELAWARE.—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.
INDIANA.—Elders Wilson Thompson, 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, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, J. W. Blair, Elijah Staggs, David H. Wheeler, Hamilton Burge, William Hawkins, Cornelius L. Canine, John Q. Howell.
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We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., AUGUST 15, 1862.

NO. 16.

Correspondence.

DEAR BROTHER BEEBE:—I feel inclined to tell the readers of the *Signs of the Times* the reason of my little hope. I was born in Hardin County, Kentucky, in the year 1810, and was raised partially by religious parents. My father died when I was but a boy. My parents belonged to what was then called the Separate Baptists. I, like the most of young people, thought I could get religion whenever I pleased, and resolved to attend to it before I died, because I had no inclination to go to hell. Being a very wild youth, I thought it better to wait until I should be married, and settled in life, for then I thought I could break off my sins and get religion much easier. One night I dreamed that I was in the field, and saw a wild fowl destitute of feathers running along before me, and it seemed to me that it was sent to warn me that the world was coming to an end. When I awoke, I construed it differently, for I thought it was me that was coming to my end very soon. This caused me very serious reflections for some time, and I sat about the work of preparation as well as I could, and labored until I thought perhaps I was a christian. In the fall of 1829, I married a Predestinarian Baptist lady, and in the summer of 1830, I joined the Methodist, and was baptized by immersion by them. The reason I joined them was, I had nothing to tell, of experience, and they required nothing but the hand. In the fall of 1831, we moved to Johnson Co., Indiana, into the bounds of the Ninevah Baptist church. Here I became very much attached to the members of the church, and thought I would try to join them. On the second day of April, 1832, my wife gave in her letter to the church, and was received. The church extended an invitation, and I went forward and told them what I thought I had experienced, in as few words as I could. There was considerable of a revival of religion at that time, among the churches, and on the second Sunday of May I was baptized by Eld. Bennett Jacobs. On the fourth Sunday in June following we went to the Bethlehem church, some eight or ten miles distant, to hear Eld. Hiram T. Craig preach. His text was in the xxviiiith Ezekiel, concerning the valley of dry bones, and in speaking of the shaking of dry bones, I understood him to say, he believed that every christian in the house could witness something of the shaking of the dry bones. Here, for the first time, I saw that I knew nothing of experimental religion. I saw that I was deceived myself, and had deceived the church. What to do I did not know. My very heart trembled, and I here formed two resolutions before I left the meeting house:

first, that I would leave the church, in which I had a name to live and was dead. Second, convinced that I had no religion, as I had tried to pray the very best I could, and had aimed not to deceive any one, that I would never try to pray again, unless the Almighty should make me pray, and then I would not be deceived. I returned home with these thoughts firmly in my mind. On the next morning I was sitting alone with my head resting on my hands, and meditating on my awful condition, still resolved that I would never try to pray any more, when suddenly something seemed to whisper, The wages of sin is death. I did not know what it meant, not knowing that it was scripture. I set out to go to a neighbor's house on an errand, and, as I was going, and meditating sadly my situation, I was thinking of the final gathering of the saints to their final home in heaven, when I, a poor wretched out-cast, must sink down to hell. Here my feelings overcome me so much that before I was aware, I was praying the Lord for mercy; but when I thought of my resolution, I stopped praying. I arose and wiped off my tears, and went on, still determined not to pray unless I was compelled to do so. One night during that week some young Baptists visited us, and I felt so sinful and mean that I could not remain in the house with them, to hear them talk of the goodness of God; so I retired behind the house and leaned on the fence, and wept. While there a hard feeling came over my mind, and my tears were immediately dried up, and my heart seemed to be as hard as a rock. Oh! how I felt! The evening was clear and star-light, and I concluded to break my foolish resolution, and try to pray. I forced myself down on my knees, but could not remain there. I could only say, while kneeling and rising, Lord, have mercy on me a sinner! It seemed to me that Satan was near, and I was afraid, and went into the kitchen and sat down by a dim fire, and rested my head upon my hands. My wife came to me and seemed troubled, and I understood her to say that it seemed to her that her prayers were not heard. It struck me that she had been out praying for me, and the Lord had showed her that he would not hear her prayers which she offered for so wicked a person as me. While setting thus, and reflecting on my condition, the awful feelings flashed over me that I ever experienced. I thought I saw and felt the frowns of the Almighty. The skies seemed to turn black, and all the stars to hide themselves in darkness, and at that moment Satan, like a black shadow, was just before me. The first I knew after this, I was standing on the floor, and my wife holding me, and I was screaming at the top of my voice. It is not possible to describe what

were then my feelings. Afterwards I became more calm, but slept very little that night. I thought the Lord had given me over to Satan, and my screams and agony were a prelude to what I should suffer in hell; for that seemed to be my certain doom. I thought God would be much more just in sending me to hell than he could be in saving me, and tried to be reconciled to my fate; but that was impossible, for I wanted to be saved, if it were possible. When the church meeting came on, I requested the church to exclude me, for I was not fit to live in the church. They told me as I had done nothing, they could not exclude me: this I thought was hard. I had a name to live, and was dead. I did not want any to look on me as a christian, when I was not. One night, my sister-in-law was at my house, I was about retiring to bed, I think she noticed my situation, and observed to me, "You feel like as the Savior felt, when he cried, My God! my God! why hast thou forsaken me?" Here I burst into tears at the thought of comparing such a sinful wretch as I to the Savior. That night I dreamed that I saw a man's hand come and touched me, and printed letters on my cheek, and the letters thus printed spelled *death*. Here death and hell rushed with terror on my mind. Being greatly terrified, I made a noise, and my wife awoke me. At this time my feelings were again indescribable. I thought Satan had set his seal on me, and that die I must, and the thoughts of death were a terror to me. Day and night I tried to pray for mercy, but my prayers all seemed to fall fruitlessly to the ground. I thought if I could only have true conviction there would be some hope for me, but my trouble did not seem to be of the right kind. I tried various ways to convert myself, one of which I will tell you: Before I left the church, I went to a communion meeting, and took a seat with the non-professors, to watch when the line was drawn between the two parties: as I thought it would bring the great and final separation of the last day with so much force to my mind that it would produce conversion: but this did not avail any thing. After a long time I made another attempt to leave the church, and wrote to the church, and she granted my request. Then I thought if I ever received a hope, I should never join the church again, for fear I might be again deceived. A dark and heavy gloom settled on my mind, and I was much depressed. One evening at about sun-set, I was chopping wood at the pile, when a sensation came over me with such force, that I stopped chopping. Then I saw my own righteousness as filthy rags, thrown off, and I felt a joy and love spring up in my soul that I had never felt before, and these words came with

joy to my mind, "There remaineth, therefore, a rest to the people of God." I embraced it, and believed I was born of the Spirit. I wanted to run into the house and tell my wife, so that I could hardly wait until I had chopped wood enough for the fire. Before I had done, I saw a brother Rogers and his wife go in: but I did not mention it until after they had gone home: then I told my wife I believed that the Lord had pardoned my sins, which gave her great comfort. During that week brother Asa B. Nay had a night meeting at a neighbor's house. His text was, "Old things are passed away, and behold, all things are become new." This I felt in my heart. I believe it was the sweetest sermon I ever heard. On the next morning after I received my hope, I sat down to breakfast, but could not eat: I had no room for natural food: I felt such joy in my soul, as my pen can not describe. All was joy and peace, and not a wave of trouble rolled across my peaceful breast. I do not think I had a single doubt for a week. Just one week, however, from the time I received my hope, at about the same time in the evening, my joy seemed to leave me, and doubts and fears took possession of my mind, and they came with powerful force. Oh! my soul, what a poor miserable creature I was! Again I cried, Lord, have mercy on me, a poor deceived creature! I did not feel that sense of guilt on my mind that I had felt before, nor have I ever felt that joy to the same extent since then. Doubts and fears have seemed to be my lot for the greater part of my time. Sometimes I can look with joyful anticipations beyond the vale of tears. At the next meeting I joined the church again, and I have never wanted to leave it since. The Baptist cause seems more precious to me than all the riches and honors of the world, because it is Christ's church. Before I close I want to relate another little dream: A short time before the death of my wife, whose death was announced in the 11th No. of the current volume of the *Signs of the Times*, I dreamed that I was traveling on foot, and I saw before me a white building on a low hill, which seemed to be some one or two miles ahead: it was partly hidden by branches of trees which overhung the way. I was entirely alone, but before me I saw a bright way leading directly to the building: it seemed like a small streak about four feet above the ground, and so straight that the eye could detect no variation. I thought it was called the "Pilgrim's Progress." I was delighted with the way: but soon I found myself a little to the right of the way, and inside of a lot which had a high fence all around, outside was thick brush, but inside were no brush, nor any thing else. I was trying to get back to the way which I had

left. I knew where it was, but I thought I was in one of the by-ways that Christian got led into: but before I got back I awoke. I was alone all the way. I feel the force of my dream now in my lonely situation. —I was well pleased with your article on "Religious Revivals," and while I live to read, and you to print them, I expect to take the *Signs of the Times*.

Yours, in hope of eternal life,
HENRY BAYNE.
Savannah, Missouri, July 23, 1862.

THE following correspondence was forwarded for publication in the *Signs of the Times*, by sister M. M. Burch, formerly of Kentucky, now residing in Missouri. She says, "I send it to you for publication, as there are many brethren and sisters in this, and other States, who know those persons who have united with the church at Elizabeth, Kentucky, and I wish them to rejoice with us:"

BROTHER WARNALL'S LETTER TO SISTER BURCH.
BOURBON Co., Kentucky, May 31, 1862.

DEAR SISTER:—I feel inclined, for some cause, this morning, to drop you a few lines, as we are informed that, They that feared the Lord spake often one to another. But as it is so ordered that distance deprives us of that privilege, we should occasionally write, especially if we have anything that is calculated to comfort and encourage each other while traveling through this world, in which there is so much distraction, wickedness and confusion, and amidst all this to know that we have a God who rules the heavens and the earth, whose eyes are forever over us. And if it were not, sister Mary, that I feel, at times, that I can lay hold of some of his promises to his children, I should feel as Paul said, "Of all men the most miserable." For God has promised never to leave nor forsake his children. His watchful eye is forever over them, and he will lead and support them with the right arm of his righteousness, if we only put our trust in him. Well, God knows, and I know that I have no righteousness of my own, if I have any, it is all of God. Yes, I look to him alone for my deliverance, and feel that I can do nothing to merit his blessings: for, my dear sister, I do feel that I have been blessed greatly beyond my deserts within the last year. The Lord in his mercy has caused six to be added to the Old Elizabeth church, and, among them, are those that are nearest and dearest to my heart, namely, my dear wife. Yes, one, for whom I had been trying to pray for fifteen years; also, my dearest sister, Susan Clay, and her husband, F. P. Clay, and our dear sister, Ann Wornall, Malinda Stone, second daughter of brother Stone, and sister Talbott, by letter at our April meeting. Ann came forward at our last meeting, and was baptized. My wife was baptized at our October meeting. So it seems that the Lord's watchful eye is over his children, in giving them his sign. Yes, in giving them the seeing eye, hearing ear, and understanding heart; for the bible tells us the natural man understandeth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. Therefore, ought we not to be thankful to him? While on our path to ruin, rolling sin as a sweet morsel under our

tongue, that, through his goodness and mercy, he should lay hold, and command us to stop, and to think of the consequences of such a course. And in his own time, for he has a time for all things, though he may, as it seems to them, leave them to try to do some thing to merit his favor, until they find that they can do nothing, and that they must give up all for lost; and just here, our Savior appears, and draws them to him as the way, and the truth, and the life. Yes, they are directed to Jesus, who suffered, bled and died for the sins of his people: paid their debt, and redeemed them from under the curse of the law. Now, ought we not try to honor and praise him forevermore? But, Lord, I fall so far short of it, though I often try to praise him, that it seems to me that sin is mixed with all I do.

"I can not satisfy the law,
Nor hope, nor comfort, from it draw."

For when I would do good, evil is always present with me: and here commences the warfare which I believe all christians have to contend with. I can not do the good I would, nor keep my conscience clean: for this old man is corrupt, which being corrupt, is ever throwing obstacles in the way of the new man, which is born of God; born of the Spirit of God. These are contrary the one to the other; for the bible tells us that the flesh lusteth against the Spirit, and the Spirit against the flesh. And furthermore, it tells us that if we have not the spirit of Christ, we are none of his. For they that worship God, must worship him in spirit and in truth. Yes, sister Mary, when trying to offer thanksgiving and praise to him for the many blessings conferred upon me and mine, I can not always feel his presence, and, therefore, can not offer it with the spirit, and they seem, as it were, to fall to the ground. Oh! that we could feel more of his divine presence: but then, he knows best how to deal with his children: for, "All things worketh together for good to them that love God: to them who are called according to his purpose." I had a severe and long spell of typhoid fever last fall, and was confined four months to my house, and have not recovered much strength yet. I wish you could be with us at our June meeting, we are expecting several ministering brethren with us. My wife and boys join in sending their highest regards.

Yours, in hope of eternal life,
P. WORNALL.
To sister Mary M. Burch.

R E P L Y .

PLATTSBURGH, Missouri, July 26, 1862.

DEAR BROTHER WORNALL:—Your thrice welcome and interesting letter would have been answered sooner had it not been for a spell of —, from which I was recovering, and just able to sit up, when it was handed to me. It was a good spirit that inclined you, my dear brother, to write, or your letter would not have had the effect that it had; for, before I had perused it half through, tears, the sweetest that I had shed for some time, were blinding my eyes, and I exclaimed, "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Let them exalt him also in the congregation of the people, and praise him in the assembly of the

elders! The severest part of my illness was on the second Saturday and Sunday of the May meeting at Elizabeth, and I hope I do not say too much when I tell you that the Lord enabled me to keep the feast at home; for, although absent in body, I was present in spirit, rejoicing with you. For the space of two or three hours my mind was caught and the spirit of prayer and supplication was given me to ask our good Master to bless the bread and wine, as he did on a former occasion, and that he would meet with his dear children and bless them, and that he would be mouth and wisdom to brother Dudley, and enable him to feed the hungry, support the weak and doubting, by pointing them to Jesus, as their strength, righteousness, sanctification and redemption, in short, that our Father's children might be enabled to go on their way rejoicing. The sweet calm feelings that succeeded this spell of rejoicing lasted until Tuesday night. On Monday night, I got a little ease, from the medicine administered, and fell into a sweet sleep and dreamed that I met with the brethren and sisters, to try to worship, and remembered the sweet feelings produced by the conversation of brother and sister Dudley, also brother and sister Johnson, and as we all arose to our feet to separate, I said, Let us sing, and we sung—

"Once more before we part
We'll bless the Savior's name—
Record his mercies, every heart,
Sing, every tongue, the same.
Hear up his sacred word,
And feed thereon and grow;
Go on to seek to know the Lord,
And practice what you know.
And if we meet no more,
On Zion's earthly ground,
O, may we reach that blissful state,
Where all thy saints are bound."

And we parted,—and is it final on earth? I trust not. For I hope to see them all in the flesh, if it is the will of our heavenly Father, and that his presence may be with us; for if his presence be not with us, adieu to all spiritual enjoyment. As for myself, I always return feeling much worse than when I started. But with reference to my sickness, my dear brother, I can say with David, "It is good for me to be afflicted." For when my bed seemed to be as hot as embers, I, yes I, unworthy, ungrateful, careless, disobedient child that I am, have been enabled to rejoice in him as my spiritual Physician, and I hope, my brother, you can join me in saying, There is a balm in Gilead, and a Physician there which cures our maladies. And the sweet promise has, thus far, been verified. "As thy days, so shall thy strength be." But this does not at all times satisfy: for we are prone to lust after more than one day's rations, and desire to have a supply to lay up; but we find, to our cost, that it will not keep. Then comes the humbling ordeal, and we have to beg for a fresh supply. And even this is for our good and God's glory; for, does it not teach us our frailty and his wisdom, and, therefore, we are not consumed? O, that the God of Jacob would keep us as beggars at his feet, then all would be well; for, at such times the world has no power to charm, and we rest as a little child at home. Sweet privilege! and the tears which we shed at such times, warm and fertilize the heart! Oh, that I could be with you all at the Association this fall: but there is no certainty that you will be able to hold your

meeting, as the contention and war seems to be in the heart of our dear old State. Oh, that this cruel war were ended,—but do you think we will be thankful enough, should peace be restored? I fear we would not. * * * When you see brother Dudley, tell him I owe him an apology for not having answered his last kind letter, but I have been waiting for better news. Request him to write again. His letters afford me so much comfort that the sight is hailed with joy. Be the bearer of my sweetest love to the brethren and sisters of Old Elizabeth church, for it is not earthly. Tell brother Dick, and sister Polly, I hope yet to renew my acquaintance with them. I remember the time when I met them at Bryants, as one of the green spots in my pilgrimage. You say you are blest. Yes, my dear brother, doubly blest. Your wife was a sweet help meet before, but now she is doubly precious. Tell her I love her more than double now. Remember me to Ann. I love her for her own sake, and also as a good daughter of a dear friend and sister. I hope the same good spirit will move you to write often. Farewell, dear brother, may you and I, and all who have named the name of Christ, be careful to maintain good works, and be enabled to fight the good fight of faith, and at last may we receive a crown of life, is my prayer for the Redeemer's sake,
MARY M. BURCH.

BROTHER BEEBE:—Having to write you on business, I will also drop you a few thoughts, which you may dispose of as you please. We are evidently in the midst of afflictions, which have undoubtedly been brought upon us by the reign of the man of sin, which we understand to be the fountain of all hatred, malice, strife and envy; and, in fact, of every principle that is contrary to righteousness, peace and truth. Darkness seems to have covered the earth: but, my beloved brethren, our Lord says to us, "Ye have not chosen me, but I have chosen you, and ordained you, that you should bring forth fruit, and that your fruit should remain." I understand the fruit to be love, joy, peace, long suffering, gentleness, meekness, &c. Furthermore, ye are chosen out of the world, therefore, the world will hate you: for it hated him. And if it hates him, of course, it hates every member of his body: for ye are the body of Christ, and members in particular. This being the case of all whom the Father hath given him, they are secure from all harm. Our brother Jude says they are "Sanctified by God the Father, preserved in Christ Jesus, and called." And Paul says, He hath by one offering perfected them that are sanctified. This sanctification I understand to be the choosing and setting them apart in Christ Jesus before the world began. Jesus acknowledges the gift thus, "Thine they were, and thou gavest them me." And farther he says, "My sheep hear my voice, and I know them, and they follow me: and I give (not sell) to them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and none shall be able to pluck them out of my Father's hand." The Lord's portion is his people. And I understand it to be the work of the great

Executor of the will, the Holy Spirit, in the reign of grace, to call them forth by his quickening power; for the apostle says, "And you hath he quickened which were dead in trespasses and sins;" and we find that our quickening and calling is consequent on this great truth, Because ye are sons, God hath sent forth the spirit of his Son in your hearts, crying, Abba Father. Those who receive the spirit of adoption are enabled to hear his pardoning voice, and are reconciled to him, and they

"Stand amazed, and wonder when,
Or why this fountain rose;
That wafts salvation down to men,
His traitors and his foes."

And with astonishment at the rich display of love and mercy, enquire,

"Why was I made to hear his voice,
And enter where there's room:
When thousands left to their own choice,
Would rather starve than come?"

They are instructed in the way of life and salvation through Jesus Christ, and joyfully confess,

"'Twas the same love that spread the feast,
And sweetly forced me in;
Else I had still refused to taste,
And perished in my sin."

They now see in the light of life, and understand that it is not their hold on Christ that secures to them that blessed hope which is as an anchor of the soul: but it is his almighty grasp on them, and his everlasting love which he has so graciously manifested to the heirs of promise: for he says, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Then, brethren, if God has set you as watchmen on the walls of Zion, you are to warn the citizens of Jerusalem when you see the enemy coming. I do not understand that you are to come down from the walls to trim yourself to please the enemy, or to offer them terms of peace, or to compromise with them: but stand firmly on the walls and in defence of the truth, and dwell long and loud on the doctrine of Election, Predestination, on God's everlasting love, and on his discriminating grace, and on the justification of all his children through the blood and righteousness of our Lord Jesus Christ. My sheet is about full, and I must close. May the God of all grace give all the citizens of Zion a clear view of his divine perfections, and make them all feel their entire dependence on him. Your unworthy brother, if a brother at all,

J. C. RIGGIN.

Lewiston, June 10, 1862.

BROTHER BEEBE:—The Lord is still causing Zion, in some localities, to rejoice. Last Saturday I attended the church meeting of the Middletown church, and three persons related to the church what the Lord had done for them, in bringing them out of darkness into his marvelous light. They were received in fellowship as candidates for baptism, and on Sunday, I administered to them the ordinance of baptism in the presence of a large, and, as I think, a very solemn assembly of people. We think there are others like bleating lambs around the fold; and we rejoice to know that the Lord, whose arm shall rule for him, will gather them with his arm, and carry them in his bosom. —Although we live in a time of great trouble and distress, we have convincing evidences that, "The Lord God, Omnipotent reigneth," in providence and in grace;

and he will continue so to reign until he hath accomplished all his purposes in the salvation of all the purchased of his blood. I have to stand still and see the salvation of the Lord. We are assured that he worketh all things after the counsel of his own will. Surely, he doeth his pleasure in the armies of heaven, and among the inhabitants of earth. And that he doeth all things well. His people have a safe shelter from all the storms and tempests of this world; and he is unto them as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The eternal God is their Refuge, and underneath them are his everlasting arms. Let them then take courage, and press forward to the mark of the prize of their high calling. Yours, as ever, dear brother, in the fellowship of the gospel,

ISAAC HEWITT.

Halcottsville, N. Y., July 15, 1862.

DEAR BROTHER BEEBE:—Through the tender mercy of our heavenly Father I am still numbered with the living. At this time last year I did not expect to be spared to the present time: my health has been very poor, but it is now much improved. I feel as one who has met with a great disappointment, for I thought the time was near at hand when I should be released from the troubles of this world: but it was not the will of God to set me free from this tenement of clay. I feel, however, resigned to God's holy will, and desire to await patiently his summons to try the reality of another world. —This, dear brother, is a trying time to the lambs scattered throughout the land, especially to those who, like myself, have no preaching. I have not heard a sermon preached for nearly seven months, and were it not for the *Signs of the Times*, I do not know what we should do: they always come to us richly laden, and often while reading the communications of the dear brethren and sisters, and the editorials, I am made to rejoice; and I often think I would like to cast in my mite with others, but when I try to scribble a few lines, they look to me so poor and weak, that I think them unfit to cast in with those which are so much better. But I do hope that our brethren and sisters will continue to write, for their communications are truly cheering and comforting to such poor and weak ones as myself. I frequently read and re-read them, and at heart long for the time when we shall again hear from our brethren and sisters in the South, for it seems hard to be cut off from them, for we have so often taken so much comfort in reading their communications. But our God, who rules and over-rules, is able to watch over them: and our beloved and once happy country: and he will work all things after the counsel of his own will. For one, I feel willing to trust all things in his own hands, and I hope for sustaining grace, to bear us up through six, and not forsake us in seven troubles. —Since writing the foregoing, I have heard four sermons. I visited the Village Creek church, and heard Eld. Flint preach two most delightful sermons: and O! what a feast it afforded me! It was like cold water to a thirsty soul: for I had been thirsting so long: and it was such a privilege to meet the brethren and sisters, and to hold such sweet communion with them.

"If fellowship with saints below,
Their union is so sweet,
O! what shall be their rapturous love,
When round the throne they meet?"

Brother Beebe, may you be spared long to stand at your post, and may our heavenly Father give sustaining grace, that you may wield "The sword of the Lord and of Gideon," and may he sustain your paper, which is doubly valuable now in these trying times. I submit this to your better judgment, and remain yours, in hope of eternal life,

MARTHA E. PRICE.

Near Summit, Iowa, July 6, 1862.

P. S.—Will Eld. J. F. Johnson, of Kentucky, please give his views, through the *Signs of the Times*, on Ezekiel xvii. 22-24, and greatly oblige a little sister, if a sister at all?

M. E. P.

ELDER BEEBE:—As it is some time since I wrote you, I will drop you a few lines. Your valued paper still comes to me regularly, bearing its rich treasure of gospel truth, for which I feel very thankful, for it affords me great pleasure to hear from you, and the dear people of our blessed Redeemer, whom I esteem as fellow travelers through this great wilderness to the celestial city. It is a blessed thought to me, that when this earthly house of our tabernacle shall be dissolved, I have a house, which is not made with hands, eternal in the heavens. This house in which are many mansions, of which our Redeemer said, I go to prepare a place for you, and in which I hope that I, with the people of God, have an interest, and that I can with the poet say,

"My Father's house is built on high,
Beyond the arch'd and stormy sky."

It is a place of rest to the tempest tossed mariner on life's troubled ocean, in which there are so many rocky reefs, and dangerous shoals, to wreck our frail vessel. But with Christ at our helm for our pilot, we may smile at the storm, and when safely anchored in our haven, we may sing,

"My heavenly home is bright and fair,
No death nor sighings visit there."

Surely the heavenly mansions to which our blessed Redeemer has gone, is a place of safety and rest, where is no pain, sickness, nor sorrow, but all is calm and peaceful to those who have passed over the stormy coast, and entered the celestial abode. They shall there sing the praise of God and the Lamb forever.

"In glittering towers, the sun outshine,
That heavenly mansion shall be mine."

The Christian has great comfort in what the Savior said, "I go to prepare a place for you." But I feel altogether unworthy of that glorious place, for if God had sent me into everlasting banishment, it would have been just; but thanksgiving and praise be to his holy name forever, he has shown mercy to me, and as I humbly trust, has forgiven my many sins. I some times doubt that I have experienced a saving change, but then again the blessed promises he has left for the comfort of his children, are some times applied, and hope still lingers in my breast, and grief gives way to joy and praise. At times I feel lost in wonder at the unbounded mercy of God to me, to one so unworthy of any thing but the frowning face of my heavenly Father.

"Though here a stranger, far from home,
Affliction's waves may round me foam."

But when my Savior is near to bear me up and cheer me on my way, and I have his word that he has gone to prepare a place for me, I feel rest assured,

"When from this earthly prison free,
That heavenly mansion mine shall be."

Mine forever! and all the praise shall be his who bore my sins in his own body on the tree. But I will close. I have written more than I intended when I began. Do with this as you think best, and all will be right with me. May God still give you grace to blow the gospel trumpet. Affectionately yours,

GEORGE M. LEEDOM.

Southampton, Penn., June 10, 1862.

BROTHER BEEBE:—I have been a reader of the *Signs of the Times* for a number of years, but not a regular subscriber, all the time. I am well pleased with the doctrine advocated in your excellent paper: for it does seem to me to be the doctrine that will stand when earth and heaven shall pass away. Such is the foundation of the hope of the saints of the most high God. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Therefore, cheer up ye saints! lift up your drooping heads! for, Salvation is of the Lord! Although wars and tumults may convulse the nations of the earth, and rend the ties of nature, yet, let not the hearts of the children of God be troubled. Let them put their trust in him who has given assurance that they that trust in him shall not be confounded. We read in the scriptures, that, in the last days, deceivers shall wax worse and worse, deceiving and being deceived; and it does seem as though those latter days were come upon us. We have a few names, in this part of the land, who have not bowed the knee to Baal, but many are running greedily after the error of Balaam. May the good Shepherd guard his little flock, and safely bring all his sheep and lambs into his fold, and cause them to feed on the rich pastures of his love, and may he ever keep them from all harm, and when the troubles of this mortal life are all past, and all their toils, sufferings and sorrows are over, receive them all unto the heavenly mansions, where sin and sorrow, care and pain shall forever cease, and where God himself shall wipe all tears from off all faces, and their song shall be, Glory, honor and power be unto him that sitteth upon the throne, and unto the Lamb forever. Do with this, brother Beebe, as you please: it is from

Your unworthy brother,

JARAD YEOUMAN.

Newton Co., Indiana, June 15, 1862.

BROTHER BEEBE:—I send these few lines with my Christian love to you, and also to forward my subscription for the *Signs of the Times*. I feel my mind perpetually restless. I am hoping to go to Canada, having sons there, and when you sent the *Signs of the Times*, I was away from home, at the West, and did not return until Saturday last. I heartily endorse brother Player's article, as my experience since I left the old country. When he and I sat at one gospel feast and at one communion table, to celebrate the death and sufferings of our once crucified Lord and Master, whom I hope we serve in spirit and in truth, having no

confidence in the flesh. But, brother Player's brother, our under shepherd, was smitten, with death, and the sheep were scattered. I feel driven into the wilderness alone. Although there are two Baptist churches here which I can not commune with, as I feel no kindred spirit towards them, I believe our God is unchangable. His word is gone forth to all generations as a declaration of his will and pleasure on behalf of his chosen people, his bride, until time shall be no more. In that word we are told, if any bring not *this doctrine*, the doctrine taught by the apostles, we are not to bid them God speed, with many other passages of equal force. Then how can we reconcile the many *yeas* and *nays*, as here there are Unitarians and Universalists, in one body, under one ministry. But I believe the worse *ism* or errors, are those which have the most appearance of truth, but involve doctrines of man's invention, which are hostile to the word and to the testimony. I must testify to you that I have not met with any publication on this side of the Atlantic that I can recognize as maintaining the truth as it is set forth in the scriptures. I often fear, or question my soul, whether I have a sectarian motive or spring of action, or not; but the verdict of the court of conscience hitherto has been an acquittal, having the testimony of my Advocate that it is one of the many enemies that accuses. How beautiful is the testimony of brethren and sisters, as published in the *Signs of the Times*. There is a oneness in their language and experience, on all the great doctrines of our salvation. In this they have one stand point, one aim, and that is to exalt our Lord Jesus, and to glorify him, in their lives, as much as in them lies. What a mercy to have the mind established in some humble measure, so as not to be carried about in the present conflicting state of things, but to know that our God's designs are being accomplished. Although, like Moses, we often wonder at such fiery trials, the church may be on fire without, but in that church the Angel of the Covenant has fixed his throne. That bush, or church, can not be consumed, therefore the sons and daughters of Zion's God may take courage, and march boldly on, in the strength of our Captain, and surely—

"The feeblest saint shall win the day,
Tho' death and hell obstruct the way."

May you go on, with others, proclaiming through the *Signs of the Times* a full and free salvation in and through the person, life, death and sufferings of our Surety, to all the seed; even if they have but the will, that being the fruit of the Spirit, in a living soul. If they can not say experimentally, "I know that my Redeemer liveth." Happy for us, brothers, when we shall have put off this clay clothing, we shall personally be exercised eternally in praising him who hath redeemed us with his precious blood, and no more be encumbered with mortality. But I close with christian love to you, from one in the bonds of everlasting love.

H. BELL.

Milwaukee, Wis., Aug. 5, 1862.

ELDER BEEBE:—Will you be so kind as to pass to my credit the enclosed dollar, and enter my name among the subscribers for the *Signs of the Times* for one year, from July 1, 1862. —After coming up

out of the water last Sunday morning, it was announced to me that I was "admitted to all the privileges of the church." I have since ascertained, by enquiry, that among those privileges is that of submitting for publication, in the *Signs of the Times*, occasionally an article, the editor's judgment being, of course, the test of its orthodoxy. I do undoubtedly but express what the brethren generally have felt and experienced many times, that this is a privilege indeed. When, for instance, a subject of thought is spreading itself before the mental eye, as does a landscape before the bodily eye, there will accompany the view of the mental landscape, as you stand at a certain point and look, about to travel over it and describe to others what you see or shall see. You are like one on whom there is laid a necessity to make a journey. There is an urgency to set out at once. There is a feverish eagerness to begin the journey, with the anxious thought that you will not get through with it in due time. Nervous impatience keeps you trudging on after setting out, dissatisfied with the rate of progress. Even while developing the parts of the subject which are at hand, you cast anxious glances to those that are before, fearing lest they shall fade away from consciousness before you reach them. And all the while you are "pressed in the spirit," to communicate to sympathetic minds, to show before others, who have eyes to see, the things that you yourself see. If indeed a bent be a mental longing of less or greater, sometimes of comparatively enormous power, to attend to some one thing, then when there is a bent for discourse, there must be experienced a certain mental crucifixion when there is no channel of utterance. And even though the thoughts be put on paper, and afterwards to be pigeon-holed, yet there still remains ungratified that "pressing spirit," pressing one to communicate to others, and hence there is crucifixion still. So that this privilege of occasionally submitting an article to the reader, in case it be orthodox, is, indeed, a privilege. And although I have not yet been brought to realize with any degree of confidence that I am one of those to whom this privilege extends, while indeed my place among the brethren seems almost to be the stranger's place, the usurper's place, the place of the one to whom belong not the privileges which belong to the others, yet I have taken this liberty, upon enclosing the subscription price, of expressing to you privately one reason that I see why the paper is to be appreciated: There are others that I see: The editorials and the correspondence contain food, and while they nourish they at the same time edify. I esteem it a privilege that I am permitted to subscribe for the *Signs of the Times*.

Is it my privilege to subscribe myself, your brother?

WILLIAM W. TUFTS.

Princeton, N. J., July 31, 1862.

DEAR BROTHER BEEBE:—I have often thought I would like to write some thing for publication in the *Signs of the Times*, but I am but a poor scholar and a poor writer. Still, if the Lord will direct me, I will now make the attempt, and try to relate some of the Lord's dealings with me. I was born in Ash county, North

Carolina, and raised by Old Regular Baptist parents. At the age of fourteen years, I was brought, as I hope and trust, to see that I was a sinner before God: that I had sinned against him with a high hand, and outstretched arm. My sins arose before me like mountains, and seemed to weigh me down: and I thought it strange that the ministers could tell my feelings: for I had never related them to any one. I felt as though God would not permit me to live long, for I had sinned against so holy and just a Being who could not look upon sin with the least degree of allowance. It truly appeared to me that—

"If my soul were sent to hell,
God's righteous law approved it well."

But I could not help praying God to have mercy on me. I thought I would break off from sinning and try to live a christian life.

To keep the law I then was bent,
But found I fail'd in every point;
The law appear'd so just and true,
Not one good duty could I do.

This distress of mind continued with me about twelve months. Often when I retired to rest, it was only to weep and cry, for I thought the Lord would not suffer so vile a sinner to live. Frequently I could not sleep, fearing that if I closed my eyes in sleep, it would be the sleep of death. I tried to keep my feelings concealed to myself, but when I attended meetings and sat under the sound of the gospel, I could not refrain from weeping. I often would retire to some secret place to try to pour out my complaint before God, and to ask him to have mercy on me, a sinner condemned to die: but my prayers did not appear to rise higher than my head; and I still felt condemned. But, to be brief: One evening when I had returned home from meeting, and was out feeding some horses, I thought I would try once more to pray God to have mercy on my poor soul: for I felt that I was sinking down into irretrievable wo. So I went and fell down on my knees by a large stone, but I felt too unworthy to attempt to pray to God: for it seemed to me to be but adding sin to sin. So I arose to my feet and cried aloud, Lord have mercy on my poor soul. In a moment, in the twinkling of an eye, my burden was gone, and I was trying to praise God. I felt free, and all around me seemed new and beautiful. But the tempter soon came and spoiled my peace of mind, suggesting to me that I was deceived: that it was all a delusion. So in this way I have traveled or blundered along about twenty-one years, to the present time: and I still feel that in me, that is, in my flesh, there dwelleth no good thing. I have had a name among the Old Regular Predestinarian Baptists about twenty years.

Do with this, brother Beebe, as you think best, and all will be right.

Brethren, pray for me.

THOMAS SHEARER.

Page Co., Iowa, Aug. 3, 1862.

MY DEAR BROTHER IN CHRIST:—I very cheerfully send the enclosed, that I may have the privilege of reading the paper I so highly esteem, the coming year, if I should live. —Much has transpired, my brother, to give pain and deep sorrow to many hearts since my last communication. Your family have received a heavy blow.

I tenderly sympathize with you, particularly with Mrs. Horton. Bereaved of her husband, and little one. How lone and sad her tender heart. But our heavenly Father does all things well. He has promised, As our days, so shall our strength be. I doubt not you have had that precious promise verified many a time in your own experience, when in trouble and sorrow. These light afflictions, which are but for a moment, work for us an eternal weight of glory. The christian sorrows, but not as the wicked: he looks away to his Lord, when he smiles, his heart, the christian's heart, can not but be comforted. My treasure, he says, is in heaven. I soon shall be called away from this stormy, tumultuous world. And as one says, "We shall see our own flesh, our own very flesh, sitting at the right hand of the almighty majesty of God." Who that has a foretaste of the joy to be revealed at Christ's coming, can be overwhelmed with worldly sorrow? Jesus says, Surely, I come quickly. And if we love him, we shall say, Even so, come Lord Jesus. Come, O, thou Prince of Peace, and hush this angry nation, is my prayer. In the mean time, may all christians commit their cause to him who judges righteously. Yours, truly,

HANNAH C. HARLEY.

Newcastle, Maine, June 10, 1862.

DEAR BROTHER RITTENHOUSE:—I have read your letter to me, through the *Signs of the Times*, with much interest. When I consider my inability to write, and dullness of apprehension, I am astonished that my name should appear in a public paper. Sometimes when I reflect upon the subject I feel to regret that I ever wrote anything for the *Signs of the Times*. I live alone in a religious point of view, and am so considered in the vicinity where I dwell; of course I have no one at hand to advise with when I write. But enough in this strain. I fully endorse the first paragraph in your letter directed to me, and especially sentence, "The enemy has been seen for years approaching." But the point under examination is in reference to the *two witnesses* spoken of. First: Who are they, or of what do they consist? Second: The manner of their being killed, and the time when? The reference that I made to brother Campbell, and the adoption of his views in my first communication on the subject, I acknowledge was not so explicit as it should have been. Brother Campbell was not speaking of what constituted the *two witnesses*, but of the manner of the reading on the subject, namely, "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves." These he understood to be the disciples of Christ. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because the two prophets tormented them that dwell on the earth." These he understood to be the followers of anti-Christ. In taking this view of the subject, it seemed to make it clear to my mind, that Christ and the Holy Ghost are the two witnesses intended. "And from Jesus Christ, who is the faithful witness."—Rev. i. 5. "Behold I have given him for a witness to the people."—Isa. lv. 4. A witness to the truth of the covenant of redemption, as ordered in all things and sure, and that before the foundation of the world. It should be borne in mind, that the general object of this Revelation to John, seems to be, to bring to view the two antagonist principals, which should prevail through the New Covenant dispensation, and not so much to show the operation of the Holy Spirit on individuals, as brought to view in other parts of the New Testament. It is plain that John saw the rise and progress, and final overthrow of anti-Christ, clearly as he did the establishment of Christ's kingdom. It should be noticed that John repeatedly says, *I saw*, as

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1862.

Thoughts of Peace, in Time of War.

"My kingdom is not of this world," saith the Redeemer. How striking the contrast! While the kingdoms, nations and States into which human governments are divided, are all subject to changes, to invasions, and to decay, the kingdom of our Lord is an everlasting kingdom, and his dominion shall have no end. None can successfully invade it, for, "Except a man be born of the water and of the spirit, he can not enter into the kingdom of God." And while earthly governments may be involved in war, as ours is at this painful moment, and destroy one another, of the increase of Christ's government and peace, there shall be no end, and of the subjects of his kingdom, it shall ever be said, "Behold, how they love one another!" Should it not then be the great aim, in such a time as this, of every child of God to make this striking contrast appear by loving one another with a pure heart? While the children of this world indulge their thirst for marshal fame, and light the torch of war, the true disciple of the meek and lowly Lamb of God has a higher, holier, and more heavenly sphere to fill. It is his duty to do good, as much as in him lieth, unto all men, especially to them who are of the household of faith. Their calling is to love one another with a pure heart fervently, and instead of attempting to avenge themselves for imaginary or real injuries, to remember that God has said to them, "Vengeance is mine, I will repay." Leave the adjustment to him who can be swayed by no unholy or impure influences, and commit the keeping of their souls to him as unto a faithful Creator. As by fatigue and labor we are qualified to appreciate rest, and as abstinence and hunger prepares us to realize the sweetness of wholesome food, so the turmoil and strife in which we are involved is calculated to make the christian sigh for home. The wicked are like the troubled sea, that can not rest, but great peace have they that love the Savior's law, and nothing shall offend them. The world has little else for them than tribulation.

"Through tribulation deep,
The way to glory is."

But they shall come up at last out of great tribulation, with garments washed and made white in the blood of the Lamb. Their light afflictions, which are momentary, shall work for them a far more exceeding and eternal weight of glory, while they look not on the things which are temporal but on the things which are eternal. Our afflictions for the present are not joyous but grievous: but,

"Though painful at present,
Shall cease before long;
And then, O! how pleasant,
The conqueror's song!"

We look forward for peace, nor shall we look in vain. It is already provided, it is already solemnly pledged, yea, it is already given. "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. 27. Of this peace all the saints are made to partake while here below, but what we have is but an earnest of

what God has in store for all who love him. The apostolic salutation to the saints is, "Peace be multiplied." We need more than we at present enjoy: but what we have God will multiply until it shall rise, and as a redundant river flow, and come to us as the waves of the sea. This peace, the apostle tells us, is from God the Father, and from our Lord Jesus Christ: it is, therefore, pure and heavenly, and such as the world can neither give nor take away.

How refreshing in these times of tribulation to contemplate that in the midst of dire calamities, dissolving nations, crumbling thrones, melting elements, and conflagrated worlds, that "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."—Isaiah xxxii. 17. How sweet to enjoy the measure of this peace which is allotted us while here in the flesh, how unspeakably blessed to die in its enjoyment! to close our eyes on all the vanities and vexations of earth, in peace with God, and in peace with all mankind, to go hence to reign in glory with him who is our Peace, and who is the Prince thereof.

"Discord and strife are banished thence,
Distrust and slavish fear—
No more we hear the pensive sigh,
Or see the falling tear."

"There sweeps no desolating winds
Across that calm serene abode;
The wanderer there a home shall find
Within the paradise of God."

It is neither our province nor desire, either as the conductor of this paper, or as a minister of the Lord Jesus, to sit in judgment, to justify or condemn the actions of those who are set in authority over us in the political affairs of our great Commonwealth; for we can not be disloyal to the powers that be, without resisting an ordinance of God. For our apostle directed Titus to "Put them (the saints) in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work: To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."—Titus iii. 1, 2. Also he has said, "Let every soul be subject to the higher power: for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing: Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom; fear to whom fear; honor to whom honor."—Romans xiii. 1-7. Observe, this admonition is to all the saints, in all the relations they sustain in the flesh with their fellow beings, servants to their masters in the flesh, children to parents, wives to their husbands, and subjects to their Governments, including every soul, each to be in subjection to the higher power; for these higher powers

are ordained of God, and are all subject to his power, and are used by him in the administration of his providential government of every soul. Hence we can not disregard any of these obligations without disloyalty to God, whose ministers they are. When he uses these his ministers for the administration of peace and protection to his saints, and for the security of their rights and privileges, let us rejoice and be glad; and, if by them, it be his pleasure to minister judgments and wrath, let us be still and know that he is God, and that he has ordained that all things shall work together for good to them that love him. He will himself shield and protect his saints, in all their trials and distresses: for,

"God is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold him present with his aid.
Let mountains from their seats be hurl'd
Down to the deep and buried there—
Convulsions shake the solid world,
Our faith shall never yield to fear.
Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shere,
Trembles and dreads the swelling tide."

BROTHER BEEBE:—Please give your views on Isaiah iv. 1: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach." Who do the women and the man represent, and what is meant by being called by his name to take away their reproach? I have been a reader of the *Signs of the Times* a number of years, and this is the first time I have asked for your views on any subject. Please reply soon, and oblige,
I. M.

Halcott Centre, N. Y., June 12, 1862.

REPLY.—We presume this passage and its connection had a primary reference to the judgments of the Lord which were at the time of this prophecy impending over Jerusalem, and Judah, in the execution of which Jerusalem was besieged and taken, and the king and subjects went into the seventy years captivity, according to the word of the Lord. The condition to which they were, as a people, literally reduced by various conflicts with opposing powers, in which their armies had been defeated, and their male population thinned out, seems to be indicated by the anxiety of their women to escape from the reproach which by popular sentiment then prevailing, attached to widowhood and single life. But the prophetic application of the text, when considered in connection with the following part of the chapter, evidently looked forward to the time when the *rod* should come forth out of the stem of Jesse, and The Branch should grow up out of his roots, Isaiah xi. 1, compared with Zechariah vi. 12, 13, "Behold the man whose name is the **THE BRANCH**, and he shall grow up out of his place, and he shall build the Temple of the Lord," &c., as having reference to the coming of the Messiah, the setting up of his kingdom, the rejection of the Jewish nation and final destruction of Jerusalem. "And in that day." The day in which the righteous judgments of God should be exhausted upon the Jews, is often referred to in the scriptures, as the great and terrible day of the Lord—as the day that shall burn as an oven, when the proud and the wicked shall be stubble to be consumed—as the day in which the great trumpet shall be blown, and they shall come which were ready to perish, and worship the Lord in his holy mount at Jerusalem. It is a

though a chart or imagery was presented before him, and he recorded them just as he saw them, notice the XXth chapter for instance, and see how often he says, *I saw, so and so*, and I have, some times, thought that nearly the whole subject of the Revelation was contained in few words, in that chapter. Under these considerations, and in view of what is said they had power to do, I feel quite confident that Christ and the Holy Ghost are the *two witnesses* intended. As it respects the *manner* of the death of these *two witnesses*, it is manifest that what we ordinarily understand by being killed, can not be the way: it is also manifest that God has always made known the Spirit of truth, or Christ and the Holy Ghost, through his people. Now, brother Rittenhouse, I will try to show what I understand by the killing the *two witnesses*, or Christ and the Holy Ghost. It is a famine, we do not understand by famine that there is *nothing* to eat, but a scarcity. Amos speaks of a famine of hearing the words of the Lord, but this does not imply that there is *none* left to speak the words of the Lord, or to declare gospel truth, although it is not heeded, it is *fallen in the street*, and equity can not enter. "And their dead bodies shall lie in the street of the great city." That is, real gospel truth, or the special influence of Christ and the Holy Ghost in regeneration, is completely dead as they suppose, and they are rejoicing over them. Now comes in the idea which I received from brother Campbell. "And they of the people, (few in number,) and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves," that is, they shall speak the truth. This, in the grand purpose of God, will be continued through the "three and an half," let the time appear long or short to us, that the growth of anti-Christ may be perfected; but it is not noticed or considered of any kind of consequence, by the followers of anti-Christ. Now as to the time when the witnesses will be killed, I have said I thought it had taken place already, but as you say, speaking on the same point, it is rather speculative. In my reference to the great excitement that took place in all the civilized or christian world, as it is called, such as I never saw or heard of before, as being the time when the Witnesses were finally killed, seemed to agree with what should take place at the opening of the seventh seal, "There was silence in heaven about the space of half an hour," which seemed to agree with the time that the dead bodies of the two witnesses should lie in the street. It also appeared that when the seventh angel shall begin to sound, the mystery of God should be finished. And when it shall take place wonderful things are spoken of. To suppose that the Witnesses were already killed, seemed to agree with what is said should take place at the pouring out of the sixth vial. Also in the 9th verse of the 20th chapter it is said, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." As these things seem to be now upon us, I was lead to think that the Witnesses are now dead.

Now, brother Rittenhouse, I have given my views in as plain and as comprehensive a manner as I am able. I am an old man, think slow, and write slow, and it is most probable this is the last time I shall ever write on the subject. I have concluded to send it to brother Beebe for publication, if he thinks proper, thinking that it may be amusing to some brethren to read my scribbling.

Dear brother Beebe, when I commenced this letter, I thought to send it to brother Rittenhouse, but I have concluded to send it to you for examination, and if you conclude to publish it, please correct all mistakes, for I am a bungling writer.

HEZEKIAH PURINTON.

Richmond, Maine, May 18, 1862.

period spoken of not only as the year of God's redeemed, but also as the day of his vengeance. This day, as we understand it, signifies the gospel dispensation, which should utterly supercede the Jewish. It was to be ushered in by the rising of the Sun of Righteousness, and extend throughout all time. Within the limits of that day, the predictions of our text should be realized. Seven women should take hold of one man. Harlot women, in many of the figures used in the scriptures, mean false or anti-christian religious organizations. As soon as the religion of our Lord Jesus Christ became measurably relieved from the violent persecution which marked the pages of its early history, and some of the potentates of the earth, from sinister motives, professed to endorse and defend it; thousands who had before been its bitterest persecutors, sought to wipe away their reproach by an assumption of the christian name. It became unpopular and degrading to be longer known in their true characters, as pagans, or Jews, Mahomedans, or infidels, and from that cause they sought the cover of the christian name. In this disguise the man of sin, the son of perdition, was to be revealed, whose coming, as we are informed, should be after the working of Satan, with all deceivableness, with all signs and lying wonders. The old mother, and her household of harlot daughters, showing by the number *seven* a full and complete brood, would not like to bear the reproach of their real character, but like their mother, claime to be queens, and no widows, they desired to be known as the bride, the Lamb's wife, and to be called by his name. But while all the anti-christian progeny of Mystery, Babylon the Great, have evinced their ardent desire to be called by the name of Christ, they have uniformly proposed to stipulate that the privilege they desire shall not be by grace, but conditional, as shown by their proposition: We will eat our own bread, and wear our own apparel. That the Lord should do his part, and they will do their part of the contract. That the Lord's part shall be to shield them from their reproach, by lending the sanction of his name, and they would engage to support themselves, so as to be no expense to him. As for eating his bread, they have no appetite or relish for it. His bread is spiritual, and they being carnal, can not eat of it, and the apparel in which he clothes his bride, is composed of the garments of salvation, and the robe of his righteousness. In neither of these have they any desire to appear. Hence, instead of eating his flesh, and drinking his blood, or living by faith upon him, they prefer to eat their own earnings: feasting on their own works, and having all the religion they live for: and instead of wearing the garments of his salvation, they choose to be clothed in their own filthy rags, the fig-leaf patch-work of their own industry. Harlots, in the scriptures, are represented as being passionately fond of gaudy show, and to be so dressed as to attract the licentious gaze of those for whom they lie in wait, to deceive. Unto the bride of Christ it is granted, that she shall be clothed in linen, clean and white: for the white linen is the righteousness of saints. None but the redeemed of the Lord can wear, or even desire to wear, this spotless

robe. It is granted to none but the bride, the Lamb's wife, it will fit none other, nor do or can others appreciate it. Its fashion, its texture, its appearance in all respects, are suited to the church of God.

DEAR BROTHER BEEBE:—I value the *Signs of the Times* very highly, as a medium through which to hear from the scattered flock of our Shepherd. I do not know how to do without them: they contain all the preaching I receive that can feed my soul. Although I live near Rockford where there are almost all kinds of religious societies, but as yet I have not met one who can sympathize with me. I feel like one alone, and a stranger. But when I read the *Signs of the Times*, I find that there are some in the same condition. I read of many brethren and sisters in Illinois, but none near to me. If I do not intrude on your time too much, please give me your views, through the *Signs of the Times*, on Songs i. 7. May the Lord be with and sustain you in all your trials, is the prayer of your unworthy sister in the Lord,
JANE SOHNER.
Near Rockford, Illinois, July 10, 1862.

REPLY.—The text proposed is,

"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."

We have understood the Song of Solomon to portray the Lord Jesus Christ, and his church, setting forth, in lively figures, the relationship subsisting between them, the love, union, communion and correspondence of the parties, showing the faithful care, and tender, and unremitting watchfulness of Christ for his people, and the spiritual exercises of the church, as deriving all her happiness and security from him. While the language of the Song generally is peculiarly appropriate in its application to the church, it also clearly expresses much of the experience of the saints individually. The petitioner in our text is evidently one who loves most devotedly the person to whom she makes her urgent appeal, and that too with an undivided love. *O thou whom my soul loveth.* Not one among other dear or cherished objects, all other loves are lost sight of, the only centre of affection and attraction appears, is recognized, confessed, admired and appealed to. So the church of God finds in Jesus Christ the chiefest among ten thousand, and the altogether lovely one: and can and does distinguish and identify him as the one whom her soul loveth: and the one for whom she has renounced all other loves. So much is every quickened sinner in love with the Lord Jesus Christ, they can only feel happy in his presence. In his presence there is fulness of joy to them, and at his right hand, there are pleasures forever more. There can be no reasonable doubt that this language is intended to set forth the love of the church and all her members to him that hath loved them and given himself for them. This love is peculiar, it differs from all other loves. It is spiritual, it came from God, it is constant, for it is immutable, and can not change its object. It is stronger than death, and lasting as eternity. It is discriminating, transforming, and transporting, and well may the apostle exclaim, Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God. But let us remember that all on whom God has graciously bestowed it, are called on to manifest their love to Christ, by doing what he has commanded them. Those who really possess this love, will feel its constraining power drawing them to Christ, with the same petition of the

spouse in our text. "Tell me." She feels her own deficiency of knowledge, but God has taught her to look for instruction. She goes not through the labyrinths of human speculation to gain the instruction so greatly desired, for she is satisfied that in him whom her soul loveth, are hid all the treasures of knowledge, and wisdom, and in him all fulness dwells; and hence her appeal is made directly to him. Those who only profess to love Christ, whose works proves the insincerity of their love, will consult the wise and prudent of this world in regard to the subject of her inquiry, but who but Christ can instruct the quickened subjects of his grace, where he feedeth, or where he maketh his flock to rest at noon. Every christian should know there is safety in no instructions that do not come from him. He says, "Learn of me, for I am meek and lowly, and ye shall find rest to your souls." Well, this is just what the Spouse is enquiring after. Hungry and starving for wholesome food, such food as he alone can minister, she enquires where he feeds his flock. Weary and heavy laden, she desires, above all things, to know where he makes his flock to rest. As it was said to Eve, "And thy desire shall be to thy husband, and he shall rule over thee." So the desire of the bride, the Lamb's wife, shall be to Christ her husband, and he shall rule over her. The desire of every saint is to Christ, and they will not dishonor him by leaning upon the arm of another. Why should she be as one that turneth aside by the flocks of his companions? There are many flocks which he does not feed, and flocks which do not enter into his rest. But why should those who love the Lord Jesus, and who regard him as the only object of their delight, turn aside to any of the flocks, of which Jesus is not the Shepherd? Can any good reason be given for so turning aside? Certainly not. We can not think favorably of the religious profession of those who can be satisfied with any other than the flock of Jesus, unto whom it is the Father's good pleasure to give the kingdom. This is a matter in which those who truly love Christ are unwilling to be deceived or misled. But while they distrust all other teachers, they know that Him whom their souls love, will not misdirect them. "When he putteth forth his own sheep, he goeth before them." He does not merely point out the course, but he gives the *example*, he marks the way with his own foot prints, and says, "Follow me." "He goeth before them, and his sheep follow him: but a stranger will they not follow: for they know not the voice of strangers." He says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish: neither shall any pluck them out of my hands." —Mark, the enquiry of the Spouse is not, Tell me where I can feed myself—where I can procure food, but Tell where thou feedest? He is himself both the food and the feeder.

"His dearest flesh he makes my food,
And bids me drink his richest blood."

Except we eat his flesh and drink his blood, we have no vitality in us. The immortal life which he gives to his sheep, must live on him, for himself is their life,

and he is the true bread which came down from heaven. This he gives all those whom he feeds. But the enquiry is *Where*, as well as *What* he feeds. The Spouse seems sensible that the place is not by the flocks of his companions, but it must be where he feeds. He responds graciously to her enquiry, "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. The footsteps of the flock of Christ is *thy way*, there is no other course to be laid out. That is thy way, and it is the only way, it is the way of holiness, it is the King's highway, and all other ways are delusive and wrong, and although they may seem right to a man, the end thereof is death. From the days of John the Baptist, all who constitute the organized flock or gospel church of Christ, have walked in the footsteps of Christ, in the ordinance of baptism, and through that ordinance they have come into christian fellowship, as the legitimate residents of that house, which Christ has desired for an habitation, and where he has assured us he will dwell forever: and where he has promised to abundantly bless the provisions, and fill his poor with bread. There is but the one entrance to this house, or fold. He that climbeth up some other way is a thief, and a robber: he comes only to steal, and to kill, and to devour. Therefore, Go thy way forth by the footsteps of the flock of the Redeemer, and that pathway shall lead thee to the place where Jesus feeds his flock, like a Shepherd, where he gathers the lambs with his arm, and carries them in his bosom. There too at noon, when the sun pours forth its brightest refulgence, and its more scorching rays, he maketh his flock to rest. This the Psalmist witnessed in Psalms xxii: "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name sake." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."—Revelation vii. 17.

"The footsteps of thy flock I see.
Thy sweetest pasture here they be:
A wondrous feast thy love provides,
And at the feast thyself presidest."

CORRECTION.—Brother Beebe, in looking over the obituary of brother and sister Madden, as published in the thirteenth number of the current volume of the *Signs of the Times*, I observe three mistakes. First: Brother Robert Madden died in the 82d year of his age, instead of the 80th. Second: Sister Madden died in the year 1860, instead of 1862. Third: The signature should be Joseph Correll, instead of James Correll.

Men's Weakness.

When first my soul enlisted,
My Savior's foes to fight,
Mistaken friends insisted
I was not armed aright.
So Saul advised David,
He certainly would fail,
Nor could his life be saved,
Without a coat of mail.

But David, though he yielded,
To put the armor on,
Soon found he could not wield it,
And ventured forth with none.

With only sling and pebble,
He fought the fight of faith,
The weapons seem'd but feeble,
But proved Goliath's death.

Had I by him been guided,
And quickly thrown away
The armor men provided,
I might have gained the day.
But armed as they advis'd me,
My expectation fail'd,
The enemy surprised me,
And had almost prevail'd.

Furnish'd with books and notions,
And arguments and pride,
I practic'd all my motions,
And Satan's power defied.
But soon perceiv'd with trouble,
That these would do no good,
Iron to him is stubble,
And brass as rotten wood.

I triumph'd at a distance,
When he was out of sight,
But faint was my resistance,
When forc'd to join in fight.
He broke my sword to shivers,
And pierc'd my boasted shield,
Laugh'd at my vain endeavors,
And drove me from the field.

Satan will not be braved,
By such a worm as I—
Then let me learn, like David,
To trust in the Most High.
To plead the name of Jesus,
And use the sling of prayer:
Thus arm'd when Satan sees us,
He'll tremble and despair.

The preceding lines have been selected
by father Messenger, for publication in
the *Signs of the Times*.

M. M. KENDALL.

Alay, June 1, 1862.

Subscription Receipts.

NEW-YORK—Eld. I. Hewitt \$1, Elder Chs. Merritt 2, Mrs. D. Shepherd 1, Col. S. Wilkinson 1, Samuel Beyea 1, William E. Sayer 2, Dea. James Brook 1, Joel J. Hoyt 3, Mrs. Moses Vail 2, S. Harding 1, L. Everett 1,.....	\$16 00
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MICHIGAN—Thomas Swortout, ..	1 00
Total	\$58 31

OLD SCHOOL MEETING.

YEARLY MEETING.—Brother Beebe, I
wish you to publish the Yearly Meeting,
to be held at Rock Spring, to commence
on the Saturday before the fifth Sunday
in August, at ten o'clock, a. m. The
brethren of that church will be glad to
see their friends, and brethren at that
time, and especially ministering brethren.
Brother Beebe, I wish you, brethren P.

Hartwell and G. Conklin, to think of it;
and if all can not, I hope at least some of
you will try and "Come over to Macedo-
nia, and help us." Those coming from
the South, will take the 8½ o'clock, a. m.,
train from Baltimore to Port Deposit.
Those coming from the North, the 8¼
train from Philadelphia; and if they can
not get tickets through from Philadelphia
to Port Deposit, take them for Havre de
Grass, where they will take the boat up
to Port Deposit, and they will there be
met with conveyances to take them to the
meeting. It will be necessary to take the
Friday morning trains both from Balti-
more and Philadelphia. I remain yours,
as ever,
THOMAS BARTON.
Newark Delaware, July 7, 1862.

Associational Meetings.

SANGAMON, ILLINOIS.—BROTHER BEEBE:
Please make a correction. Either your
printer, or those who sent the notice, made
a mistake. Take out the present notice,
and insert the following: The Sangamon
Association, of Regular Predestinarian
Baptists, will hold her next annual meet-
ing with the Bethel church, five miles south
of Fairberry, Livingston county, Illinois,
commencing on Saturday before the fourth
Sunday in August (and not the first as
formerly published) next. Brethren coming
by railroad from the south must be at Liv-
ingston on the four o'clock train, on Fri-
day, where there will be conveyances to
take them to quarters for the night. Those
coming from the west on the Peoria and
Oquackie Railroad, will stop at Fairberry,
where they will be met with conveyances.
If there are any coming from the north by
cars, they will stop at Lexington. All
must be there on Friday. The change of
time on the Peoria Railroad makes this
notice necessary. B. B. PIPER.
Livingston Co., Illinois, June 8, 1862.

MAD RIVER, OHIO.—BROTHER BEEBE:
Please publish that the Mad River Pre-
destinarian Baptist Association will meet,
(if the Lord will,) with the Sugar Creek
church, in Putnam county, Ohio, being
twelve miles north of Lima, Allen county,
to convene on Friday before the first Sun-
day in September, 1862. Brethren and
sisters of our order are invited to attend,
especially ministering brethren. Those
coming by the cars from the east or south
will stop at Lima, where they will be met
with conveyance on Thursday, before the
meeting, to convey them to the meeting.
Those coming from the west will stop at
Delphos, Allen county, where they will be
met as above stated.

J. DEFFENBAUGH, Ch. Cpk.
Vaughanville, Ohio, June 13, 1862.

LEBANON, INDIANA.—The Lebanon Re-
gular Baptist Association will be held with
the Lebanon church, Henry county, Indi-
ana, commencing on Friday before the
third Saturday in August, 1862, at ten
o'clock, a. m. J. A. JOHNSON.
Luray, Indiana, May 30, 1862.

MAINE CONFERENCE.—The Old School
Baptist Conference, of Maine, will com-
mence on Friday, September 5, 1862, with
the Baptist church, at North Berwick,
Maine, and continue three days.

MAINE OLD SCHOOL BAPTIST ASSOCIATION,
Will be held with the First Baptist church
in Whitefield, Maine,—commences on Fri-
day, September 12, 1862, and continue
three days.

CORRECTION OF THE TIME OF THE MEETING
OF THE SALISBURY ASSOCIATION.—We are informed
by Eld. E. Rittenhouse, brother Wolford, and oth-
ers, that we were mistaken in regard to the time
of our appointments to attend the Salisbury Asso-
ciation, and other meetings. The notice should
read as follows: The Yearly Meeting at London
Tract will be held on the 21st, 22d and 23d days
of October, instead of the 14th and 15th, as incor-
rectly stated in the former notice. The Salisbury
Association is to be held with Little Creek church,
Sussex county, Delaware, about six miles from the
Laurel Depot, on the Delaware Railroad, to begin
at ten o'clock, a. m., on Saturday before the fourth
Sunday in October next, instead of Saturday before
the third Sunday, as erroneously stated, which
will be on the 25th and 26th days of that month.
Preaching at Salisbury meeting-house on Monday
night, the 27th. At Jones' Mills on Tuesday, the
28th. At Church Creek on Wednesday, the 29th,
and if we can cross the Bay, we propose to preach
to the Ebenezer church at Baltimore on Thursday
night, October 30th. We have not heard from
brother Hartwell on the subject since the first
arrangement was made—but we expect, provi-
dence permitting, that he will attend all these
appointments with us.

CLOVER ASSOCIATION will be held at the
New Hope meeting-house, in Warren Co., Ohio,
three miles north-west of Blanchester, Clinton
Co., Ohio, to commence on Friday before the
third Sunday in September, 1862.

JUNIATA REGULAR BAPTIST ASSOCIATION
will meet with the Providence church, in Friend's
Cove, Bedford county, Pennsylvania, to commence
on Friday before the third Lord's day in October,
1862. Brethren and sisters generally, and those
in the ministry especially, are invited to attend.
JOSEPH CORRELL.

KANSAS ASSOCIATION.—Brother Beebe:
Please publish that the Old School Baptist Asso-
ciation, called Kansas, will meet on the second
Saturday in September, 1862, with the Salem
church, in Jefferson county, Kansas, six miles east
of Oskaloosa. A. M. TOWNSEND, Clerk.

THE SANDY CREEK ASSOCIATION will
meet with the Ebenezer church, in Grundy Co.,
Illinois, near Paver's Grove, twelve miles south
west of Morris, at ten o'clock, a. m., on Saturday
before the second Sunday in September, 1862.
Those coming on the Chicago and Rock Island
Railroad, will leave the cars at Morris. Those on
the Chicago, Alton and St. Louis Railroad, will
leave at Dwight. There will be teams at both
stations on Friday to convey our friends to the
place of meeting. WM. J. FELLINGHAM.

SPOON RIVER.—With the New Hope
church, Greenbush, Warren county, Illinois, six
miles west of Avon, on the Railroad leading from
Chicago to Quincy, Illinois, beginning on Satur-
day before the first Sunday in September, 1862,
at ten o'clock, a. m.

SALEM.—The Salem Association will
meet with the Providence Church, in Hancock
county, Illinois, on Saturday before the second
Sunday in September, 1862. Twelve miles south
east of Carthage, and five miles west of Plymouth.

LEXINGTON.—Will meet with the church
of Olive and Hurley, in Ulster Co., N. Y., about
twelve miles west of Kingston, on the Plank Road,
to commence at ten o'clock, a. m., on the first
Wednesday in September, 1862.

OKAW.—With the Mount Pleasant
church, Effingham Co., Illinois, commencing on
Friday before the 4th Sunday in September, 1862.

SILOAM.—Will meet on the first Satur-
day in September, 1862, one-and-a-half miles north
of Newtown, Putnam county, Missouri.

LICKING.—Will be held with the Mount
Carmel church, in Clark county, Kentucky, com-
mencing on the 2nd Saturday in September, 1862

DEAR BROTHER BEEBE.—Please publish
in the *Signs of the Times* that the Conus Creek
Association will be held with the church at the F.
of L. Buck Creek, Marion county, Indiana,—com-
mencing on Friday before the first Saturday in
September, 1862. A. B. NAY.
Near Franklin, Indiana, May 12, 1862.

NORTH WESTERN.—With Honey Creek
church, eighteen miles north of Freeport, Green
county, Wisconsin, on Saturday before the fourth
Sunday in August, 1862.

MORGAN.—At S. F. Mauvaise-terre
church, ten miles south-east of Jacksonville,
Illinois, on Saturday before the third Sunday
in August, 1862.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—
The Yearly Meeting of the Old School Baptists of
Westmoreland has been appointed to be held at
their meeting house, commencing Friday, Satur-
day and Sunday, the 5th, 6th and 7th of September
next. Our yearly meetings have formerly been
held in the winter, and now, as they have been
changed to accommodate our distant friends, we
hope to see a crowded house. As the laborers in
the vineyard are few, we send a particular invita-
tion to ministering brethren. Our friends from the
distance may expect to find brethren in Rome on
Thursday afternoon (the 4th) ready to convey them
hither. J. Y. BICKNELL.
Westmoreland, Oneida Co., N. Y., July 31, 1862.

YEARLY MEETINGS.—Brother Beebe:—
Our Yearly Meetings have been appointed this
year, viz: At Cow Marsh on the fourth Sunday
in August; at Bethel, on the second Sunday in
September. Saturday and Monday at each meet-
ing included. We hope to see many of the breth-
ren and friends from abroad, at these meetings.
I will meet the boat from Philadelphia, at New
Castle, on Friday afternoon preceding the Bethel
meeting, to bring the friends home with me. The
boat "Major Reybold" leaves Arch street wharf,
Philadelphia, at 2½ o'clock, p. m. The morning
train of cars will be in time on Saturday morning.
Stopping either at Hare's Corner (brother Mc-
Crone's) or at the crossing between New Castle
and the Bear. E. RITTENHOUSE.
Newcastle Co., Delaware, Aug. 4, 1862.

YEARLY MEETING.—Brother Beebe:—
Please publish that, by permission of providence,
a Yearly Meeting will be held with the Middle-
burgh church, in Schoharie county, N. Y., at
their place of meeting, on the first Wednesday
and Thursday in October, 1862, to commence on
each day at eleven o'clock, a. m. We earnestly
desire our brethren from sister churches to meet
with us, especially brethren in the ministry.
Yours, as ever, G. W. SLATER.
Livingstonville, N. Y., August 8, 1862.

Obituary Notices.

ELDER G. BEEBE.—Please publish in
the *Signs of the Times* the death of JOHN T. JOHN-
SON, of Alexandria, who died on the 25th of last
December, in the 44th year of his age. He was,
at the time of his death, in the village of Occoquan,
Prince William county, Virginia, having been cut
off from his home since the 24th of May, 1861.
There was no communication North from there at
the time, nor for some time after, which accounts
for the delay in the notice. He never made any
profession of religion, but was a sincere lover of
the Old School Baptist doctrine, and would battle
for the cause as strenuously as any member of the
church. He was a subscriber to your valuable
paper for many years,—and his home was a home
for the Old School Baptists,—there they always
met with a warm reception. Eld. R. C. Leachman
attended the funeral, and preached from the words,
"If a man die, shall he live again?"—Job xiv. 14.
CAROLINE M. JOHNSON.
Alexandria, Virginia, July 28, 1862.

REMARKS.—We were long and intimately ac-
quainted with the deceased, and esteemed him
very highly as a faithful, confidential, and reliable
friend, not only to us individually, but also to the
Old School Baptist cause. His aged and widowed
mother was one of the most valuable members of
the Alexandria church, while we resided in Alex-
andria and held the pastoral care of the church.
Her son, JOHN T. JOHNSON, Esq., was then a young
man, universally loved and respected for his many
amiable qualities. He was a constant attendant
of our meetings, and a liberal supporter of the
cause in his generous contributions to supply
what ever was required for the pecuniary aid to
the church. His talent and integrity were appre-
ciated by his country—he held the Collectorship
of the port of Alexandria, (if we mistake not,) under
the administration of President Polk, or
Pierce, and discharged the duties of his office
with ability, and credit to himself, and satisfac-
tion to the Government. In our frequent visits
to Alexandria, since our residence in that city,
Mr. JOHNSON has been among the warmest of our
friends to welcome and entertain us. His house
has always been a welcome home for the Old
School Baptists, and we do believe that he was a
subject of saving grace, or he could never have
evinced so much love to the cause and interest in
the members of our Redeemer's kingdom. Since
the commencement of the unhappy conflict be-
tween the North and the South, communications
being interrupted, we had not heard from him
until this notice of his death brought to us the
melancholy intelligence of his departure from this
vale of tears. May the Lord bless, comfort and
sustain his bereaved widow and family, and make
up the severe loss in the abundant enjoyment of
his divine presence.—Ed.

ELDER BEEBE:—Agreeably to a request of my deceased father, DAVID HART, I write this to you. He commenced a letter to you a short time before his death, but was not able to finish it, (I send it enclosed.) He had not been well for several months, but was not confined to his house until January, and to his bed only four weeks. He was cheerful and firm in his trust in Christ to the time of his death, which occurred on April 3d. He passed away very easily, and was perfectly willing to live, or to depart and be with Christ, which is far better. He has, as you will see, requested your views on the present war, which, if agreeable to you, I should like to have, as I feel interested. I have always been edified and comforted in perusing the *Signs of the Times*. * * *

Please publish a notice of his death, as it may interest some of his Western brethren, with whom he was connected in Illinois, some years ago.

Yours, &c., ELIZA J. BURROUGHS.
Charlestown, Mass., July 20, 1862.

We subjoin a copy of the portion of the letter alluded to in the foregoing:

"BRIGHTON, MASS., DEC., 1861.

"DEAR BROTHER BEEBE:—I have long neglected to write to you, for I find you are a subject of affliction as well as myself. As you look over the book of Job, you will find nearly a *fac simile* of my case. Within a little more than two years, I have buried eight of my family. In 1859 my daughter, Joanna, aged 18 years and 7 months, was stricken down with quick consumption; in the following May, my wife, who had been my companion thirty-eight years, died of paralysis. In November following, my only son, David E. Hart, aged 29 years, died of typhoid fever, which nearly crushed all my earthly hopes. Nor did the ravages of death stop here. My youngest daughter, Mary, aged 18 years and 6 months, had accompanied her married sister, Maria, to California, where she died in October last, of consumption. Within that time, four promising grand-children have also been taken away. My own health, immediately after my son's death, failed, and I was prostrated through the winter, with pleurisy, and inflammation of the liver, so I have not been able to do any thing for more than a year, and am feeble now. But I find God's promise verified, for he has said, As thy days, so shall thy strength be. My brother, I never expected nor desired to see this day. The once happy and united States divided, and instead of peace, war, blood and carnage. I wish you, or some other watchman, (for I am obliged to cry, Watchman, what of the night?) to say if you see in this present national conflict any feature of the last great battle, when both Gog and Magog shall go forth to battle against the saints? And whether Gog is not the former beast, and Magog the latter, for you see they have both Catholic and Protestant chaplains. I have another question to propose: * Has a layman, or a private brother, any right to take gospel steps with an Elder when an Elder has given offence? Why I ask is, because it has been denied that he has any more than a soldier has to accuse a superior officer in the army. I enclose * * * which you ought to have had a long time ago, as your paper contains all the gospel preaching I have. There was nearly a year I failed to receive them. I felt lost without them, but they have come regularly since I spoke to brother Hartwell. Your brother in tribulation,

DAVID HART."

The above is a copy of my father's letter.

ELIZA J. BURROUGHS"

* We judge it imprudent at the present time to discuss the subject of the present war. We will only say, that all the calamities to which we are subject, whether of war, pestilence or famine, are meted out for our chastisement, for our sins, whether it be inflicted upon nations or individuals; and all are dealt by the righteous hand of God who never errs. Under our present, and under all our afflictions, may we be humbled, and look with earnest supplication to him to deliver us in his own good time and way. The scriptures are evidently being constantly fulfilled, and we have no doubt the present conflict has some connection with the fulfillment of the scriptures referred to. In answer to the last query, we say, in our understanding of the subject, that gospel steps are in all cases to be taken, in every case, by all gospel subjects, whether private members or private ministers, yet always that we may be sure that our steps are gospel, see that they are taken according to the word and spirit of our divine Lord and Master.—ED.

BROTHER BEEBE:—In compliance with a request made of me by the deceased, when on her death bed, I will write and send you her obituary, to be published in the *Signs of the Times*. Sister—Funston was born near Holmsburgh, Pennsylvania. She united with the Old School Baptists when she was quite young. She came from Philadelphia to this State in August,

1836, and with her husband, brought her letter, and joined the Friendship church in Reynoldsburgh, but resided in Columbus. She attended her meetings at Reynoldsburgh as often as convenient. The writer of this notice has been personally acquainted with her nearly ten years. She has been a regular attendant of our meetings in Columbus during that time, both the church meetings and meetings for preaching. She took a very active part in our church meetings, and said she felt herself quite at home in the church at Columbus. We greatly miss her company and advice; but we feel confident that she has joined the church triumphant, where sickness and sorrow, pain and death, are felt and feared no more. She has been complaining nearly a year, but not so ill as to prevent her attending meeting until April; at about that time she was confined to her room. Her disease was erysipelas. From the time she became confined to her room until she died, she suffered severely, but bore her sufferings with christian fortitude. I visited her frequently during her sickness. She said she feared nothing only the pains of death, and often requested me to pray that grace might be given to support her in the last hour. She fell gently asleep in Jesus, July 12, 1862, without a sigh or groan, aged 69 years and 25 days. I was requested to attend her funeral on the next day, which I did, and tried to preach, on the occasion, to a large and attentive congregation, from 2 Cor. v. 1, 2. At her late dwelling she leaves only one son, with his family; and the church, to mourn their loss, her husband and the rest of her children having been dead several years.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But tis God, who hath bereft us,
He can all our sorrows heal.

TUNIS PETERS.

Columbus, Ohio, July 24, 1862.

MY DEAR BROTHER BEEBE:—Please publish the following obituary: Died on the 24th of February last, at his residence, in Montgomery county, THADDEUS GREEN, about 68 years of age. I baptized brother Green, I think, nearly thirty years since. He has been an orderly, upright, religious man, a firm and unyielding advocate for the doctrine of sovereign, reigning, triumphant grace. He was modest and retiring in disposition, but when duty called him to act, he was prompt. Brother Green has served the church as Clerk and Deacon for many years, to her entire satisfaction, so far as I am advised. His disease was protracted, and his sufferings, at times, intense—all of which he seemed to bear with christian fortitude, patience and resignation. He has left an affectionate and devoted wife, to whom he was married a little more than two years since, together with several children, many relatives, friends, and the church at Mount Carmel, to mourn his loss. But they are exhorted to "Sorrow not as those who have no hope." He "Rests from his labors, and his works do follow him." May the Lord succour and sustain the surviving friends, and finally bring them to himself in glory, if consistent with his will.

Most truly and affectionately your friend and brother, in hope of eternal life,

THOMAS P. DUDLEY.

Near Lexington, Ky., July 15, 1862.

BROTHER BEEBE:—Please publish in the *Signs of the Times* the following obituary: Died, at his late residence, near Jonesburgh, Montgomery county, Missouri, July 2, 1862, after an illness of four days, THORN I. HOLLAND, in the 65th year of his age. He was born in Franklin Co., Virginia, July 22, 1797. Emigrated to Missouri, and settled in Montgomery county, in 1833. He leaves a wife and four children, and sixteen grand-children, with many relatives and friends, by whom he was much beloved and respected, to mourn. In 1856 and 1857 he represented his county in the State Legislature. Since that time his health has been gradually failing. For many years he has been a member of the Old School Baptist church, a pious and devoted christian. He was a loving and devoted husband, a kind parent, and an indulgent master. We mourn not as some, for we believe our loss is his great gain.

M. D. HOLLAND.

Montgomery Co., Missouri, July 29, 1862.

DEAR BROTHER BEEBE:—Painful as it is to record the death of a friend, it is our duty to apprise our friends when a loved one has passed away. It is with sorrowful emotions I write the death of my dear son-in-law, S. B. E. WOOLFORD, son of the late Eld. Stevens Woolford. Ere he had reached the prime of life, consumption placed its withering seal upon his lungs, depriving him of much enjoyment, which health alone can impart. He had been an invalid for several months, but able to walk about the house, and to give directions about his business. I was with him much during his sickness, which he bore with christian

fortitude. He said, if it had been the Lord's will, he would loved to have been spared to have seen his children raised, but as he designed otherwise, he felt resigned. He was conscious for some time that he was passing away—but as his appetite was good; and he able to walk about the house, we could not believe that death would so soon enter our happy circle, to rob us of one of its dearest members. Two weeks before he died, his appetite failed, which made him very feeble, causing him to take to his bed—for several days he was very low—the doctor had no hope—but he improved, and we, with the doctor, indulged the hope that he would be spared for months, which hope we had until July 6th—he died July 7th, at two o'clock in the morning. He had been hoarse for some time: near the close of life his voice was very weak. Yet we could hear his words of praise and resignation, and even when the icy touch of death was upon his hands, he would raise them to praise. With a smile he gently closed his eyes, and fell asleep.

"Asleep in Jesus, blessed sleep!

From which none ever wake to weep."

He leaves a distressed wife, and four interesting children, with numerous friends, who sincerely mourn his early death. He was a kind, loving and devoted husband, affectionate father sincere friend, and consistent christian. He was baptized in May, 1859, by Eld. G. W. Slater. Long ere he became a visible member, he was a lover of truth, and a great friend to the cause, never closing his hand when a brother required aid.

Your brother,
W. WOOLFORD.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1.50, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to

Mrs. Dr. H. A. HORTON,

Middletown, Orange County, N. Y.

Or, to the Editor of this paper.

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 9,000 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 postoffice 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.

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 Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the *DOCTOR APPLE OF MILO*, *FRENCHSNOW APPLE*, *ROYAL GEORGE*, *WAGNER*, *TOMPKINS CO. KING*, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuyler Co., N. Y.

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.

Agents for the Signs of the Times.

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We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1862.

NO. 17.

Correspondence.

MEXICO, Missouri, July 12, 1862.

DEAR BROTHER BEEBE:—Enclosed find a sermon, in the shape of a letter, which, if you have nothing better, I would like to see published in the *Signs of the Times*. I have no authority from the author of the letter to have it published, but I know his willingness to feed the Lord's little ones, when opportunity occurs. I, therefore, send it on, but must withhold names, except as a SUBSCRIBER.

P. S.—I have "a few more of the same sort" from the same source, which, together with the *Signs of the Times*, constitutes the best preaching I have.

NEAR LEXINGTON, Ky., April 21, 1862.

My Dear Abraham:

With you, I do not wait, as with other correspondents, to receive letter for letter, but when the "spirit moves me," without stopping to enquire, how long since I have received a letter in response, I go ahead, not however wishing to weary you with my too often lengthy communications. The morning being rather cold and unpleasant, after two days almost continuous rain, and having nothing special to call my attention, and withal, being rather of restless temperament, not feeling altogether so comfortable in idleness, I have concluded to drop a few thoughts on a passage of scripture on which I commented at Bryant yesterday, to less than a dozen auditors:

"By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

"The Song of Songs, which is Solomon's," is, I think, generally looked upon as a dialogue between the Lord Jesus, in his character of Husband, and the Church, as the Bride, the Lamb's wife, in which each has drawn from nature, its strongest and most expressive figures, to express the warmest and most glowing appreciation, each of the other. She (the bride) says, "Let him kiss me with the kisses of his mouth: for his love is better than wine. Because of the savor of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee. The King hath brought me into his chambers: we will be glad and rejoice in thee: we will remember thy love more than wine: the upright love thee. I am black, but comely, O ye daughters of Jerusalem: as the tents of Kedar, as the curtains of Solomon. Look not upon me because I am black, because the Sun hath looked upon me: my mother's children were angry with me: they made me the keeper of the vinyard: but mine own vinyard have I not kept." Song i. 1-6 inclusive. The Bride seems to have had a deep and feeling sense of the privations she was suffering in the

absence of the Bridegroom. Hence she says, "Let him kiss me with the kisses of his mouth," as though she felt that whatever else might fail to rouse me from this state of lethargy, this will not. His presence produces fulness of joy. Could I realize that, my joy would be full. While I am held in his embrace, not one thought attempts to rove. She declares, "His love is better than wine." Yea, than "Wine upon the lees well refined." Better than wine however old or mellow: wine will cheer the animal spirits for a moment, but who can tell the exquisite delight produced by "Shedding abroad the Savior's love in the heart by the Holy Ghost given unto us?" So with the "savor of his ointment." The anointing the stricken, bleeding heart, with the oil of gladness, produces a "Joy unspeakable and full of glory." With all her embarrassments, she seems not to have forgotten the inward peace and joy his presence affords. There is something associated with repeating his name, that often sets me, as it were, on fire. "His mouth most sweet: yea, is altogether lovely." She seems to be conscious that she is halting, sin hangs heavy on her soul. Her language is—

"I would, but can not love,
Though wo'd by love divine;
No arguments have power to move,
A soul so base as mine."

She exclaims, "Draw me, we will run after thee." He "Draws with cords of love, as with the bands of a man." He shows his loveliness, and there is an instant going forth of the warmest affections of the heart. "He is the chiefest among ten thousand, and altogether lovely." When "Brought into his chambers," she says, "we will be glad and rejoice in thee." The Psalmist is an exemplification of the truth she has just declared: "A day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." Yea, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life: to behold the beauty of the Lord, and to enquire in his temple." She declares, "The upright love thee"—all those enlightened from above, see purity and perfection in him, which they desire much more than "fine gold." To wear his image will relieve me from an aching heart.

"When dreadful guilt is done away,
No other fears we know—
That hand which scatters pardons down,
Shall crowns of life bestow."

"I am black, but comely, O ye daughters of Jerusalem: as the tents of Kedar: as the curtains of Solomon." She realizes the corruptions within, the want of conformity to the divine image, she sees the great contrast between herself and what she concludes Christians ought to be. She

looks at her earthly, or *outer man*, all stained with sin, a mass of corruption, all unholy and unclean, filthy and vile in her own sight, "Black as the tents of Kedar," nothing blacker, or more unholy. But to whom does she make this honest confession? To the "daughters of Jerusalem." And who are they? Let Paul answer: "Jerusalem, which is above, is free: which is the mother of us all." It is to the virgins, the daughters of the Lord Almighty, she here addresses herself. But black as she is she is comely as the curtains of Solomon, than which nothing was fairer, when looking at the *interior*—ah! the hidden man of the heart!—"The new man after God, created in righteousness and true holiness." "Born of an incorruptible seed." "Born of God." What could be more comely? More spotless? More pure than the divine nature? "Thou art all fair, my love, there is no spot in thee." The Bridegroom looks at her "Clothed in the garments of salvation, covered with the robe of righteousness." What could be fairer? "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." "Look not upon me, because I am black: because the Sun hath looked upon me." How natural the comparison! Those who are, for a long time, exposed to the *fiery rays of a tropical sun, become tanned, black*. She may allude to the Sun of Righteousness, "In whom is life, and the life was the light of men." That light made her pollution and blackness manifest. She felt it, and groaned because of it. She seems to be conscious that she has strayed from the path of rectitude, and is not worthy of the society of the godly. Her mother's children too, seemed to consider that she had defiled her garment. She may have for the time "Received for doctrine the commandments of men," and thus shaken their confidence: and hence she says, "My mother's children were angry with me." How often, when looking at and into yourself, do you conclude Christians can not have fellowship for me? There is nothing about me which exemplifies the life of faith. How then, can my mother's children love me? "They made me the keeper of the vinyard." In this condition I was much exposed, and not likely to *black* much, especially as the rays of the sun are bearing down upon me. Yet I do not deserve a better fate. "But mine own vinyard have I not kept." Those last expressions, regarding the vinyard, may more properly refer to the ministry, who have been led off from the simplicity of the truth, and for a time have gone into Babylon, and thus have not kept "Mine own vinyard. Have not obeyed the command of their King." "Feed

my lambs: feed my sheep." I have now written almost six pages, and have touched, only incidentally, on the verses I set out to offer some comments upon.

"By night on my bed I sought him whom my soul loveth: I sought him, but I found him not."—The wise man informs us "The eye is never satisfied with seeing, nor the ear with hearing." While blessed with the light of day, we are looking abroad on the works of nature, and are not very apt to scrutinize very closely what is passing within us. The cares of the world engage us, and we are too apt to "Render unto Cæsar a good deal more than is Cæsar's, and to God a good deal less than is God's." But when darkness closes upon us, when we can no longer look abroad, we come home, and exercise *the eyes within*,—and what did you behold? O sir, when I began to examine the ground of my hope, when I was constrained to acknowledge apart from the mediatorial work of the Lord Jesus, I could indulge no rational hope of rest beyond the grave: when I considered how many hours had passed in which I did not think of him—yea, more, I did not think of my own immortal interests. I was horror stricken. I concluded it was presumption in me to indulge hope in that precious Savior whom I had so long forgotten. I was tossed from side to side on my bed—I sought him in contemplation—but soon my thoughts were hurried away. I sought him in prayer, but ere I had progressed but a little, I forgot what I was engaged at. I was startled. I could not compose my mind long enough to offer a petition. O! how wretched I felt! The bed, which is a place of rest to others, afforded me no rest.

"I will rise now and go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, but I found him not."—It is observable, that disappointed and distressed as she was, she nevertheless did not go back to the *world* to seek rest! She seems not to have forgotten that the King said, "Where two or three are gathered together in my name, there am I in the midst." "Except the Lord keep the City, the watchman waketh but in vain." Again: "Ye are as a City set upon a hill, whose light can not be hid." In her distress she was conducted to the City, the Church, hoping to find "Him whom my soul loveth." She traversed "the streets"—*Water street*—looked upon the ordinance of baptism, but found neither rest or peace. She entered *Market street*—saw much provision, but, alas! it is not for me. She visited the "broad ways," the congregation of saints,—they seemed to feed upon the dainties of his house—but, alas! there was not a crumb for me! O! how help-

less—how hopeless—how wretched my condition! There seems to be "No balm in Gilead—no Physician there for me!" The tender mercies of God seem clean gone.

"The watchmen (the ministers of the gospel) that go about the City found me, to whom I said, Saw ye him whom my soul loveth?"—The ministers of Christ, who are taught something of the plague of their own hearts, who have tasted the bitterness of sin, who mourn the corruption of their own nature: In a word, are brought experimentally to know that "In me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not."

"I can not do the good I would, Nor keep my conscience clean."

Those who are brought feelingly to acknowledgment—

"The law's demands I can't fulfill, For I have nought to pay."

And who, ere long, are made to rejoice in salvation by grace, through the rich atoning blood of the Lord Jesus. In discoursing of the dealings of God in bringing his children to him, are very apt to find the "hungering and thirsting," "laboring and heavy laden sinner:" but, alas! they can not pour oil into the wounded heart.

The case of your friend, to whom you referred, who said, "If she had ever told any one her feelings, she should have been sure they had told me, for I was preaching to her all the time."

Here is an example. The watchman found her. But the spouse concludes, "It was but a little that I had passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

Hence we learn we have to go beyond the preacher, or watchman, for those comforts the Lord has reserved to himself to give. He pours the oil of gladness into the deeply stricken and sadly disconsolate heart.

"None but Jesus, none but Jesus, Can do helpless sinners good."

The poor sinner is made to rejoice, and with David, is prepared to say, "Come and hear, all ye that fear God, (my mother's house, the Church,) and I will declare what God has done for my soul." But what has he done for you, David? "He brought me up also out of an horrible pit, and miry clay, and set my feet upon a rock, and established my goings: and he hath put a new song into my mouth, even praise to our God." She desires to tell those who love Jesus, what a precious Savior she has found.

"And into the chamber of her that conceived me."—The most secret and retired spot, where she was conceived, and first felt herself a poor lost sinner. Yea, to tell my nearest and dearest friends of the preciousness she found in him. Tell your friend, as the watchman found her, manifest her gratitude to Jesus, by following him. The path of duty is the path of safety. But I long to speak face to face with you all.

BROTHER BEEBE:—I promised in my letter to brother Purington, published in May last, to notice at some other time, his request stated in a private letter I received from him, to give my views on the events mentioned in connection with the opening of the Seventh Seal, and the sounding of the seventh trumpet.

I propose now to pay attention to this request.

The number of the seals is the same number that is so frequently used in scripture, and I suppose is to be understood in the same sense as when it is used in speaking of the candlesticks, the thunders, the trumpets, &c.

It affords us a convenience, and advantage, to have the events connected with the church's history divided into periods. The whole future of the church, as I understand it, is given us in the seven divisions. These were sealed up. But they were not destined to remain sealed up any longer than to fully determine and settle the fact that no man, neither in heaven nor in earth, nor under the earth, was able either to unfold the events of the book, or even to look upon them. The Lion of the tribe of Juda is alone found able to break the seals and develop the events. These events, under the seals, refer, I think, to the government or providence of God, over his church, the future of which is sealed up and hidden from our view, only as the Lord is pleased to unfold it to our perception and understanding. The figure is a book or roll of parchment, which, after a seal is broken, and a portion of the book unfolded and understood, there are still other portions sealed up. Only one of these seals are broken at one time. Only the events then fulfilling, or shortly to come to pass, are understood. Other portions of the book remain sealed, until "The time is at hand." The fulfillment of prophecy, and the manner of that fulfillment, the accomplishment of Jehovah's purposes of love, and mercy, to his people, and the visitation of a righteous judgment upon his enemies, throughout all the developments of the *mystery of iniquity*, are things that are unsealed and brought to light by the Lion of the tribe of Juda alone.

It has been thought, by some, that the seventh seal was divided into the seven trumpets, and again the seventh and last trumpet was divided into the seven vials, and that consequently the seventh seal run through to the end, and embraced all that is developed under the trumpets and vials. From this, I must dissent, as the events, during the sounding of the trumpets, are evidently some of the same events that have been developed before, during the opening of the seals; and others not there recorded, certainly occurred at a corresponding date. My idea is this: These are the different methods by which God will make known to his servants what he designs to accomplish. He not only discloses the Dragon, the Beast, and the False Prophet, who, when and what they are, the time of their rise, duration, and overthrow, and other events of prophecy, under his government and providence, but he also has these things, at least many of them, trumpeted forth to his people by his seven angels. These angels, I have remarked in a previous letter, are to be

understood of the ministry, during a particular period. Each angel, we perceive, is confined to the events of its own period. They are trumpeters, and the gospel trumpet is, I think, intended. Like the gospel lamp, it is undoubtedly the *seven*, while it is but *one*, and yet *one* while it is *seven*. While the enemy, in all his various form and names, and his persecutions of the saints, are opened up to view under the divine government, the announcement by the trumpets is pretty much of judgments and visitations of wrath upon them. No sooner is the monster of iniquity developed in its true character and full proportions, than one of the angels is prepared to sound. Upon every subsequent development (for her ways are moveable,) an angel is prepared to sound. This is all the saints, or rather I might say, the ministry, have to do with anti-Christ. To point her out, and announce the judgments written. And it will then of course follow that, as these judgments take place, the saints will be prepared for them—see the hand of God in them, and rejoice, saying, "Even so, Lord God Almighty, true and righteous are thy judgments." Rev. xvi. 7.

As well as I can understand the subject, we have not got to the end of the sixth seal. And the chronology of the trumpets I am not able to vary much from that of the several seals. The four first evidently embrace the events that befell Rome, finally resulting in the overthrow of that empire. The sounding of the first angel was probably about A. D. 400, or rather near the close of the fourth century, when "Hail and fire mingled with blood were cast upon the Roman empire." This points most probably to the invasion of that empire by hordes of barbarians from the North of Europe. The sounding of the fourth angel when the third part of the lights of heaven were put out, looks, I think, to the ending of the Western Roman empire, which took place about the year 475.

The fifth angel announces the rise of the false prophet Mahommed, or Mahomet, and the Saracenic locusts that follow in his train. They are seen and announced as one among the judgments and visitations of God, and their commission as messengers of death and destruction, is announced to be for a hundred and fifty years. The period embraced then in the sounding of the fifth angel commences A. D. 622. From about this date the woman hid herself in the wilderness from her enemies, and for a long period there does not appear to me to be developments of many important events either under the seals or the trumpets, saving this event of the beast reigning, and the church being hid from his face. We read under the opening of the sixth seal of "Four angels to whom it was given to hurt the earth and the sea." Under the sounding of the sixth trumpet we read of probably these same four destroying messengers as having been bound, now ordered to be loosed.

Their mission is to execute the judgments written, which, in this instance, is to "Slay the third part of men." The destruction which these four different interests is to accomplish, when it began, and when it will close, or even to design-

ate exactly the four interests, I can not, at this time, to go fully into. An immense array of horsemen is immediately organized in order to the work of slaughter and death which is to follow. Commencing, probably with the fifteenth century and running through the wars of Bonaparte and the allied forces that grappled over Sebastapol, embracing even the terrible slaughter now going on in the United States, we shall probably find what the sixth trumpet and the sixth seal announce and unfold of the filling up the measure of the wrath of God. The four powers are evidently four rivals, clashing, and consequently, warring interests, or systems of governments, and I am strongly inclined to the belief that two of them, if not more, are what are called religious. This work of slaughter and destruction, I think, looks to the cleansing of the sanctuary, and the overthrow of Babylon, as a reigning, organized power. The opening of the seventh seal develops quiet, and cessation of strife, for a certain period of time.

The trumpet announces that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Rev. xi. 15.

The manner in which this will be accomplished, I think, is still under seal, although it is my impression that the time is at hand.

I will suggest a thought or two about it: The millenium that the missionary folks were about to usher in, it was claimed, was to consist in the evangelizing and christianizing of the *kingdoms of this world*, so that they would be *christian kingdoms*, and thus fulfill our text. But even if they should be thus christianized, they would be the "kingdoms of this world" still. Earthly governments, ruled over by men, would be all, and the best we could make of it, yet. And, unless a different order should be produced from what the missionary zeal and fanaticism of our day has brought forth, we should have a bloody millenium. Not only kingdoms of this world, but kings of this world, as ambitious and bloodthirsty as earthly kings have ever been. In all the intolerance and fanaticism of false religion, and the spirit of bondage, we should have the "ploughshares beat into swords, and the pruning hooks into spears."

That such is the spirit of the subjects of the evangelizing machinery of our day, is too manifest to admit of question or debate. We are not then to witness the accomplishment of this event by any of the machinery now in operation.

I have thought that the prophecies of this character looked to the putting down of "All rule and authority and power," of a *religious* nature. All organizations and combinations claiming authority, and exercising jurisdiction over and among men. The confining of rulers and governments to their legitimate sphere, namely: executing the will of the governed for their benefit, or in other words, no authority in civil matters recognized but the people, and in matters of religion the authority of Christ alone acknowledged.

All vain pretenders to headships over his church, Cardinals, Popes, Bishops,

Emperors, Kings, or even institutions consisting of combinations of men claiming authority over the church of Christ, standing thus in the position of enemies and rivals, and rebelling against his authority and government, will, I think, be put down, and the Lord alone be exalted in that day. He must reign until all enemies are subdued under his feet. And the period of his reign referred to will probably develop the destruction of this class of enemies. The saints can then rejoice that he has taken to him his great power and can reign.—Rev. xi. 17.

This would, of course, end all blending of religious interests with civil governments. The daughters of mystic Babylon would then cease to be harlots to the kings of the earth. This would amount to their destruction in this peculiar character, and is the same event as the destruction of the beast. I have thought that the wicked would be found on the earth as long as the earth remained, but God will some times display his power and authority and overthrow the combinations of his enemies. He destroyed Edom, he stopped the Babel builders, he overthrew Sodom and Gomorrah, Jerusalem was ploughed as a field, and Babylon the mother of harlots and abominations, with all her household, awaits her doom. I think the time is even now night at hand.

Dear brother Purington, I submit what I have written to you, and the brethren. I have limited myself on many points, in order to be reasonably brief.

I hope I have touched some of the points of enquiry, and if I have failed to give satisfaction, you will, I trust, excuse my weakness and ignorance.

Your brother, in the gospel,

E. RITTENHOUSE.

Newcastle Co., Del., Aug. 5, 1862.

P. S.—I understand it to be announced in connection with the seventh trumpet, that it runs through to the end of time, and that in the days of his voice the mystery of God should be finished.—Rev. x. 7. E. R.

DEAR BROTHER BEEBE:—Having been very much comforted and edified in reading the communications and experiences of the dear brethren and sisters, which have been published in the *Signs of the Times*, I have felt a desire to tell them, in return, what I hope the Lord has done for me, a poor, lost and helpless sinner.

I was born in Trigg county, Kentucky, May 11, 1813. My father was a member of the Old Baptist church, and I being the eldest child, attended preaching in company with him, from infancy. I, like all the fallen race of Adam, cared nothing about preaching; but to be in company was all I thought about. If I mistake not, it was when in my twelfth or thirteenth year of age, I went to meeting as unconcerned as one could be: after one sermon had been preached, the members commenced singing. The first two verses which they sang, I will repeat—

There is a school on earth began,
Supported by the Holy One;
He sends his pupils there to prove,
The principles of perfect love.

Come, my dear friends, where e'er you be,
Come, will you go to school with me?
Christ Jesus is my Master's name,
To-day, as yesterday, the same.

While they were singing, something made an impression on my heart that I had never felt before. I felt myself to be a lost sinner, and wept bitterly, and cried for mercy. I returned home very differently from what I had ever done before, with a heavy, aching heart. When I got home, I went out, for the first time, and tried to pray. But, O! how ignorant I was! I was greatly troubled, and did not know what to do. I continued mourning and grieving some time, when I dreamed one night, that the Day of Judgment had come. I saw a great multitude of people gathered together, and I thought I was standing on a little mound by my Savior, with my hands lifted up, shouting and praising him for his great mercy towards me. There seemed to be a deep ravine in the earth which separated between the righteous and the wicked. I thought he said to the wicked—

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

His voice seemed like thunder, and a long time before the sound left me. There was a deep river before me, the waters seemed muddy, and ran remarkably swift. This, I was told, was *Jordan*, which I would have to cross before I could get to heaven; which seemed to be a light place which I saw on the other side. I do not put much confidence in dreams, but this seemed to leave such an impression my mind, I could not forget it. What seemed strange was that the words which I have repeated above, I did not, for a long time, know were in the scriptures; nor do I recollect of ever having heard before. When the morning came, I was still a poor sinner, weighed down with guilt. There was a considerable sleet on the ground, and every thing wore a very gloomy appearance. My feelings were such as I can not describe. I continued in this way I think about two years; some times in great distress, and some times more cheerful, and often trying to pray that the Lord would make me a christian. About this time, I began to grow careless, and for some months was more unconcerned. The things of the world took possession of my mind. I went to the church spoken of before, one Wednesday evening, when my trouble returned, and seemed to be as great as before. There was to be an Association in a little over a week, about fourteen miles distant, and I anticipated attending it, in hope that there the Lord would make me a christian. I desired to avoid company, and to be alone, only with my Father, that I might pray and meditate on my awful condition. Several young people said they wanted to go with us, but I got up early and started before any of them came. On the first day of the meeting, my heart seemed tender, and I could weep, over my lost condition; but on the last day, my heart grew hard, and I had to return home still a poor lost sinner. On the following week, there was a funeral preached in the neighborhood; this was before the division among the Baptists took place. I attended the funeral, there were two Arminian preachers sent for to preach at the funeral, they were very warm preachers, and great revivalists. I was very much affected while the preaching lasted. After they had done preaching, they gave an invitation

for mourners to come up to be prayed for. I had a great desire for the prayers of christians, and went up in great distress, doing every thing I could to procure relief, but, alas! I could find none. There was considerable of a revival going on in the neighborhood, and there were night meetings very frequently, and I attended every one that I could, and would often hear of some of my acquaintances professing religion and joining the church; but there seemed to be no mercy for me, but for all others, and I seemed to be farther from God than any one else. My trouble was so great, at times, I would have to leave the house, in order to give vent to my tears. One Sunday evening, after having attended preaching, my mother wished me to accompany her to a neighbor's house, but I got her to excuse me, but tried to hide my feelings. As soon as she had gone, I left the house, and went into the woods, on the back part of the farm, where I thought no eye could see me, but that of an offended God. I spent the greater part of that evening on my knees pleading for mercy; but I thought, surely, there was none for me. After this, I went to a night meeting, hoping there to find mercy; my trouble was greater than I can describe; every prop, and every hope seemed to be gone. The next morning, I began to think I would quit trying to pray, that my case was sealed, and there could be no mercy for such an one as me. But the very breathing of my heart was, Lord, save me, a poor sinner! While in this deplorable condition, though no one knew the situation of my mind, my mother began to read in the “*Pilgrim's Progress*,” where Christian and Hopeful were telling their experience. I thought their feelings corresponded with mine exactly, and that they had been in the same situation that I was then in; and a little hope sprang up in me, that perhaps the Lord would yet have mercy on me. I waited until she had done reading, and then went out once more to pour out my soul in prayer to God for mercy. As I was going along my heart seemed melted in tenderness and my tears flowed freely, in hope of finding Jesus precious to my soul. I fell on my knees, under a peach tree in the back part of the orchard, and in an instant my heart seemed to be as hard as adamant. I was dumb, and could not shed a tear for my life, nor could I utter a word. My feelings I can not describe. I remained in that situation some time: again all hope was gone, and, as I thought, forever gone. At length I cried, Lord, save: I perish! This was all I could say. I remained there some time, then returned to the house, fearing that I should be missed. I walked on, deploring my awful condition, when these most appropriate and acceptable words passed through my mind with great force, and with them the tears again flowed freely—

“Come ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love and power.”

A hope again sprang up in my soul, that the Lord would some day make me a christian, although the world, flesh and Satan so much beset me. I thought if I were settled in life, I would not meet with so many perplexities. I was married Octo-

ber 7, 1830, but my troubles continued. Some times I was afraid I should lose my conviction, and become careless, as I had once been; but I tried to pray the Lord to keep me from it, and if I never was to become a christian, that I might go from his feet pleading for mercy. There was an Association to be held at the Muddy Fork church. I was greatly in hopes that there my captive soul might be set at liberty; I attended, and on the first two days found no relief; on the third and last day I felt like I was the poorest wretch on earth, and felt humbled in the dust. I was so much depressed I could hardly raise my head. After the preaching was over, I thought I would ask some of the preachers to pray for me. I went towards them, and stood weeping, Eld. John Dorris reached out his hand to me. Just at that moment a strange feeling came over me, and my trouble and burden were gone in an instant. I felt calm and serene, though in no great ecstasy of joy. I began to think why I had such strange feelings, and the tempter seemed to suggest that I was ashamed or abashed, and that had produced them. I returned home, and all was calm, but shortly I became troubled about my burden of guilt being gone, I still a poor sinner. I tried to get it back, but could not succeed. At times I felt happy, but could not tell why. One Monday morning, (April 23, 1832,) I got up with an unusual anxiety on my mind, and commenced my work, but was weeping and trying to pray that the Lord would show me my true situation, and that I might have my trouble back again, when, in an instant, this rolled through my mind, that at the Association, when I felt that strange feeling before mentioned, that the Lord had then forgiven my sins, and made me a christian; and with it came such joy as I never shall be able to express. I viewed Jesus, by faith, as my Savior, and he appeared to me as the chiefest among ten thousand, and altogether lovely. I shouted aloud his praise. I was so enraptured that I walked around the house praising God my Savior; after some time, I became more composed, and my husband came in from his work, and as soon as he entered the door, he asked me what was the matter. I replied that I had found Jesus precious to my soul. It was at about eleven o'clock when this took place with me. Every thing seemed to wear a smile. I thought I had never seen the sun shine so bright before. I now thought my troubles were all gone forever, and the promises in the scriptures all seemed to belong to me. But it was not my privilege to continue long in this happy frame of mind: for the tempter came, and I began to fear that I was deceived. But soon these fears were again banished, and joy would be again restored to my heart, and then my doubts would subside. Singing and praising Jesus was almost constantly my employment. Now I had a great desire to be baptized, if I only knew I was a fit subject. On Saturday before the third Sunday in May following, I went to the Muddy Fork church, and told them some of my exercises, and was received, and baptized on Sunday by Eld. Peyton S. Nance. That was a day never to be forgotten by me. I felt so humble and so thankful,—all doubts were gone, and I rejoiced to think

that one so vile as I should be made a fit subject to follow my Lord and Master, and be buried in the likeness of his death. As soon as I was raised up out of the water, my soul was filled to overflowing, and I truly went on my way rejoicing. But, dear brethren and sisters, since that time I have passed through many doubts and gloomy fears. But, blessed be the name of my heavenly Father, his grace has been sufficient for me. I have passed through deep waters of afflictions: but they have not overflowed me.

I lost my beloved companion in 1852. And since then I have lost many near and dear relatives.

Dear brethren and sisters, one and all, pray for me, that the Lord may keep me by his grace, and enable me to say, at all times, and under all circumstances, "Thy will be done."

Brother Beebe, if you think this communication worthy of a place in your valuable paper, the *Signs of the Times*, you are at liberty to publish it. And now may grace, mercy and peace be with you, and with all who truly love our Lord Jesus Christ.

ELIZA ANN WEST.

Christian Co., Ky., Aug. 7, 1862.

BROTHER BEEBE:—Having to write to you on business, I have concluded to communicate some of my feelings to the dear brethren and sisters who read the *Signs of the Times*. It appears to be a query in my mind, whether one so unworthy as I feel myself to be, should attempt such a thing or not: at times I think I can sympathize with the dear brethren and sisters, when I read their communications in the *Signs of the Times*.

In September, 1820, at a night meeting, while I was listening to the cries and groans of several persons, who appeared to be much afflicted by a sense of their guilt, I was caused to see myself a condemned sinner, and went home with a heavy heart. After that time I often retired to a silent grove to try to pray, but could find no relief. Finally, during the fall and winter, my trouble almost all left me. In the following May, Eld. C. Whiting, who was then pastor of the church at Patoka, Indiana, came to visit us, and asked father and mother, who were both Old School Baptists, to relate their experience. During the conversation he asked me if I wanted religion. I answered that I did, and he talked to me for some time, and his remarks made a lasting impression on my mind. I can not describe the distress which I experienced for several days after that time. I felt that God could not be just and save such a sinner as me. I thought mine an outside case. I tried to read my bible, but could find no relief. I remained in this condition for a considerable length of time, a poor sin sick soul. I tried many ways that I had planned out, but all failed. I often retired to say my prayers, but I could only say, Lord, be merciful to me, a sinner. I thought that the brute creation were better off than myself. A lost and helpless sinner I saw myself to be until about the first part of June, when it seemed to me that all hopes were gone: and while alone, with my brother, in the house at night sitting by the table reading the last chapter of the book of Revelation, these words came to my mind—

"But now I am a soldier,
My Captain's gone before:
Has given me my orders,
And tells me not to fear."

Which words I began to sing, my burden of guilt appeared to be removed, but in a very short time I had serious doubts, and thought I was deceived. My sister-in-law joined the church that evening, and the church met the next evening for the purpose of baptizing her, and opened a door for the reception of members, while they were singing a hymn, and had nearly concluded the last verse of it, I was constrained to go. I related what was on my mind, and was received into the Old School Baptist church, and went directly to the water. On the way to the water my great desire and prayer was, that if I was deceived I might be undeceived. I was baptized by Eld. C. Whiting, and as I raised from the water, my doubts were all removed, and I was constrained to give praise unto the Lord, to whom all praise is due. For it is by grace we are saved, not of ourselves, it is the gift of God. I have been a member of the Old School Baptist church about thirty-four years. I feel like my pilgrimage is nearly over, and some times rejoice that it is.

I will close by saying, unto God be all the glory, in the church, by Christ Jesus, throughout all ages, is the prayer of your sister in tribulation,

ELIZABETH PRUITT.

Armstrong, Indiana, June 27, 1862.

FRIEND BEEBE:—I have been a reader of your valuable paper, the *Signs of the Times*, about eight years, and I must say they have been truly a source of comfort to me, and I have, for a long time, had a desire to try to tell something of the way in which I have been led. Whether it is the way in which the Lord's people are led, or whether I have been led by a delusive spirit, has long been a matter of serious enquiry with me. When at the age of fifteen years, I had serious thoughts on death and judgment, and it appeared to me that I was a sinner: but I verily thought that I could work myself into the favor of the Lord, by leaving off some of my bad habits, and doing what I believed was good and acceptable to God. I made many promises, and continued to make and to break them, for about one year: then I went a distance of about five miles from home to spend a few weeks with a cousin. One Sunday morning I arose from my bed as usual, and when about to sit down to breakfast, in an instant, it appeared to me that I was the vilest wretch on earth. I could eat no breakfast, but after the rest were done, I went out about half a mile from the house to a woods, and remained there until about four o'clock in the evening. When I started to go there, it seemed to me that I was so vile that I never wanted any mortal eye to look on me again. That day, I think I never shall forget while life and reason shall remain with me. I saw that I could do nothing to merit salvation,—that all my own righteousness was but as filthy rags, and that my salvation depended on the blood and righteousness of Christ alone. My parents were Old School Baptists, but, up to that time, I had cared nothing about Old School Baptist preaching, but would much rather go to hear other denominations where they

preached the *Do and Live* system. A few days after this I returned home to my father's. I felt ashamed to go home: for I thought my father and mother were both christians, and they would know what an awful sinner I was. I read the bible, and could find many promises for others, but none for myself. Every thing seemed to condemn me. I verily believed that all for whom Christ's blood was shed, would be brought to glory. About this time I also began to read the *Signs of the Times*, this was the first that I had ever read them. The account of the experience of others seemed to afford me a little comfort for a short time: but it would soon be gone. When I was about seventeen years of age, I saw my eldest brother baptized, and while standing at the water side, I thought if I were only a fit subject for baptism, I would be the happiest creature in the world: for I could see such beauty in the ordinance. I thought a great deal about it for several weeks, but after a time my feelings, in a measure, wore off. Not long after this I heard Eld. Hartwell preach, and if I should never behold his face again, and when I cease to remember his countenance, I never shall forget his text. It seemed as though he just preached to me. I did not know how he knew my feelings so well, for I had never told any one. While sitting under the sound of his voice I was made to hope in the mercy of the Lord, and vile as I was, I thought Christ's blood had been shed for me, and I was made to rejoice for a short time. But in a few days I seemed to be cast down again as low as ever. At the age of twenty-one years, I was married, and left my parental roof and went far from home, which was a great trial for me, although I had a kind and affectionate husband. From about three months after I left home up to the present time, I must say I have walked in darkness, and had no light. About nine months after our marriage, my husband was baptized, and I think he comes the nearest to innocence of any thing in this sin polluted world. And when I see that meek and lowly spirit in him, and feel its absence in me, I think I may as well give up all hope. But there still seems to be a faint hope, which buoys me up. But I must close. And now, friend Beebe, tell me, can you see any thing in this that bears the mark of a christian? Publish it, if you think it worth while, but if not, throw it aside, and all will be satisfactory. I shall withhold my name for the present. Perhaps at some future time I may give you my name. Pray for me, a poor helpless sinner. * * *

January 5, 1862.

REMARKS.—This letter, as its date will show, has been on hand some months, and overlooked. As the unknown writer appeals to us for an expression, we freely confess that her exercises are such as we believe every quickened child of God will recognize as resulting from the work of the spirit of God upon the heart.—Ed.

BROTHER BEEBE:—Through a kind providence, I am again permitted to send on in this a gold dollar for the present year for the *Signs of the Times*, containing that which is more precious than gold, gospel truth, or the way of salvation by grace,—in, through and by Christ Jesus

the Lord, published and made known by himself and apostles, in primitive days, received and believed still by all now who have heard, and have been taught by the same Spirit, as then, among whom your humble correspondent hopes to claim a place, and hails the *Signs of the Times* as the only medium of communication with those who have obtained like precious faith. For many years I have been destitute of preaching, no church near, no passer by to drop a word of consolation—all alone am I—and from present appearances likely to remain so. Well, if the will of God be so, it is all right—he is not confined—his Spirit is the Guide and Comforter in all time, and all places. It is only the unreconciled will that is the impediment that causes the jar and roughness of the way. But I am sure it is pleasant to meet in church communion, and to speak often one to another, by the way, of our hopes and fears, comforts and trials, and of their sure and certain termination, at no distant day in bliss eternal, through him that loved us, and gave himself for us. I learn, through the experience recorded of those who are sitting under the preaching of the blessed gospel, that they too are passing through fiery trials, and claim no immunity from suffering, though their privileges are great, but are thus strengthened to go on their way rejoicing.

I desire you to publish in the *Signs of the Times*, the subjoined notice of Mr. Neill's decease, as it may meet the eye of his relatives or friends in Virginia, and other places where he was well known for many years.

F. A. NEILL.

Greenfield, Indiana, May 25, 1862.

PASSED AWAY FROM EARTH.—Calmly, peacefully, and entirely resigned, at his residence in Greenfield, Indiana, on the 31st of October, 1861, LEWIS NEILL, to a better and happier state of existence in another world, whose hope of acceptance and admission was founded alone in the merits of Jesus Christ, the Author of eternal salvation to all that trust in him. He said he feared not to die, but was anxious to be released. He kept his bed three months before his decease, no particular disease, gradually wore away through the infirmity attendant upon age. He was a native of Frederick Co., Virginia, and lived in the neighborhood of Winchester many years. He joined the church there, and was baptized by Elder William Marvin in 1837, I believe.

Yours, in the common faith and hope of the gospel,

F. A. NEILL.

DEAR BROTHER BEEBE:—If I am worthy to call you so, although I have no acquaintance with you, only through the *Signs of the Times*, I see no communication in your esteemed paper from this, the Juniata Association, and feeling that some one should say to our brethren and sisters abroad, that we are yet among the living, therefore, in a very humble way, I assume the task and send you this, which you may print if you think proper, otherwise throw it aside, and all will be well.

Our Association is composed of six churches, with but one ordained preacher. Eld. Joseph Correll preaches once a month for four churches, and occasionally for the other two; travels over a large extent of

territory, and preaches to several congregations outside the Baptist connection. The churches are all in a healthy condition. Brother Correll comes with wholesome doctrine, and I humbly trust that it comes from on high, from whence cometh every good and perfect gift. It is food for the hungry souls of God's people, and is as good news from a far country, to poor perishing sinners.

I have been trying to walk with the Old Baptists for the last forty years, have lived out the three-score and ten years allotted to man, and feel that this frail tenement must soon totter and fall, but rejoice in the hope that I have an house not made with hands eternal and on high. My dear brother, how consoling the thought (located as we are in hearing distance of the thunder of the artillery of contending armies) that the Zion of our God is secure—that his church is founded on a rock—and that powers and principalities, and even the gates of hell, shall not prevail against it—and as the mountains are round about Jerusalem, so is God round about his people.

Our Association will meet with the Providence church, in Friend's Cove, Bedford county, Pennsylvania, on Friday before the third Sunday in October next, and we should rejoice to see some ministering brethren from the North. We see in the *Signs of the Times* that there are a goodly number of them in the Northern and Western States. On account of the present political troubles, all communication with our Southern brethren is cut off, and our associational meetings generally are very large, with but one preacher. Truly, "The harvest is great, but the laborers are few."

Providence is easy of access, by stage, and about twenty miles from Hopewell, the western terminus of the Huntingdon and Broadtop Railroad, which connects with the Central Pennsylvania Railroad at Huntingdon, Huntingdon Co., Pennsylvania.

If you see proper to print any part of this, please correct all blunders, as I am a poor old blundering creature. May you long live to stand upon the watch-towers of Zion, to proclaim the gospel to poor sinners, is the prayer of yours in hope of eternal life,

HENRY HORTON.

Fulton Co., Penn., 1862.

DEAR BROTHER BEEBE:—If one so unworthy may address you as brother, I have long desired to send you something for publication, but from a sense of my weakness and inability, in every sense I have been deterred. I often think if I could write like some of the sisters, it would afford me great pleasure, but it is a task for me, as I have to have some one to write for me. I have been a subscriber to your paper six years, and they come to hand regularly, and I value them very highly, as I have been so much comforted and edified by the editorials and communications of the dear brethren and sisters, who express my feelings so much better than I can myself express them, that I sometimes hope I have been taught by the same Spirit. But when I turn my eyes within, I find so much corruption, that I often wonder if any one can be a christian who has such a heart as mine. I have so many vain and fool-

ish thoughts. I can well remember when I used to think, if I lived to become old, I should be more steady, and my mind would be more stayed on heavenly and divine things; but I am now fifty-eight years, and it is almost forty years since I was baptized into the fellowship of the Regular Baptist church, and I still feel the same warfare going on, the flesh lust- ing against the Spirit, and the Spirit against the flesh, and, as the apostle says, "When I would do good evil is present with me." I have learned that in me, that is, in my flesh, dwells no good thing: and if ever I am saved, it must be through rich, free and sovereign grace: for I have no righteousness of my own to plead, and if my poor heart is not deceived, my only hope is that—

"When the angel sounds the trumpet,
When my soul and body join,
When my Savior comes to judgment,
I shall triumph,
In his righteousness as mine."

Then I shall be free from sin—then I shall see my blessed Lord as he is, for myself and not another.

Brother Beebe, this thought has afforded me great consolation: for I have never seen the form of any thing in this world. But I hope I shall one day see the Lord, and what still hightens my joy is, that the apostle says, When we see him as he is, we shall be like him. O blessed thought! Can it be so? Can a poor worm of the dust, like me, be fashioned like unto his glorious body? When my mind is led to contemplate the great love of God towards his people, I am lost in astonishment and admiration, and can say with John, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. For if we are sons, then we are heirs of God, and joint heirs with our Lord Jesus Christ." O, what a glorious relationship!

"If God is mine, then present things,
And things to come, are mine;
Yea, Christ, his word, and spirit too,
And glory all divine."

I send you with this, a few verses for publication, which have afforded great comfort in singing them, and perhaps they may be comforting to others. If it would not be asking too much, I would like to have your views on Songs i. 6. Also on Peter iii. 19-21.

This communication is at your disposal, brother Beebe, I do not wish you to publish it to the exclusion of better matter.

Your sister in affliction,

ELIZABETH WILSON.

Crawfordsville, Ind., Feb. 13, 1862.

THE COMPLAINER.

When my Savior, my Shepherd is near,
How quickly my sorrows depart.
New beauties around me appear,
New comforts enliven my heart.
His presence gives peace to my soul,
And Satan assaults me in vain,
While my Shepherd has power to control,
I think I no more shall complain.

But alas! what a change do I find!
When my Shepherd withdraws from my
My fears all return to my mind, [sigh!]
My days, how soon changed to night!
Then Satan his efforts renew,
To vex and ensnare me again:
All my pleasing enjoyments I loose,
And can only lament and complain.

By the changes I often pass through,
I'm taught my own weakness to know:
I'm taught what my Shepherd can do:
How much to his mercy I owe.
'Tis he who supports me through all,
When I faint, he revives me again,
He hears my sad prayer when I call,
And bids me no longer complain.

Why then should I murmur and grieve,
Since Jesus is always the same?
He has promis'd he never will leave
The soul that confides in his name.
To relieve me of all that I fear,
He was buffeted, tempted and slain,
And at length he will surely appear,
Though he leaves me awhile to complain.

While I dwell in an enemy's land,
Can I hope to be always at peace?
'Tis enough that my Shepherd's at hand,
And shortly this warfare shall cease.
Ere long he will bid me remove,
From these regions of sorrow and pain,
To abide in his presence above,
And then I shall no more complain.

DEAR BROTHER BEEBE:—I was a subscriber last year from Missouri, but have changed my place, and got to Iowa. Your paper continues to come, and I suppose you will not take it amiss, if I send you my mite, for its continuance. You will find one dollar enclosed for this year.

If I could feel as competent to write as some of your correspondents are, I would like to give a history of my short life in which I am now bordering on to my sixty-second year, and, in one sense, I might say with the good old patriarch Jacob, Few and evil have been the days of the years of my life, and I have not attained unto that perfect rule to which the children of God desire to be conformed to: but I must say I am far from it. For thirty-three years, I think, I have been crossing the pilgrim's path, but scarcely ever travel it, except at short intervals, so I can hardly claim the way. In 1829, and in the twenty-ninth year of my age, I received a hope in Christ as my Savior, on which I joined the Baptist church, at Old Deer Creek, in Putnam county, Indiana. For twenty-one years I lived in that church, in peace and harmony with my brethren. I then took a notion to ramble, and wandered into the cold regions of Iowa, and from thence to Missouri, where I remained until the war broke out, and troublesome times set in, then I returned back to Iowa, which made a period of twelve years, or more. Well, in that time I might tell you of wars without, and fightings within, which would swell this letter to too great a length, and only occupy space which may be used for weightier matter, if this should be published in your paper.

Suffice it to say at this time that my faith is in Christ, the same as when I first came to a knowledge of the truth: if I have really received that precious gift. But being unsettled, or in a rambling condition, and sometimes among false brethren, and owing to the scattered condition of the true church in this Western prairie country, I still hold my letter of dismission which I received from my native church, Deer Creek, Indiana. But I have always tried to live in the faith of the Old Predestinarian Baptists, and to walk as near the order and life of

a christian as I could, for the last twelve years of my wandering life. But I have to confess that my way and course has been crooked, like the way of a serpent on a rock, leaving no mark for the beholder to trace. And now, owing to some difficulty of a serious nature existing in the church in my bounds, I still hold my letter, and remain alone awhile longer, believing that all of God's people, who are spiritually taught, shall be presented ultimately in glory in the church triumphant, and that they shall all soon bid farewell to all earthly things, and be with their God and Savior, where they shall reign with Christ forever more.

Now I don't know, brother Beebe, but I have out lived all my friends, but for the sake of a number of surviving relatives and old acquaintances, which are scattered over the country, who may desire to know where and how I am, I would like for you to give this a place in your highly esteemed paper, but not to the exclusion of better matter.

Yours, in the best of bonds,

JOHN NOSLER.

Near Winterset, Iowa, March 8, 1862.

DEAR BROTHER BEEBE:—I herein enclose one dollar for the continuance of the *Signs of the Times* to me. I can not think of doing without them. I wish to write a few lines, but I feel so unworthy that I do not feel as though I could say any thing to the edification of any one. I certainly have no merit of my own, but my trust is alone in the Lord Jesus Christ. There is no other name under heaven given among men whereby we must be saved. It is a very trying time, but the Lord God Omnipotent reigneth. He knows them that are his. And he says, "My sheep hear my voice, and they follow me, and I give to them eternal life, and they shall never perish: neither shall any pluck them out of my hands. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. What more can we ask than this? I desire to say, Thy will be done in earth as it is done in heaven. And though he should slay me, yet will I trust in him, for I have no where else to trust.

This God is the God we adore,
Our faithful, unchangable friend,
Whose love is as large as his power,
And knows neither measure nor end.

'Tis Jesus the first and the last,
Whose spirit shall guide us safe home,
We'll praise him for all that is past,
And trust him for all that's to come.

I am taking up too much space, so I will draw to a close. Do with this as you think best, and all will be satisfactory to me. May the Lord sustain you in the day of trial, and may you be long spared as a watchman on the walls of Zion.

NANCY C. GILLET.

Covington, Penn., April 22, 1862.

DEAR BROTHER BEEBE:—I have delayed to send in my remittance for the *Signs of the Times*, for the present year, because some of the brethren living near me had not made up their minds as to whether they could continue their subscriptions to the paper any longer or not, owing to, as I suppose, two causes: first, the present condition of our country has made money very scarce with some of us: and secondly, there are some fears as to whether we

shall have the privilege of receiving them for any length of time. But, brother Beebe, I hope you may not lose any thing by it, for I think all the members within these parts who have been taking the paper, will continue to do so, and with them, a few new subscribers.

Dear brother, when I look around and see how many able and valued correspondents from abroad we have lost, it fills my heart with grief: but why should I grieve? Nothing can transpire without the will of our heavenly Father: he worketh all things after the counsel of his own will. I do hope the God of all grace will be with you, my dear brother, in this day of sorrow, and that he may enable you to continue the publication of the *Signs of the Times* for many years to come. I have been a subscriber for a number of years, and still expect to be, so long as it shall continue to be published, and I am blessed with the privilege of perusing its columns: for I feel that I have been truly edified in reading the able editorials, and also the choice communications written by our beloved brethren and sisters throughout the United States, and elsewhere. Brother Beebe, I often think of throwing in my mite with the rest, and of saying something in relation to the exercises of my mind, but I feel too unworthy. I have many doubts as to whether I am in reality what I profess to be. Notwithstanding my fears, I have a little hope that I would not exchange for any thing this world can afford, for it is to me as an anchor to my soul.

Dear brother, with these few remarks I leave the subject. And now, hoping that the God of all grace may be with you, and sustain you through all your trials and afflictions, I remain, as ever, your friend and brother in the bonds of the gospel of our Redeemer.

A. I. BICKERS.

Anderson Co., Ky., Feb. 17, 1862.

YEARLY MEETING.

BROTHER BEEBE:—Please publish that a yearly meeting will be held with the Old School Baptist church of Christ, in Columbus, Jackson county, Michigan, to commence on Saturday before the second Sunday in October, 1862. We invite brethren and sisters of our order to attend with us, and ministers especially. Eld. Isaac Hewitt, can't you come? We expect Eld. Lewis Seitz. Those who come by the cars, will stop at Napoleon, where they will find brethren to convey them to the meeting.

THOMAS SWORTOUT.

YEARLY MEETING.

BROTHER BEEBE:—Please publish in the *Signs of the Times*, a yearly meeting for the Old School Baptist church of Broome, to commence on the second Saturday in October next, to continue on Sunday,—to be held at the New School meeting-house, in Plattekill, about half way between Eld. Cole's and H. B. Roe. Brethren and sisters of our faith and order, are invited to attend, and, in particular, ministering brethren. Done by order of the church.

B. COLE, Church Clerk.

Brother J. D. JAMES has requested our views on Rev. xvi. 12. But as we have no satisfactory light on that text, he will please excuse us.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1862.

BROTHER BEEBE:—I am well pleased with the *Signs of the Times*, and I am not willing to give them up. I had rather pay two dollars a year than to do without them. You may consider me a life-time subscriber, or so long as I can get the means to pay for them, and they continue to contain the truth of the gospel. Brother Beebe, I wish you would write a discourse on the last chapter of Luke, and twenty-sixth verse: "Ought not Christ to have suffered these things, and to enter into his glory?"

A. R. DORRIS.

Webster Co., Kentucky, Aug. 1, 1862.

REPLY.

SAINTS and angels may well be amazed at the idea of the blessed Christ of God appearing in the character of a sufferer, and it is not surprising that the two disciples with whom he was conversing when he uttered the words above written, recoiled at the thought that wicked men had been permitted to crucify their Lord and Master. Like all others of the disciples they could only understand the profound mystery, so far as it was opened by revelation to their comprehension. They knew that they had loved him dearly, that they had trusted in him as the Messiah that was to come, and they verily believed that he was the long looked for Deliverer that was to redeem Israel: but how much he was to suffer in the accomplishment of that work, they did not realize. They had witnessed his arrest, his trial, his conviction on false testimony, they had probably followed him, perhaps afar off, to the place of execution. Saw his writhing agony on the cross, heard his bitter groans, and heard him cry, My God! My God! Why hast thou forsaken me? Ah! well they knew that he was crucified, dead and buried: but that he was indeed risen again from the dead, they did not know. True, they had been astonished at a report of some women who were early at the sepulchre, who averred that he had risen. But how could they rejoice in a risen Jesus, until as such he manifested himself to them? So it still continues to be with the disciples of Jesus down to the present day, for now we know only in part, we see only as through a glass darkened: but the blessed prospect looms up before us, that as soon as that which is in part shall be done away, we shall see even as we are seen, and know even as we are known. But our brother desires us to discourse on the text. "O fools, and slow in heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?"

We do not understand the Redeemer to call his disciples fools by way of reproach, or as implying impatience with their infirmities, but to chide their despondency, and dispel their doubtings. A fool is simply a person who is destitute of understanding, and this was their case on that occasion: for if they had comprehended the matter, if they had known that thus it behoved him to suffer and to rise again from the dead on the third day, that repentance and remission of sins should be preached in his name to Jews and Gentiles, and that this dreadful suffering was now accomplished, that sin and

death and hell, were vanquished, that the church of God was now redeemed from all iniquity, that now his mediatorial glory was about to break forth in heavenly radiance, instead of desponding they would have rejoiced with joy unspeakable and full of glory.

And slow of heart to believe. The apostle says, "With the heart man believeth unto righteousness." That is, in regard to spiritual things. Carnal, or nominal professors of religion may believe their respective creeds, with their heads, with their carnal minds, and with their natural powers, as evidence is presented, and they may be quick to believe, for they are under no restraint. We see them eager to drink in delusion that suits their carnal lust, and hurriedly they embrace the doctrine of men, because they love it, and because it requires no grace, no teaching of the Holy Spirit to instruct them. But the children of God can only lay hold of the evidences on which their belief in Christ is predicated, by faith; and their faith is not of themselves, it is the gift of God. And it is the work of the Spirit of truth to present the evidences of eternal things to their faith, and they are such fools they can only believe and understand what they are taught of God by his Spirit: for they have not a particle of wit or wisdom only what is treasured up for them in him who of God is made unto them wisdom, for in him is hidden all the treasures of wisdom and knowledge. They feel and confess that they are slow to believe all that the prophets have written. They were not without confidence in the prophets of the Lord, and undoubtedly believed some of the things which the prophets had written, but they were slow or tardy in believing all. We do not suppose the two disciples disbelieved or doubted what the prophets had written in predicting the coming of One who should redeem Israel, for they referred to that promise, as one bound to their hearts. And although they might confidently believed many things thus written in the Old Testament, their understanding of the scriptures was so limited, that they were slow to believe it all. But what the prophets have written is one undivided and undroken testimony, beautiful and glorious in its harmony and identity. Hence Jesus fully understanding their deficiency, applied the proper and only corrective. He began at Moses, that is, with the five books of Moses, with which the Old Testament begins, and beginning also with all the prophets, he expounded to them in all the scriptures the things concerning himself. So we perceive, fools, though these dear disciples were, as also all his disciples still are, (for if any man would know anything he must first become a fool, that he may be wise,) yet they lacked no wisdom or knowledge that Jesus did not possess. When we consider the amount of instruction contained in the discourse of Jesus, embracing all that Moses and the prophets had written, concerning himself, together with all that was contained in the other scriptures, on the same subject, all comprised in his discourse to them, is it any wonder that their hearts were inflamed, and burned in them, while he talked with them by the way, and opened to them the scriptures?

These scriptures had not only predicted

his advent to the world, but they had also testified beforehand his sufferings, and the glory that should follow. The prophets themselves did not understand all the glory of their prophecy. There were some things sealed up from their understanding, as Peter says, they sought diligently what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow.

We come now to the appeal which Christ made to the disciples.

Ought not Christ to have suffered these things? On no such grounds as could justify Pilate in passing the sentence of death upon him, for he had acknowledged that he found no cause of death in him, nor ought he to have suffered in any sense that could justify the Jews and Romans to conspire against him. He was holy, harmless, and separate from sinners. He had done no injury to any man, but to the contrary, he had healed the sick, cleansed the lepers, given sight to the blind, hearing to the deaf, he had fed the hungry, and ministered comfort to the afflicted: he had raised the dead, and cast out devils. Was there anything in this to justify their malice? He had invaded no rights claimed by earthly monarchs or potentates, he had paid tribute and custom according to their laws, and taught his disciples to imitate his example. Then why ought he to suffer these things? His enemies watched him diligently, and constantly lay in wait to find some cause of complaint that they might accuse him, but all in vain, for it cost them large money to suborn witnesses to testify falsely against him, that they might procure his arrest, and sentence for his death.

But although he was holy, innocent and pure, though there was no guile found in his mouth, although the Eternal Father from the skies had proclaimed that he was his beloved Son, in whom he was well pleased, still we are, from Christ's own words, assured that there was a necessity for him to suffer these things, for in the forty-sixth verse of the same chapter he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. As it was written thus in the scriptures, and the scriptures containing the important record, were written by inspiration of the Holy Ghost, it is very evident that the grounds on which it behoved Christ to suffer were to be found in the determinate counsel and foreknowledge of God, and that his being finally delivered up to these sufferings was in fulfillment of what God's hand and counsel had before determined should be done. By a careful comparison of what was written aforetime, with the testimony of the New Testament, and the record of the fulfillment of what was written, we learn that the necessity of Christ's sufferings were indispensable for the redemption and salvation of his people. In pursuance of the purpose and grace of God, which he purposed in himself before the world began, Christ was set up, or given to be the Head over all things to his church, which is his body and the fullness of him that filleth all in all. Such

was the relationship between Christ, in his mediatorial Headship over his body, the church, that all demands of the law and justice of God upon the church, were assumed by him, and it was upon this, and on no other ground that we can conceive of, that it behoved him to suffer these things. That people whom the Father gave him, in their earthly nature, have all sinned, and were all by nature children of wrath, even as others. But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with him. Thus we perceive that the astonishing display of mercy and grace in the redemption of his people, proceeded from the great love wherewith God had loved them in Christ Jesus before the foundation of the world: and that love was so great, so strong, and so immutable, that our apostacy in Adam, and our being dead in sins, did not change or abate it. For God hath commended his love towards us, in that while we were yet sinners, Christ died. Truly, this love is stronger than death. But in contemplating the unavoidable necessity of Christ's sufferings, we must take into consideration the principles of law and justice which were involved, for in this lies much of the mystery of our salvation, how God could be just and the justifier of them that believe in Jesus. No mortal wisdom could suggest a plan that would secure the salvation of sinners, without infringing the justice of God. The law would not admit of the substitution of an innocent sufferer for the transgressions of the guilty, unless there were some just and righteous ground of responsibility involved on the part of the sufferer. Husbands are, in law, responsible for the debts contracted by their wives, parents for children, &c., but in criminal cases these relations will not hold the innocent responsible. There must then be found a relationship still more near. We know of no law that will exempt the head from responsibility for the acts of the body, or members of the body. On this principle then, we conclude the law could justly look to Christ as Head and Surety for his body, the church. And certain it is that, "The Lord hath laid on him the iniquities of us all." "Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and 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 iniquities of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shear-er, is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation: for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and

the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bear the sins of many, and made intercession for the transgressors." The foregoing testimony from the fifty-third chapter of Isaiah illustrates the subject better than volumes of uninspired comments, showing upon what principle it was just for the dear Redeemer to suffer, the just for the unjust, that he might bring us to God. As a Shepherd he laid down his life for his sheep. For as they were his sheep before they had transgressed, justice demanded the ransom at his hands. He so stood related to, and identified with his flock, that all their sins were laid on him, and he was numbered with the transgressors. And the extent of his atonement is forever settled. "For the transgression of my people (saith God) was he stricken." And by his stripes we are healed. The ground then on which he "ought to suffer," was not that we as transgressors had any claim on him for any thing good or bad, that we had done, or intended to do, but it was as these scriptures clearly show, by the grace of God, and not the will or works of men, that he tasted death for God's people. Himself bearing our sins in his own body. Thus it behoved or became Christ to suffer. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. ii. 10. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. His sufferings were indispensable, not only for bringing many sons unto glory, but also to prepare his entrance in to the glory that was to follow. "Ought not Christ to have suffered these things, and to enter into his glory?"

We presume the glory into which Christ was to enter, was the glory of his mediatorial triumph over death, hell and sin, in the perfect redemption of his people, the organization of his kingdom, the ascension to his throne in Zion, and that revenue of praise which must redound to his great name to everlasting. It is true he had a glory with the Father, before the world began, and as we understand, the glory of eternal deity was his in common with the Father, from everlasting, but his endurance of sufferings were not required to precede his possession of that glory. John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And the saints of every age have a revelation of this, when God who commanded the light to shine out of darkness shines in their hearts, to give them the light of the knowledge of the glory of God shining in the face of Jesus Christ. For he is the brightness of his Father's glory, and the express image of his person. The glory of which he speaks in our text, we conclude must be that of which he spake in his address to the Father.—John xvii. 22-24. A glory the Father gave him,

and which he has given to his people. It must, we think, refer especially to his Mediatorial glory, and that particularly which he has secured by the accomplishment of all the work which the Father gave him to do. The glorious triumph of the Son of God over all enemies, his deathless victory over all opposing powers, was to be followed by his resurrection from the dead, his ascension up on high, his leading captivity captive, and the reception of his kingdom, his coronation, and his throne, will all be comprised in that glory which he was to enter. Before the organization of his kingdom in her gospel beauty, the subjects required to be redeemed from their captivity, and their redemption could only be effected by his sufferings, hence we are told that he for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the majesty on high. Thus in the majesty on high he has entered the glory which he had with the Father before the world began. While the things which he had to suffer intervened between him and the consummation of his glory, he was found in fashion as a man, took on him the form of a servant, learned obedience, and became obedient, even unto death. But the joy was then before him, and he passed through the deeps of deep waters, without faltering, and, like Jacob, when serving Laban for Rachel, the anticipated bride made the years of servitude seem as but a few days. So the blessed Savior anticipated the glory that was to follow his sufferings. High seated now upon his imperial throne, his people are not only redeemed from the curse and dominion of the law, and the lawful captives thus delivered the Spirit of immortality is sent down in his name to quicken and call all the trophies of his triumph, and his people are made willing in the day of his power. Vested now with all the power of heaven and earth, he gives repentance unto Israel and remission of sins. Repentance and remission are now preached in his name, and his arm is made bare for salvation, and his arm shall rule for him: behold his reward is with him and his work before him. He gathers now his sheep with his arm, and carries them in his bosom, and they shall all know experimentally, when he opens the eyes of their understanding what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to his mighty power.

In view of all this, ye trembling saints, as ye wade through the bitter waters of affliction, consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your mind. He has laid up in heaven for you a crown of unfading glory, and you are called to know the fellowship of his sufferings, and to be conformed to his death. Look steadfastly then to the mark of the prize of your high calling, and press on. Your suffering days will soon be ended, your sighing and sorrowing soon shall cease, and God will wipe away all your tears. If it behoved Christ to suffer first, and then to enter his glory, shall we complain of the sufferings of the present time, when so well we know that our light afflictions

which are but for a moment, do work for us a far more exceeding and eternal weight of glory!

"His way was much harder and rougher than thine, Did Christ your Lord suffer, and wilt thou repine!"

"It is Finished!"

BY WILLIAM J. FELLINGHAM.

THESE words are recorded in John xix. 30. They were uttered by our Lord when on the cross, and have been a source of comfort to many of the saints of God. Daniel had a view of this when he penned the words, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, to anoint the Most Holy." Daniel ix. 24. The inquiry often ariseth in the mind as to what is finished. The answer is found, John xvii. 4: "I have finished the work which thou gavest me to do." The redemption of his bride was in his hands. He was the Mediator of the New Covenant, and stood in our law room and satisfied the law of God for us. What a comfort to the sin sick soul, when favored with a sight, by faith, of Jesus, as the end of the law for him! In Matthew i. 21, it is said, "He shall save his people from their sins." This is then the work which he came to finish: not to make salvation possible, but to make it sure to all the seed. He hath appeared once in the end of the world, (or at the close of the Jewish dispensation,) to put away sin by the sacrifice of himself.—Hebrews ix. 26. So, by virtue of his perfect oblation, sin shall neither be charged upon nor eventually mentioned against those for whom he was offered up. The iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve.—Jer. i. 20. In a word, if the sacrifice and death of Christ was a perfect and real satisfaction for sin, on every principle of reason and justice, all that sin must be done away, and forgiven, for which his death was a true and plenary satisfaction. On the supposition that his redemption was not absolute, it vanishes into no redemption at all. Paul's challenge amounts to nothing in that case. Who is he that condemneth? It is Christ that died! If the Arminian hypothesis be correct, millions of those for whom Christ died are and will be lost. But, thanks be to God, their position is not true, for it is written, "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." And again, Christ says, "All that the Father giveth me, shall come to me; and him that cometh to me, I will in nowise cast out."

Brother Beebe, may you be spared long to blow the trumpet in Zion: for, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion, Thy God reigneth! Break forth into joy: sing together ye waste places of Jerusalem, for the Lord hath comforted his people: he hath redeemed Jerusalem.—Isaiah lii. 9.

The Sorrowing Pilgrim, and his Prospects:

Sorrow, pain, and deep affliction,
Often in this world below,
Doth beset the weary pilgrim,
In the way that he should go.

In the silent midnight watches,
Tears oft flowing, and he sighs,
While his grief of soul he poureth,
Out to God, in secret cries.

Praying, If thy love I've tasted,
Help! O, help me to believe!
Though with sin I'm so polluted,
By thy Son, I yet may live.

Trembling to thy cross, dear Savior,—
Thitherward, he lifts his eyes:
And by faith is there enabled,
To believe in thee, he'll rise.

Over sin and death victorious,
Life, eternal life shall gain;
For thy conquering arm, O, Jesus,
Full salvation didst obtain.

For thy people, which were loved,
Ere the world or time began;
With thy blood thou hast redeemed,
When on Calvary's Cross it ran.

Thenceforth Death can have no power
On the souls from sin unchain'd,
When they shall have left these bodies,
To thy throne they shall ascend.

There to sing thy heavenly praises,
Till the resurrection morn:
Then from dust, o'er death triumphant,
Shall they rise in glorious form.

Swiftly thy command obeying,
Re-inhabited shall be,
Their vile bodies, true the saying,
"Death is lost in victory!"

Now, methinks, the contemplation,
Of this ever glorious hope,
Should with sweetest consolation,
Fill the heart of every saint.

While they seem alone to travel,
Through this vale of tears and grief,
Having oftimes hard to grapple,
With their fears and unbelief.

ELIZABETH CONKLE.
Marshall Co., Va., Aug. 7, 1862.

BROTHER BEEBE:—My health is very
distressing to me, and my churches, which
I am pastor of. I am not able to go half
of my time, and I think my declining days
are come, and my departure is not far off.
But I am resigned to his will. I am
scarcely able to set up to write you these
few lines. You can publish them, if you
choose, or commit them to the flames.

Yours, in gospel bonds,

THOMAS WATTERS.

Accomack Co., Virginia, Aug. 14, 1862.

Marriages.

June 28.—At the parsonage, at Hope-
well, N. J., by Eld. P. Hartwell, Mr.
HIRAM STOUT and Miss **SARAH JANE**
MIRS, daughter of Cornelius Miers, both
of Kingwood, N. J.

MAINE CONFERENCE.—The Old School
Baptist Conference, of Maine, will com-
mence on Friday, September 5, 1862, with
the Baptist church, at North Berwick,
Maine, and continue three days.

MAINE OLD SCHOOL BAPTIST ASSOCIATION,
Will be held with the First Baptist church
in Whitefield, Maine,—commences on Fri-
day, September 12, 1862, and continue
three days.

Old School Meetings.

YEARLY MEETING.—**Brother Beebe:**—
The Yearly Meeting of the Old School Baptists of
Westmoreland has been appointed to be held at
their meeting house, commencing Friday, Satur-
day and Sunday, the 5th, 6th and 7th of September
next. Our yearly meetings have formerly been
held in the winter, and now, as they have been
changed to accommodate our distant friends, we
hope to see a crowded house. As the laborers in
the vinyard are few, we send a particular invita-
tion to ministering brethren. Our friends from the
distance may expect to find brethren in Rome on
Thursday afternoon (the 4th) ready to convey them
hither.
J. Y. BICKNELL.
Westmoreland, Oneida Co., N. Y., July 31, 1862.

YEARLY MEETINGS.—**Brother Beebe:**—
Our Yearly Meetings have been appointed this
year, viz: At Cow Marsh on the fourth Sunday
in August; at Bethel, on the second Sunday in
September. Saturday and Monday at each meet-
ing included. We hope to see many of the brethren
and friends from abroad, at these meetings.
I will meet the boat from Philadelphia, at New
Castle, on Friday afternoon preceding the Bethel
meeting, to bring the friends home with me. The
boat "Major Reybold" leaves Arch street wharf,
Philadelphia, at 2½ o'clock, p. m. The morning
train of cars will be in time on Saturday morning.
Stopping either at Hare's Corner (brother Mc-
Crone's) or at the crossing between New Castle
and the Bear.
E. RITTENHOUSE.
Newcastle Co., Delaware, Aug. 4, 1862.

YEARLY MEETING.—**Brother Beebe:**—
Please publish that, by permission of providence,
a Yearly Meeting will be held with the Middle-
burgh church, in Schoharie county, N. Y., at
their place of meeting, on the first Wednesday
and Thursday in October, 1862, to commence on
each day at eleven o'clock, a. m. We earnestly
desire our brethren from sister churches to meet
with us, especially brethren in the ministry.
Yours, as ever,
G. W. SLATER.
Livingstonville, N. Y., August 8, 1862.

Associational Meetings.

CORRECTION OF THE TIME OF THE MEETING
OF THE SALISBURY ASSOCIATION.—We are informed
by Eld. E. Rittenhouse, brother Wolford, and oth-
ers, that we were mistaken in regard to the time
of our appointments to attend the Salisbury Asso-
ciation, and other meetings. The notice should
read as follows: The Yearly Meeting at London
Tract will be held on the 21st, 22d and 23d days
of October, instead of the 14th and 15th, as incor-
rectly stated in the former notice. The Salisbury
Association is to be held with Little Creek church,
Sussex county, Delaware, about six miles from the
Laurel Depot, on the Delaware Railroad, to begin
at ten o'clock, a. m., on Saturday before the fourth
Sunday in October next, instead of Saturday before
the third Sunday, as erroneously stated, which
will be on the 25th and 26th days of that month.
Preaching at Salisbury meeting-house on Monday
night, the 27th. At Jones' Mills on Tuesday, the
28th. At Church Creek on Wednesday, the 29th,
and if we can cross the Bay, we propose to preach
to the Ebenezer church at Baltimore on Thursday
night, October 30th. We have not heard from
brother Hartwell on the subject since the first
arrangement was made—but we expect, provid-
ence permitting, that he will attend all these
appointments with us.

CLOVER ASSOCIATION will be held at the
New Hope meeting-house, in Warren Co., Ohio,
three miles north-west of Blanchester, Clinton
Co., Ohio, to commence on Friday before the
third Sunday in September, 1862.

SALEM.—The Salem Association will
meet with the Providence Church, in Hancock
county, Illinois, on Saturday before the second
Sunday in September, 1862. Twelve miles south
east of Carthage, and five miles west of Plymouth.

LEXINGTON.—Will meet with the church
of Olive and Hurley, in Ulster Co., N. Y., about
twelve miles west of Kingston, on the Plank Road,
to commence at ten o'clock, a. m., on the first
Wednesday in September, 1862.

OKAW.—With the Mount Pleasant
church, Effingham Co., Illinois, commencing on
Friday before the 4th Sunday in September, 1862.

SILIAM.—Will meet on the first Satur-
day in September, 1862, one-and-a-half miles north
of Newtown, Patnam county, Missouri.

LICKING.—Will be held with the Mount
Carmel church, in Clark county, Kentucky, com-
mencing on the 2nd Saturday in September, 1862.

THE SANDY CREEK ASSOCIATION will
meet with the Ebenezer church, in Grundy Co.,
Illinois, near Paver's Grove, twelve miles south
west of Morris, at ten o'clock, a. m., on Saturday
before the second Sunday in September, 1862.
Those coming on the Chicago and Rock Island
Railroad, will leave the cars at Morris. Those on
the Chicago, Alton and St. Louis Railroad, will
leave at Dwight. There will be teams at both
stations on Friday to convey our friends to the
place of meeting.
WM. J. FELLINGHAM.

JUNIATA REGULAR BAPTIST ASSOCIATION
will meet with the Providence church, in Friend's
Cove, Bedford county, Pennsylvania, to commence
on Friday before the third Lord's day in October,
1862. Brethren and sisters generally, and those
in the ministry especially, are invited to attend.
JOSEPH CORRELL.

KANSAS ASSOCIATION.—**Brother Beebe:**
Please publish that the Old School Baptist Asso-
ciation, called Kansas, will meet on the second
Saturday in September, 1862, with the Salem
church, in Jefferson county, Kansas, six miles east
of Oskaloosa.
A. M. TOWNSEND, Clerk.

DEAR BROTHER BEEBE:—Please publish
in the *Signs of the Times* that the Conns Creek
Association will be held with the church at the F.
of L. Buck Creek, Marion county, Indiana,—com-
mencing on Friday before the first Saturday in
September, 1862.
A. B. NAY.
Near Franklin, Indiana, May 12, 1862.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED
"MIASMA ANTIDOTE."—A speedy and permanent
cure for Fever and Ague, and Bilious complaints.
This valuable remedy is composed entirely of
Vegetable Extracts, and while it is regarded as a
positive and effectual cure for Fever and Ague, is
perfectly harmless in its effects on the system.
The recipe for preparing this valuable medicine
is now the property of his bereaved widow, who
is prepared to supply all orders for it, in large or
small quantities, at wholesale or retail. So far as
we have heard, it has never failed to effect a per-
fect cure, when taken according to the printed
directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For
\$10 one dozen bottles will be sent, securely pack-
ed, and free from any further expense, to any place
where they can be sent by express. Those who
order it by mail, must send \$1.50, per bottle, which
will be put up in tin cases, and postage pre-paid:
the fifty cents is required for pre-payment of the
postage. Liberal inducements will be made to
those who buy to sell again.

All orders should be addressed to
Mrs. Dr. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

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
9,000 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
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copies for \$9. Blue binding, with gilt edges, sin-
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copies for \$11. Imitation of Turkey morocco, e-
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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 postoffice address of those who forward the
cash with their orders, or by express, to such des-
tinations on public railroads, or other thorough-
fares, as may be designated. So far as we are ad-
vised, 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.

HAVANNA NURSERIES!—All who are de-
siring 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 ap-
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Havanna Nurseries. These Nurseries are young,
and the utmost care has been taken, by an
experienced hand, in their selections, consequent-
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such as the **DOCTOR APPLE OF MILO**,
FRENCH SNOW APPLE, **ROYAL GEORGE**,
WAGNER, **TOMPKINS CO. KING**, &c., with
40 other varieties of good bearers, adapted to dif-
ferent soils and climates. Also, 20,000 Grape-
vines, one and two years old, comprising Isabella,
Catawba, Clinton, Wine Grape, Black Julia, Black
Cluster, &c., all of which will be sold cheap for
cash, or on short time. Laboring under the em-
barrassment of heavy losses, we are in debt, and
must pay; have property, and must sell, conse-
quently all who are desiring of purchasing will
do well to call and examine for themselves before
purchasing elsewhere. Apple seeds sent to or-
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**THE EVERLASTING TASK FOR THE ARMINI-
ANS.**—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.

Agents for the Signs of the Times.

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.
DELAWARE.—Elders Thomas Bartol, Ephraim
Rittenhouse and Lemuel A. Hall, T. Cabbage,
John McCrone.
INDIANA.—Elders Wilson Thompson, Ran-
som 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, David Burch, Andrew Veal,
Henry D. Banta, John Buckles, Lot Southard, and
brethren M. J. Howell, J. Romine, Wesley Spidler,
Chilion Johnson, J. W. Blair, Elijah Staggs, David
H. Wheeler, Hamilton Burge, William Hawkins,
Cornelius L. Canine, John Q. Howell.
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Chenoweth, Robert F. Haynes, Clement West,
D. Bartley, Benjamin Bradbury, Peter Ausmus,
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dleton, B. B. Piper, Thomas Deremiah, Michael
Mann, William J. Fellingham, Jacob Castleber-
ry, 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, Jas. A. Brundage,
Eld. J. C. Riggins, A. H. Bryan, John Bloomfield.
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Tonnehill, and J. S. Price, James Atkinson, John
Parkhurst, Benjamin F. Jesse, Justus Worcester.
KENTUCKY.—Elders Thomas P. Dudley, Sam-
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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.

KANSAS.—A. M. Townsend.
MAINE.—Elders William Quint, John A. Badger,
Daniel Whitehouse, Deacons Joseph Perkins, Hen-
ekiah Purington and Reuben Townsend, Captain
Andrew A. Jameson.

MASSACHUSETTS.—Elders Leonard Cox, John
Vincent and Amasa Pray.

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on's Letters, and for Moore's Letters, also for our
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two former pamphlets were published by our son,
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now cut off, we can not obtain either Rushton's or
Moore's Letters. And our pamphlet in Refutation
of Parker's views has been exhausted several
years, so that we can no longer supply any of
the three works.

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Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

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NO. 18.

Breathing after Immortality.

BY JOHN OLIVER.

Oh! how I long to quit this mortal shore,
And in the boundless regions to explore
New scenes of wonder, glorious and sublime,
Where rising prospects with new beauties shine.

To see my Savior, clasp his sacred feet,
Veiled in silence near his flaming seat,
Behold his pierced side which bled so free,
And view the wounds which once he bore for me.

This glorious transport soon I hope to know,
I feel the fire within my bosom glow,
I shall, ere long, behold my Savior God,
And walk in burnish'd streets the saints have trod.

There join the choir, lost in th' effulgent blaze,
And with that throng, loud alleluahs raise.
Roll on, ye wheels of time, more rapid fly—
Ye seraphs, wait and waft me through the sky.

Sick of these tasteless joys of sense below,
I pant to rise, and higher raptures know.
This ardent love elates and burns my heart,
And such divine emotions do impart—

That, should death come, he has no sting for me.
He comes to set my captive spirit free,
Hail first born sons of light now hovering round,
While Jesus' name is heard amid the sound.

But, Oh! ye never, never can enjoy
Redeeming grace which does my tongue employ,
The blood, all cleansing, has not been applied
To wash your spotless robes, by sin ne'er dyed.

'Tis man, immortal man, alone can feel,
The precious balm, his wounded soul to heal.
He can appreciate, and he can sing the praise
Of Jesus' love, through everlasting days.

Soon as my spirit, quivering takes its flight,
To bask in beams of uncreated light,
My theme began, will then forever be,
That Jesus died, and Jesus died for me.

That name so precious does my soul inspire,
With an immortal flame of pure desire—
I pant for life, for immortality,
And all the fulness of the Deity:
To see the infinite and claim the prize,
The crown of glory which before me lies!

Correspondence.

DEAR BROTHER BEEBE:—My mind has been somewhat exercised upon the radical difference of religious feelings and sentiment existing in the human family, which has been the case from the time of Cain and Abel. Perhaps at no period has the difference been more strikingly manifest than at the present. That the difference will continue until time shall be no longer I see no reason to doubt. The conclusion seems fully warranted by the scriptures of truth. The difference is so great that there is no prospect of a compromise. It has existed thousands of years, to the utter exclusion of fellowship, and during that time numerous methods, means and plans have been invented, and very adroitly addressed to the minds of the sons of men, by the party opposing the truth, to harmonize the opposites, or to make men believe that no radical difference really exists. Many attempts have been made to bring about a fusion of the parties to the strife, and all live together in harmony, and all travel together the same road. Yet not the slightest progress has been made to accomplish this end. The conclusion that it will never be accom-

plished, is fully sustained by divine inspiration. The subject on which this non-fellowship and unreconciliation has, does, and will continue, is what the party adhering to the truth of divine revelation, has never, and can never consent to compromise; for it involves truth on the one side, and error on the other. Although the refusal of God's people to fuse with error, has subjected them to great persecution, such as incarceration in prisons, scourgings, and death in various ways, they can not be made to yield the truth. They never have, for they have always been, and always will continue to be a distinct and isolated people, dwelling alone. And they still, as a people, are separate from the world. Neither the hope of earthly rewards or fear of punishments have changed their course, for strait is their gate, and narrow is their way, while the opposite is broad and wide, so broad as to lead them to urge every body to pursue it. Those who throng in multitudes the broad way, contend that all of Adam's posterity inherently possess ability to do something, or things, whereby they can obtain eternal life, and secure everlasting happiness in the world to come. Their system requires of their adherents a law righteousness, which they are to obtain by legal obedience to the law of God, and this obedience to be the result of the unaided volition of their Adamic or natural mind, setting aside the necessity of a new and spiritual birth, or being born again of an incorruptible seed, by the Spirit of God. They hold that Christ died for the entire race of Adam, but did not thereby absolutely save a single soul. That his advent to this world, and all he did and suffered, while here in the flesh, was only to place a universal salvation at the option of mankind: That the demand of the law of God was not satisfied by the blood of Christ: That none were really purged from their sins, but that all were placed in a condition, in which by being baptized in the natural element of water, or by doing some other things, they might all be saved. Thus their theory comes in contact with, and virtually rejects the blood of Christ, as being indispensable to purge and save them from their sins. It is not necessary to name all or any of the sectarian divisions in the world which hold the doctrine spoken of above, for while they assume a variety of names, all hold that happiness or misery in the world to come, depends on the option and works of men, and, therefore, to be born again, to be born of God, if indispensable to salvation, as a birth is accessible to all men indiscriminately. This would simply imply that the members of Christ's body, his bride, the Lamb's wife, are indefinite and uncertain, as much so as vague chance can make them: that all is left to be decided by man, and nothing was settled by the

election of grace, nor secured by the blood of Christ, that nothing was in reality finished. But the advocates of truth earnestly protest against this doctrine as being man exalting and God dishonoring. They do know that of all they inherit from Adam there is nothing good, but all is depravity and unholy. The Savior of sinners has made them acquainted with this fact, and slain in them all hope of happiness based upon the will or works of the flesh. Their entire hope for salvation is in the blood and righteousness of the Lord Jesus Christ. All human works, as being meritorious, are excluded: they claim no merit of their own in their salvation. Their eyes, faith and hope, are turned away from self and fleshly works to Jesus Christ, as the only name given under heaven or among men whereby we must be saved. This is their only hope, their faith is fixed on Jesus, and they regard themselves as the monuments of his mercy and grace. And they cry—

O, what a wonder, wonder 't is,
My guilty, wretched soul,
Is lifted from the deep abyss,
And from destruction's shoal,
And brought into my Savior's fold,
Through free and sovereign grace,
To sing and gaze, admire, behold,
My Savior's smiling face.

A sinner sav'd alone by grace,
No claim of merit's mine:
I hide my shameful blushing face,
By sin alone defil'd:
But for my ransom, paid by Christ,
To ruin I should go:
Glory and honor in the highest
To him forever more.

So they sing, talk, and feel, so very differently, these opposite parties can not live and walk together. One gives all the glory of his salvation to God, for his deliverance, and for his hope of happiness, having not the slightest confidence in the flesh, or upon an arm of flesh, while the other party sets up a claim to a blessed immortality upon the obedience of the flesh, or of the Adamic man, and trusts in the ability of his fleshly powers to please God. —So great a difference never existed in the feelings and sentiments of men on any other subject: On this they are as widely apart as are nature and grace. The one draws his conclusions from the natural faculties of poor blind humanity: the other from divine light and life imparted to him by the Savior of sinners. Christ dwells in him, as the hope of glory, by which light he sees himself as fallen, sinful, helpless, and condemned before God. Sees that by his disobedience to the holy and righteous law of God he is justly condemned, for sins of a thousand shapes: he sees and feels himself to be black as the tents of Kedar, sunken down far below the reach of all natural or human power to save. Nothing short of the Omnipotent

arm and stupendous mercy and grace of God can save him from his merited ruin. He becomes a complete and unconditional beggar, and, like a little child, depending alone upon the effectual and meritorious blood of Christ as his only ground of hope for acceptance with the Father of lights, from whom comes every good and perfect gift, whether spiritual or temporal. Now he sees that Christ is the only acceptable propitiation for sinners, of whom Paul says, I am the chief. So I believe every child of grace feels. Is it then possible for harmony and brotherly love to abound between such antagonistic parties? Certainly not. This difference will out last time and all the elements of this world, on every part of which is written, "Passing away!" The difference that shall continue after the consummation of all earthly things, my pen can not describe. The theme will then be with all the justified saints in glory, as it is now. Not unto us, not unto us, but unto thy name be all the glory, O God! There will be but one theme of praise there, and that will be without interruption, and forever, to God and to the Lamb, world without end. Not one discordant or jarring note in that boundless ocean of love. Thanksgiving and praise will fill that holy building which is prepared for the redeemed people of the Lord. No note of praise to the merits of man. No! No! The victory over death, hell and the grave will not be ascribed to men, but justice and truth will ascribe it to him who is the only source and cause of our salvation: to him who came into this world to seek and to save the lost. The offering of Christ, from his advent to his grave, is complete, and fully meets all the demands of law and justice, satisfying every jot and tittle that stood against the bride. The atonement which Jesus made nearly two thousand years ago upon the cross, never was, never will, or can be dependent on man, nor on the will of man. For it was as complete then as it is to-day, or ever will be: for then he said, "It is finished!" How shocking is the thought that men should arrogate to themselves to be co-workers with the God of heaven, in the redemption of sinners from sin and death! But in that road, the blind lead the blind. If the salvation of sinners depends upon the works of the creature, how can it be otherwise than that Christ died in vain? When man was created upright and sinless, as much better than man in his fallen condition, as the clouds are above the earth, he tried his optional ground, and with good and evil before him, what was the result? Pain, misery, and death, with a countless train of evils, will tell. All men may put their hands upon their mouths and cry, Guilty before God! All men, in their relationship to Adam, are sinners with him, as their only

earthly progenitor they are one, and the whole human family, in every age, clime, country, condition, or color, are only Adam multiplied. Hence the works of their hands or minds are as imperfect as were his. They can not, therefore, produce eternal life. And, hence the transgression of the holy law of God never was or ever will be healed in whole or in part, by Adam, in any phase ever assumed by him in his multifarious forms, colors or sizes, 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, and the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can it be. When we turn our attention to the infallible word of God, and take it for the man of our counsel, as every child of God and heir of heaven should do, the question between those who ground their hopes of happiness on the works of the flesh, and those who discard the works of man, but trust alone in the grace of God, is easily settled. If Jesus Christ were not the complete Savior, the praise and thanksgiving to him in heaven would be incomplete, the praise would be divided between the grace of God and the works of men. But Paul assures us that our salvation is by grace, and not by works. The same apostle, to the Romans, speaking at large on the difference between the deeds of the law and the works of the flesh, and of the grace of God, and faith in Jesus Christ, says, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith."—Rom. iii. 27. In the twentieth verse of the same chapter, he says, "Therefore, by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." And again in chapter viii 1, speaking of the works of the flesh, and of the Spirit of life, he says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And in 1 Cor. i. 20-24, "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, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." So by the testimony of this inspired apostle, we prove that neither the flesh nor the works of the flesh, can please God, or secure justification before him. Neither can the wisdom of man know God. In John i. 13, The utter inability of the flesh or fleshly powers to produce the indispensable change by which the knowledge of the true God is proved. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Savior said, John vi. 44, to those who were flocking after him, from various inducements, some probably from curiosity, and some to witness the miracles which he wrought, "No man can come to me, ex-

cept the Father which hath sent me, draw him; and I will raise him up at the last day." And in the sixty-third verse of the same chapter he says, "It is the Spirit that quickeneth, the flesh profiteth nothing." And Paul says, "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For 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: so then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Rom. viii. 5-9. The same apostle says, "And what is the exceeding greatness of his mighty power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. i. 19-21. In the next chapter, he says, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." A gift is a free bestowment of a thing without receiving any thing in consideration for it. Otherwise it would not be a gift, but a purchase by the receiver. The slightest consideration in return would destroy the nature of a gift. Hence, to suit the idea of the religious means party, the scriptures would require to read, *By works are ye saved, and that of yourselves, it is the works (or pay for the works) of man.* For there is no more affinity between the two systems than there is between light and darkness, misery and happiness, or any other opposites. Those who cherish the idea that the prophets and apostles were saved in one way, and that men, and that others can become christians in some other way, should remember that the Savior, the prophets, and the apostles, all teach differently. For what we have copied in the foregoing, was addressed to the churches, and multitudes of people. So the spirit of light, and life, must be implanted in a man when he is born again, and then he becomes a compound being. These poor finite and sinful bodies become the temples in which the Holy Ghost dwells, and hence the christian's warfare, in which the flesh, which is denominated the *old man, which is corrupt*, which is Adam fallen, wars against the *new man*, or spirit of life, and holiness. From the whole train of evidence in the scriptures, we conclude that a saint never has, does not now, nor ever will exist in the flesh, in the absence of the spirit of Christ. —The Savior performed all his miracles of raising Lazarus, of unstopping the ears of the deaf, opening the eyes of the blind, of cleansing lepers, and raising the dead, without the help of man: even so he quickens and gives life to sinners which were dead in trespasses and sins,

without aid from men. He needs no help to accomplish all his pleasure. He has said, "My counsel shall stand, and I will do all my pleasure." This is one of the greatest consolations felt by the saints while on their pilgrimage, to know that they are kept by the power of God, through faith, unto salvation. If their preservation were left to themselves, they would be without hope. But thanks be to God, his name is their strong tower of defence; he is their life, and a wall of fire round about them, and the glory in their midst. Yea, he is their Sun and Shield, their hiding place from the wind, their covert from the tempest, and he is as the shadow of a great rock in a weary land, and as rivers of water in a dry place. Therefore, "No weapon formed against them shall prosper, and every tongue that riseth in judgment against them, they shall condemn. This is the portion of the servants of the Lord, and their righteousness is of me, saith the Lord." His people or sheep, hear his voice and follow him. "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance, and in thy name shall they be exalted."

My dear brother, I will conclude this poor attempt to state and prove the difference between the deeds of the law, the works of the flesh, and of the will of man, on the one hand, and the Spirit of Life, the atonement made by Jesus Christ for the redemption of his bride, and the grace of God, on the other hand, by saying, The bride, the Lamb's wife, shall be saved in the Lord, with an everlasting salvation. Not one of her members shall be lost, not one drop of his atoneing blood was shed in vain. Nothing with our blessed Redeemer stands on chance or uncertainty. The covenant is ordered in all things, and sure. If I know my own heart, I love the doctrine contended for in your paper, the *Signs of the Times*, for it is in harmony with the scriptures of divine truth. I humbly trust the Lord may long spare and preserve your useful life, to his militant church, and continue to give you the preparation of the heart, and the answer of the tongue, and bless and comfort all his dear saints who have obtained like precious faith.

I have lately had the pleasure of hearing the glorious gospel of the Son of God proclaimed near my residence, by, as I doubt not, one of Christ's true servants. This great privilege I prize far above any earthly object.

My health at present is poor, and I am not able to get frequently the heavenly repast that is spread by the ministers of Christ. I may be more hungry, and therefore, the more exceedingly delighted.

My dear father, Elder Samuel Jones, with my poor self, and all the brethren here that I have heard express themselves on the subject, greatly desire you to attend the Licking Association this fall.

Farewell, my dear father and brother in Christ,
D. C. JONES.
Near Shurburn, Ky., June 20, 1862.

DEAR BROTHER BEEBE:—I feel it to be my indispensable duty to speak forth the praise of our Redeemer, who has redeemed us, not with corruptible things, as silver and gold, but with his own precious blood, and he has also put a new song in my mouth, even praise to the holy name

of God. Jesus is truly the author and finisher of our faith which confirms our hope, which entereth into that within the veil, where Isaiah looked when he saw the Lord sitting on a throne high and lifted up, and his train filled the temple. O! my dear brethren, what a lovely sight the prophet then saw! Above the throne stood the seraphims, each one of them had six wings, with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, Holy, Holy is the Lord of hosts, the whole earth is full of his glory! Yes, my Father's children, when our earthly house is filled with the glory of the Lord of hosts, we, like the seraphims, also cry, Holy is the name of the Lord of hosts! And when this earthly house of our tabernacle shall be dissolved, we have a building of God, an house not made with hands, eternal and in the heavens.

My dear brethren and sisters, I have taken my pen to speak of the goodness of God, and of the hope which I have in Christ Jesus the Lord, and I will try to relate some of his dealings with me, the least of all the brethren, if it be meet for me to be called a brother at all.

'Twas grace that quickened me, when dead
And grace my soul to Jesus led.

I was born in Franklin county, Indiana, in 1827. My father was broken up in Franklin county, by paying a security debt, which took his farm, and he moved farther west and made a new beginning in the green woods. He had a family at the time of ten children, and being himself consumptive, was not able to work, and his family being mostly of a delicate constitution, were unable to endure the exposures commonly attending the poor class of people in a new country, my father and six of them have long since gone to try the reality of another world. Most of them left a bright evidence that they were born of God. My eldest brother, Abraham, was a member of the Baptist church for several years, before he died. My mother joined the Baptists when I was about twelve or fourteen years of age. My father was a pious man, but not a member of any church. Those who read this will perceive that my opportunity for schooling has been very limited. But my Heavenly Father is rich and will school all his children well: and O, my dear school-mates, what a glorious teacher we have!

He found me wandering, set me right,
And turn'd my darkness into light.

I was a very wild and giddy youth, delighting in the gay and vain things of this world, rolling sin as a sweet morsel under my tongue. I attended many kinds of meetings, but to see and be seen, and cared not for the preaching. I saw many persons baptized, and many of my friends removed from time to eternity, but none of these things made any impression on my hard heart. I seldom read the bible, or thought of eternity, until I was about sixteen years of age, when I was with some very wild company, some of whom were dancing, some in mirthful play, and some blaspheming the holy name of God, and using profane oaths. I was taking no part with them, but enjoying myself as a spectator, when

all at once I felt disgusted with the sight, and these words were impressed on my mind—

Go blow the gospel trumpet,
Go sound the jubilee,
Go tell them I have risen,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return'd to reign.

These words came frequently into my mind, with greater and greater weight, which caused me to read the bible some; but months would sometimes elapse without my looking in the bible.

Time passed on until I was in my seventeenth year, I went to learn a trade; my boss and his wife were members of the Baptist church, I, therefore, attended their meeting; but the preaching was nothing to me; I was proud and vain, and drinking down sin, as an ox drinketh water. But the words before mentioned began to trouble me more and more. Sometimes I thought it was the Lord calling me to preach the gospel, but at the next breath I would scoff at the idea, and probably would set a time when I would get religion; for I thought I could become a good christian at any time. But to be a christian now, I thought would deprive me of my earthly enjoyments. I thought if a man lived up to the requisitions of the law, he must be a christian, and no more would be required of him. But, alas! when my set time came to hand, there was something in the way. I had not got my fill of sin. But I promised myself that I would yet get religion before I died. So time rolled on, the chidings of my conscience grew strong and stronger, until at last I set to work to get religion. My soul was sick of sin; I would say to myself, You have sinned in this, and in that thing, in things which I knew were transgressions of the law of God; but I will never do so any more; but the next time the tempter came, it was the same thing, I yielded myself a servant to sin. Time after time I would resolve to sin no more against God; but, alas! they were all made only to be soon broken; for I neither knew my own weakness, nor the power of God. Then I tried to pray to God to have mercy on my helpless soul, for I looked upon myself as a sinner of the deepest die. But my very prayers were full of iniquity, and the poison of asps was under my tongue, I could not pray, my heart was full of iniquity. I feared that I had sinned away the day of grace, and my soul was lost. I looked back on my past time, and could see mountains of sin rising up in judgment against me, and while I was consenting to the justness of God in banishing me from his throne, these words came rushing into my mind, with great force, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Then, O my Father's children! what views I had of the City of Zion, and of her great King, who is the God of hosts! My pen can not describe the joy I then felt, for it was inexpressible and full of glory. Old things were passed away, and all things became new. I then viewed Christ as a complete Savior, and believed that he bore my sins in his own body on the cross, and that his atonement was once for all; and that he has drawn me with loving kindness out of

darkness into his marvelous light; that his Spirit has shined in my heart, and makes me cry, Aba Father! My Father in time, and my Father in eternity. I loved God, because he first loved me. He loves with an everlasting love; for he is God, and changes not. And I love the brethren, because they are born of God, and because they love God, and do his will; for whoso doeth the will of my Father in heaven, the same is my mother, my sister, and my brother. Then my beloved brethren, behold the unity, the oneness of the bride, the Lamb's wife. Hence Christ says to the apostles, "Let not your heart be troubled; ye believe in God, believe also in me." Hence they are manifestly all born of God, and are of one mind, as they are all one in Christ Jesus. By faith I now behold my Father's children like seraphims around the throne of God crying, Holy, Holy, Holy, Lord God of hosts!

In the spring of 1860, while meditating on the deep and mighty things of God, I was hungering and thirsting after righteousness, after I had retired to bed, my mind was troubled, so that I could not sleep, I thought I heard a voice saying, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I looked around to see where the voice came from, but saw no one but those who were fast asleep in the room, so I concluded that it was the voice of God, who had caused me to hunger and thirst after righteousness, that my soul should be filled. Yes, my brethren, we shall all be filled. For Christ said, "If I go not away, the Comforter will not come: but if I go away, I will send the Comforter." Blessed be his name, he has sent the Comforter, which is the Holy Ghost, of which truth every one that is born of God can bear testimony: for he has come and written his law in their hearts, and from the abundance of the heart the mouth speaketh.

Thou dear Redeemer, dying Lamb,
We love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be.

About two years rolled on, and my soul was troubled on the account of sin. My desire was to live as holy as the angels in heaven; but alas, the more I strove against the powers of darkness, the greater my burden seemed to be. I often felt a desire to speak to some of the dear lambs of Christ's flock, but when an opportunity presented, I would feel too unworthy to speak a word about the glorious Redeemer. I often exclaimed from the depth of my heart, O! that my load of sin were gone, and my soul were at rest. I tried in vain to hide my grief, which was mingled with joy, from others. I remember well when I was interrogated by a dear soldier of Christ, in regard to my trouble. Yes, I call him a soldier, for he has for his sword, The Word of God, which is sharper than a two-edged sword. He asked me if I had a hope in Christ? I can not describe my feelings at that time, but there was a spark of light within me that had revealed Christ to my poor soul; and I could not deny it, nor could I deny that little hope, for the world. O! my Father's children! may I remind you of one of the precious assurances! "If God be for us, who shall be against us?" "Neither

principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus." This God dwells in Zion, and he will do all his pleasure. He found me in a waste howling wilderness, and he brought me to the banqueting house, and his banner over me was love. He has, as I trust, bestowed on me his Spirit, and raised me from the liquid, baptismal grave, and farthermore he has promised to fill me with his righteousness, and to minister to me, by the Holy Spirit, spiritual food wherewith to feed the hungry lambs of his fold, and the Lord is not slack concerning his promises. O! my Father's children! I can no longer fight against the power of God, against that mighty call, for, behold how great a fire, a little matter kindleth. I feel as though I must sink under the burden, if it were not for God's gracious promises, to be with and sustain his dear children. He did not forsake Jonah when he was swallowed up by the great fish. I know that he will not forsake me, although in my flesh I have been striving against his mighty call. But I understand the Lord's people shall be willing in the day of his power. I am sure that every one that is born of God, prayeth for the whole family and household of Zion. As the time is onward moving, the Spirit calls me to Go blow the gospel trumpet, Go sound the Jubilee.

Brother Beebe, may the King of Zion cause his watchmen to cry aloud and spare not, for lo! the enemy is near. May all of us ascribe all honor and praise to the holy name of our God, henceforth and forever.

J. R. SHLEPPEY.

Crawfordsville, Ind., July 22, 1862.

DEAR BROTHER BEEBE:—With the consent of the writer, I send you for publication, the Christian Experience and Call to the work of the gospel ministry, of our highly esteemed brother, James A. Brundage, hoping that it may be interesting to some of the children of God. And I would be pleased to have your views on Matthew xxv. 14-18. Also the views of Eld. J. F. Johnson on Matthew xiii. 33.

THOMAS G. WRIGHT.

Sangamon Co., Ill., Aug. 17, 1862.

NEAR SPRINGFIELD, Illinois, May 29, 1861.

My Dear Brother Wright:

At your request, I will attempt to write my experience and call to the ministry. For about nineteen years I lived, as I thought, good enough for any body, and like Saul, I thought I was doing God service, until in August, 1843, while riding in the State of Iowa, and not knowing that there was any person within ten miles of me, I seemed to hear a voice speaking to me from a cluster of bushes at my right hand, saying, "Why persecutest thou me?" I turned to see who had spoken, but could see no one; and again I turned, but saw no one; then I said to myself, What a fool I am! But at that moment I felt as though I should not live to see my home, which was then about one hundred and fifty miles distant. It seemed to me that the earth would swallow me up: for my sins seemed to be of the blackest dye. I was greatly alarmed, and went on my way, mourning over my lost condition, and could find no peace by day or by night, until the month

of February. One morning my father directed me to gather corn that day, but I thought I should not be able to do so, for I verily felt as though I could not live through that day: but as I desired to do the will of my father, I set out for the field, frequently looking back to the house and in my mind saying, Farewell, father and mother, for I thought I should see them no more. When I got to the field, and turned the team to the corn row, I said, in my mind, I will make one more petition, for I can but die. So I laid my hands on the side of the wagon and exclaimed, Lord, if I ever prayed in faith, let me do so now! At that moment my load of guilt, which I carried so long, left me, and a light seemed to shine around me, beyond the brightness of the sun, and the corn, and horses, and every thing, seemed to be praising the Lord. I then thought I could see how the prisoners could look to the rock from whence they are hewn, and to the hole of the pit from whence they are digged, and in what sense it is said of them, that they are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in whom the whole building, being fitly framed together, groweth unto a holy temple in the Lord. Then I wanted to see every body, for I thought I could tell them all the way to Jesus, and especially my father and mother, although my mother was a member of the church, and my father had been. I thought I could tell them all about it. I was constrained to cry—

Amazing grace! how sweet the sound!

Still I was afraid that I was deceived, so I told no one. But my mother would say to me, You do not look as you did; you do not feel as you did; but I would waive the subject. Thus I continued, and resolved in my mind that I would not join the church, for some time. Then I came to the conclusion that I could be a Methodist, and went to hear them preach, but they preached one thing and my experience taught me another. For I knew that in me, that is, in my flesh dwelleth no good thing. I knew that I had never done any good thing on my part to merit salvation, and if left to my choice, I should have chosen evil instead of good. But in March, I went to hear old brother Vandizer preach, and I think he pointed out the way in which I had been led clearly. When the opportunity was afforded for those who desired to join the church, I resolved not to go, but my oldest brother and my cousin went forward and related their experience, but I sat back as far as I could from the stand. The invitation was still extended, and the first recollection I had, I was at the stand telling the church what I hope the Lord has done for my soul. So we were all baptized on that day, it being the third Sunday in March. I thought my troubles were all over, but I soon found I was mistaken, for it seemed to me that there was something behind, for this scripture would pass through my mind, Wo is unto me if I preach not the gospel. But, O! my ignorance was in the way! I could point out this and that one who were calculated to fill that place, but I was slow of speech, and unfit. Still the impression would come, and I would make

my excuses. Sometimes I would take the bible and read it, and then would lay it away for months at a time, hoping that such thoughts would leave. But I could not get rid of them, for my thoughts would keep me from sleeping at night. I traveled along in this way nearly seventeen years, overwhelming myself with business of this world, but all to no purpose, as to satisfying my mind. In this time my eyes became sore, and I almost lost my sight. Then I promised that if the Lord would restore my sight, I would rebel no more. My eyes got well, so that I could see to read, but then I again made excuses. I said, in my mind, if my father and mother, and brother would leave the country, I would take up my cross, for it seemed to be a great cross indeed. Finally they all began to prepare to move away, then having no other plea to make, I concluded I would rather die, than to open my mouth in so great a work. Shortly it pleased the Lord to bring me down upon a bed of affliction, and seemingly nigh unto death: then, for the first time, I told the exercises of my mind, and promised the Lord, if he would restore me to health, I would no more rebel. Again I was restored, and still, "Wo is unto me if I preach not the gospel," continually pressed upon my mind: but still I thought I would choose death rather than to make the attempt. Often, when walking among the timber, I would find myself looking for a suitable place to destroy myself, but I never found a suitable place. Finally, I came to the conclusion, if it was the work of the Lord, he would impress the minds of the brethren. I asked the Lord to give me peace of mind in some way, for my mind had become so much burdened that I could not eat my food with satisfaction. My wife would often ask what was the matter, and said she feared that I would lose my reason. My lamentations by night, when in my troubled sleep, were such that I often waked her from her sleep. One day a brother said to me that the church, at the next meeting, was going to take up the subject of my exercising my gift; this was the first time any of the brethren had ever named the subject to me, and it so astonished me that I did not know what to say, for some time. I knew that I had not told them that I thought I had a gift. I begged for the church to let me alone, for I had all the liberty I wanted, and more than I was worthy of. He asked me if I would submit to the voice of the church. I told him I felt as though I could not. But when the meeting came on, the subject was mentioned, and I began to plead with the church to let me alone. At my request, the subject was laid over for the next church meeting. When the time came, I felt that I could not bear for the church to act on the subject, and when it was named, I plead with the church again, and they laid it over for the next meeting. Before the time came round for the next meeting, some of the brethren came and talked with me on the subject, and when the meeting came, I was willing to be any thing that the brethren, under the instruction of the Lord, desired me to be. So the subject was taken up and more liberty was granted me, than I ever knew granted in a like case. And now, my dear brother, you can not tell how I felt, for in a few days I thought I would

give all I possess of this world's goods, to have the act of the church recinded. In about three months the church ordered the clerk to write me a License, but I told them I had no use for it: but they said I ought to have one: so I told the clerk he need not write it, so he never offered them to me again. In about twelve months the subject of ordination was called up. I objected to it, and plead with the church to let me alone, for I had more liberty than I was worthy of, so I prevailed on them to put off the ordination two months. When the time came, the church called a presbytery, whom I expected would examine me on my experience of grace, my call to the ministry, and my views of doctrine, but on these subjects I was not questioned a word. I can but wonder why it was so, and blame the brethren for neglecting it. If they had done their duty, it does seem to me they could not have laid their hands on one so unworthy as I am: on one, who, if he has any talent at all, it is but very small. And now, dear brother, I am made to wonder how the brethren can bear with my weakness. But, O! my soul! sometimes I feel that I can spend and be spent for the welfare of Zion.

I will now close my scribble, for I fear it will weary your patience to read it. You can see I commenced this letter more than a year ago. I thought it should not go out of my hands, but at your request, you can have it. You said you wished to print it. I leave it at your disposal. If you commit it to the flames, all will be right with me.

J. A. BRUNDAGE.

VERY DEAR BROTHER BEEBE:—As I see there are many who formerly took your paper, are now deprived of mail communications with the *Signs of the Times*, I send you my remittance a little in advance, thinking you may have need of it for the support of the publication, for I do not feel willing to have it stopped, but would rather give a little more, than have it discontinued. I must say for one that it has been a comfort to my soul, and I have been strengthened by reading its able communications, which stirs me up to write a little and cast in my mite with the dear brethren and sisters, although I am very old and infirmed, and can hardly see the line to write on; yet I feel stirred up to say something through your columns though it may be weak. But I would take encouragement from the apostle Paul, who said, "When I am weak, then am I strong," putting his whole trust in the Lord, and so I hope that the most, or all of our brethren and sisters who write for the paper have learned, through weakness, how to be strong in him who is the strength of his people. He can cure our ignorance, and make us valient for the truth. The Savior says, "You shall know the truth, and the truth shall make you free." Dear brethren, are we indeed made free from the demands of the law? Whom the Son maketh free shall be free indeed. Yea, free from that law which can not abate one jot or tittle of its demands until all is fulfilled. Dear brethren and sisters, when we lay trembling day and night under the curse of the law, and a yawning hell seemed ready to receive us, when we knew not what to do, or where to look for ease, or rest, were still clinging to Moses, who

could only pronounce the curses of the law upon us, we could look every way but to Jesus, but blessed be his name, when we were brought to his feet, he graciously opened our understanding, to see that wherein we had been held so long in bondage. O! how shall we praise and adore his great and precious name?

Dear brethren, my mind has been drawn to meditate on God's righteous law almost day and night, for many years, and seeing its purity, and then looking into my heart, and seeing how very far I am from meeting its righteous demands, I am driven almost to despair of ever reaching that happy place where parting shall be no more! But when I look away from the law to that dear Savior, who has fulfilled all its demands for me, it fills me with courage to contend earnestly for the faith which was once delivered to the saints. Yes, dear brethren, God's law has been violated, and the doctrine which Jesus preached, of the redemption of his lost sons and daughters, has been set at nought and trampled under foot by many, and I am often made to wonder if these are not the days of the manifestation of anti-Christ, in which it was said, all the world should wonder after the beast, whose names are not written in the Lamb's book of Life. Truly, there are now very many crying, Lo here! and Lo there! And a manifest desire to be doing the work which none but God himself has power to do. They tell us that all can do something, and more than twenty years ago they told us, if we would furnish them with men and money, they would soon have all the world converted to God, and the millenium should shortly be ushered in. And in the simplicity of my heart I was induced to fall in with them, and thought, if there was so much to be done for God, I was willing to help; and I have given to many places wherever I thought it necessary, and sometimes when I could not see it so. And I was frequently brought to enquire, in my mind, Can this be the true worship of God? But as I had no one to consult with, I still remained with them, and attended their meetings, in different places, and was often called to talk to the mourners, and pray for them; and I some times did so; but, truly I can say, when doing so, I felt more need for some one to pray for me, than for me to pray for them. And when I would begin to talk of the doctrine of Jesus, and enquire what they had learned from the scriptures, the next thing would be that some one wanted prayers, so they learned no doctrine of Christ. —When the law of God was in full force against his people, Jesus gave himself a ransom for them, and now the law being satisfied on their behalf, the poor trembling sinners, being called by grace, and quickened by the Spirit, flee to Jesus for refuge, and find peace to their souls. So we see that it is not by works of righteousness that we have done but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost. Hence, dear brethren, we see that the great work of redemption and salvation, which men are toiling so hard to accomplish, was finished by the Redeemer on the cross of Calvary more than eighteen hundred years ago. And Jesus calls poor trembling sinners to

come to him, without money, and without price. —Dear brother Beebe, as I am now more than eighty years of age, time admonishes me that I have very little more to spend in this world; and when I look back, and consider my leanness, and the poor respect I have paid to that Jesus who has done so much for poor sinners, especially for me, I think, if I am a saint, I am the least of all. Sometimes I think if I had with me a few of those who lived sixty or seventy years ago, how happy I should be. But my lot is cast here where I seem to be doing no good.

Now, if you can make out to read this poor scribble, and think it will be of any benefit to saint or sinner, it is at your disposal, for I feel assured that if there be any good in it you will see it, and let it be known: if you think any part of it worthy a place in your paper, I may, if the Lord spares me, write again. My paper is full. May the grace, mercy and love of God be with you and your family, and on all the Israel of God and our Savior Jesus Christ. I am yours,

J. LEWIS.

Lewisburgh, Penn., Aug. 12, 1862.

BROTHER BEEBE:—Enclosed I send you one dollar for the *Signs of the Times*, for the present year, they contain all the gospel preaching I have in this part of the country. The *Signs of the Times* come to me richly laden with cheering news from your numerous correspondents, with your editorials. Our beloved Eld. J. P. Howell, came here four weeks ago and preached to us one evening in our village, very much to the edification and satisfaction of those who love the truth as it is in Jesus. I went, in company with him, to Oneida, in Eaton county, where we found a little company of Old School Baptists, where he preached two Sundays to the edification of the sheep and lambs of the fold, who seemed to be fed on the sincere milk of the word, which is always comforting and strengthening to christians. We read in the holy scriptures that all the materials for the temple which Solomon built in Jerusalem, were hewn, squared, and fitted for the places in the building, which they were to occupy, before they were brought together. Every timber, and every stone fitted its place so exactly that the building came together without the noise of ax or hammer. Just so I understand it to be with the building of our Lord Jesus Christ, using the figure, all the materials are to be prepared, hewn, and fitted before they are brought together to be put into the spiritual building. Each one is fitted for the place he is to occupy in the building. We read in the scriptures that Jesus is exalted a Prince and Savior, to give repentance to Israel and the remission of sins. Again, we are informed that he is the Way and the Truth, and the Life, and that no man cometh unto the Father but by him. He is the Light and Life of his spiritual seed. Now, the materials which are to compose this spiritual building, the Church, were by nature, dead in trespasses and sins. They all fell in Adam, their federal head, and in consequence of the fall, sin entered into the world, and death by sin, and death hath passed on all men, because all have sinned. Jesus Christ being the spiritual life and light of his spiritual building, communicates spiritual life to

the dead sinner, who then has a new principle of life which he had not before. The old natural man remains the same old sin defiled corrupt nature. The apostle says, We are created in Christ Jesus unto good works. Hence, we can see that the quickened sinner has a new principle of life and light. It is light that discovers darkness, or makes manifest his depravity, and his lost, helpless state, by nature. Now he has eyes to see, and ears to hear, whereby he sees and feels his wretchedness, and sees his sins set in order before him, and feels the hidden iniquity of his poor depraved heart; but sees not yet how God can be just and save so guilty a rebel. He sees the justice of God in his condemnation, and in his last extremity, when all hope is gone, when he is fully convinced that he can do nothing to save himself, Jesus is revealed to him as his Savior, who bore his sins in his own body on the tree, who died, the just for the unjust, arose from the dead for his justification, and now he can rejoice in him as his only Savior, as the rock of his salvation. Now, being born again, he is born of the Spirit, for that which is born of the flesh is flesh, but that which is born of the Spirit is spirit. Thus he is hewn and squared by the operation of the Holy Spirit on his heart, and fitted for his place in the spiritual building, and made partaker of the divine nature. We shall soon go home to dwell where Jesus is, where parting will be no more. Brother Beebe, I have written these few lines in haste, as they occurred to my mind. If, in your judgment, you think them worth a place in the *Signs of the Times*, you can publish them, if not, lay them aside.

Yours, with christian regard,

S. H. OBEAR.

Mason, Michigan, March 2, 1862.

DEAR BRETHREN AND SISTERS, in Christ Jesus our Lord and Master, in him who is the great King of the universe, who rules in his kingdom, and over-rules all things in his providence, who governs all nations, and will bring about all his purposes, and do all his pleasure, in heaven and in earth. When he speaks peace to our never dying souls, then we are endowed with patience, and can say, Not our will, but thy will, O Lord, be done! In him who is the Prince of Peace, we put our trust, and through faith in him, we rest in hope of eternal life, which God that can not lie, promised before the world began. Brethren and sisters, unworthy as I feel myself to be, I feel constrained to speak to you of the goodness of God to me, a poor sinner, and to stand as a witness of the truth as it is in Jesus. For in him all fulness dwells, and in him is salvation, and in and through him we shall be saved from all our sins, from death, hell and the grave. O! blessed thought! we who deserve nothing but his indignation, and banishment from his presence, should be found among the chosen of God, in Christ, and made partakers of his righteousness, and that all this was done for us before the foundation of any thing that exists, and called according to his purpose. What reason we have to shrink into humiliation and nothingness, in view of the heavenly and divine things! and to cry, Guilty and unclean! May we repent in dust and ashes before the Lord, for all our sins and in-

iquities, and plead his boundless mercy and grace, to sustain us now while his judgments are abroad and upon us. But while we are under these sad trials and afflictions, may we look away from the world, and from ourselves, to Jesus Christ, the author and finisher of our faith, and let us contend earnestly for the faith which God has given us in Christ. And be not discouraged nor dismayed, for I believe that all the chosen and loved ones in Christ shall be saved, and not one of them lost. He has promised to keep them in the hollow of his hand, and as the apple of his eye. He surely will not leave nor forsake them who trust in him alone. He hath, in great mercy and grace, said, Come unto me, all ye that are weary and heavy laden, and I will give you rest. O! how serene and tranquil is that rest to a believer in Christ who feels that his own righteousness is but filthy rags! He can look away to that rest that remains for the people of God, and in it, feel that joy that is unspeakable and full of glory: that which the world can not give nor take away. We can not taste the sweets of that rest until made willing to give our all up into the hands of God. We deeply sympathize with our brethren and sisters who are deprived of correspondence through the *Signs of the Times*, and we pray the God of all power, in his own time, may graciously remove the hindrance out of the way, and that the war may soon close, and we be again a united people, in the bonds of love, peace and harmony, and live in tranquility with each other. And may the clouds of darkness flee away, which have and still do lower over us. But we must look to God, our heavenly Father, for such a blessing. The *Signs of the Times* have been very interesting to me, especially of late, the editorial of February 15th, in particular. And we feel to witness with the letters of correspondence from the brethren, and sisters also, and hope all will continue to enjoy the privilege of correspondence. And may you, brother Beebe, have health and strength to perform your labors, and to meet whatever the Lord has called you to do. May his love and mercy rest upon us all, is the prayer of your unworthy sister,

S. MACOMBER.

Franklin Co., Maine, March 7, 1862.

DEAR BROTHER BEEBE:—As I have finished the business part of my letter, I would like to say to the brethren and sisters, of my acquaintance, that I am still alive, notwithstanding the changing vicissitudes of this mortal state, the Lord is still pleased to preserve me—

And not a single shaft can hit,
Unless the God of love sees fit.

How consoling it is to enjoy such strong faith and hope in Christ, in this day of commotion, and to know that all things shall work together for good to them that love God, to them who are the called according to his purpose. Dear brethren and sisters, we have great cause to rejoice in the contemplation of the greatness and goodness of God, while we contrast it with the frailty of man. How vast the difference! Our God possesses all power in heaven and on earth, and can, and does do whatsoever he pleases. He speaks the word, and it is done; he commands, and

it stands fast. Yea, he taketh up the islands as a very little thing, and he worketh all things after the counsel of his own will. But man has no power only what is given him of the Lord, and must be passive. While all the great powers of the earth are as he has ordered them. As he said of Pharaoh, "Even for this same cause have I raised thee up, that I may shew my power in thee, and that my name should be declared throughout all the earth." Men may appoint and decree, but are often unable to execute their purposes, but our God doeth his pleasure in the armies of heaven, and among the inhabitants of earth. Declaring the end from the beginning; and from ancient time the things which are not yet done: saying, My counsel shall stand, and I will do all my pleasure. But man can not tell what a day may bring forth. The greatest Generals, on earth, are not always victorious, but the Captain of our salvation never failed to conquer in all his engagements, though earth and hell opposed. And he will bring all his saints off more than conquerors, through him that hath loved them, and given himself for them. For he giveth unto them eternal life, and they shall never perish, neither shall any pluck them out of his hands. Then let the inhabitants of the rock sing, yea, let them shout from the top of the mountains, and rejoice in God their Savior. I would be glad to hear from several of our dear brethren, especially from the veterans of the cross. Let those who still have the privilege still write for the columns of the *Signs of the Times*. I have not heard from Elders Trott and Leachman since last fall, they may be hedged up so that they can not come forth.

My post office address is Mapleville, Accomac county, Virginia, to which place my friends will please direct communications to me.

Yours, in bonds of union dear,

JULIUS C. MEARS.

Accomac Co., Va., Feb. 13, 1862.

BROTHER BEEBE:—It is with much fear and trembling that I venture to say brother or sister to the dear children of God, fearing that I may trespass; for when I have a view of myself, I feel so small, so sinful, and so ignorant, that I can not fellowship myself. I feel myself to be the least of all God's children on the earth, if I am indeed a child of God at all. Some times I think it possible that I am a bastard and not a son, and that I have deceived myself and the church. Still I feel it to be my duty to travel on with the Old School Baptists, who are so much hated and despised. I feel a desire to live with them, to die with them, and with them to be buried; for it seems to me that their God is my God, although they are so much hated and despised by the world. Brother Beebe, that is one great evidence to me that they are the people of the Lord, the royal family. A royal priesthood, for we read that Christ was hated and despised while here on earth, and he told his disciples that they also should be hated of all nations, for his sake. But I feel to praise his great name, for his great goodness and tender mercies towards me, a poor sinner. It is through his goodness and mercy that I am spared, and that I am now permitted to write

these few lines to you. Now, brother Beebe, will you remember a poor unworthy worm of the dust, in your prayers? I will now bring my poor scribble to a close, by requesting you, brother Beebe, to do me the favor of giving us your views, through the *Signs of the Times*, on Revelation xiii. 1.

PETER MOWERS.

Barnersville, N. Y., Jan. 26, 1862.

REPLY.—We have no views on that text that we think would be edifying at this time. With others, we have entertained the opinion that the beast mentioned in the text, was designed to represent the papal organization of anti-Christ.—Ed.

BROTHER BEEBE:—I embrace the present opportunity to inform you that I have not forgotten you and your welcome visitor, the *Signs of the Times*. I still wish to continue my subscription, as I have taken the paper a number of years, and feel lost without it. I enclose the subscription price for this year. As far as our branch of the church is concerned, in this part of the vinyard, we are all living in harmony and peace with each other, and, as we trust, with our heavenly Master. The increase of the church is not as large as we desire, but there is still some accessions, for which we are glad, and give God the praise. —It has been the practice of some to ask for your opinion and views on certain passages of the scriptures, explanatory remarks, &c.: you will pardon me, as it is the first time, I have made such a request, and I hope you will favor me. My attention has been called to Zechariah vi. 1-3, particularly the last clause of the first verse, "And the mountains were mountains of brass." I wish your views on the three verses, in the way of explanation, and that you would publish them in the *Signs of the Times*, for the benefit of those who may read. I have no farther requests to make at present, so I will close by asking you to remember us in your prayers, that we may continue to put our trust in the Lord, as we are far down the hill-side of time, and according to the course of nature, we can not tarry here much longer. May we meet above.

Yours, in Christ,

HENRY AND SARAH KILTNER.

Fairfield, Iowa, Jan. 25, 1862.

REPLY.—We have long delayed to notice the foregoing request, but as we have no special light to communicate on the text proposed, we will refer the illucidation of the subject to some of our more enlightened brethren.—Ed.

DEAR BROTHER BEEBE:—The *Signs of the Times* still come to me, and they are truly a most welcome messenger. I can truly say I have been greatly edified in reading the editorials and the communications of the many brethren and sisters which they contain. Dear brother, if I should fail to come up to time with my remittance, I still wish you to continue the paper to my address, for I will send it on as soon as convenient. I do not feel willing to do without the paper.

I still remain yours, in hope of eternal life,

JOHN MONTGOMERY.

Mt. Auburn, Illinois, Jan. 4, 1862.

BROTHER BEEBE:—I have thought I might get a few more subscribers for your paper, but owing to my bad health, having been confined to the house for some time, I have failed to procure them. I would like to have the *Signs of the Times* in more general circulation throughout our whole country, for I certainly think they bring good news to every lover of the truth. I hardly know how I could get along without them. I have been a constant reader of the *Signs of the Times* for the last six and a half years, and have them now, each volume sewed together; and I would not now take for them the amount they have cost. I hold them in estimation next to my bible. I have often felt inclined to write a short communication for your columns, but when I look over those which are published, I see the paper is filled with communications of greater importance than any I could write, and I shrink back from the attempt. —Brother Beebe, will you please give your views on John x. 9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." May the God of all grace give you strength to send forth your welcome sheet to the scattered lambs of the fold, is the prayer of your unworthy brother, if a brother at all,

A. J. BAKER.

Mahaska Co., Iowa, Jan. 17, 1862.

REPLY.—In this chapter, the Redeemer claims to be the good Shepherd, and compares his people to a flock of sheep. Like sheep, they had all gone astray, they were in captivity, but the Lord hath laid on him, their Shepherd, the iniquity of them all. He says he laid down his life for the sheep, and having, by the one offering, redeemed them, therefore, to him the porter, or divine justice, openeth their prison, and he calleth his own sheep by name, and leadeth them out: that is, leadeth them out of captivity. And when he putteth forth his own sheep, and he putteth forth none but his own, he goeth before them, and the sheep hear his voice and follow him. As their good Shepherd, he has provided for them a *fold*, of which he himself is the door, or way of entrance. A fold, is a place of shelter, defence, and comfort for sheep, where they are protected from storms of winter, and from beasts of prey: but it is not common for sheep to be always penned up in the fold. They require to go in and out, for although the provident Shepherd has feed for the support of the flock when in the fold, their nature requires the fresh pasture fields, when the season is suited for them to roam. And such are the provisions of the gospel. When the winter blasts, the pelting storms, or the howling enemy, makes it unsafe for them to roam at large, they are gathered in the fold. God is their Refuge, and Strength, a very present help in time of trouble. But there is no way of access to their strong hold, but by Jesus, who is the Door of the sheep-fold. All who enter this ark of security by him shall live: for

he says in the same chapter, "I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hands." But they shall not only live, but through Christ as their Door, they shall enjoy gospel privileges, such as going into the fold, when occasion requires, and out into the green pastures, beside the still waters, when their ever watchful and gracious Shepherd sees that it is for their safety, peace and comfort to enjoy that enlargement.—Ed.

BROTHER BEEBE:—I will say to you, so far as my experience and judgment goes, I am generally well pleased and satisfied with the communications of the brethren and sisters which come regularly to me, in the *Signs of the Times*, especially those which treat on experience and the travel of saints in the church militant. Many of them tell my own experience almost verbatim, and none miss telling the greater part, or some important points in my experience. Thus I perceive, and plainly understand, that the children of God are all taught, and brought in one and the same way—in the strait and narrow way, which way is Christ, for he has said, "I am the Way, and the Truth, and the Life: no man cometh to the Father, but by me." Those who are thus taught have no confidence in the flesh, or in themselves; for they know their own weakness and nothingness. But the apostle says, "When I am weak, than am I strong." And so it is with every child of God, their strength is claimed alone in God. This is my experience and claim. As it respects doctrinal points expressed and pointed out in the *Signs of the Times*, I am also generally well pleased, and especially with your editorials on scriptural subjects and points of doctrine, as I perceive you are careful to use none but scriptural phrases to express and prove your ideas and judgment. This, I think, is the most proper way to meet the objector, and to enlighten those who are not fully established, or are weak in the faith. Every thing should be done in the spirit of meekness, and order, and no unscriptural language should be used to express our ideas on deep and mysterious subjects, or on particular points which are hard to be understood, and which many of the children of God do not understand, and when insisted on by the propagator, who seems determined to force or coerce the mind of his brother, of the same faith and order, into a particular notion, idea, or faith, which has nothing to do with true christian experience, by saying, "I can hardly believe that the brother, or brethren, can be Old School Baptists, because they can not see and view matters just so, or so." I have noticed in the *Signs of the Times*, in some few communications, something of the nature of what I have hinted at. I take the liberty to say I believe it will do injury to the Old School Baptist cause if brethren will persist in using unappropriate language, and grow cold in each other's confidence, and it will have a tendency to divide rather than to unite. I hope and trust that every brother who will and does write for the *Signs of the Times*, will use only scriptural language, and avoid writing any thing that will have the least tendency to reflect on one another's feelings, as to the character of true christianity. I would like, if you, as editor, would publish a caution to your many correspondents, to write and publish nothing but what is really conservative and conciliatory.

Yours, in the best of bonds,

JOHN RAGY.

Eden, Ohio, June, 1862.

DEAR ELDER BEEBE:—I wrote a piece in my son's letter, by which you will see some out line of what is among us here. We are sorry for the distracted state of your fair country, trembling for what may be the event, before the end of your troubles. The counsel is of above. "He will lay a fertile country waste for the wickedness of its inhabitants." We here may also look for troublesome times, for I believe a black clouds hangs over our nation, which is likely to break at some time. I believe God saveth his elect who keep their garments clean, but if they mingle with the nations and learn their ways, they will share of their plagues.

O! pray for us in this solitary desert! for God has a very few names in this *Sardis*, who keep their garments from the pollutions of the multitude.

The heresy of popish Arminianism is wonderfully prevalent here, among all denominations. We are accounted as the off-scouring of all things. They call us Hard-Shells, Hyper-Calvinists, &c.

We may say truly, and each for himself "I am black!" "My mother's children are angry with me." And the church may be compared to "A lodge in a garden of cucumbers."

The Lord will chastise his children, and pass by the *bastards*. The mixed multitude was the cause of many troubles to Israel in the wilderness, and will be to the end of time. May the Lord avert the blow.

A mulatto, professed Baptist preacher, who said he had called upon you some time ago,* was here last fall for help; he has a lame hand. I know not what he is, but he pretends to be an Old School Baptist. He promised to come back for more assistance, but has not as yet.

Give my kind respects to Mrs. Beebe, and the rest. My family join me, to you.

I remain yours, in some affliction,

THOMAS McCOLL.

Iona, Canada West, Feb. 10, 1862.

* A colored preacher, answering the above description, did call on us, but left us in the same uncertainty in regard to the genuineness of his pretensions, as an Old School Baptist preacher, as expressed by Eld. McColl in the foregoing letter. He professed to be laboring for the benefit of a community of colored people, somewhere in Canada West, with himself, in needy circumstances.—Ed.

DEAR BROTHER BEEBE:—I have received the first number of the *Signs of the Times*, for this year, and feel myself in duty bound to send you the pay for the volume, as I have received much satisfaction in reading them for several years, I hope they may afford me the same amount of satisfaction as heretofore, as through them I get to hear from my brethren and sisters in the spirit, many of whom I have not seen in the flesh, but whom I hope to meet where sorrowing and sighing will be no more, where the wicked cease

from troubling, and the weary shall be at rest. In this world I have had tribulation, but in the word of truth, Jesus says, Be of good cheer, I have overcome the world. As I have desired to live godly in this world, I look for persecution, for the word says we shall suffer persecution. But, O! how cheering is the word, "I have overcome the world!" How it buoys up my spirit, to hope and trust in him who is able to keep all that I have been able to commit to his keeping, and to bring me off more than a conqueror through him that has loved me, and washed me in his own blood. Truly, his grace is sufficient for me. Though I walk through the valley and shadow of death, I hope to fear no evil, while I have his rod and his staff to comfort me. If I had not this hope, I should conclude I were a bastard, and not a son; for the Father chasteneth every son whom he receiveth. —This is a very dark and trying time, but let us remember that the Sun of Righteousness shall again arise with healing in his wings, and the darkness shall disappear. The church shall shine forth, fair as the moon, clear as the sun, and terrible as an army with banners. And what shall I say more? Cheer up, little flock, for it is your Father's good pleasure to give you the kingdom. Have charity which hopeth all things, believeth all things, and which covereth a multitude of sins, and which never faileth. O! may God give us grace to bear us up, according to our day, and sustain us in all our tribulations.

JOHN MIFFORD.

Near Maysville, Ky., Jan. 21, 1862.

DEAR BROTHER BEEBE:—As you are generally crowded with communications at this season of the year, I will forbear. Yet I feel like saying to my brethren and sisters in the Lord, continue to write for the columns of the *Signs of the Times*, as your communications have been of great value to me, who am one of the poor creatures whom the Lord has suffered to live until I lack but a few days of thirty-three years, that I have been permitted to have a standing with his people. May the God of all grace be with and support you amidst all the trials through which you have to pass as editor, and may he also sustain the beloved sister, your companion, and all of hers, with all those who are of the household of faith every where, is the sincere desire and prayer of one who wishes that the bride, the Lamb's wife, may keep herself from idols, and strive to love, honor, and obey him, who has died for her. I subscribe myself most truly, your friend and brother, if indeed one so vile and undeserving may be allowed to claim that endearing appellation.

Farewell, H. H. SULLIVAN.

New Liberty, Ky., Feb. 17, 1862.

BROTHER BEEBE:—I received a number of your valuable paper, the *Signs of the Times*, and having been for some time without the opportunity of hearing any preaching that I could receive as food for the sheep and lambs of Christ's fold, you could scarcely imagine, unless you were placed in similar circumstances, the joy that I felt while looking over its pages, in hearing from the brethren and sisters from various parts of the country, and the assurance that there are some yet who still

contend for the faith which was once delivered to the saints, who understand the truth of the gospel as I do. It was truly a feast of fat things. I enclose you * * to pay for the *Signs of the Times* for one year. GALEN HARVEY.
White Creek, Ind., April 17, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1862.

DEAR BROTHER BEEBE:—Some time ago I requested your views on Songs iii. 7, 8, and I still desire you to give them, and oblige your friend,
WILLIAM P. ROBERTSON.
Gentryville, Indiana, August, 1862.

REPLY.

If we do not, in all cases, comply with the desires expressed by our brethren for our views on such passages of the scriptures as they send us, it is not from any indifference felt by us in regard to their wishes, or from lack of inclination to oblige them. Some times it is for want of time to attend to so many calls as are made on us, but more generally because we have no satisfactory light upon the subjects on which light is sought for.

The passage now proposed by Elder Robertson, reads as follows:

"Behold his bed, which is Solomon's, three-score valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night."

Solomon, throughout this song, very fitly personates our Lord Jesus Christ, of whom, as the Son of David, King of Israel, and builder of the Temple, he was a brilliant type, and the spouse is quite as clearly a chosen and appropriate figure of the church of God, which is known as the bride, the Lamb's wife. In the text before us, our attention is called to behold Solomon's bed. As Solomon himself is a figure, his bed must also be considered in a figurative sense, and is used to signify some thing of importance in regard to Christ, which is particularly interesting to the church of God. Beds are commonly regarded as places of rest and comfort for the weary, and are exceedingly useful in the night when the feeble way-worn pilgrim or weary laborer can stretch himself upon it and enjoy a peaceful and refreshing slumber. But there were some peculiar excellences in the bed which is Solomon's, which, especially to his love, his undefiled, could be found no where else. Solomon's bed was in a royal pavilion, possessing elegance, and comfort suited to the high position of its august proprietor. It was a place of comfort as well as a place of rest. And in addition to these advantages, it was a place of safety, as we see it was guarded by valiant armed men.

All these figures, we think, are applicable to the glorious gospel of our Lord Jesus Christ, which gospel is the place of the sweetest rest that was ever enjoyed by the weary and the heavy laden, who have been permitted by abounding grace to recline upon its ample space for rest and comfort. The gospel is set forth by the apostle as a rest that remaineth for the people of God. It was figuratively set forth in the beginning, when God created the heavens and the earth, and rested on

the seventh day from all the works which he had made, and blessed and hallowed that day. The seventh day sabbath instituted under Moses, and all the sabbatic days and years in the ceremonial law, were typical of the gospel as the rest for weary and heavy laden sinners who are called by grace. And the inspired exposition of the subject in the New Testament, especially in the epistle to the Hebrews, thus explain their figurative import and design. Every weary and sin burdened sinner that ever came to Christ is a witness that *we which have believed do enter into rest*, and that "He that is entered into his rest, he also hath ceased from his own works, as God did from his." The prophet foresaw and proclaimed of Christ, that, "His rest should be glorious." We think then that the royal bed of Solomon must refer to the gospel of our Lord Jesus Christ, as the only place of rest and comfort for those who can rest no where else. Taking this then as the correct design of the figure, let us notice this bed of Solomon, namely, The Gospel. And first, we observe that it is Solomon's, or, as the figure implies, it is Christ's. It is the gospel of Christ, the gospel of the Son of God. Paul speaks of some who preach another gospel, which is not another, &c. But he would admit of none as genuine but that gospel of Christ, of which he said he was not ashamed. Men may invent a multitude of schemes and theories, to rest upon, but their beds are too short for one to stretch himself upon it, and their covering is too narrow to wrapt themselves in it. The strange woman in the seventh chapter of Proverbs boasted that she had decked her bed very extravagantly, and in a very costly manner, and perfumed it with myrrh, aloes and cinnamon, but with all the allurements of her harlot bed, no weary sinner ever found either rest or comfort on it. Her house, we are told, is the way to hell, leading down to the chambers of death. And the prophet of the Lord proclaims in thunder tones that, "The wicked are like the troubled sea, that can not rest." No, it must be his bed. Behold *his* bed, which is Solomon's. The bed, or resting place of Solomon, was the resting place of his spouse. To her alone belonged the right and privilege of resting with her Beloved in all the pleasures of the consecrated couch. So in the glorious gospel of the grace of God, none but the bride, the Lamb's wife, shall rest upon the gospel bed. His marriage bed is undefiled, no stranger ever has or shall be allowed to pollute it. There certainly is this peculiarity in the comforts of the gospel, none but the members of Christ can possibly rest in them: nor have they in reality any desire, for it is not calculated to be appreciated by them.

"The softest couch that nature knows,
Can give the conscience no repose."

But the gospel gives rest and comfort to all who are allowed to enter in to his rest. And this embraces the weary, to whom Christ says, "I will give him rest:" and the troubled saints, to whom Paul says, "Unto you that are troubled, rest with us." Even the christian can rest only on this bed: for the Spouse says, in the first verse of this chapter, "By night upon *my* bed, I sought him whom my soul loveth, but I found him not." It is a restless

place for the children of God, when they get upon their own bed, they can not find him there who alone can calm their fears, and cheer their hearts.

"And whilst upon *my* restless bed,
Among the shades I roll,
Till my Redeemer shows his head,
'Tis restless to my soul."

The perfect security of Solomon's bed, is indicated by the royal guard of armed and valiant men, which were stationed around it. It is true the gospel of Christ can not be endangered by all the powers of earth and hell: but still the gospel church is now in a militant state, or, in a state of warfare. Hostile enemies have conspired to invade and spoil the resting place of the church of God, and they some times succeed but too well in terrifying the timid saints. Doubts, fears, unbelief, and lack of confidence, often cause the saints to tremble, and forbid their rest, but to protect the saints from these, a royal guard is provided. "Three-score valiant men." These may represent the gospel ministry: they are entrusted with the watch care of the churches, and made overseers of the flock, and their business is to stand upon the watch-tower, and by the faithful discharge of their duties, to meet every invading foe at the threshold, whether such foes approach in the form of men, or devils, or in doubts, fear, or unbelief. Hence valiant men are required. Those timid ones who leave the flock as soon as they see the wolf approaching, are not reliable: for they are not of the valiant of Israel. The number, three-score valiant men, makes a strong and sufficient guard. It is not to confine the number of the ministry to that number literally, but as in the figure, sixty men, well armed, would seem to be a very strong guard for one bed. So we infer that the gifts for the comfort and protection of the church from surprise, or invasion, is full and complete, embracing the apostles, and all who are called, equipped, and placed for the defence of the gospel of Christ.

They all hold swords. They are prepared for the conflict, and ready to confront any approaching foe. Their swords are not made of steel to shed the blood of their opposers, for the weapons of their warfare are not carnal, but spiritual, and mighty through God, in pulling down strong holds. The apostles understood the sword to be the sword of the Spirit which is the word of God, as it comes from the mouth of God. John saw, in his vision, a sharp two-edged sword proceeding out of the mouth of him whose name was written upon his vesture and on his thigh, and whose name is called The Word of God. It is with this sword (namely) the words which God hath spoken, that apostles, evangelists, pastors and teachers are to resist error, contend for truth, and with this two-edged sword, which cuts both ways, offensively and defensively, they are to fight the good fight of faith, and lay hold on eternal life. They all hold swords: What would all their valor be to them when assailed, if they could not meet the adversary with a "Thus saith the Lord?" They are all expert in war. God has taught their hands to war, and their fingers to fight, as he did David and Paul. He makes them expert, for they that are with him

are called, and chosen, and faithful. Notices will not do, lest being lifted up with pride, they fall into the condemnation of the devil. Not such watchmen as Isaiah described, which were dumb dogs, that could not bark, sleepy dogs, lying down, loving slumber, nor greedy dogs, that can never have enough. The wisdom of Solomon would be impugned by the supposition that he would entrust the security of his bed to an inefficient guard, and behold a greater than Solomon is in the church, to order all things in wisdom and righteousness. Every man hath his sword upon his thigh, because of fear in the night. The scabbard of the warrior is usually fastened on his thigh, as the most appropriate and convenient place, ready to be drawn in an instant. He has not to go to some distant armory to procure a sword, every man on guard has one with him. The word is nigh thee, even in thine heart, and in thy mouth: even the word of faith which we preach. And this is very essential, because of fear in the night. The night is the time when thieves and robbers, and murderers are busy in pursuing their work. The night is the time for those who love darkness more than light, and it is in the darkness of the night the Psalmist says, all the beasts of the forest creep forth. It was in the twilight, in the evening, in the black and dark night, that Solomon saw the strange woman (anti-Christ) sally forth on her errand of abomination. Naturally, men are more timid in the night than in the day time, and it is truly so in a spiritual sense with christians. When the light of the countenance of the Redeemer is hidden from their view, dark, dismal thoughts and boding fears intrude, and then the valiant of Israel require to use their swords.

"Happy the church thou sacred place,
The seat of thy Creator's grace;
Thy holy courts are his abode,
Thou earthly palace of our God.

Thy walls are strength, and at thy gates
A guard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsel and his love.

Thy foes in vain designs engage,
Against his throne in vain they rage;
Like rising waves, with angry roar,
That dash and die upon the shore."

Much more might be written on the subject, if we have not missed the true design of the figure. The subject is instructing, and full of comfort and interest to those who can find rest in the gospel. But none but quickened souls can be weary, therefore, none other can truly appreciate rest. The dead can no more rest with the saints upon Solomon's bed, than on the stormy billows of the troubled ocean. The gospel is the rest that remaineth, and shall evermore remain for the people of God, therefore, we say—

"Go ye that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair.

But I'll retire beneath the cross,
Savior, at thy dear feet I'll lie,
And the keen sword that justice draws
Flaming and red, shall pass me by."

BROTHER BEEBE:—If it be not asking too much, please give your views, through the *Signs of the Times*, on the figurative import of Jordan, or rather of the children

of Israel crossing that river. What I desire to know is, whether it was designed to represent death. Your reply will greatly oblige one of the least of all saints, if a saint at all.

ELIZABETH CONKLE.

Roseberry, Virginia, Aug. 7, 1862.

REPLY.—We do not think the crossing of Jordan by the children of Israel was designed to represent the departure of the children of God from this mortal to their immortal state, or from earth to heaven. When christians leave these mortal shores they will bid farewell to all sinning, sorrowing, trouble and perplexity, and enter that haven of rest, peace and security, where the wicked shall cease to trouble them, and the weary shall be at rest. But such was not the case with the Hebrews when they passed over Jordan, their conflicts immediately commenced with the Canaanites, who disputed every inch of the ground with them. Nations were to be subdued and driven out before they could enjoy peace and quietude. And indeed as long as they were to remain in that land they were told that the Canaanites should continue to be within their walls, as an annoyance to them.

It is true, poets and commentators have frequently used the figure to represent the death of believers, probably because it was the end of the journey of the redeemed Israelites, in the wilderness, and it was spoken of in distinction from Egypt and the wilderness of Mount Sinai, as a place of rest—a land flowing with milk and honey, and an inheritance given them in their father Abraham before any of them were born. But all these considerations can not justify the application of Jordan to death, and Canaan to heaven, so long as we find that Jordan did not terminate the conflicts, nor Canaan realize to them uninterrupted enjoyment. In Canaan, as well as in the wilderness, they were beset with temptations, and invaded by enemies, and subjects of frequent and fearful chastisements, from the hand of the Lord. This, none of us look for in that world of unfading glory where the saints shall be perfectly conformed to the image of their dear Redeemer, and forevermore employed in singing praise to God and the Lamb.

While dissenting from the views of others, it will be expected of us to give our views on the true application of the figure. The Hebrews, in all their history we have regarded as a figure of the spiritual people of God. Created and chosen in Abraham, before any of them were brought into manifestation, as his seed, according to the flesh they were figurative of a seed which was created in Christ, and identified with him in the economy of grace, as a chosen generation, a royal priesthood, and a peculiar people, that should be counted to him for a generation. Abraham's seed were after the flesh, and were the type. Christ's seed were not after the flesh, but after the Spirit, they are the anti-type. This is no vain speculation, for the inspired apostle Paul has thus applied the figure, "If ye be Christ's than are ye Abraham's seed, and heirs, according to the promise." The condition of the Hebrews in their early history, and in their captivity, and bondage in Egypt, may represent the state and condition of God's chosen people in their fallen state of depravity, in bondage, and sold under

sin. The redemption of the Israelites from the house of bondage when the Passchal Lamb was slain for them, points clearly to the redemption of the children of God, when Christ, our Passover, was slain. The toilsome pilgrimage of Israel in the wilderness, where they received the fiery law, not only shows that the law and the prophets were until John, or the Savior's advent, and the people of God were held under the Sinai Covenant, until the baptism of John, commenced in Jordan, but it also shows that the seed of Christ, whom he hath redeemed with his own blood, are in due time quickened, and in their experience have to linger through a tedious and toilsome meandering in the wilderness of the law, and that when they emerge from their legal toils and wanderings in the wilderness, when Christ is revealed to them as their Spiritual Joshua, to lead them through Jordan, into the promised possession, they then come to the anti-type of Jordan, which we understand to be the gospel ordinance of christian baptism. This ordinance divides between the wilderness state of God's people and their gospel church privileges, and the quickened child of grace, experimentally delivered from the curse and bondage of the law, enters the anti-type of Canaan the moment he is baptized, according to the law of Christ. In the gospel church we find the land flowing with milk and honey, and this is our spiritual inheritance secured to us in our Lord Jesus Christ, as the inheritance of Canaan was to Israel in Abraham. But in the gospel dispensation the spiritual Israelites have to encounter the Canaanites, who oppose the whole ground with us. Like them, in the type, we are often brought into collision with strong and determined enemies, the world, the flesh, and Satan, doubts, fears, darkness, temptations, and a great fight of afflictions, which look much more like the condition that Israel were in on both sides of Jordan, than any thing which we are looking for after the dissolution of our mortal bodies. Some of the tribes went over Jordan and assisted in fighting the battles, and then returned and chose their inheritance on the other side; this could not be applied to those who have died and gone to heaven, as none have returned or chosen their inheritance in this life. But there are, no doubt, some who have experienced a work of grace in their hearts, who are ready to buckle on their armor and fight valiantly for the truth when it is assailed, who, from some cause, to us unaccountable, have taken their stand on the opposite side of Jordan, or Christian Baptism, from that occupied by the church.

Without designing any disrespect for the opinions of brethren who apply the figure differently from what we understand it, we submit what we have written, as our view on the subject.

YEARLY MEETING.

BROTHER BEEBE:—Please publish that a yearly meeting will be held with the Old School Baptist church of Christ, in Columbus, Jackson county, Michigan, to commence on Saturday before the second Sunday in October, 1862. We invite brethren and sisters of our order to attend with us, and ministers especially. Eld. Isaac Hewitt, can't you come? We expect Eld. Lewis Seitz. Those who come by the cars, will stop at Napoleon, where they will find brethren to convey them to the meeting.

THOMAS SWORTOUT.

YEARLY MEETING.

BROTHER BEEBE:—Please publish in the *Signs of the Times*, a yearly meeting for the Old School Baptist church of Broome, to commence on the second Saturday in October next, to continue on Sunday,—to be held at the New School meeting-house, in Plattekill, about half way between Eld. Cole's and H. B. Roe. Brethren and sisters of our faith and order, are invited to attend, and, in particular, ministering brethren. Done by order of the church.

B. COLE, Church Clerk.

YEARLY MEETING.—Brother Beebe:—Please publish that, by permission of providence, a Yearly Meeting will be held with the Middleburgh church, in Schoharie county, N. Y., at their place of meeting, on the first Wednesday and Thursday in October, 1862, to commence on each day at eleven o'clock, a. m. We earnestly desire our brethren from sister churches to meet with us, especially brethren in the ministry. Yours, as ever, G. W. SLATER. Livingstonville, N. Y., August 8, 1862.

Associational Meetings.

CORRECTION OF THE TIME OF THE MEETING OF THE SALISBURY ASSOCIATION.—We are informed by Eld. E. Rittenhouse, brother Wolford, and others, that we were mistaken in regard to the time of our appointments to attend the Salisbury Association, and other meetings. The notice should read as follows: The Yearly Meeting at London Tract will be held on the 21st, 22d and 23d days of October; instead of the 14th and 15th, as incorrectly stated in a former notice. The Salisbury Association is to be held with Little Creek church, Sussex county, Delaware, about six miles from the Laurel Depot, on the Delaware Railroad, to begin at ten o'clock, a. m., on Saturday before the fourth Sunday in October next, instead of Saturday before the third Sunday, as erroneously stated, which will be on the 25th and 26th days of that month. Preaching at Salisbury meeting-house on Monday night, the 27th. At Jones' Mills on Tuesday, the 28th. At Church Creek on Wednesday, the 29th, and if we can cross the Bay, we propose to preach to the Ebenezer church at Baltimore on Thursday night, October 30th. We have not heard from brother Hartwell on the subject since the first arrangement was made—but we expect, providence permitting, that he will attend all these appointments with us.

CLOVER ASSOCIATION will be held at the New Hope meeting-house, in Warren Co., Ohio, three miles north-west of Blanchester, Clinton Co., Ohio, to commence on Friday before the third Sunday in September, 1862.

JUNIATA REGULAR BAPTIST ASSOCIATION will meet with the Providence church, in Friend's Cove, Bedford county, Pennsylvania, to commence on Friday before the third Lord's day in October, 1862. Brethren and sisters generally, and those in the ministry especially, are invited to attend. JOSEPH CORRELL.

OKAW—With the Mount Pleasant church, Effingham Co., Illinois, commencing on Friday before the 4th Sunday in September, 1862.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1 50, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to MRS. DR. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

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.

Agents for the Signs of the Times.

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CALIFORNIA.—Elder Thomas H. Owen.

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WASHINGTON TER.—Elder Ezra Stout, and J. H. Hale, Edward Morgan.

WE receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

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MIDDLETOWN, N. Y., OCTOBER 1, 1862.

NO. 19.

Correspondence.

BROTHER BEEBE:—In the *Signs of the Times* of July 15th, I find a request from a brother, John Crihfield, of Virginia, for my views on Ezekiel x. 13, 14, which reads thus:

"As for the wheels, it was cried unto them in my hearing, O wheel!
"And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle."

I would say to brother Crihfield that I felt no hesitancy in complying with his request, that is, to give my views on this text: but as my views are very limited, I have hesitated as to the most proper and profitable manner to respond to your request—whether to say to you in so many words, I know but very little about it, or to attempt to illustrate the text, and tell the same thing by so doing. But after reflection, I have come to the conclusion to adopt the latter course, from the consideration that if I should fail in the attempt, I might throw out some incidental remarks that would be profitable to the wandering sheep and lambs of Christ. This portion of scripture belongs to that class of God's word that is highly figurative and enigmatical, as it is said in Psalms xlix: "I will incline mine ear to a parable, I will open my dark saying upon the harp." The vision which Isaiah saw of the seraphims, and John's vision of the four beasts, and Ezekiel's vision of the cherubims, or living creatures, and the wheel, or wheels, by comparing leaves no doubt that they are all designed to represent the same things. Dark and mysterious as the whole may appear, it ought not to be considered sacreligious in us to look into the ark of the testimony to obtain a knowledge of what God has revealed to us, for revealed things belong to us and to our children. This text is a part of what God has revealed. In chapter first, we are informed that the heavens were opened and that the prophet saw the visions of God, and that the word of the Lord came expressly to him, and he was required to go to the children of Israel to proclaim to them what he had seen, and heard. He said he saw four living creatures, and their appearance, and their connection with the one wheel upon the earth. He then describes the appearance of the wheel or wheels, for it appears there were four of them, and their appearance and their connection with the living creatures, and the harmony that characterized all their movements.

Now, I presume that brother Crihfield is apprised of the fact, that there are as many different views of this text, as there are different kinds of Old School Baptists, which they say is about "a dozen." But what constitutes the true meaning of the first, constitutes the claim of the latter, a

strict conformity and agreement with the whole revelation of God, which is designed to be understood by all the saints at the proper time and place: "To you it is given to know the mysteries of the kingdom." "What I do thou knowest not now: but thou shalt know hereafter." The revelation of God in his word, is compared to a glass, and is perfectly transparent in itself. The perspicuity or clearness of the bible as a whole, we offer as no inconsiderable evidence of its divine original. If there be any obscurity, it is in our vision. Paul says, "Now we see through a glass darkly." The consequence is, we know but in part, and can prophesy but in part. Again, Paul says, "When I was a child, I spake as a child, &c., but when I became a man, I put away childish things." There is a progression in the knowledge of the scriptures. Timothy who had known the scriptures from a child, which were able to make him wise unto salvation through faith which is in Christ Jesus, was admonished by Paul to give attention to reading and meditating, that his profiting might appear to all. It is evident that Aquila and Priscilla had a clearer view of divine things than Apollos, notwithstanding he was eloquent and mighty in the scriptures: for they expounded to him the way of God more perfectly. My opinion is, that it will require an eternity to unfold to the view of the saints the mysteries of God's word. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Then the waters of knowledge will not only rise to the ankles, knees and loins, but become an impassable river to swim in. Now, brother Crihfield, having premised a few things as an ample apology for attempting to explain this mysterious text, I will come to the text itself:

FIRST—What is designed to be represented by this wheel or wheels? As there appears to be four of them, or one wheel with four faces—see chapter i. 15. This wheel, or wheels, I understand to be a representation of the church of the First-born written in heaven, and but one organized church upon the earth, and both these agree in one. I will now proceed to offer what testimony I can to sustain me in the application I have made of the figure: The church is represented in the scriptures by various figures, too numerous to mention, but all designed to portray some peculiar excellence found in her. Perhaps no one contains more of glory, beauty and perfection, than is found within the circle of the wheel or wheels, for their rings or circumferences were so high that they were dreadful. Ezekiel i. 18. The church of Christ has been, is now, and ever will be, when looked upon in her true character, the wonder and admiration of all intelligent beings,

whatever may be their mortal character. The infinite wisdom displayed in the construction of the wheel, and no less in the thing designed to be represented by it, the church in her organization, officers, ordinances, government, and discipline, and her final glorification, and presentation at her coronation day, will be the wonder of all worlds. The connection of the wheels with the living creatures, Ezekiel i. 15, the perfect adaptation, concert of movement, and the divine impress of the living creatures on the wheels, agree with the divinely appointed ministry of the word, for the special benefit of the church, which I will notice hereafter, Ezekiel i. 21. The curious construction of these wheels is worthy of notice, their appearance was, as it were, a wheel in the middle of a wheel. To me, this was the golden knot of the text, which occupied my mind, by day and by night, for days, weeks, months and years, while at the same time my trouble about preaching was of such a nature that my soul chose strangling and death rather than life. Yet this sound was constantly in my ears, "O wheel!" While engaged in my calling, which was to make wheels, I was constantly at work, in my mind, to give a practical illustration of this wheel, by making one that would imitate it, forming many plans in the dark, when brought to the light I could not make them move on all four, see chapter i. 17. When they went they went upon their four sides. I could make a wheel with one face, and put a small circle with a large one, but I soon found that imperfection was written on the face of it. The inner circle was inferior to the outer, and of no practical utility. Strange to say that I did not select this wheel for my first text, in view of that strong propensity in young preachers to select the most abstruse text that can be found in the bible. I have tried to preach some three thousand and five hundred times, and have not as yet selected this wheel for a text: but it is not so strange that now, in my dotage, I should attempt a solution of this mysterious subject. As this simile was used to represent something perfect, I will now tell you how I think it must be construed: Take two rings, or circles of equal dimensions, and lay them crossways, by so doing, you will form a perfect globe, where every part of the surface is at the same distance from the centre, thus forming four perfect semi-circles, or, as it is called in chapter i. 15, four faces, upon each of which was engraved the leading characteristic of the living creatures, or cherubims, such as the face of a cherub, or the face of a man, the face of a lion, or the face of an eagle, of which I shall have more to say when I come to speak of the living creatures, as connected with these wheels. Having seen that this wheel is a symbol of per-

fection, and that it is a representation of the beauty and perfection of the church, whether in its organization on earth, which is represented by its four faces, or semi-circles, each one having a cherub, or the church of the First-born. I now proceed to show forth her glory, beauty, and perfection, as acknowledged by many witnesses, irrespective of their moral characters: Balaam had an exalted view of Israel, from the top of the rocks, and he said, The people shall dwell alone and not be reckoned among the nations. God beheld no iniquity in Jacob, nor perverseness in Israel. How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! While he viewed her in her exalted and glorious state, as an emblem of the mystical church of Christ that would be finally presented without spot or blemish, he exclaimed, What hath God wrought? The Psalmist said, "Out of Zion, the perfection of beauty, God hath shined." Paul said that the Colossian church was complete in Christ. Again, Eph. v. 25-27, he says that Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself a glorious church, not having spot or wrinkle, or any such thing. "The King's daughter is all glorious within: her clothing is of wrought gold: she shall be brought unto the King in raiment of needle work." John, in the revelation, had an exalted view of the church, in the similitude of a city possessing every thing that could render her beautiful and glorious. Now, if this wheel is a representation of the church, all these inspired witnesses unite with Ezekiel in setting forth her glory, excellence and perfection. I have now, according to my limited space, and my still more limited mind, endeavored to give my opinion of the wheels, and I will now give you my opinion of the living creatures, and their connection with the wheels: By these four living creatures, the ministry of the word are represented. This I will endeavor to show, by showing their resemblance and adaptation to the work assigned them. First—This was their appearance: they had the likeness of a man.—Ezekiel i. 5. Christ has called men to preach the gospel, and they are better adapted to the church, than dogs, swine or goats: they are to feed the church of God which he hath purchased with his own blood. The feet of these living creatures resemble the feet of those who publish peace, who say unto Zion, Thy God reigneth.—Isaiah lii. 7. They were composed of the same materials that the wheels were composed of: redeemed from among men. They are called creatures. By whom created? I venture to say they were not created by any Theological faculty, or by their aid. They may create something in imitation of a minister, but they either divide the hoof,

and do not chew the cud: or they chew the cud, and do not divide the hoof: like the cherub, or ox, by which the living creatures were represented. They boast in other men's line of things, made ready to their hands, and instead of being directed, as these living creatures were, by the Spirit, chapter i. 12 and 20, and chewing the cud, or meditating on his word, they carry their pockets full of dead men's brains, and as to their fictitious wings, they can not raise them for flight, unless they have two crutches, one under each wing: and whatever their ministry is, it is the same to the church, that laurel is to sheep. These Theological institutions never gave one spark of life or vitality to any of the creatures they make. These living creatures were created with all the requisites necessary to accomplish the great work for which they were created. They were living creatures, and they had four faces, and four wings: their feet were straight, and their wings were joined one to another, which accords with what Paul said, That he that planteth, and he that watereth, are one. They went straight forward, were not diverted from the simplicity of the gospel. Their whole bodies, and their backs, and their hands, and their wings were full of eyes, showing that they understood their work. So also was the ring of the wheel full of eyes, denoting the unity of vision which exists with the ministry and the church. Every one of these living creatures had four faces. Chapter i. 6 and 10. The face of a man, and the face of a loin, the face of an ox, and the face of an eagle. These representations are so many representations of the characteristics of the true ministers of Christ. Their having the face of a man, denotes their knowledge and intelligence. The face of a loin, shows their boldness in declaring the truth in the face of all opposition. The face of an ox, denotes their chewing the cud, (meditation,) and treading out the corn, 1 Cor. ix. 9, and their laborious works, which proves that the ministry is not a sinecure, and that there is no place for a curacy. These four characteristics are also found engraved on the four faces, or semi-circles of the wheel. These four semi-circles represent the distinct organization of the church of Christ on earth—see verse 16. One cherub to one semi-circle, that is, one minister to one church. The bible knows nothing of co-pastors. All these separate organizations form a component part of the whole, and makes but the one perfect and complete church. The beauty and harmony of their movement, both led and taught by the same Spirit. The Spirit was in the living creatures, and the Spirit of the living creatures was in the wheel, when the living creatures moved the wheel moved. This is what I understand by an efficient ministry.

When Christ, by his Spirit, through his ministry, enters his garden to see how the vine flourished, and the pomgranates budded, ere the church was aware, she was made like the chariots of Aminadab. Then she looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. This was realized by the coming of Titus, also by the two disciples going to Emmaus, while Christ in person expounded in all the scriptures the things concerning himself, their hearts

burned within them. And when Philip, in obedience to the Spirit, preached Jesus to the Eunuch, and baptized him, the Eunuch went on his way rejoicing. All this is but a glimpse of what may be seen through the whole bible. The bible knows nothing about "A cold and inefficient ministry."

I have now done. Wishing much joy and comfort to all who are of the household of faith.

DAVID BLAKESLEE.

Morrisville, N. Y., August, 1862.

DEAR BROTHER BEEBE:—I would like to give you a brief account of myself, if I thought it would be a benefit to any one. I was born in Stafford county, Virginia, in 1799, and raised in Prince William county, in the same State, near Dumfries. My father was a Roman Catholic, my mother was of a Baptist family, but never belonged to any church. In Prince William county, I received what little education I have. When attending school, my mother gave me an old fashioned Testament to read in, and it seemed to fasten conviction on my heart: for I saw that I was a sinner, and that I must be born again, or I could not see the kingdom of God. This caused me to read a great deal, as my mind was very much distressed, and how to obtain the favor of God I did not know. There appeared to me to be something more in the new birth than I was able to accomplish, and I went with a heavy heart. This was in 1813. I often went to the Methodist meetings, but I received no benefit there. I often thought I was too young to want religion, and tried to wear the subject off from my mind, and sometimes would feel quite easy for awhile, and then my poor heart would ache under a sense of my guilt and condemnation: for I read, "He that believeth is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." I passed my time in this way until 1820, having but little opportunity of hearing the gospel preached, it being eight miles distant to the nearest Baptist church. I became more and more distressed, and it appeared to me that I was one of the greatest sinners in the world: for I had sinned against the holy and righteous law of God, against that God who had preserved me all my life. I often tried to pray, and sometimes would kneel down, when I was alone, and it would appear to me that I was too great a sinner to call on the name of a holy God, and would be obliged to leave the place without uttering a word. Often I was made to cry out, O! that I knew where I might find him! I would come even to his seat. I would order my cause before him, and fill my mouth with arguments. Thus it passed on with me until the spring of 1822, when I left Virginia, and came to Kentucky, into the midst of the Old Baptists, and there was at that time a great revival of religion among them, and it seemed to me that the Lord had directed my way thither: for sinners seemed to be flocking to the standard of King Jesus from every quarter, and this gave me great encouragement. There I heard the first experience related that I ever heard, and there were at one time thirty converts led into the baptismal waters, and all baptiz-

ed in turn: and I could look and say within myself, O! Lord, have mercy on me, a sinner! And I thought if it were the will of God to cut me off in my sins and send me to torment, he would be just. Still I was anxious to try to pray: but it seemed to me that my day of grace was past. This revival continued on all summer, and at every meeting very many were telling what the Lord had done for them: still I could only cry, Lord, have mercy on me, a sinner! So it passed on until the third Sunday in October. On the week before, William Stout, who had the charge of that church, came to talk with me, and requested me to come forward when an opportunity was given, and tell the brethren my desires, and my feelings: but I could not promise him: for I thought I had no religion, and I did not want to deceive the church. I went, however, to the meeting on Saturday, but with no intention of joining the church: the opportunity was given, and they sung—

"Alas! and did my Savior bleed," &c.

And when they came to the last two lines of the last verse—

"Here Lord, I give myself away,

'Tis all that I can do!"

In an instant my trouble all vanished, and my heart was at ease, and I stepped forward and gave my hand to the preacher and related, as I thought, the dealings of the Lord with me, and when I was through, I told them that I thought I found the Lord as near to me there as he was in Virginia. This seemed to touch the cords of their christian love, for their tears flowed freely: but it turned on me, for I could see nothing but that remark on which they could receive me, and that had but that instant occurred to me. And, my brethren and sisters, I can assure you, I went away sorrowful for fear I was deceived and had deceived the church. I went to the house of an acquaintance and stayed all night, for I had no house to go to, and I could say—

"Like one alone I seem to be,
Or, is there any one like me?"

But, thanks be to God who giveth us the victory through our Lord Jesus Christ! Let me tell you, brethren, when I went to bed that night, I could not sleep for a long time, but lay there reflecting on what I had done, until I fell in a stupor, when suddenly it seemed to me that a gun was fired in my breast, which the report seemed to be as loud as that of a musket, and jarred my whole body, and seemed to thrill through every limb, I sprang to my feet, and ran through the door which was about half opened, and before I was conscious of what I was doing, I got into the middle of the yard, when it appeared to me that I heard a voice, saying—

"Arise, and shine, O Zion fair!
Behold thy light is come!"

This caused me to fall down on my knees to thank and praise the Lord, whose mercy endureth forever. I then felt as clear of sin as though I had never committed any in my life. And I felt as though God, for Christ's sake, had forgiven my sins. My heart was filled with joy unspeakable and full of glory. How long I remained there, I never could tell, but I returned to my bed sometime during the night, but slept but very little, if any: and on the next day I was a willing candidate for baptism. I was baptized by Eld William Stout, in fellowship with

the Elk Creek church, in Spencer county, Kentucky. This was all before the Do and Live system prevailed in that part of the country. —I moved to Indiana, having a family, and in the same year the division took place in the Wabash Association, and I settled among the dissenting party. I held my letter two years before I laid it before any church, but finding their articles of faith the same as those of the Old School or Regular Baptists, I at length joined, by letter: the little flock being at that time apparently sound in the faith, but subsequently in the Do and Live system, and I left them in 1854, and now hold my letter, and am likely to hold it, for there is no church nearer to me than eighty miles, except those of the Do and Live order: and those who hold Parker's two seed heresy, which I can not believe. If there is any church of our order nearer to me than eighty miles, I do not know of it. Since I have been alone, brethren Wilson Thompson, William Hawkins and George Chastan have preached at my house, which was like a cooling draught to a thirsty traveler.

Now, brother Beebe, if you will allow me to claim that relationship with you, I will give you a statement of some of my religious sentiments, on what is regarded in this part of the country as *hard doctrine*:

I believe in the doctrine of Foreordination, or Predestination, Election by grace alone, Eternal Redemption through our Lord Jesus Christ, who gave himself a ransom for us, and a sacrifice to God, for a sweet smelling savor, and that none of his children can be finally lost, whose names are written in heaven: for they are sealed with the Holy Spirit of promise, and redeemed by, and washed and cleansed in the precious blood of Christ, who knew all things, from the beginning to the end, and who has all power in heaven and in earth, and will do all his pleasure. He could say to the winds and seas, Peace, be still! And they obeyed him, and there was a great calm. This is the Savior in whom I trust for life and salvation: and I have no confidence in the flesh. But, let me tell you, I sometimes think if I am one of his children, I must be one of the most ungrateful of them all: and I am ready to conclude, sometimes, that I never knew anything about saving grace, experimentally. But amidst my doubts and fears, I am often called back to that little hope which is an anchor to the soul, both sure and steadfast: which enters into that within the veil, whither the forerunner has already entered for us. Now I desire to hear preached only the true gospel of our Lord Jesus Christ, who his own self bear our sins in his own body on the cross.

The *Signs of the Times* contains nearly all the preaching I receive, and I can hardly wait their arrival.

Brother Beebe, I do hope the Lord will bless and continue you long for the comfort and satisfaction of the readers of the *Signs of the Times*.

I do not know whether this scribble will be worth anything or not. Do with it as you think proper, and all will be right.

Send me four copies of the Everlasting Task for the Arminians.

I subscribe, myself your brother, in christian love, if a brother at all,

SHADRACK J. PAYNE.

Sullivan Co., Ind., Aug. 28, 1862.

BELOVED AND MUCH ESTEEMED ELDER BEEBE:—May grace and mercy be your portion evermore. Having just read one of your editorials, that for January 15th, (that number I had not received, but sister Haggerty had it,) on the words—

“Why trimmest thou thy way to seek love? Wherefore hast thou taught the wicked ones thy ways?”

Which was so well explained, that I had occasion truly to rejoice. The *Signs of the Times* bears witness to the great fact that King Jesus reigns and rules in Zion, and they bring him to view as the chiefest among ten thousand, and altogether lovely. The Lord gave us this medium of correspondence with his loved ones, and he makes it profitable to them. Here, for instance, is the writer of this article, insignificant, poor and unworthy as I am, has been instructed, comforted, reprov'd, corrected and edified, by the ably written correspondence and editorial matter which it has published, and made to rejoice with joy unspeakable and full of glory. And if it has been so great a blessing to such an one as me, what must it be to those beloved ones whom I esteem far superior to myself? I mean all the children of God, of whom I am less than the least. Brethren, I regard the *Signs of the Times* as a gift to the church. A whole volume costs but one dollar, and a single column is worth more than that. No Old School Baptist should be without a copy,—none should esteem such a blessing of correspondence with the heaven-born family as a small thing. I, for my part, would rather do without many things which this world can afford, than to be deprived of the privilege of hearing from my brethren which are scattered abroad, while such a medium is published. To do with a little less of some of this world's vanities, would soon save enough for a volume of the *Signs of the Times*. O! that my beloved brethren and sisters could more fully appreciate the value of the truth. How is it, my brethren, do we not think the truth as it is in Jesus is worth more than mountains of gold? It is true you have your bibles, but you thereby know that it hath pleased God, by the foolishness of preaching, to save them that believe, from errors and delusions. And shall we, knowing that the preaching of the gospel is given to the church for the feeding of the flock of God, for the edification of the saints, for the perfecting of the body of Christ, shall we choose rather to be destitute of this blessing, if a small portion of our temporal things are required? Shall we rather muzzle the mouth of the ox that treadeth out the corn, or esteem the preaching unworthy of the sacrifice, if any of carnal comforts have to be communicated? Whether the preaching of the gospel comes through the columns of the *Signs of the Times*, or directly from the lips of our brethren in the ministry, it is written, “If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?” Now, brethren, I think the *Signs of the Times* have been, and still are, a great blessing to the churches, and it would be well for every Old School Baptist to sustain it, as long as it defends the doctrine of the apostles and prophets. —Moreover, I think it would be a great satisfaction to ourselves, if we all were willing and ready to enquire more how our poor preachers are getting along, in regard to their

worldly affairs, and extending to them the helping hand. See 1 Tim. vi. 17, 18. For we should not let them suffer, nor see them in need of pecuniary aid. When they come and preach for us, ought we not to consider the value of their time and expenses of their journey, and then to act according to our ability? Now, in Germany, there were also a few brethren and sisters, of our holy faith and order: They searched the scriptures to see what was written concerning these things, and we found 1 Cor. xvi. 1, 2, “Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him,” &c. And the deacons were to see to it, that the liberalities of the brethren were rightly distributed. There are brethren in the ministry, in this country, who discharge their duty faithfully in their calling, but have been neglected by the churches in regard to their temporal affairs. I think these things ought not so to be. The enemy exults over it: but Zion suffers and pines. O! Lord, revive us! all our help must come from thee! —Brethren, far off, and near, the churches to whom the apostles wrote seem to have continued in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, and their ministers did not shun to declare the whole counsel of God. Now, is not that which is written, written for our instruction? Then let us search the scriptures for ourselves. Paul says, Rom. xv. 30, “Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me.” Paul being a preacher, and an apostle, desired to be delivered from unbelievers, and that his service which he had for Jerusalem, might be accepted of the saints. And it is still a great comfort and encouragement for gospel ministers to enjoy the confidence of the saints, and to experience the love of God shed abroad in the hearts of their brethren, and sisters. “But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him?” My little children, let us love not in word, neither in tongue, but in deed and in truth.”—1 John iii. 17, 18.

Brother Beebe, I trust you will read this, and if you think it will do no harm to the Lord's people, you may publish it. But rest assured, my dear brother, that all will be right with me, if you dispose of it as your better judgment may dictate. Yours, truly, B. GREENWOOD.
Hillsboro', Ohio, March 10, 1862.

BROTHER BEEBE:—It has been some time since I wrote anything for publication in the *Signs of the Times*, for the simple reason that other brethren are so much more able to write to edification. Indeed the sisters who write, appear to be gifted equal to any of our writers. The *Signs of the Times* are filled with reading matter which is well calculated to edify and to comfort, and instruct its readers. Nevertheless, the following scripture has for some days had some weight on my mind: “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath

no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.” Isaiah l. 10, 11. We are told that, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly finished unto all good works.” 2 Tim. iii. 16, 17. Then the above scripture, with all others contained in the sacred volume, will be profitable to us, if we can understand it. Who is among you? That is, among the children of God, who feareth the Lord. This character then must be a child of God, and yet walks in darkness. For we are told that, in our unregenerated condition, there is no fear of God before our eyes: and consequently, without the light of the Sun of Righteousness: for, as the natural sun is the light of the natural world, so also is the Sun of Righteousness the light of his people, or of the spiritual world: for the Lord God is a Sun and a Shield. And again David says, In thy light we see light. Then it is evident, although we have eyes, if the natural sun be hidden from us, we walk in darkness: and it is so also with the children of God—for, if the Lord Jesus hides from them his face, they walk in darkness. Still obeying the voice of his servant, Jesus. A natural sound can be heard even in the dark, and the child of grace, in his darkness, still hears a still small voice saying, This is the way, walk ye in it. Trust in the name of the Lord and stay upon thy God. Surely, this is a dark time with the church, almost universally. And Paul, by inspiration, said, They that sleep, sleep in the night. How often does the child of God have occasion to exclaim like Job, O, that it were with me as in days that are past, when the candle of the Lord shined upon me. —Dear brother, do we not have to enquire, as did one of old, Watchman, what of the night? For it seems to grow darker and darker. But it is said that the darkest hour is just before day. A few thoughts now upon the eleventh verse: Behold, all ye that kindle a fire. Verily, this appears to point to the course of anti-Christ. They have various methods of kindling their own fires, getting up their revivals, &c. And the prophet says, Therefore they sacrifice to their net, and burn incense to their drag, with which they catch their proselytes, as the fishers take the fishes with nets and drags, and by them their meat is made plenty, and their portion is fat. Truly, they do kindle a fire, and compass themselves with sparks, but the Lord says, This shall they have of mine hand, they shall lie down in sorrow. Deceivers shall wax worse and worse, deceiving and being deceived. If it were possible, they should deceive the very elect. Mystery, Babylon the Great, says, I sit a queen, and am no widow, and I shall see no sorrow: therefore shall her plagues come in one day. Surely, the church of God is now well nigh trodden under foot, and her enemies are rejoicing over her, and saying, In a few more years there will be no more of her members left. But still they remain, much to the annoyance of anti-Christ, as

Mordecai, in the king's gate, annoyed Haman. But all of Zion's enemies shall be found liars unto her, and she shall tread upon their high places. —Mr. Benedict said, in his late history, that before his book could reach the different parts of the country, they (the Old School Baptists) would be among the things that had been. But his book has reached the places indicated in his prediction, and is now nearly forgotten, yet the Old School Baptists still remain.

Your unworthy brother in afflictions,
PETER CULP.
Fayette Co., Tenn., Aug. 3, 1860.

NOTE.—This letter was written, as will be seen, in 1860, and we have been looking over some old manuscripts, some of which we have concluded to publish, and think they will be interesting to our readers, coming, as they do, from some of our brethren, who, if indeed now living, are so situated as to cut off any farther communications with us, for the present.—Ed.

DEAR BROTHER BEEBE:—The *Signs of the Times* always come to me bringing good tidings, which are to me like cold water to a thirsty soul. I was well pleased with the views you gave us on the Bruised Reed and Smoking Flax. I never had any thing take such hold of my mind—it seemed to correspond so well with my experience. Brother Beebe, I am surrounded with all kinds of folks, excepting those who know the truth. They often deride my views, and prophesy that those of our faith will soon become extinct. But none of these things move me. I think I know in whom I have believed. My enemies would have torn me from my foundation long ago if they could: but I do not believe the Lord will ever suffer one for whom he gave his dear Son to bleed and die, to be lost. I believe the body is just as safe as the head, and Christ himself is the Head, and the church is his body. Dear brother, it has been twenty or twenty-five years since I hope the Lord spake peace to my soul. I verily thought at that time there was no one on earth so happy as I was. I thought my troubles were all over.

“Jesus all the day long,
Was my joy and my song.”
I thought I was almost as secure as the angels, for I had lost sight of myself entirely: but, alas! I came to view myself again, and from that time to the present, I have had my trials and tribulations, my doubts, and my fears, my ups, and my downs. Some times I get into the Slough of Despond, and there I have to suffer: at other times I feel as though I were upon the mount rejoicing in the God of my salvation. Then I think I will never doubt again, but it does not last long. But I have learned better than to think I shall be in any better condition in this world. Brother Beebe, I would like to say more about the good Lord, and of what he has done for poor unworthy me, but I can not at this time. Perhaps I will write you again when my mind is in a better frame. I need not tell you, my brother, that I love all who are of the household of faith, for you already know, if I am what I profess to be, I must love all the dear people of the Lord. I pray the Lord to give you strength equal to your days. The Baptists in this region of country, so far as I am informed, are in peace and harmony, and glad to see each other, and loath to part. Farewell.

MARY WITTY.
January 26, 1862.

DEAR BROTHER BEEBE:—On or about the 22d of July, 1862, I sent you, by letter, a relation of a part of my Christian Experience, which, if it is not yet published, you may publish the following verses in connection, as they express my present and past exercises and feelings. I omitted in that letter many important things, one of which I will here mention: I related a part of my experience to the Sugar Creek church, at Crawfordsville, Indiana. And my wife, also, who had been a member of the Methodists, came before the church at the same time, and we were both received as candidates for baptism, and were both baptized on the next day, it being March 25, 1862, by Eld. M. M. Van Cleave.

Yours, in christian love,

J. R. SHLEPPEY.

Crawfordsville, Ind., Sept. 7, 1862.

The letter referred to, was published in the last number of the *Signs of the Times*, we will, however, insert the verses.—Ed.

As time is onward moving,

The Spirit calls to me,
Go blow the gospel trumpet,
Go sound the jubilee.

Go tell them I have risen,
The Lamb for sinners slain;
Redeemer, King, Creator,
In bliss return'd to reign.

Go tell them I'm in heaven,
High on my throne above,
Where all around is glory,
And God himself is love.

Go tell them of that comfort,
That dwelleth in thy soul;
Go tell them, I, King Jesus,
Have made the wounded whole.

Go tell them I have armed you,
Equipp'd you for the field—
Go tell them I have opened
The Book which John saw seal'd.

And in that Book is written,
The never dying name
Of each and every christian
That doth my love retain.

Go tell them I've redeem'd them,
With my own precious blood,
From all their sins and thralldom,
Redeem'd them unto God.

Then come, my Father's children,
Of whom I have lost none,
Come sing and shout around my throne
In one triumphant song.

Now to the Lord be glory,
For his redeeming love;
We'll sound the wondrous story,
In highest notes above.

We'll shout loud hallelujahs,
And join the heavenly song
With Noah, Job and Daniel,
And all the holy throng.

J. R. SHLEPPEY.

DEAR BROTHER BEEBE:—If I am a brother at all. I feel inclined to write you, for the first time, a few lines, unworthy as I feel. When I read your valuable paper, in which I find so many precious communications from the brethren and sisters, it makes my old frozen heart rejoice, that salvation is of the Lord; for if I know any thing of the truth as it is in Jesus, Salvation is all of grace, from first to last. I was born in Monongalia Co., Va., Nov. 9, 1809, and grew up as other wild plants, until it pleased God in his mercy to arrest me, and to show me that my heart was the sink of sin. Then I thought that, of all men I was most miserable, and I went to work, as all arminians do, to get better, and I made many promises, and just as many as I made, I broke, and instead of

growing better I grew worse and worse, until March, 1844, when all alone and at a time unlooked for, I humbly trust God, for Christ sake forgave my sins. Then in a moment my troubles were gone, and the whole creation looked beautiful, and seemed to be praising God. For a time all was joy and peace with me; but it was not long before doubts and fears began to arise, and I perceived that this *old man* was not changed. I had thought that a christian was changed both soul and body. But O, how much I was mistaken! My heart is still deceitful, and wandering, so much so that when I would do good, evil is present with me. I was baptized on the fourth Sunday in June, 1841, by Eld. William Purdy, in Coshocton, Ohio. I now live in Fulton County, Ill. I have been a member, twenty one years and have not become tired of the brethren yet. But if my brethren and sisters could see the corruption of my heart as I feel it, they could hardly own me as a brother, for, if I am a child of grace, I am one of the poorest and least of all God's children; and if it were not for that little hope I received away back yonder, I should sink in despair. But we are kept by the power of God, and I feel to thank God that I am not my own keeper. Brother Beebe, I am almost ashamed to let you see this scribble; but the woman who cast in her two mites, cast in more than they all; and if I can cast in one mite I shall be well paid. Do with this as you think best, and all will be right with me. Yours, truly,

R. BEATY.

Fulton Co., Illinois, Aug., 1862.

DEAR BROTHER BEEBE:—I suppose you have received my letter and money for the *Signs of the Times*. I have received all the back numbers up to April, and I have read the various communications of the brethren and sisters who are scattered abroad, together with your editorials and answers to the enquiries of correspondents whom I love for the truth's sake. I also read the "Speckled Bird," which is a master piece, and I have read it to others, and all who understand it, and who know the joyful sound, are well pleased with it, and also with the sound doctrine set forth in your paper by very able brethren, which is well calculated to strengthen and build up Zion. I will just say: the Baptists here, of the Predestinarian order, receive brother Trott's views on Predestination. I believe his views, as set forth in the *Signs of the Times*, are the views of all sound Baptists. And your views on the *Actual Union* existing between Christ and the church, are clear. It is everlasting. In short, it is all good. There are the ablest communications, written by the sisters. They surely have greater light than we ever had before: and there is also a greater time of darkness with anti-Christ than formerly. I merely drop these scattering remarks, because I love you, and the brethren and sisters who write so ably, who are taught of God, who teaches his children all the same things. I feel my weakness and inability to write, or speak to edification; but notwithstanding my ignorance, when I receive the able communications, I understand them clearly, which makes me hope we have been instructed in the same school, by the same teacher. The apostle says that he wrote to the saints, "That

ye may have fellowship with us: for truly our fellowship is with the Father, and with his Son, Jesus Christ." I do believe the various communications of the brethren extends and increases the fellowship of the saints, as did the epistles, because the revealed wisdom of God to his redeemed and called children is thereby made known, and manifested. I did not intend to write more than five or six lines, as I see you have plenty of able writers, for which I am glad.

Yours, in the bonds of the gospel,

JOHN McCAIN.

Albany, Louisiana, May 25, 1860.

DEAR BROTHER BEEBE:—Another year has rolled around with its joys and sorrows, and we continue, because the mercies of the Lord fail not. We have, with you, brother Beebe, had to pass through one of the heaviest trials we ever experienced. I felt that it was worse than death, but the Lord removed the cloud in his own good time. O! for a thankful heart! Last May, my son, Joseph, was thrown from a horse, and we took him up for dead, though life was not extinct. For weeks we had but little hope of his recovery: when he began to gain strength, marks of permanent insanity seemed painfully visible. I can not describe the burden that pressed on my mind. We can say, with you, we have tasted some of the sorrows of this mortal state. But our God rules, and reigns, and therefore let the earth rejoice. O! that we could trust in him at all times. He can not but do right. It is some thirty-six years since I hope the Lord showed me my helpless and lost estate, and caused me to approach unto him, with the cry, God, be merciful to me, a sinner! And I am as helpless now as when I first believed, and hoped in his mercy? I could not answer for one sin of a thousand. All my hope is in the Lord Jesus Christ, whom, I trust, remembered me when he hung upon the cross, and, by his one offering, obtained eternal redemption for us.

"O! to grace! how great a debtor!"

Dear brother, I wish to continue the "Signs of the Times," as I desire still to hear from the scattered saints who trust in the Lord, and have no confidence in the flesh. May the Lord open the way so that we may again hear from, if we can not see, those dear servants of the Lord with whom we can not now communicate. I pray God to preserve them and us from all evil, and from every false way. Yours, in the best of bonds,

WILLIAM H. JOHNSON.

Union, N. J., Feb. 27, 1862.

BROTHER BEEBE:—There are a few of us here who try to keep up the worship of God, in his house, in this Northwestern Indiana. We are surrounded by almost all kinds of religionists, each going in his own way: and, in many instances, teaching their own systems as the way of life and salvation. But we are trying to advance the old doctrine of the apostles, on the old primitive ground as laid down by Christ, and his apostles. It has been rather a cold and barren time with us for years past, but we still rejoice that the Lord reigns, and that our joys and sorrows are in his hands, for he alone can know what is best for us in this world of sin and sorrow. He has fixed the bounds of our habitation here, and we can not go

beyond it. At our meeting, in October, we were greeted once more with the voice of the turtle in our land. We had quite an interesting meeting, and we had the pleasure of meeting at the water-side and witnessing the administration of the ordinance of baptism to a willing subject. And at the December meeting two more, one of whom will be seventy-one years old in March. O! that the Lord may carry on his began good work of bringing the dear lambs into his fold: for we are well assured that he can work, and none can hinder. Brother Beebe, may the Lord strengthen, comfort, and support your labor of love towards the fold of Christ, and abundantly bless all our dear brethren and sisters, for Jesus' sake. Dear brother, I have wandered farther than I intended. Yours, as ever, in christian love and fellowship,

PHINEHAS PHILLIPS.

Indiana, February, 1862.

DEAR BROTHER BEEBE:—As time, with its ever rapid flight, has brought the close of the old year and the commencement of the new to us, the mind naturally reverts back to contrast the past with the present; but it is painful to contemplate that one short year ago we had peace and prosperity attending us, while now in their stead we have war with all the destructive evils which inevitably attend in its train. But of one thing we are satisfied, that Jehovah reigns, and he will do all his pleasure, and if we can say in truth, it is the Lord, let him do what seemeth him good, then all is well with us. But my object in writing at present is to send a remittance for the "Signs of the Times." Likewise, I understand it was the request of Eld. James Abbott, in his last sickness, that some one of his brethren should write an obituary notice of his death, and send it for publication in the "Signs of the Times," and as no such notice has appeared, I feel to try to fulfil the request of the departed brother, as far as I am able, although I feel incompetent to do justice to the subject, which should have been attended to at least a year ago, but I was waiting to try to get more information in regard to dates and names of places that he resided in, but have learned but little in that respect, and shall have to give only a running outline of facts, as my memory will serve me. I had also hoped that some brother that wields an abler pen would have performed the task ere this. I would be glad to send you more money to try to sustain your paper, but I am only authorized at present to send you three (gold) dollars, which you will please credit according to directions. * * * And now may the Lord guide, guard, direct, support and sustain you through all your trials and tribulations in life, and bring you off more than conqueror through him that loved us, and gave himself for us. I remain your unworthy brother in hope of a glorious immortality through free and unmerited grace alone.

LARIS PULMAN.

Adams Co., Illinois, Jan. 3, 1862.

BROTHER BEEBE:—Enclosed I send you one dollar for the thirtieth volume of the "Signs of the Times." The "Signs of the Times" have been a welcome messenger at my house for more (I believe) than twenty years in succession, and at no time have I appreciated them more than during

the last year, or felt a stronger desire to have their publication continued. My wife takes much satisfaction in reading your editorials, and the communications from the various correspondents. Occasionally we give a copy of the "Signs of the Times" to some of our friends or acquaintances: but if returned at all, it is generally without any remarks. Please direct as heretofore.

Your brother, in the midst of tribulation,
JOSIAH JOHNSON.

Feeding Hills, Mass., Jan. 4, 1862.

BROTHER BEEBE:—My mother wishes me to write a line to you renewing her subscription to the "Signs of the Times," which she inclined to think is for the last time, as she is within a few days of seventy-five years old, and has been in very declining health for many years. She has been sixty years a Baptist, and she has taken the "Signs of the Times" thirty years, as she thinks. And as your subscriptions have fallen off so much by the rebellion, she sends you five dollars, hoping that by another year we may again be a united people, and a more harmonious people, if the Lord will vouchsafe so great a blessing to so distressed and afflicted people. Yours, in affliction,

**THOMAS MOBERLY, for
 ELIZABETH MOBERLY.**

Madison Co., Ky., Feb. 1, 1862.

DEAR BROTHER BEEBE:—I take my pen to inform you that I am still in the land, among the living, for which I desire to be thankful to him who rules in the armies of heaven and among the children of men. I want to say to you, brother Beebe, if you should ever visit Kentucky again, there are a few of us on the south side of the Kentucky river who would be glad to see you, and hear you preach. You would not have to come more than twenty-five or thirty miles south of brother Thomas P. Dudley's. Old sister Moberly sent the above letter to me, with the five dollar bill in it, to be forwarded to you.

Yours,
JOHN M. PARKS.

February 28, 1862.

Circular Letters.

The Elders and Messengers of the Lexington Baptist Association, in session with the Olive and Hurley Church, September 3d and 4th, 1862, to the several Churches composing the same, send christian salutation:

DEAR BRETHREN IN THE LORD:—In accordance with our former practice, we address you this, our annual epistle of love, in which we desire to stir up your pure minds by way of remembrance of things which you already know, and to exhibit from the scriptures some of those things which tend to everlasting consolation and good hope, through grace. In order to do this, we will ask your attention to Psalms lxxiv. 12:

"God is my King of old, working salvation in the midst of the earth."

In the context the psalmist speaks of the desolate state of Zion: that the people of God were brought under the dominion of their enemies, who had broken down the carved work of the sanctuary of God, and that God's people were made to howl, and to lament, in consequence. But in the midst of this desolation, a ray of hope was left them—"God is my King of old," &c. It is not unfrequently the case that the children of God are brought to the test to know what their God is to

them. The answer of faith assures them that all other gods are idols, but our God, the God of Zion, is in the heavens, and he is the King of old: He hath done whatsoever he pleased: He maketh the devices of the people of none effect. To claim that God is our King, is to claim that we are subjects of his kingdom, and to acknowledge our obligation of loyalty to his divine government. All earthly kings and their subjects are alike mortal, for they must all die: but the subjects, or members of the kingdom of our God, shall live, and reign with their King, forever: they shall never die. Our King is the self-existent Jehovah, God over all, and blessed forevermore. "I will extol thee, my King, and my God."

He is of old, from everlasting, and to everlasting he is God. Our God is the Creator of the heavens and of the earth: He made the day and the night, the summer and the winter: Yea, he hath made all things for himself, even the wicked for the day of evil: and all his works shall praise him, and all his saints shall bless his holy name: His dominion extends over universal nature—and all things, from the fall of empires to the falling of a sparrow, or the fall of an hair of our heads, are under his immediate control: Therefore, the subjects of our King may confidently sing, for,

"Not a single shaft can hit,
 Until the God of love sees fit."

This assurance lays the foundation of everlasting consolation and good hope through grace. Our King sits on no precarious throne, nor borrows leave to be: He worketh all things after the counsel of his own will. Hell and death, and heaven, and earth, are all under his power and dominion. With him are the issues of life and of death: When he created the world, he spake the word and it stood fast—he commanded, and it was done. The heavens declare his glory, and the firmament shows his handy work. All this is realized in the assurance that God is our King. All his works praise him. His sparkling glory shines in all our eyes behold, and causes us to desire to bow low at his feet, and acknowledge his universal dominion. In all things, the less must yield to the greater, and so in his reign over nature, and in grace, he worketh salvation in the earth. Our King is the God of salvation, neither is there salvation in any other. There is no other name under heaven given among men whereby we must be saved. God is my shield and my glory, and the lifter up of my head: He is the first and the last in salvation: He went forth in the eternal counsel of his own will, and in the everlasting purpose of his grace—made all the arrangements of the plan of salvation, and in his own counsel wisely ordered all in the hands of our blessed Mediator, in whom the church of God had her eternal life, which is hid with Christ in God. All the rights of the eternal throne are secured in Jesus Christ, so that neither wicked men nor devils can effect them. The very wrath of men shall praise him, and the remainder of their wrath he will restrain: consequently all the subjects of his kingdom are forever secure from all their rage, and all their enemies shall lose their aim. To accomplish this, he bowed his heavens, and came down—he rode upon a chariot, and did fly upon the wings of the wind: he appeared in a body of flesh, and manifested himself as our Days-Man, who

could lay his hands on both: With one hand he takes hold of the throne: The Father says to him: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre." With the other hand he takes the poor sinner, draws him out of many waters, and all their sins and sorrows, their shame and disgrace, he bore in his own body on the cross, and he arose from the dead for their justification, and after forty days ascended up on high!

"Thence he arose, ascended high,
 And showed our feet the way;
 Up to the Lord our flesh shall rise
 At the great rising day."

Christ is our Resurrection, and our Life: He is our King, and his kingdom is an everlasting kingdom!

"Jesus reigns, and heaven rejoices!
 Jesus reigns, the God of love!"

The kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and all dominions and powers shall serve and obey him.

"Her walls are strength, and at her gates,
 A guard of heavenly warriors waits;
 Nor shall her firm foundation move,
 Fix'd on his counsel and his love."

What a source of consolation is this to the children of grace! He that made Israel never slumbers nor sleeps! Let Israel trust in him that made him, who rideth upon the heavens in her help, and in his excellency on the sky. The Eternal God is thy Refuge, and underneath thee are the everlasting arms: This is the Mount Zion over which God, and his glory shall be seen over them: All his subjects speak of his power and talk of his glory: In his kingdom there are no deaths, nor sorrowings, nor crying—their peace is like a river, and their joy is like an overflowing stream: In this kingdom they eat the bread of heaven and drink of the rivers of his pleasure: Here they all speak the pure language, and all speak the same things: No discordant notes are heard: They all sing the praise of their God and King: Their theme is salvation by grace alone, which they ascribe to him that hath loved us, and chosen us, and predestinated us to the adoption of children, and preserved us in Christ Jesus, and called us with an holy calling. They have no confidence in the flesh. The shout of a King is amongst them. In this kingdom a King reigns in righteousness, and princes rule in judgment. The law goeth forth from Zion, and the word of the Lord from Jerusalem. Here the willing and obedient subjects follow the Lamb whithersoever he goeth. Here the ministry of the word and all the gifts for the perfection of the kingdom of Christ are found. Their King is the King of peace, and King of righteousness and strength. Such is their Redeemer, the Lord of the whole earth.

"Then let our souls in Zion dwell,
 Nor fear the wrath of Rome or hell!"

Let the potsherds of the earth strive with the potsherds of the earth—let nations dash each other in pieces—let the earth be removed out of its place, and the sea roar with the swellings thereof, yet undismayed and undaunted we can look up to our God and King.

Dear brethren, this is our high and holy vocation. If the Lord be our King, let us make it manifest in our walk and deportment. Though times grow dark and terrors spread widely around the earth, let his name be our strong hold in the time of trouble.

"God is my soul's eternal rock."

Obey the King of Zion—exhort one another to love and good works. Be often at the mercy seat, humbled as in the dust, as becomes us. Sanctify the Lord God in your hearts—let him be your fear and your dread. And may a sense of what he has wrought in, and done for you, be the theme to move your tongues and inspire your songs continually, to sound his praise. Study the law of your King from day to day. Obey his precepts, and walk in his ordinances. Think of the glory that is to be revealed in us at his coming, and the revelation of his glory, when he shall come with his mighty angels to take vengeance on them that know not God, and obey not our Lord Jesus Christ. When he shall come to be admired by all who love his appearing, and adored by all who believe. When God shall show who is the only and blessed Potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in the light. Then shall he deliver up the kingdom to God, even the Father, that God may be all in all. Then shall we see Christ and be like him. This honor will be conferred on all the subjects of his glorious kingdom.

LOREN P. COLE, MODERATOR.

JOHN T. BOUTON, Clerk.

The brethren and sisters composing the Maine Predestinarian Baptist Conference, convened with the Church at North Berwick, September 5th, 6th and 7th, 1862, to the Churches and Associations with whom we correspond, send christian salutation:

DEAR BRETHREN:—Through the mercy of our heavenly Father we have once more been permitted to witness the return of our yearly Conference. Though compassed by so many dangers, assailed by so many enemies, and oppressed by inward fears, we desire to record our grateful acknowledgement of the loving kindness of the Lord. We can truly say, Hitherto God has helped us. He is ever about his people for good. Clouds and darkness may some times seem to cover his face, and the ways of his providence are mysterious and dark, yet righteousness and judgment are the habitation of his throne. He has chosen his people in the furnace of affliction, but when he has tried them, they shall come forth as gold.

In the midst of all the commotion of the times, and the distracted state of our beloved land, how great is the consolation that the Lord God Omnipotent reigneth. He ruleth in the army of heaven, and among the inhabitants of the earth. Even the wrath of man shall praise him, and the remainder he restrains. In all the changing phases of human society, no less than in the daily experience of each individual, he works the accomplishment of his own purpose, and brings about the object which he has designed. We may not be able to read the meaning of every trial, and at times may be ready to despond, yet we know that all things shall work together for good to those who love God, and are the called according to his purpose. While we can but mourn under the trial, we are enabled to rejoice that, He who holdeth the reigns of universal empire, will do all things well. Most deeply do we sympathise with our dear brethren who are called more particularly to suffer at the present time, and most earnestly do we pray that God would remove his stroke from us, and that peace may speedily be restored within our borders.

But it is with the most cheering reflections that we turn to a consideration of the safety and establishment of the church and people of God:

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the City of the great King."

Before the foundations of the earth were laid, God was pleased to establish his church upon the unalterable basis of his own unchanging love—confirming his Covenant by an oath—and because he could swear by no greater, he swear by himself. And we are assured the foundation standeth sure—the Lord knoweth them that are his. Christ was made Head over all things to his church, and it pleased the Father that in him all fulness should dwell, and all the members of his mystical body were blessed in him with all spiritual blessings according as they were chosen in him from before the foundation of the world. In the fulness of time he came in human flesh, took on him the seed of Abraham, and because the children are partakers of flesh and blood, he also took part of the same. He came not to do his own will, but the will of the Father who sent him: and, having made an end of sin by the sacrifice of himself, and brought in everlasting righteousness, he ascended on high, where he ever liveth to administer the affairs of his Spiritual Kingdom. Thus his people are quickened, gathered, comforted, and built up, the order of his house is maintained, and the pleasure of the Lord shall prosper in his hands. In whom the whole building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit.

The discipline and trials through which his people pass in this world, are by him designed for the display of the riches of his own grace and glory, and for the working in their hearts the work of faith with power. It is from a knowledge of the nature and power of sin, that they learn the value of his truth and righteousness—from a sense of their own weakness they learn that without him they can do nothing—and while they know that in their flesh dwelleth no good thing, they rejoice that in the Lord Jehovah have they righteousness and strength, and how sweet and delightful to his children are his commands and ordinances! and all the order of his house. They sit down under his shadow with delight, and his fruit is sweet to their taste. How beautiful upon the mountains of Israel are the feet of those who publish the glad tidings of the gospel of peace! and how sweet is the communion of saints, the fellowship of his dear people!

These privileges and blessings it is ours, through the mercy of our Covenant keeping God, still to enjoy: and we rejoice that we have been permitted to behold the return of another season of our yearly Conference. Though some who have been wont to meet with us, have been called from the labors of earth to the rest of heaven: and though others have been providentially detained from meeting with us, yet our hearts have been made glad by your messengers and letters, and we earnestly desire a continuance of your christian correspondence. Scattered though the people of God may be on earth, they are one in Christ, their Head, and closely united in the love of truth and

fellowship of the gospel. Our meeting has been characterized by harmony, and we believe, by the presence of the great Head of the Church.

Our next Conference will be held with the church at North Berwick, commencing on Friday before the second Monday in September, 1863, when and where we desire to receive your messengers and correspondence.

WILLIAM QUINT, Moderator.

DANIEL R. FORD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1862.

Is any Among you Afflicted? Let him Pray.

James v. 13.

THE spiritual tribes of the Lord to whom this epistle was written, have the assurance that in the world they shall have tribulations, and be subject to afflictions, for God's people have always been characterized as a poor and an afflicted people, who trust in the Lord. Yet there are seasons when they are enabled to mount up with wings as eagles, and to rise above their pressing sorrows, when they are permitted to drink of the streams of that river which makes glad the city of our God—when they drink, and, for a season at least, do forget their poverty, and remember their misery no more. The tide of their sufferings and of their rejoicings ebbs or flows as they endure the absence of sensible manifestations of the divine presence of their Lord, or are permitted to sit under his shadow with great delight, as his smiles create their purest joys, and when his smiles are withdrawn, nothing can supply to them the lack. That this is, and always has been the case with the children of God, in all ages past, the scriptures fully testify: and that the same must be our lot while here below, we have no reason to doubt: nor have we any just cause to desire that it should be otherwise, for although no affliction for the present seemeth joyous but grievous, yet afterwards they work the peaceable fruits of righteousness in them who are exercised thereby. And we are assured by divine revelation, that our light afflictions, which are for a moment, work for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things that are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. We are, therefore, gainers ultimately, and even at the present they afford us reliable evidence that God dealeth with us as with children. But still, such is our weakness, we soon would faint under the weight and pressure of our afflictions, if we were not sustained by the strong hand of our covenant God.

Our impatient nature is prone to seek for sympathy in our afflictions from those around us who are subject to like passions: and it is soothing to our feelings to know that we have kind friends who can feel for our woes, and offer words of consolation and comfort: but still we are not to rely on human, or even on christian sympathy alone. Our great dependence is, and should be, on him who is able to bear us up, and to sanctify all our tribulations to our good and his glory: therefore, we have the direction embraced in the text, at the head of this article, "Is any among

you afflicted, let him pray." This is the peculiar privilege of the saints, of all who mourn in Zion, of any among you. And what a cheering consideration it is that we may come bodily to the throne of grace with our supplications, our prayers, our groanings, our tears, our burdens and complaints, with this warrant or order from the Lord, bidding us to bring them there, and leave them there, for we are instructed to cast all our cares on him, for he careth for us! As a good Shepherd careth for his flock, and as a father pitieth his own son that serveth him, so the Lord careth for his own elect who cry unto him day and night.

A feeling sense of our extreme poverty should not deter us, for although we have nothing in our hand to bring to our God as an offering, it is his throne of grace that we approach: and the poorer we feel the greater is the necessity of calling on him. If we were not poor, why should we ask for favors? The throne of grace is not accessible to the rich. The rich, our God sends empty away, but he filleth the poor with good things. Nor should our darkness and doubtings deter us from approaching the Mercy Seat: for our God assures us that they who fear him, though they walk in darkness, and have no light, still it is said, "Let him trust in the name of the Lord, and stay upon his God." The mercy seat is open and accessible to the saints, as well when involved in clouds and darkness, as when their skies are bright and clear; for God to them is a Refuge in distress and a very present help in trouble. He is not a God afar off, but always at hand. He may be out of our sight, but his saints can never be obscured from his view. His ear is never heavy or dull that he can not hear their crying. Hence the instruction, Is any among you afflicted, let him pray.

But what is prayer? It must be something more than a form of words, for when the saints pray they are forbidden to use vain repetitions, as the hypocrites do. Nor are we to indulge the thought that we are to be heard for our much speaking. Prayer does not consist in the position of the body, nor any form of words, though they be ever so sound, or orthodox. God is a Spirit, and they who worship him must worship him in spirit and in truth. Without faith it is impossible to please God: and none but the spiritual, those who are born of the Spirit possess that faith which is so indispensable to please God: for Paul says it is not of ourselves, it is the gift of God. It is a fruit of the Spirit, and it is the faith of the Son of God. Jesus Christ is himself both the Author and Finisher of it. Every one that is born of the Spirit does possess this principle of faith at all times: but it is not at all times sensibly felt by them, it being a purely spiritual principle in them, it is opposed by the flesh, and when the flesh predominates, when we walk after the flesh, that faith in us is obscured by clouds of doubts and unbelief which rises from the flesh, which is always at war with the Spirit. Then we grope along in the dark, until we are delivered from the captivity of sin, which is in our members. Still, that faith of the Son of God in us can not die, for it is born of God, and overcomes the world.

That faith which is born of God, according to 1 John v. 4, subsists on heaven-

ly food, and will not rest long in us without its food from heaven. The saints can not, therefore, remain long in darkness, or in captivity to the law of sin, which is in our members, before there is a secret breathing desire for deliverance: a sighing after the liberty of the gospel: a groaning, being burdened, a crying out, O! wretched man that I am! Who shall deliver me from the body of this death? This struggling after light and spiritual enjoyment is the action of faith which must finally triumph over the flesh, and overcome the world. It is the prayer of faith, and must become fervent and effectual.

Christians, therefore, often pray fervently and effectually, when there is no outward form or ceremony discoverable, and perhaps pray most when they feel as though they can not, and do not, pray at all. The Spirit, that is, the Spirit of Christ, which is in them, maketh intercession according to the will of God: but it is often with groanings which we can not clothe with words, for it can not be uttered. But it is nevertheless prayer, and it is the prayer of faith, and it will assuredly be heard, and, in due time answered. We may sometimes be sadly cheated by the deceitfulness of the flesh, and think we are praying fervently for certain things, when our desires are only those of the flesh, and not the groanings or breathings of the spirit. Hence, we ask, and we receive not, because we ask amiss. It is a great mercy to us that our fleshly desires are not gratified, that the things which we ask for, and which our carnal passions desire, are not granted, to be consumed on our fleshly lusts, which war against the Spirit; for they would only tend to strengthen the flesh, the more vigorously to maintain the warfare against the law of the Spirit of life. But the Spirit of life and immortality, which dwells in all who are born of the Spirit, searches all things, yea, the deep things of God, and knowing what is the mind of God, maketh intercession for us according to the will of God: and John says, "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him."—1 John v. 14, 15. Those who are addressed by the apostle James in our text, are all in possession of this Spirit, all being born of it, and that which is born of the Spirit is spirit, therefore, he says, "Is any among you afflicted." That is, if any one among the saints is afflicted, it is his peculiar and inestimable privilege to pray. None others have the ability to pray with the spirit and with the understanding, for they possess neither, and in their absence all their prayers are but the vain expressions of the prompting of the carnal mind, which can not please God.

Many are the afflictions of the righteous, and they are not only many, but various: but their afflictions rise not out of the ground, neither do they come by chance, for God hath, for wise and gracious purposes, chosen them in a furnace of afflictions, because he knoweth that it is good for them to be afflicted, it seems to humble them, to teach them their dependence on God, and to make them remember the throne of grace. Having no where else to look for succour and support, and deep-

ly sensible of their pressing necessities, they are constrained to enter into their closets, and to shut the door, their desire is unto the Lord, they desire seculsion from the world, and, if possible, from themselves, to enter the secret chambers, which are only known to the saints, and there—

“ Into the bosom of their God, Pour out their long complaints.”

“ Let him pray.” Their Father seeth in secret—he knows our feeble frame. He bows his ear, and bids us come even unto his seat, to come boldly, notwithstanding our sense of vileness, of unworthiness, no frowning terror clothes his brow to fright the timid trembling suppliant from his presence, but as a child coming to a loving parent, so the saints approach and draw nigh unto God, by the new and living way, which he hath consecrated for them through the veil: that is, through the flesh of him who was made flesh and dwelt among us. None can come to the Father but by Christ, and none who come by him, will ask God to change the purpose or counsel of his own will, for their gratification; but rather will they pray that they may be reconciled in all things to the righteous will of God. And while they pray from the fulness of their hearts that God may forgive their trespasses, as they forgive all who have trespassed against them, they know that unless they have that forgiving spirit in them which from the heart forgives those who trespass against them, neither will their heavenly Father forgive them their trespasses.

At this present time the saints are passing through a great fight of afflictions: we have fallen on exciting times: wars are raging in our land—our sons are called into the tented fields,

“ Where blood and carnage Clothe the ground in crimson, Sounding with death groans.”

Let all the afflicted saints then call mightily on the name of the Lord, as he affords us the spirit of grace and supplication, that he may support us under our present trials, and in his own good time and way, restore peace and prosperity to our beloved country, and protect his dear children under the shadow of his wing, until the indignation be overpast.

Ye saints of the Most High God! Pray without ceasing, and in all things give thanks unto God. And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.

Corresponding Letters.

The Lexington Baptist Association, in session with the Baptist church of Olive and Hurley, September 3d and 4th, 1862, to the several Associations, Corresponding Meetings, &c., with which we correspond, send assurance of love and fellowship:

DEAR BROTHERS:—It is with feelings of gratitude to God that we enjoy the privilege of meeting together for the worship of God, and mutual edification of each other, without molestation or cause to fear. Although we are living in a time of great excitement, and there is great commotion in our national affairs. But although the earth be drenched in blood, and nation rise against nation, and kingdom against kingdom, Christ has told us to be not afraid, nor troubled, and to see that no man deceive us. His kingdom is not of

this world. Still, his people, while in the world, are commanded to be subject to the powers that be—as all the constitutional governments of this world are of him. But the Eternal God is our Refuge, and underneath us are his everlasting arms. He declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. He rules in the armies of heaven, and among the inhabitants of earth—and, under his government, All things work together for good to them that love God, to them who are the called according to his purpose. Then let us confide in him, rely on his promise, that, As thy days, so shall thy strength be.

We were made glad by the coming of your Messengers, and the receipt of your Minutes. Our brethren in the ministry have come to us in the fulness of the blessing of the gospel of Christ. We desire a continuance of christian correspondence.

Our present session has been harmonious, and all business of the Association has been done in harmony, and fellowship.

Our next session will be held, if God permits, with the church in Lexington, Green county, N. Y., to begin at ten o'clock, a. m., on the first Wednesday in September, 1863. When and where we hope to meet you again.

LOREN P. COLE, MODERATOR. JOHN T. BOUTON, Clerk.

Subscription Receipts.

NEW-YORK—Capt. Tho. Denton \$1, E. C. Reeve 1, A. Blend 1, L. Knickerbocker 1, L. Jenkins 1, B. Maben 1, D. Weeks 1, James Blish 1, S. Reynolds 1, L. H. Terwilliger 1, Abaz Cole 1, Hiram Roe 2 06, James Ballard 1, Mrs. Sarah Dewey 1, E. Woolhider 1, Mrs. A. Van Valkenburg 1, Amos Connelly 2, Elder C. B. Fuller 1, I. R. Porter 1, H. Brazee 1, D. Stillwell 1, C. Van Valkenburg 1, Lemuel Dunham 1, S. Swart 50c., Dr. A. C. Hull 1, Mrs. R. Ennis 1, Lovina Crosby 1, Eliza Lane 1, Wesley Lane 1 25, William Farrand 1, Maria Longyear 1, Mrs. D. Lockwood 1, Jacob Bice 1, Jacob Bishop 1, Mrs. J. H. Ruckerfellow 1, Lexington Association 20 44, Mrs. H. Brownson 1, James B. Wood, jr. 1, Peter N. Boice 1, Mrs. Abigail G. Sly 1, Hosea Hammond 1, John C. Ingraham 1, David Hulse 1, Christiana French 1, \$64 25

MAINE—D. S. Sweet 2, Deacon H. Purington 2, Eld. Wm. Quint 5, 9 00

NEW-JERSEY—Eld. P. Hartwell 2, Alfred S. Cook 2, T. E. Welch 1, Eld. G. Conklin 1, 6 00

PENNSYLVANIA—J. Lewis 1, Mrs. L. Gilbert 1, Eld. J. Beaman 1 15, Chs. Willard 1, 5 15

MARYLAND—Eld. Thos. Watters WASHINGTON, D. C.—Eld. Wm. J. Purington 2, Mrs. Ann E. Frankland 1, 3 00

VIRGINIA—D. B. Musgrove... 2 00

OREGON—Eld. John Stipp 8, George F. McCorkle 1, 9 00

KENTUCKY—Samuel Hull 1, A. R. Dorris 1, B. Farmer 1, S. Goodwin 2, 5 00

OHIO—James D. James 1, L. S. Reynolds 1, Eli Spittler 1 25, G. Buxton 1, G. W. Jackson 3, Eld. Lewis Seitz 2, Abner Kelsey 1, L. B. Hanover, Esq. 5, 15 25

INDIANA—John S. Moore 1, J. M. Logan 1 50, Eld. William P. Robertson 1, N. B. Huff 1, John D. Johnson 1, Elizabeth Johnson 1, 6 50

ILLINOIS—L. Robertson 1, Ralph Christie 1, J. Denslow 1, Sandy Creek Association 10, 13 00

MISSOURI—D. S. Woody 1, E. Y. Berry 1, John Jurnegan 1, ... 3 00

IOWA—Catharine Harden 1, Hazel Creek Association 10, ... 11 00

MINNESOTA—David Gray, ... 1 00

MICHIGAN—George H. Clark, ... 2 00

CANADA-WEST—J. A. McKellar 1 00

Total, from Aug. 15 to Oct. 1, \$157 15

NEW AGENT—James Miller, N. Y.

YEARLY MEETING.

BROTHER BEEBE:—Please publish that a yearly meeting will be held with the Old School Baptist church of Christ, in Columbus, Jackson county, Michigan, to commence on Saturday before the second Sunday in October, 1862. We invite brethren and sisters of our order to attend with us, and ministers especially. Eld. Isaac Hewitt, can't you come? We expect Eld. Lewis Seitz. Those who come by the cars, will stop at Napoleon, where they will find brethren to convey them to the meeting.

THOMAS SWORTOUT.

YEARLY MEETING.

BROTHER BEEBE:—Please publish in the Signs of the Times, a yearly meeting for the Old School Baptist church of Broome, to commence on the second Saturday in October next, to continue on Sunday,—to be held at the New School meeting-house, in Plattekill, about half way between Eld. Cole's and H. B. Roe. Brethren and sisters of our faith and order, are invited to attend, and, in particular, ministering brethren. Done by order of the church. B. COLE, Church Clerk.

YEARLY MEETING—Brother Beebe:—Please publish that, by permission of providence, a Yearly Meeting will be held with the Middleburgh church, in Schoharie county, N. Y., at their place of meeting, on the first Wednesday and Thursday in October, 1862, to commence on each day at eleven o'clock, a. m. We earnestly desire our brethren from sister churches to meet with us, especially brethren in the ministry. Yours, as ever, G. W. SLATER. Livingstonville, N. Y., August 8, 1862.

For the Signs of the Times.

J esus, thou art the only friend, O n whom for help we can depend; S o weak and frail is mortal hand, E ternal strength it can't command. P oor and distress'd from day to day, H ere in this world of sin we lay, A waiting for our Lord to come, A nd take us to our heavenly home. N o peace on earth there seems to be, D ear Lord, for sinful worms like me; T he flesh does overcome us so, I t causes us astray to go. L ike Israel in the wilderness, I ndeed we are in deep distress, T o see our nation brought so low, H ow high it was twelve months ago. A lmighty power, display thy hand, B id wars to cease, in all our land; R ule every thing for Zion's best, O n her bestow eternal rest. W ith thine own shepherds ever be, N one else aright can us o'er see, I ncline their hearts to feed thy flock, O n food that comes from Christ, the rock. W olves have begun to howl around, A nd threaten Israel's pasture ground; P oor little lambs, they now must hie O n Zion's hill and fortify. I n Christ's entrenchments see them stand, N o sight on earth appears so grand! T he wolf may at them bark and growl, D efended are they from his prow! O! listen now, hear how they roar! N one ever heard the like before! I ndeed they are in great dismay, P oor things, they can not get their pay. H ow loath they are to leave the fleece, A nd let it on the flock increase; N o sin to them appears so great— C ompelled they are to mourn their fate. O no, we can not preach, they say, U nless you will us for it pay; N or can we the poor heathen save, T ill we the precious metal have. Y e little flock, can not you say, K ing Jesus ne'er taught you this way, A nd all who try to buy his love, N ever have known the God above. S ince scriptures show it is by grace, A sinner's brought to see God's face,— S ing then of Jesus crucified, T hough all the world set him aside! Brother Beebe, the above lines were written to a Baptist brother and lady, friends of mine, whose names, place of residence, &c., can be seen by reading the first letter in each line, except the last. If you think them worthy of a place in your columns, you are at liberty to publish them. If not, lay them aside, and in so doing you will not in the least mar the feelings of your unworthy brother, PRYOR PLANK. Doniphan Co., Kansas, Dec. 23, 1861.

DEAR BROTHER BEEBE:—I wish you to say, through the Signs of the Times, to the brethren, sisters, and friends, that our Yearly Meeting, at London Tract, Chester county, Pennsylvania, will commence at two o'clock, p. m., on Tuesday after the third Sunday in October, and continue Wednesday and Thursday. At which time and place we hope to meet them, and welcome them to our homes. There will be conveyances at Newark station on Tuesday for the morning train, also for the morning train at Penn station on the Central Railroad. Yours, as ever,

J. W. DANCE.

New London, Penn., Sept. 6, 1862.

DEAR BROTHER BEEBE:—Should this reach you in time, please give notice, through the Signs of the Times, that I will be at Burdett, the Lord willing, the first Sunday in October; on the Monday following, at Horse Heads; on Tuesday, at Waverly, and on Wednesday, at Smithboro. The brethren, should it please them, can make appointments accordingly. Yours, in love, K. HOLLISTER.

Caroline, N. Y., Sept. 11, 1862.

REMOVAL.—Brother ELKANAH SMITH desires his correspondents hereafter to address him at Vandalia, Fayette county, Illinois, instead of West Lodi, Ohio.

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.

Marriages.

August 13—At the residence of the bride's father, Cornelius Hogaboom, by Elder Isaac Hewitt, Mr. T. RODNEY DOUGLAS, of Hunter, to Miss ROXALINE M. HOGABOOM, of Lexington, both of Green county, N. Y.

September 11—At the house of the bride's father, in Hopewell, by Eld. P. Hartwell, Mr. SCUDDER H. PHILLIPS, of Ewingville, to Miss SARAH A. LAROWE, daughter of S. Larowe, of Hopewell, N. J.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the following obituary notice in the Signs of the Times: Died, June 25th, 1862, Miss ELIZABETH SWAIM, aged seventy-two years, lacking two days. She had been in feeble health for a number of years, but was able to keep about, and attend to her business, much of the time. She had been quite unwell for some days before her death, but was thought to be recovering, even on the morning of the day she died, but was soon attacked with something like a paralytic stroke, and died at night. She at last slept away her life, without much struggle. Sister Swaim had been an orderly member of our church for many years, probably forty years, or more. She was a constant attendant at meeting when her health would permit, and was highly esteemed by the brethren. We feel that we have met with a great loss, but we mourn not as those that have no hope, for we have good hope that our loss is her unspeakable gain. We trust her trials, which were many, are all ended, and that she is with Jesus, where troubles and sorrows can never come. Her funeral was numerously attended on the Friday following her death, and a discourse delivered, founded on 2 Cor. v. 1-3. I write this by request of her niece, Miss E. Drake. Yours, in gospel bonds, P. HARTWELL.

Hopewell, N. J., Sept. 16, 1862.

ELDER BEEBE:—By request, I send you the obituary of Eld. GEORGE SHAWGO, who departed this life July 5th, 1862. He was born in Montgomery county, N. Y., May 12th, 1788. He was a member of the Old School Baptist church forty years, and a faithful minister of the gospel twenty-seven years, in all of which time he proclaimed, Salvation by grace alone. He preached to his family and friends twice on his death bed, and told them not to mourn for him, for all was well. We hope their loss is his unspeakable gain. R. BEATY.

Fulton Co., Illinois, August, 1862.

BROTHER BEEBE:—Please publish the following: Died, in Hopewell, N. J., August 3, 1862, of consumption, EDWARD J., son of Johnson and Frances Titus, aged 8 months and 3 days.

Little Eddy, thou art gone! How short thy stay has been! Thou wouldst not set thy heart upon This world of grief and sin.

Sleep, little Eddy, sleep in peace, Till the last trump shall sound, To call thee up to see his face, On Canaan's holy ground.

SARAH F. TITUS.

August 23, 1862.

DEAR BROTHER BEEBE:—By request of sister Miller, I send you a short obituary of our much esteemed brother, ELLIS MILLER. The subject of this notice was born in New Jersey in 1800, and when but four years old, with his father, moved to Butler county, Ohio, where he lived until his heavenly Father was pleased to remove him from this sin-confused world to that of endless glory.

“ Jesus, lover of my soul,
Let me to thy bosom fly.” &c.

Which he seemed to enjoy very much, and, with Toplady, I think he could say—

“ May death conclude my toils and tears,
May death destroy my sins and fears,
May death, through Jesus, be my friend,
May death be life, when life shall end.”

Sister Miller desires you also to publish the following lines, which were written as a tribute of respect, on the death of her eldest son, William H. Miller, Esq., of Hamilton, Ohio, who died about one year previously to the death of his father. The verses were composed by Elder Kingham.

A TRIBUTE

TO THE MEMORY OF MR. ELLIS MILLER.
AN ACROSTIC.

Enlisted in God's cause, he through,
Life's checkered scenes his way pursued;
Long years evinced his aim was true,
Inspired by hope, by ills withstood.
Such grace and strength to him were given,
Midst hosts of foes he urged his way;
In sacred armor sent from heaven,
Light cheered him on to endless day.
Let not his loved ones left behind,
Enlarge, but moderate their grief;
Review his end each sorrowing mind,
Heaven's glorious Sun can shine relief.

Midst storms, the ills of time,
Mercy's sweet voice aloud declares,
In Christ, ye saints of every clime,
Life's noblest joys his love prepares.
Trust then, in Christ, the sinner's friend,
On him for every good depend,
Nor doubt his mercy to the end.
O! may we each in Christ be found,
Heaven's blessings then will be secure;
In him alone true joys abound,
O! may he guide us evermore!

J. KINGHAM

BROTHER BEEBE:—Please publish in the Signs of the Times the following obituary notice: Died, July 15, 1862, at the residence of her son, Joseph M. Bryan, near Xenia, Clay Co., Illinois, Mrs. MARY BRYAN, aged seventy-three years and ten months. Mother Bryan was born in Bourbon county, Kentucky, and at the age of twenty-one years was married to Mr. Luke Bryan. They settled in Pendleton county, Kentucky, where they both obtained a hope in Christ, and united with the church at Falmouth, and were baptized in 1818. In 1830, they emigrated to Marion Co., Indiana, where they were connected with the Indianapolis Association, until missionism was introduced, when they, with many others, united with the Conns Creek Association, where they peacefully enjoyed the sweets of religion until the 25th of March, 1857; when her companion was called away from the shores of time with the blessed assurance that all was well with him forever, he peacefully fell asleep in Jesus, and left a mother to mourn her loss. But she was fully resigned to the Lord's will. She well knew that he had gained that immortal crown—that he had fought the good fight. They were faithful readers of the Signs of the Times for twenty-five years. In 1860, she removed, with her son Joseph, to Illinois, where she generally enjoyed very good health for one so old, until the 29th of June, when she was attacked with dysentery, which termina-

ted in the dissolution of soul and body—her soul to the Lord who gave it, and her body to moulder back to mother dust, until the resurrection morning, when it shall be called forth pure and holy to meet God, and the holy angels in the air. She has left eight children, and one sister, and a numerous train of friends, to mourn their loss. The light has gone out, and our dwelling is sad, For the mother that loved us is laid with the dead, Yet so ready and willing, how could we say nay? When our Father who gave her, had summoned her away.

Dear mother departed, we see thee no more—
Thou art gone to thy birth-place, a happier shore,
And O! may our Father the Spirit of love,
Lead and guide us to join thee, our mother above.

We mourn not as they who have no hope, for her pious walk and godly conversation, her good deeds of love and charity assures us that—

Her happy spirit dwells with God,
Above this world of care;
Lord guide us by thy holy word,
That we may meet her there.

Having naturally a very amiable disposition, no one knew her but to love her. During her illness her conversation was often directed to the goodness of God, which she loved to dwell upon. She seemed to be endowed with a spirit of love and devotion. The bible was her choice of books. She loved to talk of the goodness of God at all times, in health and in sickness. I hope we will all try to follow her example, and meet her again on the sunny banks of sweet deliverance!

“ Yes, she has gone, where angels are,
To heaven her soul has fled—
And yet we lean upon her tomb,
With tears, and say, She's dead!
We say, She's dead! But ah we know,
She lives where living waters flow.”

“ When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from her voice, her hand, her smile,
Divides me for a little while,
Thou Savior, seeest the tears I shed?
For thou didst weep o'er Lazarus dead!”

“ The light and shade of earthly life
Is transient at the longest—
And mortal ties must severed be—
Ah! even the best and strongest.
But spirit is immortal. Yes,
It is the sacred heaven,
That will pre-empt another life—
A better life in heaven!”

CATTIE BRYAN.

Clay Co., Illinois, Sept. 4, 1862.

DIED—At her late residence in Bourbon Co., Kansas, September 2, 1862, Mrs. MARGARET SHELPEY, consort of William R. Shleppey, and daughter of John Dewey, Sen., of Montgomery county, Indiana. Our departed sister, and her husband, both professed to have a hope in Christ at an early period in life, and were received by the Sugar Creek Church, and were both baptized on the same day. About two years after their baptism, they were united in marriage, and about three or four years still later, they moved to Iowa, where they remained about nine years, when they moved to Bourbon county, Kansas, there to meet the fate that awaited them. It appears from letters which I received from them prior to her death, and from him since that time, that they were strong believers in the doctrine of Predestination, and discriminating grace; for which cause they were greatly persecuted from time to time, during their short stay among those wicked people. At about the hour of midnight his house was assailed by an armed band of about thirty men, whose intention was to kill him, because he used the word of God to defend the doctrine of salvation by grace. He fled from them, supposing that it was his life only that they sought for—for they had declared they would kill him. They pursued him, but failed to find him. In their absence, a neighbor took his family to his house, and upon their return from their pursuit, one of them presented a pistol to her breast, demanding of her to tell where he was. She answered that she did not know. Then the fiend swore with a violent oath that if she did not tell, he would blow her through. At that moment she felt a sharp pain shoot across her breast, and in a few moments she began to spit blood, which was supposed to proceed from her lungs, and in a few hours from that time she gave birth to a child, which is yet alive and doing well, but she died in four days, being about in the thirty-fourth year of her age. She did not lament the loss of all their property, but seemed to mourn the condition of her dear family, to which she must bid adieu, not knowing whether her husband, their father, was living or dead. But amidst all these afflictions, she did not forget him who had called her out of darkness into his marvelous light, even in her last moments, she rejoiced in his redeeming power and grace. And even death itself did not remove from her countenance the sweet smile that hope had there engraved. She left a husband and eight small children to mourn their loss, which we humbly trust is her unspeakable gain. I have written this notice by request, and remain yours, in the best of bonds,
J. R. SHELPEY.

Crawfordsville, Indiana, Sept. 7, 1862.

Associational Meetings.

CORRECTION OF THE TIME OF THE MEETING OF THE SALISBURY ASSOCIATION.—We are informed by Eld. E. Rittenhouse, brother Wolford, and others, that we were mistaken in regard to the time of our appointments to attend the Salisbury Association, and other meetings. The notice should read as follows: The Yearly Meeting at London Tract will be held on the 21st, 22d and 23d days of October, instead of the 14th and 15th, as incorrectly stated in a former notice. The Salisbury Association is to be held with Little Creek church, Sussex county, Delaware, about six miles from the Laurel Depot, on the Delaware Railroad, to begin at ten o'clock, a. m., on Saturday before the fourth Sunday in October next, instead of Saturday before the third Sunday, as erroneously stated, which will be on the 25th and 26th days of that month. Preaching at Salisbury meeting-house on Monday night, the 27th. At Jones' Mills on Tuesday, the 28th. At Church Creek on Wednesday, the 29th, and if we can cross the Bay, we propose to preach to the Ebenezer church at Baltimore on Thursday night, October 30th. We have not heard from brother Hartwell on the subject since the first arrangement was made—but we expect, providence permitting, that he will attend all these appointments with us.

JUNIATA REGULAR BAPTIST ASSOCIATION will meet with the Providence church, in Friend's Cove, Bedford county, Pennsylvania, to commence on Friday before the third Lord's day in October, 1862. Brethren and sisters generally, and those in the ministry especially, are invited to attend.
JOSEPH CORRELL.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED “MIASMA ANTIDOTE.”—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. Price.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it, by mail, must send \$1.50 per bottle, which will be put up in tin cases, and postage prepaid. The fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

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 9,000 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 postoffice 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.

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. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, ROYAL GEORGE, FRENCH SNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell, consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havana, Schuyler Co., N. Y.

Agents for the Signs of the Times.

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CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.
CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elders Thomas Barton, Ephraim Rittenhouse and Lemuel A. Hall, T. Cabbage, John McCrone.
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WISCONSIN—Elders Andrew Grigg, M. Morehouse, Joseph Osborn, and Dea. Aaron White.
WASHINGTON TER.—Elder Ezra Stout, and J. H. Hale, Edward Morgan.

We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., OCTOBER 15, 1862.

NO. 20.

THE BEAUTIFUL LAND.

There is a land immortal,
The beautiful of lands;
Beside its ancient portal
A sentry grim doth stand:
He only can undo do it,
And open wide the door;
And mortals who pass thro' it,
Are mortal never more.

That glorious land is heaven,
And Death the sentry grim;
The Lord thereof has given
The opening keys to him:
And ransom'd spirits sighing,
And sorrowful for sin,
Do pass the gate in dying,
And freely enter it.

Tho' dark and drear the passage,
That leadeth to the gate,
Yet grace comes with the message,
To souls that watch and wait:
And at the time appointed,
A messenger comes down,
And leads the Lord's anointed,
From the cross to glory's crown.

Their sighs are lost in singing,
They're blessed in their tears,
Their journey homeward winging,
They leave on earth their fears:
Death like an angel seemeth,
We welcome thee, they cry;
Their face with glory beameth,
'Tis life for them to die. P.

Correspondence.

MARION Co., Oregon, Aug. 11, 1862.

DEARLY BELOVED BROTHER BEEBE:—
Having finished the business part of my letter, I will write a few thoughts on Revelation xvi. 12, 13, 14, 15, 16:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold, I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

The same thing is set forth under the sounding of the sixth trumpet, Rev. ix. 13, to the end of the chapter, under another similitude: for it is evident that the same things are intended under the sounding of the seven trumpets that are under the pouring out of the seven vials, they both set forth the state of the church from the days of John the Baptist till the destruction of the "Man of Sin," or the fall of "Babylon." The writer says, as referred to above, "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for," or as the margin renders it, at "an hour and a day, and a month, and a year, for to

slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. Thus I saw the horses in the vision and them that sat on them having breast-plates of fire, and of jacinth, and brim-stone: and the heads of horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brim-stone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brim-stone, which issued out of their mouths." These three are one with the three unclean spirits, like frogs, spoken of under the pouring out of the sixth vial. Rev. xvi. 13, that is, they represent the same things. Let the reader carefully compare these two scriptures quoted from Rev. ix. 13 to the end of the chapter, and xvi. 12-17, with the xxxviii and xxxix chapters of Ezekiel, where the same things spoken of under the similitude of the battle of Gog and of Magog, which I have not space here to do, and they will observe a striking similarity. As stated above: The sounding of the seven trumpets, and the pouring out of the seven vials set forth the peculiar condition of the church in all ages of the gospel dispensation, that is, the sounding of each of the seven trumpets, also, the pouring out of each of the seven vials, set forth all the various situations the church has been in,—all the trials, temptations, persecutions and tribulations she has passed through from the beginning of the gospel to the end of time. All things pertaining to the church in her time state must be fulfilled during the sounding of the six trumpets,—for when the seventh angel begins to sound the mystery of God shall be finished. The seventh angel is Michael the Archangel, the Lord Jesus Christ: who, with his Almighty voice, the trump of God, when he descends from heaven will consume the Man of Sin, and destroy him with the brightness of his coming. But I am anticipating my subject. The six angels represent all the gospel ministers from the time the Man of Sin took his seat in the Temple of God, or, in other words, The whore of Babylon mounted the scarlet colored beast, till Christ comes to reign with his people, and sounds the last trumpet; consequently the things set forth in our text transpiring during the pouring out of the sixth vial, must be at the close of this time state. Having made these general remarks, we will now come more immediately to the subject: And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. As Jordan divided or separated the wilderness from the land of Canaan so that Israel could not go over until the water was dried up or parted, in like manner,

Euphrates being an eastern river, it is set forth as a barrier to prevent the kings of the east from preparing themselves for the battle of that great day of God Almighty; but the sixth angel pouring out his vial upon the Euphrates the water is dried up, the barrier is removed, or as recorded, chapter ix. 14. The four angels, or messengers of death, which were bound in the great river Euphrates, are now loosed in order that they may slay the third part of men. The way of the kings of the east being now prepared, they can rally their forces and participate in the battle of that great day of God Almighty. O, dear brethren and sisters, do not the signs of the times clearly indicate that this battle of the great day of God Almighty is already begun in these once United States? But, in my opinion, it will go on until the whole world will be engaged in one universal warfare. It is impossible but that offences must come. These days of calamity were foretold by the prophets, they are brought about by the determinate counsel and foreknowledge of God, and consequently, "Must come: wo unto them through whom they come." Our republican form of government has hitherto been a let in the way of the kings of the east being prepared: but it being now rent asunder, and will, in my opinion, be eventually destroyed, root and branch, will pave the way for a union of Church and State: then all the anti-christian sects will unite together and form one body, and one man of sin: for the number of the beast is the number of a man, the Man of Sin, and his number is six hundred three-score and six. Than the old mother, Rome, will unite with her six hundred three-score and five daughters, grand-daughters, and great grand-daughters, &c. And their plan of operation will be to force the Old School Baptists to unite with them, but they will stand aloof, as in the days of Luther and Calvin: then they will wage a war of extermination, which will terminate in the slaying of the Two Witnesses. —I will now say a few things concerning the character of the Two Witnesses: I see in a recent number of the *Signs of the Times* that Eld. Rittenhouse has written a communication relative to the Two Witnesses, and that he agrees with Eld. Trott, that the Two Witnesses are the gospel ministers, and the church, which caused me to examine the subject again, which confirmed me more than ever in the opinion that my position was correct. Of the Two Witnesses, it is said, Rev. xi. 5, "And if any man will hurt them, fire proceedeth out of their (not mouths, but) mouth, (which shows the oneness of Christ and the Holy Ghost,) and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Now, compare this with Revelation, 19th chapter, from the 11th verse to the end of

the chapter. The writer says, "And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Now, was not this glorious personage the Lord Jesus Christ? The writer adds, "And out of his mouth goeth a sharp sword, that with it he should smite the nations," &c. This is figurative. The sword that goeth out of his mouth is The Word of God. Paul says, "The sword of the Spirit is the word of God." The fire that proceedeth out of the mouth of the two witnesses, is a figure of the same thing, which is the word of God, which like a stream of fire proceeding from their mouth, devoureth their enemies. And Paul says, "The Lord shall consume the Man of Sin with the Spirit (or fire) of his mouth." And in the last verse of Revelation xixth, he says, "And the remnant were slain with the sword of him that sat upon the horse, which sword (or fire) proceeded out of his mouth," &c. So you see that my position is, that Christ and the Holy Ghost are the two witnesses: who prophesy or bear witness, through the ministry, of the word: and whatsoever is done to God's ministers, is done to him: they will not be personally killed, and their dead bodies be seen three days and a half, as brother Trott represented me as saying, that the dead bodies of Christ and the Holy Ghost would be seen three-years and an half, but their witness will be killed, that is, when the six hundred three-score and five harlot daughters, &c., unite with their mother, Rome, in one body, as Luther, Calvin, and others, united together with their old mother, Rome, to destroy the Anabaptists in days of old: her daughters having now increased until she has a large and expensive family of children, grand children, great grand children, &c., which compose the great city of Babylon, who all worship the beast and his image, and receive a mark in their forehead, or in their right hands. They will unite together to destroy the children of the New Jerusalem: at all events they will take away their privileges and not suffer them to preach, or hold meetings, unless they receive the mark of the beast, and this they will not do: thus the witness of Christ and the Holy Ghost is killed, that is, it is powerless and dead: Christ and the Holy Ghost are no longer bearing testimony, through the ministry. Before I pass from this subject, I will notice a remark in the communication of

brother Rittenhouse, referred to above. He says—

"That the Holy Ghost is a witness, and that he bears witness of Christ, and witnesses to the people of God of their heirship, &c., is certainly scriptural: but that Christ himself is a witness of himself, does not so clearly appear. I think he himself disavows the character of a witness of himself."

I will call Eld. Rittenhouse's attention to John viii. 13-19: "The Pharisees therefore said unto him, Thou bearest record of thyself: thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye can not tell whence I came, and whither I go." "It is also written in your law that the testimony of two men is true. I am one that bear witness of myself: and the Father that sent me beareth witness of me." But to return: The two witnesses being now killed, "Their dead bodies shall lie in the street of the Great City, which spiritually, is called Sodom and Egypt," (Sodom, the emblem of wickedness, and Egypt, of darkness,) "where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days (years) and an half, and shall not suffer their bodies to be put in graves." That is, their influence and power is to cease, but they are not to be buried: they will yet be recognized as the two prophets who had hitherto tormented them that dwelt on the earth. "And they that dwell on the earth shall rejoice over them, and make merry," &c. O! brethren, are they not already rejoicing over them in prospect of these things? We hear them saying, with an air of triumph, "In a little while there will not be one of these Old School Baptists, who torment us, left, when the present race have died there will not another one be left!" &c. "And after three days (or years) and an 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." How short their triumph! "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." I do not believe it was the third heaven they ascended to, but the gospel heaven, or kingdom: for it was not in the street of the New Jerusalem their dead bodies lay, but in the street of spiritual Sodom and Egypt, consequently when they stood upon their feet they ascended in sight of their enemies to the New Jerusalem or gospel kingdom there from the summit of Mount Zion, with the sound of the gospel trumpet, they will call God's people out of Babylon, for she is now ripe for destruction. And all God's people, who are captives in Babylon, having now become so disgusted with the conduct of anti-Christ in slaying the two witnesses, will come, at the call, flocking home to the New Jerusalem, for it is at this period that John heard another voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Here Babylon, with all earthly kingdoms, will sink like the mill-stone in the sea, to rise again no more forever. This taking place at the close of the sixth trumpet, or vial, when the seventh angel

shall begin to sound the mystery of God shall be finished: then the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever: for it was the same hour the two witnesses ascended in a cloud to heaven, and immediately before the sounding of the seventh angel, that there was a great earthquake, and the tenth part of the city fell. I feel at a loss to know what city is here intended. In the pouring out of the seventh vial, having reference, no doubt, to the same thing, he says, "And there was a great earthquake," &c. "And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God," &c. I will have to leave these cities for wiser heads to explain. "And in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." Which appears to me to be the wind up of time: for the angel lifted up his hand to heaven and swore by him that liveth forever and ever that time shall be no longer: but in the days of the voice of the seventh angel when he shall begin to sound the mystery of God should be finished. But I must return to my text, as I have rambled very far from verse thirteenth: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, (heathenism,) and out of the mouth of the beast, (anti-Christ,) and out of the mouth of the false prophets, (Mahomedianism). For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." The world is divided into four classes, 1. Christian; 2. Anti-christian; 3. Pagan; 4. Mahomedan. The three latter of which will unite, that is, these three unclean spirits which set forth their religion, will gather all nations of the earth, or the whole world, to the battle of that great day of God Almighty. The way of the kings of the east for many years has been preparing, and I believe is now prepared. Anti-Christ with all her allurements, has been busily engaged for many years in making all nations of the earth citizens of Babylon. What nation is there under heaven that some one or more of the anti-christian sects have not missionaries in? Not one! They are industriously engaged at home and abroad, on land, and on sea, making proselytes for Babylon. Their Missionary Societies, Sunday School Unions, Tract Societies, Theological Schools, Temperance Societies, with all their human inventions, are but so many wheels in the great engine, that is drawing the kings of the earth, and the whole world to the battle of that great day of God Almighty. Look at their Sunday Schools and Colleges! are they not teaching for christianity a system of man's inventions, and instilling in the tender minds of the youth, their political dogmas, Abolitionism, and every other noxious ism, even Atheism? Look for instance, at the College, at Salem, Oregon, which is under the supervision of the Methodist Episcopal church, and conducted by Methodist preachers! I blush! when I say that my children are going there to school! But it is not according to my wish. They teach them

there that this earth has existed millions of years, that it began very small, and has been progressing to this time: thus teaching their pupils to deny the bible account of creation, and the existence of God, the Creator! They also teach their pupils to believe that, according to their education, they will occupy seats in glory, those who have a good education will occupy the highest seats, those who have a poor education will occupy lower seats, and those who have no education will occupy the lowest seats. Is not this heathenism? If they teach this at home, what will they do abroad among the heathen? Well might the inspired writer call them "Unclean spirits, like frogs." But they say they are converting the world, (perhaps they are to their dogmas, for it will not have to change much,) and thereby bring about a glorious millennium. That is all true, for they are preparing the way of the kings of the east, in order to gather the kings of the earth, and of the whole world, to the battle of that great day of God Almighty. In the next verse the Lord Jesus says, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." O! how important that we should observe the signs of the times! that we should watch every indication, and above all, that we should keep our garments, that we may not be ashamed at his coming: and keep them clean and unspotted by the flesh. Let us, who are of the day, not sleep as do others, but let us watch and be sober, that at his appearing we may be found worthy to walk with him in white. Verse sixteenth. "And he gathered them together into a place called in the Hebrew tongue Armageddon." I have been informed that the Hebrew word "Armageddon" signified "Valley of destruction," but I will not vouch for correctness. There shall the Man of Sin, anti-Christ, or Babylon be buried, or according to Ezekiel xxxix. 11, "And it shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the valleys of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog." When the saints of every age and nation, shall arise at the voice of the Archangel and trump of God in the image of Jesus, together with those who are alive on the earth being changed in the twinkling of an eye from mortal to immortal, shall reign with Christ in the New Jerusalem a thousand years, at the end of which, Gog shall be resurrected by the power of God, and Satan who was bound during the thousand years, being loosed, at their head, shall lead them upon the breadth of the earth, and compass the camp of the saints about and the beloved city, as their last effort to overcome the saints, and fire shall come down from God out of heaven, and devour them. But I must stop. I have already extended this article to an unusual length. Please excuse me. I may perhaps, if my life is spared, at some future period give my views more fully on the thousand years reign of Christ with his saints on earth. For the present, farewell.

Yours, in gospel bonds,

JOHN STIPP.

SUFFOLK Co., N. Y., Sept. 20, 1862.

BELOVED BROTHER BEEBE:—I am yet on the shore of time, and am still receiving your welcome messenger, the *Signs of the Times*. It revives my depressed spirits to read its contents, in a manner that does not soon pass from my mind. No grapes of gall, nor bitter clusters of the vine of Sodom to sicken, are found therein: but those which are of the "True Vine," in whom all the branches are united. The holy scriptures are all given by inspiration of God, and are profitable for doctrine, for reproof, &c., that the man of God may be perfect, thoroughly furnished into every good work. See 2 Tim. iii. 16. Paul gave Timothy a very solemn charge to preach the word according to the scriptures, which he had known from very early youth, and which were able to make him wise unto salvation, through faith, which is in Christ Jesus: and to hold fast the form of sound words, which he had heard of him,—the doctrine of Christ. And he told him that the time would come when they would not endure sound doctrine: but, after their own lusts they would heap to themselves teachers, having itching ears, and they should be turned unto fables. He charged him also to watch in all things, to endure afflictions, do the work of an evangelist, and make full proof of his ministry. His sufferings for the truth was an evidence that he was a servant of Christ. The truth would offend the ears of unstable hearers, but fables would tickle their ears, and please their carnal minds; and they would employ a heap of teachers of that class, so as to have a full supply of such religion as they could and would have, such as would not be everywhere spoken against: and they would have such preachers as the world would approve. I think Paul's prediction was verified at a very early day, and fable teaching has rapidly increased, with a turning away from the truth, in succeeding ages, down to A. D. 1862. The scheme to convert the world, and usher in the millennium by means of missionaries, and money enough to pay their expenses, and that of their boards of managers, was a great fable. The arithmetical calculation that they could convert the world at the rate of three dollars a head, was a foolish fable. When they undertook to promote the peace and prosperity of their country by denying the law of God, and meddling with that which was not their business, and by turning away their ears from the truth, has proved to be a terrible fable. But no lie is of the truth. The Lord Jesus Christ is The Truth, in the full and scriptural sense of the word. He is the promised seed, and the living Head, and Head of life to his body, the church which embraces all his chosen members. He says to them, "Because I live, ye shall live also." He loved them when they were sinners, and died for them, for their sins, that they might receive the gift of his righteousness, and to satisfy divine justice. Hence Paul says, Who shall lay anything to the charge of God's elect? It is God that justifieth. Grace was given to them in Christ Jesus before the world began, and they are the called according to the eternal purpose of him that worketh all things after the counsel of his own will. They are raised up from death to life by the quickening power of

the Spirit of God: The holy commandment condemns to death, and by the law they learn that their damnation is just. The gospel reveals mercy, and the Holy Ghost takes the gracious things of Jesus and shews them to them. They receive the truth with a ready mind, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Now, can a christian relate his experience without speaking the doctrine of the sovereign grace of God in Christ, in predestinating them to be conformed to the image of his Son? Or shewing that they were born, not of blood, (family relation,) nor of the will of their sinful flesh, nor of the will of man, but of God? That they are called of God and made to hear his voice of irresistible power, to tremble at the sight of their sins, and how the curses of the law pricked them in their hearts, and how the doctrine of the free grace of God in Christ, by the gospel, came unto them in its saving power, and revealed to them the righteousness of Christ as the free gift of God, and the gift of saving faith, and gave them power to receive it with readiness of mind, and instantly they loved Christ who first loved them and gave himself for them, and how they entered into rest, and ceased from all their own works, being freely justified by his grace, whereby they received a good hope of a blessed immortality, a hope which is an anchor to their souls both sure and steadfast, which entereth into that within the veil, where our forerunner hath, for us, already entered, which keeps believers steadfast, while on the stormy sea of time? Now, how can a servant of Christ preach the doctrine of Christ to the church without preaching the experience of every believer? Will they ever get tired of hearing it, every or every other day, any sooner than children will of milk, or men of stronger food? In this age the doctrine of Christ is called hard, unprofitable, &c., and so it was when our Savior preached it at Nazareth. Luke iv. 29. His wonderful sayings recorded in John vi. were called hard, and caused many to go back and walk no more with him: but Peter, one of the Old School, said unto him, Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God. Thus the ears of many were turned away from the truth, and were turned to fables. Many went out from the Old School, because they did not believe their hard doctrine. 1 John ii. 19. It is not strange that they can not bear it in this day of strong delusion! but where is the Old School Baptist that fears to speak the truth for fear of offending some, and causing them to go out from us, or for fear the people will not attend our meetings, if they hear the doctrine of Christ preached every time? Or, that any christian will be tired of hearing it? I can not entertain the thought that the doctrine of Christ, which is, Salvation by grace, will ever cause the church of God to wither, or cease to bear fruit unto holiness, being the servants of God. Rom. vi. 22. A young man in my neighborhood, in years past, received teaching in a College, and commenced preaching, and he told the people that they could all get religion that day, or that moment, if they would

undertake the work. Also, as election was in his creed, he would give the following notice: "My practice is to preach upon election once a year, next Sunday I will preach upon election." Paul charged Timothy to watch, and it is needful for us to watch in this present perilous time. I rejoice, and try to thank the Lord, that he has called you, brother Beebe, and given you the spirit of vigilance, to watch every movement. The devil used to walk about seeking whom he might devour. "Whom," says Peter, "resist, steadfast in the faith." And he trusted in God that after they had suffered a while, he would perfect, stablish, strengthen, and settle them. See 1 Peter v. 10. The devil is the same now, and has done mischief to the church, and will do more. He should be closely watched. —Apollos was mighty in the scriptures, yet he needed the instruction of Aquilla and Priscilla, and he received it kindly, and was greatly benefitted, so our beloved brother, Eld. Strickland, although mighty in the scriptures, and also eloquent, may be instructed in the way of God, more perfectly,—and I think many of us, weak ones, who are readers of the *Signs of the Times*, will receive instruction, together with brother Strickland, by the matter, manner and spirit in which you illustrated the truth, and be benefitted in future years, if we are careful to preserve our papers. For myself, I have to say, My course is almost finished. O! that I could say I have fought a good fight, kept the faith, and have a clear evidence that I shall receive that crown of righteousness which the righteous judge shall give to all who love his appearing. Place this in some corner, so that you may read it once when I am gone. Farewell, dear brother Beebe. If I live till October 1, I shall be aged eighty-eight years.

HENRY HAIT.

We would remind our brethren that Eld. HENRY HAIT, the writer of the foregoing letter, has been almost entirely helpless for several years, in consequence of having been crushed by a loaded cart, and we learn that having exhausted his resources, his circumstances call for the sympathy and liberality of those who are able and willing to contribute a few shillings to comfort and relieve him in his extreme age. His address is, "Eld. HENRY HAIT, Coram, Suffolk Co., N. Y."

NEW YORK, Sept. 24, 1862.

BROTHER BEEBE:—Enclosed please find a letter from our dear sister Herring. I was permitted to read it, and think it ought to be published. I, therefore, ask you, if it will not crowd out more valuable matter, to insert it in the *Signs of the Times*, that all the Lord's children among your readers, may have an opportunity, with her, to rejoice and praise the Lord for his goodness to his chosen people, unworthy as they may feel themselves. This is the dear sister to whom you send the *Signs of the Times*, in Eighty-second street, in this city, and she is delighted with their contents, as it is all the preaching she gets, as she is not able to get out to meeting for nearly a year past. Her complaint is undoubtedly consumption. She has not joined our church, but desires to do so, if the Lord should be pleased to give her strength to attend our church

meeting. —Please give my love to all enquiring friends, and accept the same for yourself. Yours, as I trust, in the crucified Redeemer,

THOMAS M. GRAVES,

82 Hudson Street, New York City.

CLARESTOWN, Rockland Co., N. Y., August, 1862.

Dear Brother Goble:

It is with pleasure I pen you a few lines to tell you of the Lord's dealings with me: for, like the rest of human kind, I was born in sin, both dumb and blind, and, when at the age of seven years, the Lord led me to see that I was a sinner, by calling one of my playmates from time into eternity, by a fall which caused instant death. This made a deep impression on my mind for a long time: but it wore away, and I was again going down the broad road to destruction, as fast as time could carry me, until I was in my nineteenth year, when I went to a meeting, as careless as ever, and when I got there I saw it was communion season, and when I saw my dear old parents and brother, and sisters, around the table of the Lord, I could not avoid shedding tears, for I thought they were in the Ark of safety, and I was shut out. I walked home in silence, for I could not say any thing about the meeting, for I was always finding fault with the sermon, and would say they ought to give me something to eat, as well as to the rest.

"But now I shudder when I think,
How near I stood upon the brink!"

And when my young friends would say I looked sad, and ask me if I was going to join the church, I would tell them I would join the steeple, for if I fell I would fall a great ways. But, O, dear brother! the words would sting like a viper, as I uttered them. Instead of coming to Christ, as the *Free-Willers* say, I did all in my power to get away: for I would attend parties, sing songs, and try to get rid of my burden, and to be the foremost in serving Satan. O! I often wonder that the Lord permitted me to live. While in that state of mind, death entered my father's family for the first time, and my dear sister was taken from us, which cast a gloom over the whole family; and it pleased the Lord to call my youngest brother from nature's darkness into his marvelous light, and from the kingdom of Satan into the glorious liberty of his dear children. I can not tell you the anguish I felt at times. I would pray the Lord to have mercy on my poor soul; and then I would think there was no hope for such a wretch as I had been; and then again I would try to get rid of my troubles by going to places of amusement. I went to the Theatre, and while there, it seemed as though the bottomless pit was open to receive me. The agony I suffered while there I can not describe, and when going home I vowed that I would never enter a Theatre again, and by the help of the Lord I have been kept from it; but in a few weeks afterward I was persuaded to attend a ball, and while on the floor, it seemed as though I was dancing on my sister's grave! and the fires of hell seemed open to receive me! I could not bear it any longer. I said I was sick, and must go home: for it was no place for me. Sometimes I felt to say, God was unjust for not revealing himself to me. As time sped on, my troubles became less, and in

one year after my sister's death, I was married, and I was as careless as ever. For seven long years I was permitted to go on in sin, living without hope and without God in the world. Then my youngest sister died, and I was again led to see my awful state; I was like a weary traveler seeking rest and finding none. My husband's business called him to New Rochelle, N. Y., and the family went there with him. There I went to hear the Presbyterians, and Methodist Episcopalians: they told me to come to Christ, and that he would receive me; but this only increased my trouble, and I thought I would stay at home, and read my bible. I did not think it worth while to go and hear Eld. J. Flandraw, for the neighbors said he was not fit to be a minister—that he was the worst man in the place. But the Lord opened the way for me, by calling away one of our friends by death, and we were invited to attend the funeral; and Eld. Flandraw preached from the words, "Whatsoever thy hand findeth to do, do it with thy might." This was the first sermon I heard that gave me any comfort since I had been in the place; and I always went to hear him afterwards. I remained in that state of mind five years, and still I found no peace in believing. At times I tried to pray, and then I would think I had sinned away the day of grace, and there was no mercy for me: that I must perish at last. Another babe was added to our family, and then all my trouble seemed to be gone, and I lived only for her sake. She was my idol, and I worshiped her. For I left off going to meeting, and while she lived, I was at meeting only twice, which was one year and nineteen days. Then it pleased the Lord to lay his hand of affliction on my infant, and in the short space of eight days, she was a corpse. But instead of being humbled under this dispensation of providence, I accused God of being unjust, for there were some of my neighbors who could spare their children better than I could; when these words came with force to my mind, Be still, and know that I am God! And then my distress of mind was greater than ever, and I prayed the Lord to have mercy on my soul; and I continued in that state of mind seven months. Some times I tried to pray, but thought I was so vile a wretch that it was impossible that God could be just in saving me. Still I would go to meeting to hear old Eld. Flandraw preach, and I would think of telling him my troubles, and when he was speaking to sin sick souls, he would say, Do not go to a sinful creature, like yourself, for comfort, but to Christ. Then I would go home quite disappointed, for I thought he knew how bad I was, and he could give me no hope. I could see no way of escape. On the seventh day of February, 1852, I could not find one moment's rest: perish I must: and in the evening I read the fifty-third chapter of Isaiah, and fell on my knees, for the last time, as I thought: but I could only say, with the poor publican, God, be merciful to me, a sinner. And in the words of a sinking Peter, Lord, save, or I perish. I arose from my chair, and barred the door; and windows, and kissed my dear children, and told them to be good, and mind

their father, for soon they would have no mother, for I never expected to see the light of another day. While lying in my bed, and thinking of my helpless condition, I dared not go to sleep for fear that I should awake in endless torment,—when these sweet words came to my mind, "He that keepeth Israel, never slumbers, nor sleeps," and with them still on my mind I fell asleep, and when I awoke in the morning, the sun was shining into my room, and my burden was gone, and I felt as if I were in another world, and these sweet words came to my mind—

"Now my remnant of days,
Would I spend to his praise,
Who hath died, my poor soul to redeem;
Whether many or few,
All my years are his due,
May they all be devoted to him.

What a mercy is this!
What a heaven of bliss!
How unspeakably happy am I!
Gather'd into his fold,
With believers enroll'd,
With believers to live and to die!

Lo! the day's drawing nigh,
When, my soul, thou shalt fly,
To the place thy salvation began,
Where the Three and the One,
Father, Spirit, and Son,
Laid the scheme of redemption for man."

I can not describe the joy I felt on that never-to-be-forgotten day, for my prison doors were opened, and the Lord put a new song in my mouth, even praise to our God. I could now see how he had led me, a poor blind sinner, by a way I knew not, to finally rejoice in God my Savior.

"My willing soul would stay,
In such a frame as this,"

And, my dear brother, I, a poor unworthy worm, was enabled to sing his praise, and to thank God for his goodness in sparing my life through dangers seen, and unseen. Now I will close by saying: If it is the Lord's will to strengthen this feeble frame, it is my heart's desire to unite with you in church fellowship: for strong are the ties that bind our hearts in christian love. May the God of all grace be with you, and support you through all the difficulties of this life, and receive you with all his chosen people in heaven at last, to sing his praises forever more, is the prayer of your unworthy sister in Christ,

H. HERRING.

OLIVE, N. Y., Oct. 2, 1862.

BROTHER BEEBE:—I can say, The Lord is good, and his mercy endureth forever! O! that men would praise the Lord, for his wonderful works to the children of men! We, as a church, have been in much trouble and great perplexity for the last six months, for which I have covered my head with sack-cloth, and great mourning, for the ways of Zion seemed to mourn, and but few came to our solemn feasts. But on about the 20th of August last, the Lord seemed to return, and, on August 24th, I baptized one. Then our Association was held with us, on the 3d and 4th of September, which was attended with a blessing from heaven: and the heavens dropped down rain, and the plants, which God had planted, were revived. Our last church meeting was one of the best meetings I ever attended. Five willing souls came forward and related their experience, and on Sunday another one came forward, and, after preaching two discourses, I baptized the six, in the waters near brother Every's. Dear brother Beebe, I would like to write more, but my time will not permit, as I am called on to preach a discourse on the death of Mr.

William Lockwood. I expect to visit Michigan next week, if the Lord will, after which, you may hear from me again.

JACOB WINCHELL.

ILLINOIS, Feb. 21, 1862.

BROTHER BEEBE:—I do not know that I can fill my sheet with better matter than the following lines, which I think are agreeable to the word of God, and the christian's experience, and well calculated to afford comfort to the saints. I have no recollection of having ever seen them in the *Signs of the Times*, or in any book, except the one which has lately come into my hands. They are so sweet to me, that I feel unwilling to eat my morsel alone, I, therefore, send them to you, and if you have never published them before, and think they will not crowd out better matter, you are at liberty to publish them.

JACOB CASTLEBURY.

Thus saith Jesus, I will keep,
In safety, my defenceless sheep,
From sin and endless misery,—
Seeking soul, I will keep thee.

Lord, I believe thy word is sure,
But I am ignorant and poor,
My goodness reaches not to thee,
For mercy's sake, wilt thou keep me?

I passed by the rich and brave,
The needy soul I came to save:
The poor in spirit blessed be,
O! trust me then, I will keep thee.

But, Lord, I have a deeper wound,
An evil heart within I've found:
My nature's enmity 'gainst thee—
Offended King, wilt thou keep me?

Of old, thy evil I beheld,
Yet was with love and pity fill'd.
I, therefore, died to set thee free:
For my own sake, I will keep thee.

Yea, I have proved thy power, my God,
And felt thy efficacious blood:
But sin remains, though it I flee,
Wilt thou preserve blacksliding me?

Before I wrought upon thy will,
I knew how treacherous thou wouldst deal;
I did thy base transgressions see,
And yet resolved I would keep thee.

And thou shalt conqueror be at length,
Till then, I will renew thy strength:
Sin shall not have the victory,
Firmly believe, I will keep thee.

Permit me once again to speak—
Sometimes thy face, in tears I seek:
And oft a gloomy veil I see,
Canst thou be wroth, and yet keep me?

Let then this answer thee suffice,
In anger I do not chastise:
More fervent be thy cry—thy plea,
And, as I live, I will keep thee.

But if thou dost forsake thy God,
Then will I visit with the rod:
I may correct to a degree,
Nevertheless, I will keep thee.

But, O! I've felt temptations strong,
And if my journey should be long,
I fear I shall dishonor thee!
Wilt thou continue to keep me?

Can I forsake my heart's delight?
Thy end is precious in my sight:
I conquer'd Death on Calvary,
And from its sting I will keep thee.

I will be near thy dying bed,
Amid the waves sustain thy head:
My rod and staff thy help shall be,
In perfect peace I will keep thee.

Know, then, my sister, and my spouse,
I will fulfill my sacred vows:
Thou shalt in bliss my glory see,
When on my throne I've placed thee.

It is enough, my Lord, my Love—
The hills and mountains shall remove,
But I shall still unshaken be—
Thy word is pass'd, thou wilt keep me!

J. C.

LINN Co., MISSOURI, Aug. 21, 1862.

DEAR BROTHER BEEBE:—Through the mercy of God, I am still spared, and permitted to address you, and to send on my remittance for the *Signs of the Times*. They still come to me as a welcome messenger, containing rich editorials, and communications from dear brethren and sisters, which comprises all the preaching I have. I am much pleased, my dear brother, with your reply to brother Strickland's two letters, which I have just received, and read. We are living in "A day of darkness and gloominess: a day of clouds and thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like."—Joel ii. 2. If I understand the matter, these times were spoken of by Daniel, and also by John, and described as the reign of the beast, which rose up out of the earth, having two horns like a lamb, but he spake as a dragon, pushing westward and southward, and northward, so that no beast could stand before him: and none was able to deliver out of his hand: for he did according to his will, and became great. All scripture is given by inspiration of God, and is profitable, &c., that the man of God may be perfect, thoroughly furnished unto every good work. Seeing then that the holy scriptures contain a revelation from God for our profit, may we not be profited by it. It informs us that all the world wondered after the beast, and worshiped him, whose names are not written in the book of the Lamb, &c. And that under its reign, none should be allowed to buy or sell, save they that have the mark of the beast, or his name, or the number of his name: Here is wisdom: let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred three-score and six. —In Daniel's description of the ram, (chapter viii. 3,) he had two horns, and the two horns were high, but one was higher than the other, and the higher one came up last. Do not horns signify power? If so, these two powers are what enables him to exercise his beastly sway, for power was given him to continue forty and two months. My dear brother, is not this the time of his reign in America? And if so, will not our present troubles continue until the end of forty and two months? I fear they will. Is it not our duty to endeavor to find out what or who this beast is, that we may not worship it? Although he had great power, and caused them that dwelt upon the earth to make an image to the beast which had the wound by a sword and did live: and to give life to the image, so that the image should both speak and cause as many as would not worship the beast to be killed: yet great as is his power, he can only perform his wonders in the sight of men. His power can not exceed the limits assigned him. My dear brother, I verily believe that this dreadful scourge is sent on us for our wickedness. Read the twenty-fifth chapter of the prophet Jeremiah, and see where the cup of the indignation of the Lord was sent: saying to them, And ye shall certainly drink. I understand this power to be the one spoken of where it says, And by peace shall destroy many. Crying, Peace!

peace! when there is no peace! Do not these scriptures apply to us at this time? I think they do, both in a temporal and spiritual sense. Many are being killed because they do not worship the beast, nor his image. These things are being made manifest. I feel a great desire, if I know my own heart, to try to join my dear brethren and sisters in "Calling a solemn assembly," according to Joel ii. 15, and crying, "Spare thy people, O Lord: give not thy heritage to reproach, that the heathen should rule over them." Read on, and see what the Lord will do for us, if we are his people, when we thus call on his name: "And the heathen shall know the Lord is God." I have often thought how glad I would be to send something worthy of publication in your valuable paper, to cheer my dear brethren, for it does my soul good to hear my brethren speak the language that I can understand. I lament the unhappy state of our beloved country. We know not how soon our communication with brethren abroad may be cut off. I have many ups and downs, troubles and trials, fears and temptations, while traveling through this unfriendly world: especially in this dark and cloudy day. But, thanks be to God, he is able, and will make a way for our escape from them all.

Brother Beebe, will you give your views on the following scriptures: Cursed be he that doeth the work of the Lord deceitfully: and cursed be he that keepeth back his sword from blood, Jer. xlviii. 10, especially on the last part of the text. Also, on the admonition, Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.—Mathew vii. 6. Who are the swine? Your brother in hope of eternal life,

E. Y. BERRY.

* The forty and two months, mentioned, Rev. xi. 2, and the one thousand two hundred and three-score days, in the next verse of the same chapter, are supposed to signify twelve hundred and sixty years, from the beginning of the reign of the papal beast, or anti-Christ, which is supposed to have began in A. D. 606, each day signifying a year, would extend to A. D. 1866, during which time the two witnesses should prophesy, in sack cloth, and finish their testimony, and be killed; for the beast that ascendeth out of the bottomless pit shall kill them, and their dead bodies shall lie unburied in the street, three days and an half, which, allowing each day to signify a year, would amount to just forty-two months, literally. This may be the allotted period for the suppression of the testimony of the Lord's two witnesses, in our country. If so, the time is not far distant, when God will revive them and cause great fear to fall upon their enemies. Our views on the two texts proposed, will be found in the Editorial Department.—Ed.

OTEGO, N. Y., Sept. 22, 1862.

DEAR ELDER BEEBE:—As the time has rolled around I send you my remittance for the continuance of the *Signs of the Times*. Although the times are very hard and money is scarce, I do not think we can very well do without the *Signs of the Times*. I do not feel as though we shall miss one dollar as much as we should your paper. I have just been

reading some of the communications, and they are so precious and true that I do not feel willing to do without them.

Oh, Elder Beebe, there is such a love implanted in the hearts of God's dear children that when they meet together, or read each others communications, they are made to exclaim,

"O, for such love let rocks and hills
Their lasting silence break!"

Our natural love is strong: that of husband and wife, how dear they are to each other; parents and children, and in all the relations of life; but death will sever all these human ties. There are few who have not tasted the bitter cup of affliction in the desolving of these natural chords. But the eternal unchangable love of the great Jehovah is stronger than death: it reaches beyond this world of sorrow and affliction, and is anchored in heaven. Christ is its foundation and top stone. Wherever there is a little company of brethren and sisters conjoined together we can say of them, "Behold how they love one another;" for their hearts mingle together like two drops of water which can not be separated. And the Old fashioned Baptists are a wonder to all the world, especially to the popular religionists of this "enlightened age," and they always have been a wonder ever since the days of Able. Cain wondered why his offering was not accepted as well as that of his brother; and in his rage slew Able. And the Old Baptists would be served just the same, if our almighty preserver did not rule and reign, King of Zion; if he did not hold the destinies of all beings in his hands. But when I think of the amazing condescension of our glorious Redeemer who came from the mansions of glory into this sin polluted world to save such sin defiled beings, I have to exclaim, Oh what am I? One of the worst of sinners, so ungrateful for the mercies and blessings I daily receive from his bountiful hand. Oh that I could appreciate more fully the privileges I am permitted to enjoy, in meeting with the dear saints of him who is so mighty to save, and that the little band of brethren and sisters here have the pure gospel preached to them by one who is enabled to give the trumpet the certain sound, which can only be understood by those who are heirs of that inheritance which is incorruptable, undefiled and can not fade away. Our natural tongues are not able to express the great joy and felicity that christians feel at times. It helps the weary pilgrim on his way. But there are times I am left to doubt; for it seems as though I am so unlike my dear Savior, I ought not pronounce his name I am so cold and stupid, my nature is so prone to evil. But after all, I do love christians. I love to hear the doctrine of God our Saviour proclaimed in its fulness and glory. My Redeemer is all perfection and beauty. The glorious plan of salvation I admire. The salvation of the poor sinner is all of matchless, free and sovereign grace, from first to last.

I have written a few imperfect lines, do with them as you see fit. May God sustain, and give you strength to perform your labor of love. I have had the satisfaction of seeing you, and of hearing you preach, and hope I may have the privilege again. My love to all the dear saints.

Written by a poor unworthy worm of the dust, in hope of eternal life.

CHRISTIANN FRENCH.

Circular Letters.

The Hazel Creek Association of Regular Predestinarian Baptists, now in session, at Oak Hill Church, Davis county, Iowa, on the 22d, 23d and 24th days of August, 1862, to the Churches composing her body, grace, mercy and peace be multiplied:

VERY DEAR BRETHREN AND SISTERS IN THE LORD:

Through a continuation of the mercies of our Heavenly Father, we have again been permitted to meet in an associate capacity, for which privilege we desire to be thankful, and to hear from the churches composing our Association, also the sister Associations with whom we correspond. The Minutes will show how the business of the Association has been attended to.

Dear brethren and sisters, from practice of long standing among the Old Baptists, also from the order of the last Association, you will expect a circular address attached to the Minutes, and as almost every subject connected with the christian religion has been written upon, we do not expect to write anything new—we only desire to stir up your minds, by speaking of those things you already know. As a subject for the present address, we will call your attention to the Love of God to his people, the Church of Jesus Christ, the Bride, the Lamb's wife; as there is no subject that the children of grace feel a deeper interest in than that of the love of God to his people, and to know that his love is an everlasting love. "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. Jesus saith to the Father, "Thou hast loved them as thou hast loved me: and thou lovedst me before the foundation of the world." John xvii. 23, 24. If the Father loved the Son before the foundation of the world, he also loved his people before the foundation of the world: For the Father loved them as he loved the Son: The scriptures teach that God is immutable: He is in one mind, and who can turn him? Job xxiii. 13. Every good and perfect gift cometh down from the Father of lights, with whom there is no variableness: neither shadow of turning.—James i. 17. From the above passages, and many others, God changes not, and as love is an attribute of Deity, he will never cease to love that which he once loved: this is an everlasting love, and the objects of this love have been beloved from everlasting. We can not conceive how love could exist without an object to be beloved, or to centre upon. God is a God of purpose as well as love, and all his purposes concerning his people are purposes of love, and are just as old as his love to them. "I give unto them eternal life, and they shall never perish."—John xviii. 2. "That he should give eternal life to as many as thou hast given him."—Romans vi. 23. "But the gift of God is eternal life." Their salvation is eternal,—their redemption is eternal,—their inheritance is eternal, and their glory will be eternal. Hence all that God purposed about his people is eternal. For the proof of the above assertions, "And being made perfect, he became the Author of eternal salvation." "Nether by the blood of goats and calves, but by his own blood, he entered in once to the holy place, having obtained eternal redemption for us."—Heb. ix. 12. "That they which are called might receive the promise of eternal inheritance."—2 Tim. ii. 10. "Therefore I endure all things for

the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—2 Tim. ii. 10. According to the eternal purpose which he purposed in Christ Jesus.—Eph. iii. 11. From the above quotations, we conclude that God loved his people before the foundation of the world, and that all his purposes about them, are as old as his love: and are purposes of love. "In his love, and in his pity, he redeemed them." His people or church were chosen in him before the foundation of the world, and that for a special purpose. "According as he hath chosen us in him before the foundation of the world." Now the purpose is, "That we should be holy and without blame before him in love."—2 Tim. 49. "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." The children were chosen in Jesus, and had grace given them in Christ before time, or Adam's dust was fashioned to a man. The reason of their being chosen in Christ, and having grace given them there, is, because they were there. They existed in Christ as children, or seed. Thus we learn from the scriptures the antiquity of his people, and of his love to them. And notwithstanding they sinned in Adam, and became alienated from God, by wicked works, his love abated not: but in the fulness of time God sent his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. iv. 4, 5. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." John iv. 10. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16. For scarcely for a righteous man will one die. Yet peradventure for a good man some would ever dare to die. But God commendeth his love towards us in that, while we were yet sinners, Christ died for us.—Rom. v. 7, 8. "Much more than being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 9. His love is also manifested in raising Christ from the dead, and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. i. 19, 20. "And 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."—Eph. i. 22, 23. Through the death of Jesus Christ his people are freed from the curse of the law: he being made a curse for them. But, alas! they are dead in trespasses and in sins! And they must be quickened or made spiritually alive, and that by the power of God, before they can understand the things of the Spirit of God, and this is not the work of instrumentalities: for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.—John v. 21. And when quickened into life by the Spirit of God they fly to the law for justification: they find themselves to be carnal, sold under sin: and that by the deeds of the

law no flesh can be justified in his sight. They are ready to give up all for lost, and to acknowledge the justice of God in their condemnation. But when it pleases God to give them faith to view Jesus as their Savior, and to apply the promises in the gospel to their case, it fills the soul with a joy that can not be told. The soul is filled with love to God, and to his people, to the order of his house. They feel like they had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness. They feel to acknowledge God to be their Father, and Jesus Christ to be their Prophet, to instruct—their Priest, to atone—and their King, to govern them—and as their Redeemer, and Elder Brother. O! what glorious relationship is here brought to view! That they are the children of God, and, if children, then heirs, heirs of God, and joint heirs with Jesus Christ. What a fulness is here presented to the heaven born soul! All flowing from a manifestation of the love of God to them, Jesus Christ the only begotten Son, possessor of all things, and the saints joint inheritors with him. Well might the apostle declare to his brethren That all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's. 1 Cor. iii. 22, 23. We have briefly hinted at the love of God to his people, and the purposes of his love, and some of the effects which a manifestation of his love produces on those that are exercised thereby. The limits of a Circular forbids our persuing the subject farther, therefore, we would say, brethren and sisters, live in peace, and in the discharge of duty, contend earnestly for the faith once delivered to the saints. Remember that these short afflictions, which are but for a moment, works for us a far more exceeding and eternal weight of glory. Strive to keep the unity of the Spirit in the bonds of peace, ever looking unto Jesus, who is the Author and Finisher of your faith. Farewell.

JOSEPH ARMSTRONG, Moderator.

WILLIAM JONES, Clerk.
ARTICLES OF FAITH OF HAZEL CREEK ASSOCIATION.

1. We believe in one only true and living God, and that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one only—one wise and living God.
2. We believe that the scriptures of the Old and New Testaments were given by inspiration of God, and are the only infallible rule of faith and practice.
3. We believe in the doctrine of original sin, and in man's impotency to recover himself from the condemned situation he is in, by his own free will and ability.
4. We believe in the doctrine of election by grace, and that God chose his people in Christ before the foundation of the world.
5. We believe the elect are justified before God through the imputed righteousness of Jesus Christ, and that the elect will, in time, be regenerated and sanctified by the Holy Ghost, and that they are kept by the power of God, through faith, unto salvation, and can not finally fall away, but shall persevere in grace to glory.
6. We believe in the visible Church of Christ, which is the highest ecclesiastical

tribunal on earth; of this Church the Lord Jesus Christ is the Head, and the government thereof is with the body.

7. We believe that Baptism, and the Lord's Supper, are ordinances of Jesus Christ, and are to be continued in his Church until his second coming; and that Baptism is immersion.

8. We believe in the resurrection of the dead, both of the just and the unjust, and that the joys of the righteous, and punishment of the wicked, will be eternal.

9. We believe no minister has a right to the administration of the ordinances, only such as are regularly baptized, called, and come under the imposition of hands by the Presbytery.

10. We believe that every thing necessary for the instruction and good discipline of the Church is recorded in the scriptures, which should be strictly attended to, at the same time avoiding every tradition of man, such as Sunday School Unions, Bible Societies, Tract Societies of all kinds, Temperance Societies, and what is generally known by the name of the Baptist Board of Foreign Missions, Home Missions, and all Ecclesiastical Schools for the instruction of preachers, with all other inventions of men, under the head of Religion, which the New Testament does not warrant, and this Association does hereby declare that she will not hold any Church in fellowship which invites any preachers of the above named Societies into their houses after they are known to them, for we believe that those who do it are partakers of their evil deeds; or any one who denies the right of the Church to distinguish herself from all false sects, by setting forth her faith in Christ, and understanding of the gospel doctrine that is taught by the Divine Spirit, and witnessed by the holy scriptures, with all others who deny the internal work of the Divine Spirit in experimental religion; for the call to, or work of the ministry, we believe them to be that anti-Christian gang who were to arise and deceive, if it were possible, the very elect of God; neither will we receive any Church into this Association, except on these principles.

11. The foregoing Articles are not to be so construed as to say that we forbid the members of the Churches of this Association from taking into their private houses strangers and travelers of all kinds, for entertainment; nor to say we are opposed to learning; those we reject are only to be rejected in their public character, as not being able Ministers of the New Testament.

The Elders and Messengers composing the Sandy Creek Association of Regular Predestinarian Baptists, to the Churches which they represent, and to the faithful brethren scattered abroad:

DEARLY BELOVED:

In the order of God's providence, the time has again rolled round for us, according to a time-honored custom, to address you this, our Annual Epistle, upon some point in the doctrine of God our Savior, for your edification; and as the past year has been one fruitful in events of vast importance to the people of this nation, and the consequences of which may, and probably will, seriously effect us as a religious denomination of people, it is of vital importance that we should be firmly established in the faith, well rooted and grounded in the truth, for no other people are so deeply and

vitaly interested in the final issue of pending events as are our order of people.

1. Because we are a people that religiously are destined to dwell alone, and not to be numbered among the (religious) nations of the earth. 2. Because we can not yield or compromise the truth to accommodate ourselves to circumstances which surround us, and third, because the doctrine which we hold is at variance with human nature, hated by mankind, and they have always opposed, and persecuted it to the extent of their power; therefore, if, in the present commotions and strife that are agitating our country, anti-Christ should be enabled to seize the reins of civil power, we may expect no less than what our brethren that have gone before have had to endure at their hands. Under this view of things, there is no point of doctrine which would probably be more profitable for our meditation at present than the Sovereignty of God, or his Unlimited Control, over all the affairs of the sons of men—over the kingdoms of this world. But we can not properly and profitably, investigate any particular point of doctrine, nor any one perfection of the divine character separate and apart from the rest.

When we contemplate this subject, we must do so in view of his eternal purpose, of his own glory, and the greatest spiritual good, and eternal salvation of his chosen people, who are not of this world, because he hath chosen them out of the world, but exposed to the temptations and trials of the world, that his grace and power may be manifested in the keeping of them "Through faith unto salvation, ready to be revealed in the last time." That God is a sovereign, and, as such, exercises his power "Among the inhabitants of the earth," we will bring forward a few scriptures to prove:

"The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psalms cxvi. 16.

Jeremiah says the same thing, in substance. Chapter xxvii. 5.

"The Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will: and setteth up over it the basest of men."—Daniel iv. 17.

And Paul says, "He 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 xvii. 26.

These testimonies we consider establish the fact of God's universal and unlimited control over the temporal affairs of nations and individuals. And hence the truth, "That the race is not to the swift, nor the battle to the strong," has become proverbial.

The sovereignty of God is (to use a homely comparison) the spice that flavors those rich feasts of gospel truth with which the saints are, at times, favored. Of what consolation to the poor tempest tossed children of God, who feel that, in themselves, there is, as it were, the company of two contending armies: the lusts of the flesh striving against the teachings of the Spirit—an army which they find themselves entirely impotent to overcome—to proclaim to them *peace*, unless that proclamation is attended with the assurance—

Thy God reigneth! He will vanquish all thy foes!

Of what comfort to a soul cast down

under a burden of sorrow, for sin, under a sense of his utterly lost and ruined condition by nature, would be the publication of the glad tidings of salvation, unless it was accompanied with the declaration: "Thy God reigneth?" He is a just "God and Savior." He has power on earth to forgive sins.

In this view of the subject, Isaiah; the servant of God, would exclaim—

"How beautiful upon the mountains are the feet of him that bringeth good tidings: that publisheth peace: that bringeth good tidings of good: that publisheth salvation: that saith unto Zion, Thy God reigneth!"

The saint of God delights and rejoices that all of God's acts of choice, love, mercy, sanctification, redemption, and justification, are free and sovereign acts, uncontrolled and uninfluenced by any motive out of himself, and himself immutable. There can be no failure in any of his precious promises to them, nor is his sovereign power confined to his spiritual kingdom, but as we endeavored to show, extends to the kingdoms of this world, for he is Lord of lords and King of kings. And hence he is able to say, in *truth*, by the lips of an inspired apostle:

"All things shall work together for good to them who love God, who are the called according to his purpose."

Being a "just God," whatever he does is for the best. He is too wise to err, too good to be unkind, and should he, in the exercise of his sovereign power, suffer the wicked to bear rule over a nation, whereby the people are made to mourn, it is among the "all things" which shall work together for good, &c. The wicked can go no farther than the bounds set by Omnipotent power. He will cause the wrath of man to praise him, and the residue he will restrain. Witness the case of the three Hebrews, of Daniel the prophet, of many other instances, and the most wonderful of all, the case of our Lord Jesus Christ. The wrath of the infuriated rulers would have confined him to the tomb, but it was restrained. Omnipotent power interposes to vindicate infinite truth, and Jesus is raised up from the dead by the mighty power of God, whereby he has begotten us again to a lively hope: which hope is an anchor to the soul, sure and steadfast, and reacheth to that within the veil, whither the forerunner hath, for us, entered. Thus we see that God maketh temporal things subservient to his will in the accomplishment of his grand purpose of grace given us in Christ before the world began.

And now, beloved brethren, although this epistle is already extended to the ordinary limits of a circular, and yet we have not accomplished what we designed in the outset, therefore, we shall have to make a few closing remarks, and leave you to draw your own conclusions:

Dear brethren, amid all the commotions, distractions, strifes, and uncertainties of this time world, how consoling to look up to that God who is *Immutable, Omnipotent*, and infinite in all his perfections of character, of *love, mercy, truth and justice*, and who hath chosen us in the "furnace of afflictions," and with an unwavering faith to say, I know that my Redeemer liveth, and that he will stand upon the earth at the last day: and to receive in the same manner the precious

truth, "All things work together for good," &c.

Beloved, comfort one another with these words: forsake not the assembling of yourselves together as the manner of some is: take heed to *thyself*, and to the doctrine: be kindly affectionate one toward another: have fervent charity among yourselves: be watchful: be prayerful: and so much the more as ye see the day approaching! Farewell.

JAMES B. CHENOWITH, Moderator.
R. F. HAYNES, Clerk.

CORRESPONDING CIRCULAR OF THE MAINE O. S. BAPTIST ASSOCIATION.

The brethren assembled with the First Whitefield (Maine) Old School Baptist Church, in a meeting of Correspondence, September 12th and 13th, 1862, to the Churches, Associations, and brethren corresponding with us, grace, mercy, love and peace be multiplied:

DEAR BRETHREN:—According to former practice a letter of correspondence may be expected from us. Were it not that we believe that Jehovah reigns, we should have but little inclination to write while witnessing the tremendous events that are passing in quick succession in our once prosperous nation from day to day: and realizing our inability to write, and our unworthiness of the least of God's favors. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John xvi. 33. The saints of God can not expect to arrive at a state of perfection, or escape persecution, while living in this present evil world. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." The young christian who has just received an evidence that his sins are forgiven, rejoicing in the goodness of God, whose soul is drawn out in love to God, and to his church, and people, feels as though he was free from sin: but he soon finds, by experience, that he is yet in the flesh, and in his flesh dwells no good thing. Paul, having a thorn in his flesh, besought the Lord thrice to remove it, but he received this answered from the Lord, "My grace is sufficient for thee." Hence he was made to know that the thorn was highly necessary, lest he should be exalted above measure. Spiritual characters can not live on their good works, any more than sheep can live upon the wool that grows on their backs. What do they live on? They live by faith upon the Son of God. They eat his flesh and drink his blood. But can not professors live upon such food? "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." By whom also we have access by faith in this grace wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience,—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. Where is the man, or men, with all of their machinery for the conversion of the world who can regenerate the heart, beget love in the stubborn heart, cleanse the guilty soul, and make it clean, speak peace to the troubled conscience, and cause a soul to glory in tribulations? We boldly affirm that no power short of Jehovah can do this work! The beast which was revealed to John (which was an ugly

looking monster) received power of the dragon, he opened his mouth in blasphemy, (power being given him,) instead of comforting the saints, he made war with them, and overcomes them. The second beast which John saw, if possible, was a great deal better looking: Why, he had two horns like a lamb, which denotes power, but he spake as a dragon. He performed miracles, made fire come down from heaven in the sight of men. In reality it is only by experience that the young christian learns the difference between chastisements for disobedience, and persecution for righteousness. If ye will live godly in Christ Jesus, ye shall suffer persecution. Every one having the faith of God's elect it is accounted to them for righteousness. Abel, by faith, offered a sacrifice acceptable to God, which pointed to the Lamb of God. Cain and his offering being rejected, slew Abel. How striking the experience of Daniel, notwithstanding the decree of the King, he, as usual, prayed and gave thanks before his God as he did aforetime. He was cast into the den of lions. No doubt but what Daniel felt this assurance in his heart, "Be of good cheer: I have overcome the world." Daniel was delivered, and his enemies were destroyed. The three worthies that were cast into the furnace, experienced a wonderful deliverance. Said the King, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt—and the form of the fourth is like the Son of God. Those beasts that John saw represent anti-Christ in his different phases, in all ages of the world: and their business is to worry and destroy the saints. Abel was slain, Isaac was mocked, Jacob having obtained the blessing, fled for his life. The children of Israel were bondmen in Egypt, but were delivered: many of the prophets were slain: Daniel was hunted, &c. In the eleventh chapter of Hebrews, Paul names a host of individuals who had performed feats of valor, obtained signal deliverances, and all through faith. Says the apostle, And these all having obtained a good report, through faith, received not the promise. God having provided some better thing for us: Christ had been promised. The time draws near: John, the harbinger of Jesus, is sent forth to announce his coming: the angel is sent to Mary: she was troubled at his saying, Fear not, Mary, for thou hast found favor with God: And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. Wise men saw the star in the east,—the dawn approaches! The glory of the Lord shone round about the shepherds! and they were afraid! Fear not, saith the angel, for unto you is born this day in the city of David a Savior! which is Christ the Lord! Glory to God in the highest! and on earth peace, good will toward men! Now, there is great commotion in the anti-christian camp. The Messiah is announced, their craft is in danger. A decree is passed, deeply laid to destroy all of the children under two years old, thinking to destroy the Savior, and preserve their own power. He could not then be destroyed, for his time had not come. On the eighth day he was circumcised, and sacrifice was made according to the law. After his

baptism, he was forty days in the wilderness, tempted of the Devil. After calling his disciples, he went about doing good, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, making the lame to walk, cleansing the lepers, raising the dead, and the poor had the gospel preached to them, and Jesus said, Blessed is he whosoever shall not be offended in me. Christ's preaching was comforting to his disciples, but very offensive to the rebellious Jews. Away with him, they said, it is not fit that he should live. We find that Jesus died on the cross, according to the scriptures. Death could not hold him—he was raised from the dead—he is now a living Mediator—seated at the right hand of the Majesty on high. When God's children are weighed down under trials and afflictions, clouds of darkness hides the sun, and they are enveloped in the mists and smoke of the second beast, (for he now reigns,) they can not see much beauty in these truths. But when the work is sent home to their hearts with power, and in full assurance, "Peace I leave with you: my peace I give unto you: not as the world giveth give I unto you." Then they enjoy a calm, sweet peace in their minds. The world promises peace on conditions: Christ offered himself a sacrifice acceptable to God: Therefore, his people are a saved people. He (Christ) is their Savior, their life: "For he is our peace," &c. When they feed upon his flesh and drink his blood, they grow up, when they are clothed with the righteousness of Christ, they are not found naked: When he speaks to the tempest tossed and sinking mind—Peace, be still! there is peace! it flows on like a river. The world can not give such peace, nor take it away. The love of Jesus is precious to their souls: "Unto you therefore which believe, he is precious." While his children are in the world, especially in this day of abominations and hypocrisies, (for the second beast is exercising all the power of the first beast,) they are admonished to watch and be sober. Beware of false prophets, who come unto you in sheep's clothing, but inwardly they are raving wolves. Alas! how many of God's dear children are disobedient, turn aside as Jonah did, like Jonah, being severely chastened, are made to acknowledge, Salvation is of the Lord! Many find in consequence of not taking heed, hardness of heart, unbelief prevails, being seduced by Satan's devices—having itching ears, are turned away from the truth, and are turned unto fables. How many there are who neglect to reprove, and admonish in faithfulness and love, who neglect to attend upon the ministration of the word.

Dear brethren and sisters, can you tell what the feelings of your ministers are (the servants of Christ) when going to their appointments, feeling their leanness, emptiness and poverty, being tried and tempted, feeling the plague of their own hearts, and on arriving at their appointments, but few of God's children are there? Brethren and sisters, we appeal to your conscience, Ought these things to be so? So long as these servants labor faithfully in word and doctrine, it is your duty to sustain them, by your godly walk and conversation. Yea, more, if they minister unto you spiritual things, it is

your duty to minister unto them in carnal things. To the ministry let us say, Your calling is a high and holy calling: Feed the church of God which he has purchased with his own precious blood, not for filthy lucre's sake, but of a ready mind, willingly. Ever realizing in yourselves that you are nothing but earthen vessels. God is pleased to commit this treasure to earthen vessels. But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us. Try to maintain an orderly walk and godly conversation, lest the lame be turned aside. How many of God's little ones, weak ones, have been crushed and discouraged in their feelings, by the ungodly walk of many that profess to be strong in the faith. Let us rejoice in the great goodness of the Lord: "Be of good cheer: I have overcome the world." We have not ability, nor space, to speak of the lamb-like appearance of the second beast, when small in his appearance, nor how dragon-like his voice, when he speaks! The Lord's Christ was revealed to John, in great glory, and grandeur: And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True: and in righteousness he doth judge and make war: His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS. Rev. xix.

J. A. BADGER, Moderator.

REUBEN TOWNSEND, Clerk.

Corresponding Letters.

The Sandy Creek Association of Predestinarian Baptists, now in session with the Ebenezer Church, Grundy Co., Illinois, to the sister Associations with whom she corresponds:

DEAR BRETHREN:—We feel thankful to our Heavenly Father for the privilege of again meeting as an Association, and admire and praise the Giver of temporal favors, for the opportunity of renewing our correspondence.

Beloved, how good and how pleasant it is for brethren to dwell together in unity! Such fear the Lord, and are found walking in his ways, and, at times, can say, The Lord hath done great things for us, whereof we are glad. What a contrast! If ye love the world, the love of the Father is not in you. We trust that the banner of love has been over us, while together, and many are enabled to say:

"MY BELOVED is mine, and I am HIS."

We are earnest in soliciting the correspondence of our brethren as usual: and hope to see your Messengers, and receive your Minutes at our next session, which is to be held with the Sandy Creek Church, commencing on Friday before the second Sunday in September, 1863.

The Lord has formed a people for himself, they shall shew forth his praise.

They are to love each other with a pure heart fervently. To be kind one to another: tender hearted: forgiving one another even as God, for Christ's sake, hath forgiven you.

By and by he will say to HIS love, HIS dove, HIS undefiled, Come away! And a crown will be given them which will never fade, and joy which will never end, and the pleasure of beholding our ADORABLE KING forever and ever.

JAMES B. CHENOWITH, Moderator.
R. F. HAYNES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1862.

Remarks on Jeremiah xlviii. 10, and Matthew vii. 6.

REPLY TO BROTHER E. Y. BERRY.

THE passage in Jeremiah reads thus: "Cursed be he that doeth the work of the Lord deceitfully: and cursed be he that keepeth back his sword from blood."

We propose to offer such views as we have—first, on this text, and then we will notice the text in Matthew vii. 6.

Jeremiah was the messenger of the Lord, sent with many fearful predictions of wrath upon the carnal and idolatrous Israelites, and also upon the nations around about them. In the connection of our text, he delivers a message from the Lord against Moab, because Moab had trusted in his works, treasures, &c. As the Moabites were always adversaries to Israel, so those of subsequent ages, who, like Moab, trust in their own works, treasures, means, and instruments, are the adversaries of the spiritual tribes of our Lord, who contend that salvation is of the Lord alone.

These curses denounced, in our text, against those who do the work of the Lord deceitfully, and him that keepeth back his sword from blood, seems to have a special reference to the execution of the judgments of the Lord against Moab. We have an illustration in the account recorded of Balak, king of Moab, when he sent for Balaam to come and curse Israel for him, hoping that thereby he and his forces might be able to drive the Israelites out of the land. Balaam loved the wages of unrighteousness, and being allured by the princely gifts which Balak proposed to bestow, and the great honors to which he was to exalt him, although solemnly pledged to utter only the words of the Lord, did, nevertheless, consult deceitfully with Balak to ensnare the Israelites, by laying a stumbling block to cause them to sin. He did the work of the Lord deceitfully: for, while acting as a prophet of the Lord, and charged by the angel of the Lord, (see Numbers, xxv., xxvi., &c.) he consulted with Balak to lay a stumbling block to cause Israel to sin. Balaam's love for the wages of unrighteousness undoubtedly induced him to do the work of the Lord deceitfully.

Jeremiah may have uttered the words of our text in justification of his own faithfulness in declaring the word of the Lord, and in showing the fearful responsibility resting on him, and on all who are called to proclaim the judgments of the Lord to Zion, or what God hath spoken of impending wrath which shall consume the adversaries of his cause and people.

We have a striking illustration of doing the work of the Lord deceitfully in the

case of Saul, when he was sent to destroy Amalek. He was commanded to utterly destroy old and young, men and beasts, &c. He had no discretionary power, for it was the work of the Lord: but instead of strictly obeying the word, he ventured to substitute his own judgment, and spared Agag, the king, and the best of the sheep and oxen: and then reported to Samuel, that he had obeyed the commandment of the Lord. But Samuel replied, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? Saul had a very pious and plausible excuse. He said, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites: but the people took of the spoil, sheep and oxen, the chief of the things which should have been destroyed, to sacrifice them unto the Lord thy God, in Gilgal. But Samuel did not regard even this pious disposition of Saul and the people to make wholesale sacrifices to the Lord, as a valid excuse, for he said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

We have many examples recorded of doing the work of the Lord deceitfully, which are written for our admonition, and to which we shall do well if we take heed. Such as making clean the outside of the dish, the whitening of sepulchres, the straining at gnats, the drawing nigh unto the Lord with our lips, the tything of mint, and the making void of the law of God by our traditions, and the teaching for doctrines the commandments of men. But to all such deceitful workers how terrible are the words, Cursed be he that doeth the work of the Lord deceitfully.

What multitudes are at this very day professing to be the ministers of God, interpreters of the will of God to men, who, instead of preaching Peace on earth and good will to men, are appealing to the most violent passions of their fellow men, and with all their ability fanning the flame of discord, war and carnage! Rivers of human blood have marked the history of these deceitful workers from the days of Cain to the present hour. This very class have caused more bloodshed on the earth by their deceit and hypocrisy than has ever been shed from all other causes since the world began. Yet they pretend to be doing the work of the Lord! At one time we find this deceitful clan engaged in getting up their Union Prayer Meetings simultaneously throughout the land, all loving, melted in sympathy for the poor Hottentots, or the barefooted Indians of some foreign desert, and promising to usher in a glorious millennium in a very short time. Anon, we hear them praying for war to the knife, and the knife to the hilt. They are a praying people, and have been famous for their long prayers in public places for ages past. But to detect the deceitful manner of their prayers, let their prayers be compared with the instructions given to the disciples, by their Lord and Master: And when thou prayest, thou

shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be heard of men. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye. Our Father which art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done, in earth, as it is in heaven: Give us this day our daily bread: And forgive us our debts, as we forgive our debtors, &c. To this instruction our Lord has added: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew vi. 5, 9, 10, 11, 12, 14, 15. Again: "And forgive us our sins: for we also forgive every one that is indebted to us." Luke xi. 4. "But I say unto which hear, Love your enemies: do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you." Luke vi. 27, 28. There are very many lessons of prayer, of this kind taught by the Savior to his disciples; but in no instance has he instructed them to pray for fire to destroy their enemies; or, for God to help us to take vengeance on our supposed or real foes. Nor are we at liberty to ask God to forgive our sins, only as he has made us willing to forgive all who have trespassed against us. Let those who profess to be doing the work of the Lord, in praying, or in preaching, or in any other way, be tried by the words of him who is the Supreme Judge of quick and dead, and from whose decisions there is no appeal, and mark what multitudes are under the curse, as they are manifestly doing the work of the Lord deceitfully.

"And cursed be he that keepeth back his sword from blood." In the war which God instituted between Moab and Israel, we have figuratively presented the conflict which is now raging between anti-Christ and the spiritual Israelites. In the type the warfare was carnal, but in the christian warfare no carnal weapons are allowed to be used. Moab, as we have shown, as well as all the other tribes and nations which were hostile to Israel, were figurative of the various organized powers of earth and hell, against which the great Captain of our salvation leads forth the soldiers of the cross. Those who in the type were, like Saul, and David, to use carnal weapons, and forbidden to keep back their swords from blood, where God commanded them to shed blood, were, as we understand the types, to teach us, that in our spiritual conflicts we are to make no compromise with errors, no treaty with the man of sin, to give neither aid nor comfort to those who are hostile to the spirit or government of the King of Zion. It certainly can not be construed to mean that as men in the flesh we are to indulge in hatred, wrath or vengeance against them, or to in the least injure them in their persons, property or reputation, for that would conflict with the lesson taught in the preceding part of our text. For we war not against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world. Christ has said, "My kingdom is not of this world: if my

kingdom were of this world, then should my disciples fight," &c. But as his kingdom is spiritual, so our weapons are not carnal, but spiritual, and mighty through God, to the pulling down strong holds. But still, as in the type, the war was to be uncompromising and earnest, so also in the anti-type, the soldiers of Jesus are to fight valiantly, and constantly, until they are honorably discharged from the conflict. Then, like the valiant Paul, they may say, "I have fought the good fight, I have finished my course, I have kept the faith," &c. In applying the language of our text, Cursed be he that keepeth back his sword from blood, we understand, those who professing to be the soldiers of Jesus, who from cowardice, or from any wicked affinity with the enemy, shall hesitate to contend earnestly for the faith, the truth, the order, the ordinances, or the discipline of the gospel, shall thereby forfeit the fellowship of the saints. As they that were cursed in Israel were separated and put away from the congregation of the Lord; so those who will sympathize with the enemy, or countenance their errors, is guilty of keeping back their sword from blood, in the spiritual application of the text. Saul was not the only Israelite who kept back his sword from blood, in sparing Agag, and the sheep and oxen, which the Lord commanded him to destroy with his sword. Nor are we permitted to believe the cases are few nor far between in christian profession wherein faithless soldiers are intermingled with those who "are called and chosen and faithful." Saul was a carnal man, his sword was a carnal weapon, an instrument for inflicting injury and death. The true soldier of Jesus is spiritual, and his sword, is the sword of the spirit, which is the word of God; it is not an instrument of cruelty, in a literal point of view; but it is nevertheless quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. What then required the carnal Israelite to utterly destroy their adversaries with the edge of the sword, must signify that the spiritual Israelite is to demolish every strong hold of the enemies of the truth, by the sword of the Spirit, which is the word of God. With this spiritual weapon no personal injury can be inflicted upon our fellow men, while we smite offensively and defensively all who dare oppose the truth of God, and utterly cut off from our communion and fellowship all who fail to pronounce the gospel Shibboleth.

Perhaps in all ages of the christian dispensation there have been some connected with the church who have kept back their sword from blood, in the sense of our text, by indulging in a false sympathy for error itself, or for those who hold and plead for error, and they not only keep back their sword, if they ever had the sword of the Spirit, but also do all in their power to deter the more valiant soldiers of the cross from dashing Babylon's little ones against the stones. But they are accursed. That is, they are denounced in their cowardly and treasonable course, by the declarations of the word of truth. The word of the Lord is:

"Put yourselves in array against Babylon round about: all ye that bend the bow

shoot at her, spare no arrows: for she hath sinned against the Lord." Jer. l. 14.

[Our Remarks on Matthew vii. 6, will be reserved for the next number.]

Marriages.

November 23, 1861—At the house of Levi H. Terwilliger, in Hurley, by Elder Jacob Winchel, Mr. AZARIAS WINCHEL, of Olive, to Miss EMBELINE TERWILLIGER, of the former place.

August 30, 1862—At the house of Mr. Lemuel P. Winchel, in Olive, by the same, Mr. HENRY WIN to Miss LOUISA KEATOR, all of Olive, Ulster Co., N. Y.

October 1, 1862—At the house of the bride's father, in Hopewell, N. J., by Eld. P. Hartwell, Mr. WILLIAM REED, of Lawrence, to Miss ANN REBECCA BLACKWELL, daughter of L. T. Blackwell, of Hopewell, New Jersey.

October 11, 1862—By Eld. G. Beebe, at his residence, in Middletown, Mr. JAMES T. MILLER to Miss JENNETT KETCHAM, of Bloomingburgh, N. Y.

Obituary Notices.

DIED—In Carroll Co., Indiana, September 19, 1862, Mrs. MARIA ZOOK, wife of Henry Zook, and daughter of Eld. Andrew and Dasha Veal, aged 22 years, 3 months and 10 days. She had never made a profession of religion, but we believe she had received a witness of the truth, and that she is now enjoying the blessedness of a better mansion above, where sorrow and sighing never comes. Her sickness was short, but severe. She had the scarlet fever, five days, and then breathed her last without a struggle, like one falling into a sweet sleep. She has left a kind and affectionate husband, and a large circle of relatives to mourn their loss. But we hope our loss is her eternal gain. May God prepare us to meet her in a better clime, where parting will be no more.

Yours, to serve in the bonds of love,

ANDREW VEAL.

Cass Co., Indiana, Sept. 29, 1862.

MR. BEEBE:—Please insert in your paper, the death of my brother, WARREN HORTON, who died at his residence, in Oakfield, Kent county, Michigan, aged sixty-one years and eighteen days. He was formerly of this county. He died the 3d of October, 1862.

NELSON HORTON.

Miscellaneous Notices.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system.

The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1.50 per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to
Mrs. Dr. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

WE receive frequent orders for Rush-ton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rush-ton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., NOVEMBER 1, 1862.

NO. 21.

Correspondence.

FRANKFORT, Ohio, Jan. 31, 1862.

"This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance:

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of our Lord and Savior."—2 Peter iii. 1, 2.

"Wherefore he saith, Awake, thou that sleepest and arise from the dead, and Christ shall give thee light."—Ephesians v. 14.

"And that, knowing the time, that now it is high time to wake out of sleep: for now is our salvation nearer than when we believed.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."—Rom. xiii. 11, 12.

The above are a few of the many exhortations given to the dear disciples and followers of Christ by the inspired apostles—many more might be adduced of like import—but let it suffice to say that it is needful and essential to our happiness and well being while here, that we take heed to the words spoken. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 2. If under the shadowy dispensation they could not escape, how much more shall we not escape under the glorious gospel dispensation? Brethren, we can not escape the just reward of our doings. God does not afflict willingly, but for our good. "The willing and obedient shall eat the good of the land." "Draw nigh unto God, and he will draw nigh unto you." This is spoken unto the living, and not the dead. Let us be ready then to every good word and work. Let us suffer the word of exhortation. "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. iv. 2. We are not to suffer sin upon our neighbor in any wise. Brethren, let us analyze the above named scriptures and make the application of the same to our own individual selves: examine ourselves, and see how near we come to the truth. And if we find that we are afar off, and have forgotten that we were purged from our old sins, then let us awake up in the strength of the Lord, and turn to God with purpose of heart, and cry mightily to God who will have mercy and abundantly pardon. It is not enough, my dear brethren, that we have the grace of the Spirit given us, but we are exhorted to improve, and add unto the same. And besides this, giving all diligence, add to your faith virtue: and to virtue, knowledge: and to knowledge, temperance: and to temperance, patience: and to patience, godliness: and to godli-

ness, brotherly kindness: and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter i. 5-8. But he that lacketh these things: It may be that this portion of God's word has reference to the lack of graces which God bestows in a peculiar manner upon his people: Or it may refer to the adding to, and improvement of those graces, as in the case of the talents: The one which received the one talent did not improve it, and what was the consequence? Take the unprofitable servant and cast him into outer darkness: there shall be weeping and gnashing of teeth. This passage of scripture may have reference either to a nominal professor, a luke warm christian, or one far backslidden. In the latter case, it may show the bitter anguish and compunction of mind that must and will inevitably follow wilful and known disobedience to God's holy commandments. Now, my brethren, if we do not keep his commandments, it is a pretty strong evidence that our love is not perfect. We are told, God is love; and whosoever is born of God loveth him that is begotten of God. For he who loveth not his brother whom he hath seen, how can he love God whom he has not seen? When we read or hear the word of God preached, we should read and hear with an eye single to ourselves, and not another that it might all redound to the glory of God. "Prove your own selves, for know ye not, except ye be in Christ Jesus, ye are reprobates." "Except ye have the Spirit of Christ, ye are none of his." Brethren, this is a dark and cloudy day, the atmosphere is thickening around us with awful forebodings! O, that ye may be enabled to say with the great apostle Paul, "But none of these things move me: neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God." Acts xx. 24. While we are assured that the mighty God is at the helm of affairs, why need we to fear? He will moor the ship safe to the shore. Brethren, whilst the whole world is running after the Beast and the False Prophet, reeling to and fro, like a drunken man, let us, the only true church of God, stand unshaken upon the eternal rock of ages. "Let the potsherd's strive with the potsherd's of the earth." Whilst all is anarchy and confusion, let the church of God cleave closer and closer to each other—knit together in love unfeigned—of one mind—of one judgment—speaking the same things. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, Looking for and hastening unto the coming of the day of

God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 2 Peter iii. 11, 12. Brethren, I am made to mourn over the low estate of Zion from day to day; the apathy, and almost entire neglect of the worship and service of God! There is utterly a fault amongst the members of many churches—members neglect their church meeting days—and many stay away on Sundays, for months together. I feel sure, and am satisfied, if the good brethren could but realize the feelings of those few faithful brethren who attend regularly to their meetings, they would not, they could not, stay away. Just think for a moment, my brethren, what I, as an individual, have had the mournful necessity to suffer in mind, on account of the negligence of my brethren. I go to the meeting-house on Saturdays, warm up the house, ring the bell, with a sad heart! I sit down, mourning the low estate of our Zion, with expectation of seeing some of the brethren coming in. After a late hour, perhaps, a few old women will make their appearance! Still waiting and looking for some of the male members, but all in vain! Here is our preacher, who has traveled, perhaps, thirty or forty miles, through the inclemency of the weather, to preach to the church at Frankfort, (we will say,) and the church is not there! I am wounded! I am dumb! The preaching does me little or no good! I would rather, my brethren, get on my horse and ride ten miles, through the inclemency of the weather, to meet with my brethren and hear preaching, than to sit in the meeting house without my brethren being present. Brethren, this has been my lot for years. I have labored, and strove, and spared no expense to sustain the cause of the Old Regular Baptists, in Frankfort, but, alas! I fear it is destined to go down! I merely mention these things to know if any of my dear brethren have like trials to encounter, with myself? If they have, God help them! I dwell even where Satan's seat is! May this incident be a means of stirring up the brethren to a more diligent attention to the house and worship of God. We have precept upon precept: line upon line: here a little, and there a little. But I know, in vain is the help of man, unless God gives the increase! Except the Lord build the house, they labor in vain that build it! Except the Lord keep the city, the watchman waketh but in vain! Psa. cxxvii. 1, 2. O, that God Almighty would work in the hearts of his people to will and to do of his good pleasure! Our rulers, and head men in authority, are appointing days of thanksgiving. I think it would be much more appropriate to appoint days of humiliation in sackcloth and ashes, and that we should cry mightily to our God day and night, that he would

restore peace and tranquility to our once happy and prosperous country, now torn and rent asunder by intestine wars! that the nations might learn war no more! Wo to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Amos vi. 1. Read the whole chapter. How can we sleep, or be at ease, when we see the walls of Zion broken—her gates forsaken—desolation staring us in the face! "Lord, remember David, and all his afflictions: How he swore unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids. Until I find out a place for the Lord, an habitation for the mighty God of Jacob." Psalms cxxxii. 1-5. "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." Psalms cxxxvii. 6. Brethren, how do our minds and actions harmonize with the above expressions of the good old psalmist David? If he was a man after God's own heart, he must have had the mind of Christ. Do we not see that the ancient saints preferred Jerusalem above their chief joy? She had pre-eminently the uppermost seat in their minds and affections. Were not their examples left on record as a pattern for all after saints to walk by? Surely, God never changes. And what was lovely and well pleasing in his sight in that day, is still the same. Therefore, dearly beloved, let not the god of this world cheat your souls out of that joy and comfort which God has in store for all his obedient children. Loose no time—let the wicked forsake his way—and the unrighteous man his thoughts—and let him return unto the Lord with a true heart, who will have mercy and abundantly pardon. Isaiah lv. 7. God is of purer eyes than to look upon sin, or to pass by iniquity. He can not behold sin in Israel. Harken unto me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Isaiah li. 1. Let him that thinketh he standeth, take heed lest he fall. It is a fearful thing to fall into the hands of the living God. Heb. x. 31. Wherefore we receiving a kingdom which can not 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. 28, 29. God is not mocked—he will recompense every man according to his deeds. May God bless these scattering remarks to some poor, backslidden soul, if you see fit to publish them, if not, all will be right.

Yours, in hope of eternal life,
ISAAC SPERRY.

The First and Second Resurrection.

NEWCASTLE, Delaware, Oct. 13, 1862.

BROTHER BEEBE:—I have been requested by an esteemed brother to write something on the subject of "The First and Second Resurrection." It is now more than a year since this request was made. I would not have hesitated a moment to write out such views as I had and send them directly to him, but the request was that I should send them to you for the *Signs of the Times*. On this account I have hesitated and delayed. It is a subject that none of us know much about—in fact nothing but what the Lord has been pleased to inform us in his words. Subjects, like the *Being of God*, and *The Resurrection from the Dead*, of which we know so little, I have thought brethren were more tenacious and less forbearing than on almost any other subjects. There appears to be sometimes something like requiring a conformity to certain phraseology, and forms of expression. We must not only agree that their sentiments are sound and correct, but we must express ourselves in the very words and phrases that they do. You are aware that this spirit has characterized most of the discussions in all ages, both on the subject of what is called the Trinity, and also the subject of the Resurrection; but more especially the former. For this reason I have felt a backwardness about writing upon either of these topics, for I am well aware that I do not possess an aptness to fall into the track of others. I now write merely to gratify my friend, and am perfectly willing that the reader shall retain any respect or reverence for words or expressions and phraseology heretofore entertained, not recognized here. I can give but such views as I have. —While we are all confined with regard to any knowledge of the Resurrection to what is written, we may differ as to our understanding of the word. The point of inquiry very probably was in reference to two distinct resurrections. If so, what are they? Are they, one of the righteous, and the other of the wicked? When do they occur? How far asunder? And what is raised up? If the wicked are raised, with what body do they come? &c. All these inquiries may arise in the minds of some, and the scriptures undoubtedly answer them. Resurrection implies quickening, or giving life to the dead. It is a derivative of the word *raise*, to lift, to elevate. Raising from graves is not necessarily implied. Nothing is more clearly and fully set forth in the scriptures than that natural men are in a state of death. "Death has passed upon all men, for that all have sinned." Whether the quickening of the sinner by the Spirit of God, is in the scriptures, called a resurrection or no, there certainly can be no impropriety in so terming it. The apostle addressing the Ephesian brethren, says: "You hath he quickened who were dead in trespasses and sins." Eph. ii. 1. In the fifth and sixth verse, he speaks of their being quickened together with Christ, and raised up together, and made to sit together, &c. Here then is a resurrection, and it is certainly the first resurrection, of which the sinner is a subject. The Lord Jesus himself declared that "The hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live."

There are few if any, of the brethren, I presume, who understand this of the resurrection of the body. It is spoken in the present tense, yet it is certainly a resurrection—life from the dead. The condition of life is presented in these words: "He that beareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." We may perceive the application of a passage from Revelation here: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." The Redeemer goes on in view of these declarations, to say further: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth," &c. This latter passage evidently looks to the resurrection of the body. Here then are a first and second resurrection, and the one fully warrants the expectation of the other. There is harmony between the two. Hence, if we believe in, or know anything of the one, there need be no marvel about the other. See John, 8th chapter, 25th to 28th. That the bodies of the saints will be raised previously to the bodies of the wicked, I do not think is sustained by the scriptures. They either support the idea or else they do not. The passage in the fourth of 1 Thessolonians—"The dead in Christ shall rise first," has been supposed to apply to the point in question, and to be pretty conclusive proof. But if the reader will take the trouble to examine this passage, he will see that the comparison is not between the resurrection of the righteous and the wicked, but between the resurrection and ascension. The apostle has been speaking of the saints which may be found alive upon the earth at the coming of the Lord, and says that "They shall not prevent them which are asleep." No allusion is made to the wicked dead in this resurrection. The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them, &c. There are two deaths spoken of in the scriptures, the final overthrow of the wicked being called "The Second Death." There is then a propriety apparent of speaking of two resurrections. There is not a great deal said about the resurrection of the wicked in the scriptures, more than the simple declaration that there shall be a resurrection of the unjust. That resurrection that the saints inherit in Christ can never be to the wicked. That is, a quickening by his Spirit that dwelleth in them. Rom. viii. 11. Their vile body must be fashioned like unto his glorious body. This corruption must put on incorruption, and this mortal must put on immortality, and death be swallowed up of life. All this, of course, implies a complete release from the sentence of the law, and a triumph over the penalty of transgression. This is the consumation of that salvation which is above in Christ. The wicked can never be raised from under the sentence of death, and of course they will not be raised from a state of death. Christ has himself declared that they shall not see life, and the Psalmist that they shall never see light. The one is a "Resurrection of life," and the other a

"Resurrection of damnation." On the one hand it is "Life unto life," and on the other, "Death unto death." Many excellent men have pictured out to themselves a kind of intermediate state between earth and heaven, and called it the Millennium, wherein the saints should be raised from the dead, and Christ reign with them on the earth. But is there anything said of this kingdom or reign of Christ that is not said of the gospel kingdom? That kingdom was organized and set up more than eighteen hundred years ago! Does not Christ reign? And does not his saints reign with him now? The evangelist says, "They shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 6. But the same evangelist speaking in the past tense in the first chapter of Revelation, says he "Hath made us kings and priests unto God, and his Father." The apostle Peter says, "Ye are a chosen generation, a royal priesthood," &c. 1 Peter xi. 9. The prophet Isaiah says, "Behold, a King shall reign in righteousness, and Princes shall rule in judgment." I understand this reign to be the Mediatorial reign. The kingdom to be that which was so often announced as being at hand, and about to come, to appear, &c. This is the kingdom which is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost. It has its place within the saints. The saints possess all the blessings, the glory, and privileges, which belong to it. Observe the language in the connection where the first resurrection is spoken of. It does not say that anybody is or has been raised from the dead, but speaks of characters that from what is said of them we may know, who are subjects of the Spirit's quickening: "I saw the souls of them that were beheaded for the witness of Jesus, and for the words of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." This, I think, is not to be understood of martyrs raised from the dead, but as a general description of the character of the saints. Persecuted and put to death for the words of God, and for the witness of Jesus: yet non-conforming, neither worshiping the Beast, nor receiving his mark. These are living characters, and they live with Christ, and they reign with him. God dwells with them, and is their God. If the resurrection of the just and unjust does not occur at the same time, I am not clear from the scriptures to point out a different time. The *thousand years* I have understood as a prophetic term, embracing the whole reign of Christ until he shall deliver up the kingdom to God, even the Father.

I will submit what I have written to the enquiring brother, and also to all the rest of the brethren. If I have failed to instruct or profit any one, I have at least made an attempt to comply with a brother's request.

Yours, in love and brotherly regard,
E. RITTENHOUSE.

COLES Co., Illinois, Oct. 1, 1862.

DEAR BROTHER BEEBE:—I have been blessed with the high privilege of attending four Associations this fall, where I have had the pleasure of meeting and conversing with many precious saints,

whom I think I love dearly, for their adhesion to the truth, and who earnestly solicited me to write to them upon my arrival home, which I am unable to do individually, and will, therefore, by your permission, address a few lines to them, through the *Signs of the Times*:

VERY DEAR BRETHREN AND SISTERS IN THE LORD—I feel to reverence and adore the God of grace, for his goodness, his love, and his mercy, which has been displayed in my behalf. I left home the 8th of August last, and attended the Paint Creek Association, which convened with the Pleasant Hill church, Miama county, Indiana, where I had the pleasure of becoming acquainted with several ministers, and many brethren and sisters, whom I had never before seen in the flesh. The preaching harmonized, and was in power and demonstration of the Holy Spirit. Peace and unanimity of sentiment characterized the Association, in all its proceedings. From here I proceeded to the Lebanon (Indiana) Association, which convened on the 15th of August, with the Lebanon church, Henry county. Nothing of a confused nature marked the business transactions of the Association: but to the contrary, peace and harmony reigned triumphant. Of the preaching, I will speak shortly, in connection with that of the rest of the Associations. I would, however, say that there were some twenty or twenty-five preachers present, from different parts of the country, who came in the fulness of the gospel of the Son of Peace. The next Association was Conn's Creek, which met with the F. B. Creek church, Marion county, Indiana, on the 5th of September. Here I met many of the dear saints, from whom I have received sweet counsel, (my membership formerly being in this Association,) and with whom I have frequently endeavored to sing, "Blessed be the Lord out of Zion, which dwelleth at Jerusalem," for, "I know that the Lord is great, and that our Lord is above all gods." Here, as at the two meetings above mentioned, not one dashing wave arose to mar the pleasing calmness that characterized the Association, in all its business transactions. The preaching was harmonious, full of consolation, and in holy agreement with the scriptures of truth. The next Association was the Okaw, Illinois, (of which I am now a member,) which met with the Mount Pleasant church, Effingham Co., on the 26th, 27th and 28th days of September. The attendance, at this Association, was not large, as at the three first mentioned: but I have every reason to believe that the saints assembled enjoyed a rich feast, the dainties of which were prepared in the presence of their enemies, by their living King, who is the Repository of every good and perfect gift. "Yea, they sit down under his shadow with great delight, and his fruit was sweet to their taste," while his beautiful banner of love waved in sweet triumph over them. The business was began and finished without a single jarring note, or discordant sound. Thus ended the fourth Association I attended this fall, and now I am at home, my mind recurring with pleasure to the pleasant scenes connected therewith. Never did time pass so agreeably, and never did my heart rebound

with deeper emotions of gratitude, than while in company with the dear saints, at these Associations. Such oneness of sentiment, such lively tokens of interest, such rivers of flowing tears, and such evidences of due appreciation of the truth, was never more displayed. Here I beheld them coming from the North, and from the South, from the East, and from the West, with one mind, and one spirit, praising the same Immutable God, which clearly evidences the fact, that they have been taught by the Spirit, that they have an "Uction from the Holy One, and know all things," and that they "Are the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." At these four meetings I was permitted to hear some twenty-five or thirty different ministers of the gospel, and I must say that their preaching was all of a piece. Oftentimes I was made to exclaim, in the language of one of old, when he says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." There was but one theme under consideration, SALVATION by reigning TRIUMPHANT grace. This was made the subject of admiration and praise, by the ablest ministers of the New Testament, down to the meekest lambs of the fold, who felt themselves to be less than the least of all saints. Dear brethren, I desire no other theme in my devotional exercises than that which will accord to him, who has appointed "Salvation for walls, and for bulwarks," the highest degree of praise that inspired hearts can suggest, or rapturous tongues express. Salvation by grace, as proclaimed by the servants of the Most High, is the subject that extols the Prince of Judea, sits at nought the understanding of the prudent, and dissipates the weak capacities of sinful flesh. Some, in this day of darkness and delusion, say that they will not have this man, Jesus Christ, to reign over them, and are vainly striving to reach heaven through the merits of the flesh, instead of the blood of Jesus, which cleanses from all sin. O! how little do they comprehend the sad failure that they must subsequently realize; for surely they are bounding rapidly forward on "That way that seemeth night unto man, the end whereof is death." They are not yet sensible of their weakness, their sinful and corrupt natures; nor yet of the righteous sovereignty of Jehovah; for unto them the commandment has not yet appeared, as in the case of Paul, when he says, "For I was alive without the law once: but when the commandment came sin revived, and I died." But, dear brethren, I feel that you are risen with Christ, your life, your joy, and your salvation; and if so, you know fully what the apostle has referred to, O, that all might this (Jesus) salvation see, and render unto him a proper degree of praise and thanksgiving. His grace is sufficient to cover the worst deformity, soften the hardest heart, and cleanse the foulest stain. "My grace is sufficient for thee." "I will never leave thee, nor forsake thee." This is the language of him who calls to his Spouse to rise up and come away: and assigns his reason thus, "For lo; the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds has come."

Brethren, when I hear the ambassadors of peace, from all parts of the country, unite in their testimony, setting forth Jesus as the King of Righteousness, Prince of Peace, and Finisher of our faith, (as well as its Author,) I could not help saying within my heart, "Bless the Lord, O, my soul: rejoice in the strength of thy Deliverer." For mine eye hath seen the King in his beauty: and beheld the land that is afar off. Brethren, if you have beheld Zion in her beauty, adorned with resplendant grace, partaking of her solemn feasts in the presence of her triumphant King, you have beheld a quiet habitation, a tabernacle that SHALL NOT BE TAKEN DOWN, neither shall one of her stakes be removed, or one of the cords thereof be broken. Her builder and maker is God, and his veracity is pledged in her behalf. No furious storm shall ever endanger her safety: for, "The building fitly framed together, groweth unto an holy temple in the Lord." And of him it is declared, That he is our Judge, our Lawgiver, our King: he will save us. Yea, he "Will be unto us a place of broad rivers and streams," where a full supply can always be obtained to nourish our feeble frames, moisten our parched tongues, and quench our thirsty souls. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The promise is sure to all the seed, for the Lord who is exalted and filleth Zion "With judgment and righteousness, hath spoken it." Then, O, ye that are distressed on account of sin, sorrow and afflictions, "Wisdom and knowledge shall be the stability of thy times," as well as the strength of thy salvation. Your King went into battle with a fearful odds to contend with. The conflict increases! but the Lord is mighty in battle! and the day of vengeance is in his heart! and the year of his redeemed has come! His cause is a just one. The rights of a poor and oppressed race are to be maintained. The terrible conflict ends. The clouds of doubt that obscured the sunny sky, while combatants were engaged, are superceded by the clear resplendant beams of the Sun of Righteousness, traveling in the greatness of his strength: bearing the glittering trophies of victory from off the bloody field! Now ask the question, Who is this that cometh from Edom, with dyed garments from Bozrah? And you have a quick response, "I that speak in righteousness, mighty to save." Why art thou red in thy apparel? The triumphant King answers: "I have trodden the wine-press." And, O, brethren! I might add, in the language of the holy writ, that he has brought in an everlasting righteousness: that he has brought life and immortality to light through the gospel, and that he will ultimately crown his redeemed, his chosen, Kings and Priests unto God, in the upper mansions of bliss! Yea, they will have given them, by their glorious victor, Immanuel, the palms of victory, which HE has borne so triumphantly from the field, and then can they lift their voices in sweet unison and sing: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be to God who giveth us the victory through Jesus Christ our Lord." Finally, brethren, farewell. If

ye be risen with Christ, seek those things which are above: place your affections on things of heaven, and not on things of the earth. May God bless you, is my prayer. Brother Beebe, do with the above as you think proper. If you can condense it, should you think it too tediously written, and make anything out of it, do so, or throw it aside altogether, and I will be satisfied with your judgment. May God bless you in your indefatigable labors to comfort Zion's mourners, is the prayer of your unworthy brother, in hope of eternal life,
JOHN G. SAWIN.

OTTUMWA, Kansas, Sept. 23, 1862.

DEAR BROTHER BEEBE:—If I may be allowed to use the endearing appellation: I feel a desire this morning to write a few lines for the *Signs of the Times*, in order to communicate some of my feelings to the dear brethren, and sisters, who read your paper: Dear brethren, I feel impressed that the time of my departure is at hand: for I am threatened on my right hand and on my left. There are but few around me but those who raise the cry of Do and Live. And if the few who believe that Salvation is of the Lord alone, meet together to sing a sweet song to the glorious name of our beloved Lord, or to talk of their blessed Redeemer, it is immediately reported that we have met to hold secession councils! O, brethren, has not the time for the trial of the saints come? Although it seems to be a query in my mind whether one so unworthy as myself, should attempt to write, or not: at times I think I can, and do, sympathize with the dear brethren and sisters, when I read their delightful communications in the *Signs of the Times*. When I was about sixteen years of age, I trust I was made to see myself an awful sinner, justly condemned in the sight of a holy and alwise God, and I traveled with a heavy heart, and often retired to the silent grove and tried to pray to God that he would have mercy on my poor sin-sick soul: but I could find no relief. Sometimes I thought my time of departure was near at hand, and that I must die a wretched sinner: for I saw no way for my escape. God appeared to me to be just, true, holy, and righteous, in all ways: but I was a wretch undone, and forever lost, without the saving grace of God: and I was made to confess—

"If my soul were sent to hell,
The righteous law would approve it well."

I can not describe the distress that I experienced for some time. I could not see how God could be just in saving such a sinner: for mine seemed to me to be an outside case. I thought I could see how others were saved around me, but I saw no salvation for me. And, dear brethren, while in my weakness, I tried to pray for the travail of Zion, for it seemed to be sounded in my ears that, When Zion travailed, she should bring forth her sons and daughters: and I cherished a hope in the travail of Zion I might be made one of her sons. I remained in this condition for some time, a poor sin-sick soul. I tried many ways which I had planned, but they all failed me, and all my own works became as filthy rags. I often went to secret places to try to pray, but often when I had knelt down, all I could say was, Lord, be merciful to me, a poor sinner. I then thought: the brute crea-

tion were far better off than myself, and I would gladly have exchanged conditions with the birds of the air, or one of the beasts of the field, that I might avoid my future destiny, and be at ease. But, like Paul, I had to cry out—

"O, wretched man that I am, who shall deliver me from the body of this death?"

I saw myself to be truly a lost and helpless sinner, until the fall of 1855, when in the field ploughing, in Grant county, Indiana, when all alone, I trust the Lord was pleased to speak peace to my poor troubled soul. And, my dear brethren, tongue can not express the sweet comfort and peace that my poor soul then enjoyed. All the works of God seemed to be praising him, and I desired to talk with all around me, and to say to them—

Behold, the way of the Lord! How beautiful are all his ways, and his judgments are past finding out!

"But now I am a soldier,
My Captain's gone before:
He's given me my orders,
And told me not to fear."

But, in a very short time, I had serious doubts, and feared that I was deceived, and it had only been imagination. But, if I mistake not, on the next Saturday was the church-meeting of Harmony church, and when the day came, and for the first time on a week day I was ready to leave my plough, and to go willingly and alone: leaving my dear companion on a sick bed, at home, telling no one what was my object.

On my way, in deep meditation, I tried to pray, if I was mistaken or deceived, that the Lord would undeceive me, and not suffer me to deceive the church of God. This one thing I did sincerely desire, to be honest in this matter, above all others: for God can not be deceived.

After a sermon had been preached by Eld. John Richards, a door was opened for reception of members, and after singing, the Moderator asked an old friend if he had a hope in the Lord. He replied by giving a relation of the reason of the hope that was in him, and he was received.

Then the invitation was extended—and the next I knew I was on my feet trying to talk to the church.

I was also received by the Old School Baptist church, called Harmony, and on the next day, in company with my old brother and the church, went to the water and was baptized, (not by the water's edge,) but in the flowing stream of the Mississinawa, by our beloved Eld. McCormick, and as I was raised up out of the water, my doubts were all removed, and I was constrained to give praise unto the Lord, unto whom all praise is due: for it is by grace ye are saved, through faith, and that not of ourselves, it is the gift of God.

I have been a member of the Old School Baptist church about seven years, though absent from the church, in body, and holding my letter, during the last five years.

And I have been destitute of gospel preaching, except what I receive through the *Signs of the Times*, which comes to me pretty regularly, and well filled with good news. The reading of them has often caused my soul to expand her wings in praise to God, who is the spring of all my joys. I feel that my pilgrimage is nearly over, and sometimes I rejoice that it is. I will close by ascribing unto God all the glory in the church, by Christ Jesus, throughout all ages.

Your brother, in tribulation,
HENRY RICHARDS.

FRANKFORT, Ohio, Oct. 8, 1862.

BROTHER BEEBE:—Once more, through a kind turn of providence, I am permitted to drop you a few lines,—though old and frail in body, and much oppressed in mind, in consequence of the hand of God, who has laid his hand of afflictions sorely upon my companion, who was partially struck with the palsy about ten months ago, and still remains in a helpless condition. I once thought, my brother, and felt to doubt very much, my interest in Christ, because I was not afflicted like many of God's dear children were: that things went too smoothly along, and the Lord blessed me in the things of this world, above many of my fellow mortals. But the Lord has taken away that objection, by sore afflictions, when old and feeble in body and mind. So that I have been made to cry out with good old David, "O, Lord, deliver me out of all my afflictions: O, Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure: Have mercy upon me, O Lord, for I am weak. O, Lord, heal me: for my bones are vexed." Now, my cry is daily, that the Lord would give me submission and reconciliation to his most holy and righteous will. I find that God is a present help in every time of trouble. O! that I could live alone to the honor and to the praise of his great name! But, alas! how little do I see, in all my pilgrimage here, that is worth a thought! My life has been truly a mixture of trouble and joy. There is no good in me. That is, in my flesh dwelleth no good thing. I find when I would do good, evil is present. So that I can not do the things I would. O! wretched man that I am! who shall deliver me from the body of this death? It is a wonder of wonders to me, when I look back forty odd years, that I have not been permitted, like the sow, to turn to her wallowing in the mire, and like the dog, to his vomit again. It is free and sovereign grace alone that kept my footsteps fast: or I had wandered from God.

"O! for such love, let rocks and hills
Their lasting silence break!
And all harmonious human tongues
His lasting praises speak!"

When I take a view of the wonderful works and wisdom of God, in all its ramifications toward the human family, I am lost in wonder and surprise! Is he not now pouring out his vials of wrath and vengeance upon this our beloved and happy country? Death and destruction, clothing the ground in crimson, causing the inhabitants to mourn! O! that God Almighty would check the wrath of man! and put a speedy end to this most inhuman and unnatural war! Let the priests, the ministers of the Lord, weep between the porch and the altar! and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore, should they say among the people, Where is their God? Job ii. 17. Truly, my brother, the people of God have nothing to fear, as this is not their home—they seek One to come, eternal in the heavens. Though worlds should beat against worlds, and the elements melt with fervent heat: Let not your heart be troubled, believe in God, believe also in me. This tabernacle of clay is a tiresome home to the soul whose treasure is in heaven,—who longs to be absent from the flesh and present

with the Lord. Brother Beebe, I have been reading your paper for one year, which comes very regular: and I must say with much interest, especially the editorials. It is true, there are some things written by some of our dear brethren hard to be understood, and of little or no profit to the church of Christ, in my humble opinion. The children of Zion feed upon nothing but the pure milk of the word, by which they grow and thrive. I will close my scribble: praying that the Lord may endow you with wisdom from on high: that you may be enabled to declare all the counsel of God: that you may keep nothing back that might be profitable to the church of God: that you may prove to be a faithful steward of the manifold grace of God.

ISAAC SPERRY.

Circular Letter.

The Sangamon Association of Regular Baptists to the Churches and Associations with whom she corresponds, greeting:

A long established custom will induce you to look for a Circular Letter in connection with the Minutes, and at present we think nothing could be more advantageously presented than a cursory view of the following declaration of the psalmist: "GLORIOUS THINGS ARE SPOKEN OF THEE, O CITY OF GOD."—Psalms lxxxvii. 3.

In reflecting upon the subject herein brought to view, the children of God can find much that is comforting when rudely assaulted by the buffetings of Satan—much to build them up when "cast down"—much to assuage the bitterest grief when Affliction's bitter cup is pressed to their lips, and they must needs drink it to the very dregs: much to buoy them up when temptations come—and, billow like, would overwhelm the soul: in short, every balm which sick souls can need.

The word *City*, as used in the scriptures, has two imports, namely: the church militant, and the church triumphant. Of the church militant, much can be said that would interest—but, at present, it would be unnecessary to rehearse the various seasons through which she has passed, the unrelenting persecutions which have been poured upon her, from time to time, by her enemies, the deep anguish she has borne, the keen distress she has felt—and, also, the gracious manifestations of the kind watchfulness of her Heavenly Father since her organization on the day of Pentecost. Even now a dark gloom seems to overspread her—but He, who sits as a purifier and refiner, will bring her forth *pure as gold in a furnace tried*.

It is of the "*glorious things*" spoken of in this *City*, of which we now design to speak: If the militant church was an organization of human origin, and governed in her deliberations by human enactments—her members bound together by no stronger tie than *letter* fellowship: her ordinances, *letter* observances of the Jewish ritual, "Consisting in meats and drinks, and divers washings and carnal observances"—her solemnities, but the gratifying a fleshy appetite—her solemn assemblies, but an ostentatious show to please the carnal eye—her public ministrations, an exhibition of the wisdom of men, then would thousands, who now hold her as an object of scorn and derision, be crowding her gates, ardently

desiring to participate in the honors and emoluments such an organization could grant her admirers and bestow on her votaries. But such is not *this City*. She is based on no such precarious tenure: Her Immaculate Founder has emphatically said, "My kingdom is not of this world." It is also called "The church of the living God, the ground and pillar of truth." The disciples were styled "*The salt of the earth*." This glorious kingdom, which the God of heaven has set up, is diverse from all others, as was prophesied many years before. Her origin is heavenly—her government spiritual—her members cemented together in love, for their "Fellowship is with the Father, and with his Son, Jesus Christ"—her solemnities in the ordinance of baptism, a lively prefiguration of a death, burial and glorious resurrection—her solemnities in the commemoration of the passion of the Redeemer, an open attestation of the remembrance of the sacrifices of the anti-typical Lamb, "Who was delivered for our offences, and raised again for our justification"—her solemn assemblies are for the worship of the living God, "For thou delightest not in burnt offerings, the sacrifices of God are a broken spirit, a broken and contrite spirit, O God, thou wilt not despise"—her public ministrations are in demonstration of the spirit and power—her ministers are "A flame of fire," and having received an unction from the Holy One, they come to us "In the fulness of the blessing of the gospel of Christ," setting forth something of the matchless love of God as it is manifested in the covenant of grace, in the scheme of redemption, in the inexhaustible fulness dwelling in Him and His people, in the indissoluble union which he sustains to his people, in the matchless method He takes to unfold to them the mysteries of the cross, and leading them into the deep things of God, in pointing out a measure of the glories of the Immaculate Lamb, the offices he fills, the characters he bears, the names he sustains, the relations in which he stands, and the glory of all the promises of God in him.

O! look at the wealth of the inhabitants of this *City*! Jesus stands as their Daysman! and through His mediation they will one day stand before the fearless Majesty of heaven! He is their Resurrection and their Life, their Rock, their Fortress, their Deliverer, their Strength, their Buckler, their Helmet, their Salvation, their Tower, their Hiding Place from the wind, their Covert from the tempest, their Rivers of water in a dry place, their Shadow of a great rock in a weary land, their Shepherd leading them beside still waters, their Prophet, their High Priest, and conquering King, their enduring Substance, their satisfying Portion, their enriching Treasure, their adorning Garment, their justifying Righteousness, and sanctifying Grace: "Christ is all and in all." "And ye are complete in him." "Cry out and shout, thou inhabitant of Zion! for great is the Holy One of Israel in the midst of thee." If persecutions should come upon *this City*, namely: The militant church, until she should be well nigh overwhelmed, dear brethren, fear not. Her Immaculate Founder has told you, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world."

Trials, and sore ones, too, will come, but bear constantly in mind the sweet comfort He gives, when inspiring the apostle to write to the strangers scattered abroad: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy." "Salvation will God appoint for walls, and bulwarks." And to render her security the more apparent, remember the blessed assurance that "He is a wall of fire around her, and the glory in the midst." How invincible are her battlements! How invulnerable her walls! "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 ships pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: He will save us."

Dear brethren, behold our King! He is the King of glory, King of Zion, King of nations, King of kings, as God of armies, King over devils, as Holy One, King over sin, as Resurrection and Life, King over death.

Dear brethren, when we contemplate the nature of these *glorious things*, having every assurance that their perpetuity will outlive the duration of all earthly things, and are so highly favored as to indulge the hope of being the happy recipients of the blessedness connected with the enjoyment of them when disrobed of mortality, can we not say, "Amen: Alleluia, the Lord God Omnipotent reigneth."

B. B. PIPER.

Corresponding Letters.

The Sangamon Association of Regular Predestinarian Baptists now in session with Bethel church, Livingston county, Illinois, to the several Associations with whom she corresponds:

DEAR BRETHREN:—Another association-al year has passed with its trials, sorrows and afflictions, yet through the mercy and providence of God, we have again been permitted to meet, and have heard from most of the churches composing our body.

Zion seems to be in a languid state in our bounds, yet we have confidence in God, believing that all things shall work together for good to them that love and serve him, to the called according to his grace, which was given us in him before the world began.

We received a corresponding letter from Morgan Association: also, a letter and messengers from Sandy Creek Association. No intelligence from Spoon River, Concord and Kaskaskia Associations. You will see, by our Minutes, who of your messengers visited us, and who of our brethren agreed to visit you. We desire to keep up a christian correspondence with you, and have sent brethren, as named in our Minutes, to bear this our letter of love, and sit with you in council.

Our next Association will be held with Fancy Point church, Sangamon county, Illinois, five miles south of Berlin station, on the Great Western Railroad, and

twenty-two miles south-west of Springfield, commencing on Saturday before the fourth Sunday in August, 1863.

J. B. GOLDSBY.
August 25, 1862.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1862.

Remarks on Matthew vii. 6.

REPLY TO BROTHER E. Y. BERRY.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

This text is found in the closing part of what is familiarly termed, Christ's sermon on the Mount, in which he taught them privately, and gave them lessons of instruction, which are of the greatest importance to the saints in all subsequent ages.

These instructions should often be examined and re-examined by the children of God, as they are given for their special benefit, and contain admonitions and precepts of the most vital importance. From the rich cluster of golden maxims and rules laid down for the observance of the disciples of the Redeemer in this sermon, we are requested to give our views on the text written at the head of this article, to which we will call the especial attention of the readers:

Give not that which is holy unto the dogs. The things which were holy under the ceremonial law, were the things which were especially consecrated, sanctified, or set apart for holy purposes, as were the tabernacle, the ark, the altar, and the consecrated things of the inner temple of the Lord in Jerusalem. The tribes themselves, being solemnly set apart from all the families of mankind, were ceremonially holy, and forbidden to intermingle with the other nations of the earth. And as a consecrated and holy people, they were to live on consecrated and holy food. They were forbidden to eat that which was common or unclean. Of all the beast of the field, none but those which divided the hoof and chewed the cud, were set apart by the special enactment of the Lord, as the consecrated or holy sustenance of the consecrated tribes of the Lord. And these consecrated things must not be polluted by contact with other things which were not set apart: no mixture with any thing else was allowed. All this was undoubtedly to signify to us that God's chosen and redeemed people, who are born of God, received from him a spiritual and immortal life, which must be fed and sustained on spiritual and immortal food. This lesson is taught us in all the types and shadows going before. For instance, when God had created man out of the dust of the ground, he provided that the food necessary for man's subsistence should grow out of the same dust of the ground. His nature and composition being of the earth earthy, his subsistence must, to be adapted to the support of his earthy nature, also earthy. And when man had transgressed the law of God and fallen under the curse, the earth out of which he was to subsist, was also cursed for his sake: that it might be still adapted to his nature, as a fallen, sinful earthy man. So in the figure we are taught that in the spiritual creation in Christ Jesus, they who are born of the

spirit of God must be sustained on spiritual things. As their spiritual life is in God, so is all their spiritual food and sustenance. The productions of the earth can not feed and sustain the inward man, nor can all the joys of the Spirit which do feed and sustain the new man, prevent the old man, the earthy nature from requiring its earthly nourishment. That which is born of the flesh is flesh, and that flesh is of the earth earthy, and can not be sustained without that food which is produced from the earth. And he that is born of God, although he might possess all the produce of the earth, would starve, if he were not fed on that bread which cometh down from heaven. Except we eat the flesh and drink the blood of Jesus, we have no spiritual life in us, for spiritual life can live on nothing else.

Those who are thus born of God, are a "Chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. Chosen consecrated, and set apart. "Sanctified by God, the Father." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit," &c. Cleansed and washed, purged and justified, they shall be called "The holy people." And as a holy consecrated people, they are made partakers of the divine nature, and qualified to eat the flesh and drink the blood of the Son of God, who is the true bread which came down from heaven.

Then the things which are holy are appropriated exclusively for a holy people: a people which God has cleansed, and which we are forbidden to call common. This sanctified people are called sheep, lambs, and doves, and by many other figurative names; but they are never called dogs or swine. A dog is a very different kind of an animal from a sheep or lamb. He neither divides the hoof, nor does he chew the cud, he is, therefore, unclean. His disposition is also very unlike that of the sheep or lamb. He is ferocious, quarrelsome, vicious, and like the wolf, it is his nature to worry, scatter and kill the sheep. His food, or that on which the dog subsists, is not that which would feed the sheep and lambs, nor can the sheep and lambs subsist on what the dog can feed upon. The dog would starve in the richest pasture field, where the sheep would fatten, and the sheep would starve if fed only on what dogs delight to feed upon. Dogs are dangerous animals, and we are admonished to beware of them. Some of them are said to be dumb dogs that can not bark: sleepy dogs, laying down, loving slumber, and greedy dogs that can never have enough. And in Rev. xxii 15, they are classified with sorcerers, whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.

The admonition of the Lord in our text then, clearly means that his disciples shall not give, nor administer the gospel, or its provisions, its promises, its comforts, its ordinances, or any of its provisions to any who are thus designated dogs, or who are in nature, disposition, practice or appetite as unlike the regenerated and spiritual people of God, as dogs are unlike and enmical to the sheep and lambs. The gospel is food to the saints, because it is Christ; the preaching of the gospel is the preaching Christ; and it is food to the spiritual; and hence, the ministers of the

gospel are commissioned to feed the sheep and feed the lambs; to feed the flock of God which he hath purchased with his own blood; but charged to give not that which is holy, (and the gospel and all its ordinances are holy,) to dogs. Dogs have no use for holy things, they can do them no good, for they are not adapted to their nature, nor suited to their appetites. Besides, it is a desecration of holy things, to give them to dogs, or to swine.

It is true, the gospel is to be preached to every creature, to all nations, and in all the world, for a witness to all nations, but only those who have ears to hear can hear what the Spirit saith to the churches. The ministers of Christ have nothing but the gospel to preach, and that they must preach wherever God is pleased to open a door for them to preach, and its effect will be to discriminate between the living and the dead. All who have been pricked in the heart by the life giving power of the Spirit, will gladly receive the word, as did the quickened on the day of Pentecost, while all others will mock and reject the testimony. But what we understand as being intended by this admonition is: That we are forbidden to attempt to christianize unregenerated men: by such teaching them the letter of the word, and applying to them to ordinances of the gospel, as a means of salvation, by catechisms, bible classes, Sunday schools, &c., as though we could so improve their carnal minds as to make them acceptable to God, without being born of the Spirit.

According to our understanding of the subject, every effort to apply the things of the spirit of God to unregenerated men, is to give that which is holy to dogs. Theological institutions for giving ministerial qualifications to graceless youths for preaching, and to unrenewed children and adults for church membership, and for evangelizing the world by humanly devised plans and schemes, is an attempt to give that which is holy to the dogs. The baptism, or what men profanely prostitute for baptism, applied to infants or adults, is an attempt to give holy things to unholy or unsanctified beings, and is clearly a transgression of the authority of our Lord, and open violation of the words of our text: "Give not that which is holy unto the dogs." "Neither cast ye your pearls before swine." It is not in the nature of swine to appreciate the value or beauty of pearls any more than it is the nature of dogs to relish the rich pasture on which the sheep feed. The children of God are in possession of jewels of inestimable value, which none but the children of God can appreciate or enjoy. Their spiritual privileges, their christian love and fellowship, their gifts and graces, their experimental joys and peculiar exercises, their knowledge of divine things, are all pearls, of great value to them; but their excellency can not be known or appreciated by those who know not God. There is a fitness and utility in exhibiting these pearls among those of like precious faith; but those who have never possessed them would rudely trample on them if cast before them, as swine would trample upon the most costly and precious jewels. Christians are greatly edified and comforted by speaking often to each other, of all the way in which the Lord has led

them; they can talk freely one to another of their joys and sorrows, their conflicts and victories; but should they make these things the theme of their conversation in the streets and market places, or in the synagogues of Satan, they would be treated roughly. Infidels, Arminians, Will-worshippers, like swine, would trample them under their feet, and turn and rend the child of grace. The Psalmist said, "Come, and hear, all ye that fear the Lord, and I will declare what he hath done for my soul." They who fear the Lord can understand the language, they know too well the value of such precious pearls to despise or trample on them. But those who have only the religion of the world, neither divide the hoof nor chew the cud, and like swine, serve only their swinish appetites. "Their god is their belly, and their glory is their shame." The swine seems to have but one desire, and that is, the gratification of its ravenous appetite; cast before them the most costly and splendid gems, or pearls, and as they cannot eat them, they have no other use for them; and they would as soon trample on them as on the most common earth; and they will turn again and rend you. Determined to obtain something that they can eat, so when the christian attempts to display the glorious things of the kingdom of Christ to unbelievers: they will sometimes be surprised to find that those with whom they labor can not appreciate those experimental things of which they speak. Expostulate with them, and demonstrate what you say by the most clear and positive scripture authority, and they will disregard your testimony and your scripture, and trample both under their feet, and then assail you again with as much vigor and determined violence as though you had not exhibited to them your pearls.

Sheep, swine, and dogs, are not suitable companions for each other: they can not live in good communion together: nor should unnatural amalgamation be attempted. But let the sheep be associated with sheep, and let them "Beware of dogs," and avoid the society of swine, and they will be more pleasantly and comfortably situated. The Great and Good Shepherd has told his flock, "Ye are not of the world, even as I am not of the world." He has chosen them out of the world, and called them to be a separate people. Let us then heed the admonition of our Lord, and, Give not that which is holy unto the dogs, neither cast our pearls before swine, lest they trample them under their feet, and turn again and rend us.

ELDER G. BEEBE:—Like the woman of Canaan, I persist in troubling you for your views on a portion of the scriptures which I see so often alluded to in the "Signs of the Times," namely, Jeremiah vi. 16: "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. But they said, We will not walk therein." Your compliance will much oblige,
MATILDA E. H. WELCH.
SKESSVILLE, Maryland, Jan. 6, 1862.

REPLY.

The above request was received in January last, at a season of the year when we are in receipt of more requests of the kind than we can respond to, it was laid aside for the time, and overlooked until the present. In now attempting to offer such views as we have upon the text, we hope that we may be enabled to present to the mind of our enquiring friend

and to others, thro' which may be, with the blessing of God, to some extent, profitable and edifying.

It was the lot of the prophet Jeremiah to bear many messages of reproof from the Lord to the rebellious Israelites from time to time: for they were a stiff-necked and rebellious people. In the chapter from which the text under consideration is taken, the prophet pointed out some of the transgressions of Israel, and announced the judgments of the Lord which were impending. And with these faithful reproofs and solemn admonitions, he repeats to them, from the mouth of God, the message contained in our text, saying, "Thus saith the Lord." Truly, this was unquestionable authority. And as they professed to be the people of the Lord, in a peculiar sense, and were called by his name, and stood in a covenant relationship to him as their Supreme Potentate, of whom they had so often and so solemnly pledged themselves, "Whatsoever the Lord commandeth us, that will we do." One would suppose they would at once receive the mandate, and with all their ability endeavor to obey. But, alas! They rebelled against the Lord, and said they would not do as they were commanded. This particular command which they refused to respect, was, "Stand ye in the ways, and see, and ask," &c. The command to stand in the ways implied that they were out of the way, or had departed from the ways of the Lord. The ways of the Lord in which they were required to stand, and to walk, were clearly pointed out in the Covenant, which embraced them. In that Covenant they were required to stand. But they had often departed from it, and had turned frequently aside to bye and forbidden paths. In that Covenant they must stand in order that they might see, for from no other stand-point could they see clearly the things which they ought to see and fully comprehend. Out of the way they were in the dark, and consequently they were ignorant, and required to be instructed in the ways of the Lord more perfectly; hence they were commanded to ask for the old paths. From this injunction we infer that they had got off from the old track, and probably into some new paths which had led them astray. This was frequently the case with them, and they were often reproofed for their departure from the right way of the Lord, or from the way in which the Lord had commanded them to pursue. But now they are commanded to ask for the old paths, where is the good way? and to walk therein. No new path or way could answer, but one course was lawful for them, and the way which the Lord had marked out, and which had been traveled by the patriarchs, was the good way; it was good, because God had directed it, and good, because he approved of it, and good, because in it they should find rest for their souls. But they had said, by their words, or by their deeds, or by both words and deeds, that they would not walk in the old paths, in the good way; and consequently, the way of peace they knew not; while pursuing their own newly invented ways, and traveling in the paths of their own choice.

Stiff-necked and rebellious as the carnal Israelites were, their waywardness is recorded as a warning to the christian

church of God, under the gospel dispensation, and written for our instruction. In that rebellious people we have a type of the church of God in her gospel organization. The covenant of works in which they were embraced, was but the shadow of the Covenant of Grace and Peace, in which the spiritual Israel are held, and the ceremonial law with all its precepts, ordinances and institutions, were a shadow of good things to come, pointing to the law of the spirit of life in Christ Jesus, written and engraved not on tables of stone, but written in their hearts and engraved on their inward parts; and pointing them to the New Testament as containing the infallible rule of their christian obedience.

The inconstancy, disobedience and wanderings of Israel under the Levitical law and priesthood, points to the disobedience and wanderings of the people of God, of whom they were the type, and indicate the short comings and inconstancy, which all christians, more or less, feel and deplore in themselves; and in others who profess to be the children of the new and better Covenant. And, therefore, the spirit of the admonition of the text may be regarded as applicable to the children of God at the present time, especially to those who have departed from the laws and institutions of the gospel; and to those who are born of the Spirit and have not owned their Lord and Master, by walking in the ordinances and institutions of his kingdom. To all such may it not be said, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths," &c.

FIRST—The heaven-born, but disobedient child, who has not entered upon the ways appointed for the humble disciples to walk in: Is it not the voice of the Lord which calls him to come out of Babylon, or out of, and be separate from the world, and follow the Lamb whithersoever he leads the way? To follow him in the sacred ordinance of baptism! "Thus saith the Lord Jesus, Thus it becometh us to fulfill all righteousness: Stand ye in the ways, in all the ways which he has instituted by precept: in all the ways that he has marked out by his example: The servant of Abraham said, "I being in the way, was led to the house of my Master's brethren." But there is but one way to that house, for those who have a right to enter there, and that is by the door. He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber. The Lord leads the blind in a way which they know not, and in paths which they have not known. And when he found Jacob in a waste howling wilderness, he led him about and instructed him, and kept him as the apple of his eye. "So the Lord alone did lead him, and there was no strange god with him." Christ is himself the way. In him we are chosen, redeemed and saved, and in him we have our standing. And as we have received Christ Jesus the Lord, so we are exhorted to walk in him. "As members of him, of his body, his flesh and his bones. We are in him as we are vitally identified with his church which is his body; and in him, in this sense of the word, the child of God is commanded to stand, and see, and to ask for the old paths, &c. We are him as the way when we are within the sacred precincts of his

authority, standing in the letter and spirit of his precepts, and here we can see, and enquire, and ask for the good. We are not at liberty to devise or invent some new way, or attempt to improve upon the old way which God has cast up for the righteous to walk in. The sons of Hagar may ridicule the good old way, and point the finger of scorn at those who stand or walk therein, and sneeringly say we are behind the times: that we do not keep pace with the progress of the world: still we are to ask only for the old paths, wherein we trace the footsteps of the flock of Christ. We are told that there is a way that seemeth right to a man, but the end thereof are the ways of death. All other ways and paths, except the old divinely authorized ways of Zion, are the way to hell, going down to the chambers of death.

Not the new convert alone should heed the warning of our text: old disciples who have traveled long, are to take heed lest they depart from the ancient pathway of holiness. To them the solemn admonition is addressed, Stand ye in the ways, and see, and ask for the old paths, the good way. If any have wandered, become bewildered, benighted and doubtful, we can depend on no other guide. The voice of the Lord recalls them to the path which they have departed from, and when they are wandering from the Lord, they shall hear a voice behind them, saying, This is the way, walk ye in it. That voice will direct to the old and good way—to the way of peace and rest. When bewildered travelers ask of men the way they desire to pursue, they will often tell of new routes, shorter distances, smoother roads, and bye paths, &c.: But we are cautioned in the text to be sure and ask for the old paths, which will be distinguished from all others by the way-marks, which are only known by the way-faring pilgrims who travel in it. Travelers in the ways of Zion should be cautious of whom they ask in regard to the way.

We are informed that deceivers in the world, some crying, Lo here! and others Lo there! but believe them not. One reason why the Psalmist so much desired to dwell in the house of the Lord forever, for, was that he might behold the beauty of the Lord, and "Inquire in his temple." Reliable instruction will be found there, and only there: for the word of the Lord shall go forth from Zion, and on the word of the Lord alone it is safe for christians to rely. Elsewhere we may be informed what learned doctors think, and what popular commentators say. But in Zion the humble enquirer will hear what the Lord has said, and a "Thus saith the Lord" is abundantly sufficient for them. Having made the inquiry, and obtained the important instruction, having found the good old way, marked as it is by the foot prints of the Savior, and by his apostles and primitive disciples, the instruction is, "And walk therein." There is no cause to hesitate. None ever stood in this way, or ever saw this way, but those whose privilege it is to walk therein. No fowl knoweth it, the vulture's eye never saw it, the lion's whelp never trod in it, nor shall fools err therein. For we are told it shall be for those, the way-faring men, &c. If, therefore, God has revealed this way of holiness to any of us, however poor, weak, sinful, or unworthy we

may feel ourselves to be, we may rest assured that he has called us by grace to walk therein; and that we shall never find true gospel rest to our souls only when we walk therein. But they that wait upon the Lord shall have their strength renewed, they shall mount up with wings as eagles, they shall run and not be weary, and walk and not be faint. They shall find rest to their souls. This is only desirable to those who are tired, weary, and faint: but these are the very characters whom Jesus calls, "Come unto me all ye that are weary and heavy laden, and I will give you rest: Take my yoke and learn of me: for I am meek and lowly, and ye shall find rest to your souls." This is truly encouraging. For he is a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

"But they said, We will not walk therein." Ungrateful, rebellious and wicked as it is, young converts, and old disciples, when they withhold their obedience to the precepts of the Lord, do say, by their disobedience that they will not walk therein; but the Lord has said, If they walk not in my statutes, then will I visit their transgressions with a rod, and their iniquities with many stripes. See that ye refuse not him that speaketh: for if they (who come to Mount Sinai) escaped not, who refused him (Moses) who spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice once shook the earth: but now he hath promised, saying: Yet once more I shake not the earth only but also heaven, &c. Wherefore we, receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.

Communicated.

The Royal Banner!

He brought me into His banqueting house, and His banner over me was Love.

From time immemorial it has been the custom of nations to have some insignia or emblem of their power, and authority, to elevate as a rallying point for their armies, and as a pledge their protection to her loyal citizens.

The Holy Spirit in inditing matter for the holy prophets, has seized upon this as a beautiful figure of the rich display of God's grace and mercy to his people, and in the beautiful view which the wise man had of the church of the living God, in future ages, and grace reigning and triumphing in her salvation: He puts the language in her mouth. The new born soul, in the ecstasy of its first love, never thinks of claiming any of the glory of its translation from the power of darkness into the kingdom of God's dear Son,—its restoration from a state of starvation and destitution, to which its prodigality and licentiousness has reduced it, to a father's house to feast on the fatted calf,—to be clothed in the best suit.

O! no, its language is, He brought me into his banqueting house, &c. He has unfolded his banner over me! Yes, it envelopes without, it fills me within, to overflowing! In the name of our God we will set up on our banner, to that we will rally under the rich and gorgeous folds of that we find safety and protection.

It is a glorious ensign, reflecting all the beauties of the character of our Sovereign, in the centre of a rich field of eternal, everlasting, and immutable love, sits Jesus enthroned as the anointed Prince of the house of David, and from the light of the glory of God shining in his face, radiates the eternal principles of truth, mercy and justice, and the infinite and unbounded perfections of power, wisdom, and righteousness, bordered by the glorious graces of redemption, sanctification, pardon and justification. This is a royal banner, a glorious banner, a royal ensign, emblematical of the beauty and glory of the character of our exalted Sovereign, of his finished work of redemption, and the effectual work of sovereign grace and conquering love in the work of regeneration, when brought out, and delivered, and set in a large place, and this banner floating over them, then they say, "As the apple tree among the trees of the wood, so is my beloved among the sons." 'Tis then she is like a lily among thorns, then she brings her beloved to the house of her mother, (the church,) but when the banner is furled, although it is still over them, they can not see the glory of it: they fall into a slumbering, luke-warm condition, the watchmen that go about the streets find them, they strip their veil (or covering of flimsy excuses for non-performances of duty) from them, show them their own experience: then they begin to enquire after "Him whom my soul loveth." And when they have passed or gone a little beyond the watchmen, (or ministry,) they find him: the Royal ensign floats over her, completely unfurled, and she sings—

"'Twas the same love that spread the feast,
That sweetly forced me in—
Or I had still refused to taste,
And perished in my sins."

This is our banner. 'Tis love, embodied in the Lord Jesus Christ, the Ensign of the people,—his rest is glorious—as all saints can testify!

Miscellaneous.

Ordinations.

The Old School Baptist church of Bowdoinham, Maine, with the assistance of Elders Daniel Whitehouse, Charles Gladden, and brother W. Moody, from Whitefield church, and Elder William Quint, and brethren D. R. Ford, and Eli Clark, from North Berwick church, sat apart, by ordination, to the work of the gospel ministry, brother HIRAM CAMPBELL, on the fifteenth day of October, 1862, namely:

The candidate was examined by the presbytery on his christian experience, call to the work of the ministry, and his doctrinal views, &c., which all resulted satisfactorily to the church, at the house of Eld. Leonard Cox.

At ten o'clock, a. m., adjourned to meet at the meeting-house, at two o'clock, p. m., for the ordination.

AFTERNOON.

Met pursuant to adjournment.
Reading of the scriptures by Elder Charles Gladden.
Sermon by Eld. Leonard Cox.
Prayer by Eld. William Quint, with laying on of hands by Elders Quint, Cox, and Badger.

Charge by Eld. Whitehouse, and hand of fellowship by Eld. J. A. Badger.
Benediction by the candidate.
LEONARD COX, Moderator.
WILLIAM QUINT, Clerk.

ANOTHER.

OLIVE, N. Y., Oct. 29, 1862.

BROTHER BEEBE:—Please publish the ordination of brother THOS. SWARTOUT. As some fears have been expressed that the proceedings were not consistent with the order of the gospel of Christ, I will give a statement of the proceedings in the case:

First—Brother Freman Swartout came to our Olive and Hurly church, stating that it was the wish of the church of Columbia, Michigan, that we should send our pastor, Eld. J. Winchel, to assist them in ordaining to the gospel ministry, brother Thos. Swartout. The church responded to the request, by sending me, to them for that purpose. On my arrival at the place, I found I was alone, and no preparation had been made for the work. I told the brethren that a special meeting should be held to consider the matter. This suggestion was agreed to, and a meeting was held on Saturday, the 18th day of October, at one o'clock, p. m., when, after considerable deliberation, it was agreed by the church to proceed with the Ordination, if it could be done in order. Then chose a committee to sit with me in council on the 19th day of October, at ten o'clock, a. m., namely: William Carpenter, Joseph Brooks, William I. DeBoice, and William Swartout.

The council met according to appointment. Received and read the following letter from the Olive and Hurley church, namely:

"Dear brethren—This is to inform you that brother Thomas Swartout, from your church, was with us sometime during last fall and winter, and we had several opportunities of hearing him speak of things pertaining, or belonging to the Zion of God, and of the way and plan of salvation as taught or revealed to every heaven born subject in Zion by the will of God, being one with Christ, according to the covenant of grace, and the gift of the Father to the Son, our blessed Lord and Savior, before the world began, that they should be holy, and without blame before him in love, which love is everlasting, without beginning or end, just like its Author, the Father of all mercies, who will not leave himself without witnesses, as saith the Lord. Dear brethren, the opportunities we had of hearing brother Swartout speak in public, and likewise in conversation, we have good reason to believe that he is one of the excellent ones of the earth, and that the root of the matter is in him, and that the Lord has a work for him to do, to feed his sheep and lambs. Our meetings with him were edifying, and we believe the gift the Lord has bestowed on him ought to be encouraged by every lawful means, so that he may be useful to the Zion of God: for we think he has a gift that can not be smothered, or hidden: but the Lord will accomplish his designs with all his people: and may we all be reconciled to his will with us, and all will be well. Farewell.

"Done by order of the Church.
LEVI TERWILLIGER, Clerk."
After which, we proceeded to hear a

relation of his christian experience, his call to the work of the ministry, which was fully satisfactory. Then the candidate was questioned as to his views of gospel doctrine, order, &c., all of which he answered satisfactorily. Whereupon we agreed to proceed to the Ordination. After a short recess, a discourse was preached by Eld. J. Winchel from 1 Tim. iv. 16: "Take heed to thyself," &c. Prayer was then made with the laying on of hands: also a charge given to preach the word: and the right hand of fellowship was then given to him, that he should go in all the world and preach the gospel to all. After which, the church came to communion, then sung a hymn, and went out.

[Attest:] JACOB WINCHEL,
With the brethren of the Council.

MINUTES

OF THE
FOURTH SESSION
OF THE
Old School Baptist Corresponding Meeting
OF CALIFORNIA,
HELD WITH
THE SANTA ROSA CHURCH,
IN SONOMA CO., CALIFORNIA,
ON FRIDAY BEFORE THE SECOND SUNDAY
IN SEPTEMBER, 1862.

1. The Introductory Sermon was preached by brother ALFRED H. HAGANS, a licentiate, from Isaiah xlv. 22.
2. The meeting was called to order by Eld. T. H. OWEN, and organized for business by choosing Eld. T. H. OWEN, Moderator, and brother A. H. HAGAN, Clerk.
3. Invited visiting brethren and sisters to a seat with us in council.
4. Called for correspondence from sister churches:
Received a letter from Santa Rosa church, by the hand of brother A. H. Hagans.
Also, a letter from Liberty church, by brother Thomas Van Winkel.
Also, Eld. T. H. Owen, as messenger, from Suisun church, but no letter.
Ione church not represented by letter or messenger.
5. The third resolution governing the Corresponding Meetings of our faith and order, is so amended as to read:

RESOLVED, That any church of our order may be represented by letter, or messenger, or both, giving the name of such church, and other statistics.

6. A committee on correspondence was chosen, namely:
Eld. T. H. Owen, brethren Josiah Dorris, William E. Flanary, and John S. Hagans.
Adjourned till Saturday morning, ten o'clock.

SATURDAY MORNING, 10 O'CLOCK.

Met pursuant to adjournment, and, after singing and prayer, by the Moderator, proceeded to business.

1. Called for report of Committee on Correspondence.
2. The Corresponding Letter was read and adopted.
3. Our next Corresponding Meeting will be held, if the Lord will, with the church at Liberty: to commence on Friday before the first Sunday in September, 1863, at 11 o'clock, a. m.
4. Resolved, That we will send a copy of our Corresponding Letter to the Siloam Association, of our faith and order, in Oregon.
Eld. T. H. Owen then preached from Romans xv. 49.
Then took a recess for refreshments, till four o'clock, p. m., at which time brother Hagan preached from Matthew xvi. 18.
On Sunday, Eld. Eld. Owen preached from Eph. ii. 8, followed by brother Hagan, in exhortation.
T. H. OWEN, Moderator.
ALFRED H. HAGANS, Clerk.

Corresponding Letter.

The O. S. Baptist Corresponding Meeting of California, convened with the Santa Rosa Church, in Sonoma county, California, on Friday before the second Sunday in September, 1862, to the Churches and Associations with whom we correspond, and to all others of like precious faith, send greeting:

DEAR BRETHREN AND SISTERS:
Through the abundant mercy of our Heavenly Father, a few of his scattered children, on the Pacific, are once more permitted to meet according to appointment, although the exigency of the times, owing to our national difficulties, have brought about a state of things which has swept away thousands of our fellow mortals from the scenes of time since our last meeting.

Brethren, while we deplore the present state of things, we rejoice that our Covenant keeping God rules in earth as well as in the armies of heaven, and that he controls all things for his own glory, and will accomplish his purposes. We are glad to find that our churches, and members, are all in peace and harmony, and that they stand firmly in defence of the truth, and well established in the faith of the gospel. But we regret that the unsettled state of our land titles, renders the settlement of our country unstable, in consequence of which our brethren and sisters have become so much scattered as to deprive many of them of the privilege of attending their church-meetings. Consequently, they seldom hear any thing but the doctrines of the Do and Live system, which is only as husks to those who believe that, Salvation is alone of the Lord. We can but mourn the cold state of religion in this country: or, perhaps it is more proper to say the cold state of the Zion of our God: for we have too much of what people call religion in our country, unless it were of a better quality. When we reason from the natural appearance of things, we wonder why it is that this country is so destitute of real gospel preachers, while it is, in a pecuniary point of view, certainly one of the most desirable portions on the continent: while the advocates of almost every false way are concentrated here in great numbers, the advocates of the truth are but few, and far between. Are these the last days in which the witnesses are being slain, and are the purposes of God now in progress which shall overthrow the Beast? Time will develop.

We hereby inform our corresponding brethren of the Western Association of Regular Predestinarian Baptists, in Iowa, that we received a note from their Clerk, informing us why our correspondence was not noticed, while in session, which explanation was satisfactory. But we still desire to continue our correspondence with you, and to extend it to any Association or Corresponding Meetings of the Old School Baptist faith and order, who may wish to correspond with us by Minutes, or through the *Signs of the Times*.

Our present meeting has afforded an opportunity for many of our brethren and sisters to form a more intimate acquaintance with each other, the enjoyment of which seemed like the meeting of long absent relatives. We have realized in a very striking manner, how good and how pleasant it is for brethren to dwell together in unity. We regret the absence of our beloved brethren, Elds. William Kendall and John Mansfield. But knowing that our Heavenly Father rules, we would not murmur. Our brethren, Eld. Owen and Hagans, have labored faithfully, in word and doctrine, and we hope the seed sown may produce a rich and abundant crop in due season. Even so. Come, Lord Jesus.

May the God of all grace strengthen and establish all his dear children here, and elsewhere. Amen.
T. H. OWEN, Moderator.
ALFRED H. HAGANS, Clerk.

Selected Poetry.

Christ Precious to Believers.

Precious Jesus, what a treasure!
Has thy people who believe!
Love and mercy without measure,
Thou hast promised all to give:
Ne'er shall Satan overtake them,
Nor their life shall e'er destory;
Christ preserves them, ne'er forsake them,
Him forever they 'll enjoy.

Chose in Jesus, sav'd and called,
Bless'd in him with every grace:
In the Book of Life enrolled,
Number'd with the blood bought race:
Loved, justified, adopted,
Long before the world began:
Eternally to Christ united,
With the Head and members one.

Christ in me the hope of glory,
I have all and still abound;
I am spotless, blameless, holy,
In his sight I've favor found.
Precious Jesus, what a treasure!
Faith beholds within thy heart!
Grace and glory without measure,
And with these can never part.

Precious Jesus! Rock of Ages!
Head of grace both rich and free;
Light to see thy love engages,
To protect and shelter me.
Satan's darts, though strong and many,
From the whole thou wilt defend;
All thy chosen, that not any,
But will prove thou art a friend.

O! what treasures are in Jesus!
For his chosen ones below,
Though their sins of scarlet hue is,
They through blood are white as snow.
Thus they 'll sing of pardoned sealed,
With the blood of Christ, the Son;
Since by blood each wound is healed,
And Salvation's work is done.

"This is Not Our Rest!"

Earth, thou art rich in the varied scenes,
The beautiful and bright,
Which but to view, our bosoms thrill
With strange yet sweet delight;
But while we gaze, their beauties fade,
And with a sigh repress,
Our hearts respond the sacred truth,
"The earth is not our rest!"

Look on the rainbow's brilliant arch,
Spann'd o'er the vale of blue,
Passing ere yet the ravished eye
Has traced the glowing hue:
Say, does the gorgeous bow awake
No sadness in thy breast?
So vanish earthly pleasures all!
O! "This is not our rest!"

And when the midnight sky is gem'd
With many a sparkling star,
How pants the spirit to explore
Each shining world afar!
How sink we from the fancied height,
Dejected and oppressed—
Joined to this changeable world once more,
"This transitory rest!"

They too, our lovely and beloved,
In whom we centre all
Our joys and hopes, for whom we bear
This weary, earthly thrall:
O! where are they, in whose sweet smiles
Our hearts were once so bless'd?
Gone! And in hopelessness we feel
"This can not be our rest!"

O! is there not a purer clime,
Where nought shall fade away,
Where the freed soul shall rise and soar
Above each stellar ray,
Where friends with friends shall meet again
In raptures unrepressed?
Then welcome, earthly grief and pain
"There is a brighter rest!"

Marriages.

October 25, 1862—At North Berwick, Maine, by Eld. Wm. Quint, Mr. NAHAM F. GOODWIN, of Lebanon, and Miss AMANDA HALL, daughter of brother William Hall, of North Berwick.

Old School Meetings.

YEARLY MEETING AT OLIVE AND HURLEY, N. Y.—Brother Beebe, please give notice through the *Signs of the Times*, that there will be an Old School Baptist meeting held with the Old School Baptist church of Olive and Hurley, in Ulster county, N. Y., on Wednesday and Thursday, the 3d and 4th days of December, 1862, to which all our brethren and sisters are invited to come. Worship to commence each day at ten o'clock, a. m. J. WINCHEL, Pastor. OLIVE, N. Y., Oct. 29, 1862.

Obituary Notices.

OLIVE, N. Y., Oct. 2, 1862.

BROTHER BEEBE:—Please publish the death of our sister, Mrs. ELIZABETH PETTIT, who died June 10, 1862. She was born February 21, 1798, her age was 64 years, three months and twenty days. She was married when quite young, and had one daughter, soon afterward her husband died, and she remained a widow, until October, 1851, when she was married to Eld. Hezekiah Pettit, with whom she lived until March, 1852, when he was called away, by death, and she became a widow again. Then she returned and lived with her daughter until her death. She first united with the church at Caroline, Tompkins county, many years ago, afterward she moved her membership to Olive, Ulster county, N. Y., and subsequently with the Lexington church, in Green county, N. Y., where she continued her membership to the time of her death. She suffered much in her last illness, but seemed to bear her sufferings with much patience. She was firmly established in the doctrine of the gospel of God our Savior, and died in the triumph of the faith of God's elect. A discourse was preached from Revelation xiv. 13.

Also, please published the death of brother JOEL TURNER, who departed this life June 22, 1862, aged about 79 years. He suffered much in his last days from gravel, but bore his sufferings with great patience. He said the Lord was his comfort,—even in the night he heard songs of Glory to God. He united with the Baptist church of Olive in October, 1817, and was baptized by Eld. Jonathan Van Velsen. He filled his place in the church until he was removed hence to the church triumphant. He requested me to preach from the text, 2 Tim. iv. 7, 8: "I have fought the good fight," &c. JACOB WINCHEL.

SUISUN, California, June 20, 1862.

BROTHER BEEBE:—Please publish the obituary of our aged brother, ANDERSON COCKRELL, who departed this life October 27, 1861, aged 82 years, 10 months and 15 days. He has left a wife nearly 83 years old, with a large connection of children, relatives and friends to mourn our bereavement. He lived many years out of the church after he had seen the exceeding sinfulness of sin, and had been taught by the Spirit of truth that, Salvation was all of grace. He joined the Old School Baptists church some years ago, in Missouri, and afterward emigrated to California, in 1853. He was one of the consistent members of the Santa Rosa church in 1854, and remained an orderly and much esteemed member until his death. He was opposed to all the new schemes and inventions of men to help the Lord save his people, and contended that, Salvation was all of grace. He died in Santa Clara county, California, to which he had moved, with his son-in-law, Henry Beaver, the spring before he died. I learn that his confidence in his Savior was unimpaired, and that he died in full assurance of a blessed immortality. The church has lost a faithful and attentive member; his seat was seldom vacant on church-meeting days; but he has gone from a distracted and troublesome world to fill his seat above. THOMAS H. OWEN.

Miscellaneous Notices.

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 9,000 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 postoffice 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.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system.

The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1 50, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to

Mrs. Dr. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

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 Havanna Nurseries. These Nurseries are young, and the utmost care has been taken, by an experienced hand, in their selections, consequently they contain many of the most choice varieties, such as the DOCTOR APPLE, OF MILO, FRENCH SNOW APPLE, ROYAL GEORGE, WAGNER, TOMPKINS CO. KING, &c., with 40 other varieties of good bearers, adapted to different soils and climates. Also, 20,000 Grapevines, one and two years old, comprising Isabella, Catawba, Clinton, Wine Grape, Black Julia, Black Cluster, &c., all of which will be sold cheap for cash, or on short time. Laboring under the embarrassment of heavy losses, we are in debt, and must pay; have property, and must sell; consequently all who are desirous of purchasing will do well to call and examine for themselves before purchasing elsewhere. Apple seeds sent to order, if called for in due time, to any part of the United States. All orders will receive prompt attention. Address, S. P. CUNNINGHAM, Havanna, Schuyler Co., N. Y.

We receive frequent orders for Rush-ton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rush-ton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

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.

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.

Agents for the Signs of the Times.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.
CALIFORNIA—Elder Thomas H. Owen.
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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., NOVEMBER 15, 1862.

NO. 22.

Correspondence.

In our recent visit on the Eastern Shore of Maryland, among other favors from our friends, which we gratefully acknowledge, not the least, was a few numbers of the "Southern Baptist Messenger," of later dates than any we had received since the mails have ceased to ply between us and the seceded States—and, as they contain letters from some of our brethren from whom we had had little or no intelligence for a long time, we propose to copy some of their communications, among which we find the following from our esteemed brother, Eld. R. C. Leachman, dated BRISTOL STATION, Prince William Co., Virginia, August 13, 1861. }

DEAR BROTHER PURINGTON:

I feel very grateful that in times like these, when every one's mind is engrossed with the distressing state of affairs in which our unhappy and beloved country is involved, that one so far separated as you should have a thought to bestow on one so unworthy as I. I was, therefore, made glad at the receipt of your letter, and ought to have answered it sooner. But if you knew the state of turmoil and excitement in which I am constantly kept, I know you would excuse me. And even now I can promise you only a few hastily written lines.

Ever since the great battle of the 21st, my house has been crowded with wounded and sick soldiers, together with their friends and attendants. It has worried myself and wife no little to wait upon them, and find something for them to eat. When I ride around among my neighbors, and witness the evidence of the destruction of their property, I feel that I have been signally blessed and preserved. All around in the vicinity of the camp, farms have been laid waste, houses possessed, and crops destroyed; but with the exception of one grass plot, for which I was paid, I have not been materially injured. I have tried all through to do my duty, and leave myself, and all I have, in the hands of God. I have not yet failed to attend all my appointments, and have sometimes, I think, realized the presence of the Lord. In addition to this, I have, on several occasions, preached to regiments and companies of soldiers. In doing so, I have never failed to tell them that they ought now to see, if never before, that all the pretensions of Missionaries and Arminians are a delusion, and a humbug; that instead of the world being evangelized, according to their promise, made some forty years ago, men are engaged in studying the most approved and scientific methods of killing each other, thus furnishing the strongest evidence of human depravity that could be given. Aye, and that many of the very preachers who pretend that the great business of their lives is to save sinners, are engaged in this war seeking to kill sinners. But I am told that a certain Rev. Captain always prefaces the word "fire" with a prayer for the Lord to have mercy upon their souls, while he and his men kill their bodies. I have found the sisters, as a general

thing, more anxious than ever to hear the word of truth: but the brethren manifest but little interest. The meeting-house, where our Association was to have been held, is situated in the midst of where both armies have been alternately encamped, and the surrounding country has been so impoverished in consequence, that no meeting will be held. I received a request from brother Trott to meet him at his Ebenezer meeting instead, which I wish to do, if I can possibly leave home so long. Brother Meaders, of Mississippi, has been with me for the last two weeks, and has gone with me to my several appointments. His son, and several of his friends, are here, sick with measles: but are all improving. There is a great deal of sickness in our army here.

The day after the battle, I rode over the field, and O! how sickening the sight! Men and horses, friends and foes, mingling their blood and groans, while the mournful countenances, and anxious inquiries of friends, told a tale of woe I had never witnessed before! The line of the enemy's retreat was strewn with everything apparently, except what was necessary to cover their nakedness. Arms, accoutrements, hats, blankets, shoes, coats, pants, and even shirts, were to be found in great quantities, strewn along, as far as I followed the line of retreat, giving evidence of the greatest state of alarm and confusion imaginable.

You ask me to write for the *Southern Baptist Messenger*, and I have been also called upon, through the paper, by a sister in Virginia, for my views of a passage of scripture. I would comply with pleasure, and will do so ere long, if I can find an opportunity. If brother William can hold out until there is a suspension of the present state of excitement and pecuniary embarrassment, I may be able to aid him materially, at least I will make the effort.

The present movements of the army in the direction of Washington and Alexandria, would seem to indicate an intention of making some aggressive demonstration, but what the real intentions of the "powers that be" are, I have no certain knowledge.

I did not attend the Baltimore Association, not being able to get there by public conveyance, but have learned that brethren Trott, Hartwell, and Slater, were there.

It looks to me as though the church was now being called into a position expressed by the prophet Isaiah, in chapter twenty-six, verses twenty and twenty-one.

I would be glad to hear from you at any time: and being so far removed from the scene of strife, you have a much better opportunity to write than I have.

Farewell, my brother, and if we meet no more on earth, through reigning grace, I hope we shall meet in glory, where no wars can come.

Yours, in fellowship and love,
R. C. LEACHMAN.

ELDER BEEBE:—This is the first I ever wrote for publication. I have felt it to be my duty for a long time to write, and have attempted to do so, but what I wrote seemed too imperfect to send, and I gave up the idea. But my mind could not rest, and I have prayed the Lord to direct me. My mind has been much exercised of late to write my experience, and the other night as I was praying the Lord to direct me in the path of duty in a way that I could not be mistaken, I retired to bed, being greatly exercised on the subject, and dreamed that I was at a meeting where a number of people were telling their experience, and they all seemed to be very happy. I thought if I could talk as they did, and feel as they felt, I should be happy too; but I sat in a corner, and did not attempt to say anything, and some one called me by name, and said, Tell the brethren and sisters your exercises, and it will relieve your drooping spirits. I arose to do so, and as soon as I arose, I felt so happy that I awoke. I then thought I would write my experience, and send it to you for publication, for it seemed to be my duty to do so. —I was born of pious parents, who tried to bring up their children in the fear of the Lord. My father died when I was quite young, and his death made a deep impression on my mind. He died very happy in the Lord, praising God while he had breath. He expressed a hope that his children might meet him in heaven. He said he was not afraid to die, he was going to heaven. A little before he died, he fell asleep, and when he awoke, he said he thought he saw his mother in paradise, and conversed with her; and he felt an assurance that he should soon be with her in reality. He said he had only to cross Jordan, and he then fell asleep in Jesus. My mother was now left with two children, of which I was the eldest. She used to call us around her, and pray for us, that we might be prepared to meet our father in heaven. This, of course, made an impression on my mind, and made me think a great deal about the salvation of my soul; but I did not know how I could go to work to save myself, nor did I know how to pray, and when I tried, it did not seem to do any good. I continued in this condition for several months, sometimes greatly alarmed at my situation, and sometimes thinking I was too young to leave my worldly pleasures, and that I might live until I became old, and then serve the Lord; so I obeyed the serpent's voice, and seemed with all my power to do his will. Sometimes I would go to meeting and hear the Methodists preach, and then I would think I would get religion, and become a good christian; but the more I tried the worse I got. I could not pray nor do anything that was right. Every thing I tried to do seemed

to be wrong. Thus I continued for some time. At length it pleased the Lord to show me what I was by nature, and that without his saving grace I must be banished forever from his peaceful presence. One night, my mother was at prayer, as she often called us around her and prayed with us, while she was praying it seemed to me that I was the greatest sinner that ever lived—I had been fighting against God all my life time. I felt such a load of guilt resting upon my poor soul, that I thought I must sink down in everlasting torment. I thought the Lord was about to send me to hell, and that it was no more than I deserved. I retired to my bed, but not to sleep; for I felt such a weight of guilt on my heart that I could not sleep. After all the rest had gone to sleep, I thought I would get up and try to pray. I knelt down by the side of my bed, but could not say anything that seemed to do me any good. I got into bed again, and remained there till morning, when I arose, but felt no better. It seemed to me that every one knew how I felt, and that grieved me much; for I had determined to keep it all to myself, and let no one know that there was anything the matter with me. But I could not keep it hid, for it seemed to me every one could see my vile heart just as it was, and it was the vilest of the vile. I could do nothing. I was perfectly helpless. I could neither eat or sleep. One day while in this condition, I thought I would go and sit down under a shade tree in the yard, and try to ask the Lord to have mercy on my poor soul; for I thought I was about to be cast into hell with the nations that forget God. While sitting there, and meditating on my condition, I felt awful indeed. I felt that it was a sin for one so wicked to call on God for mercy. I thought I must sink beneath the frowns of a sin avenging God, that it was my just doom. I was compelled to yield up myself, and say—

"Here, Lord, I give myself away,
'Tis all that I can do."

While sitting there, it seemed to me that I could see Jesus extended on the cross of Calvary's bloody brow, that he was there crucified for my sins.

"'Twere you, my sins, my cruel sins,
His chief tormentors were."

While viewing Jesus on the cross, a voice seemed to say to me, Thy sins are forgiven thee: arise, go in peace. I felt as light as a feather, my load was all gone, and I could almost fly to meet Jesus in the skies. I do not remember whether I spoke a word while I was sitting; but I felt so rejoiced that my load of guilt was gone, that I desired to praise the Lord of life and glory, that he had not banished me from his peaceful presence, and appointed my portion with hypocrites and

unbelievers. The whole creation seemed to be praising God, and that all my troubles were gone, and I should never have any more to encounter. But soon, alas! the tempter returned, and I have had many doubts and fears. The enemy tells me it is all delusion,—that I am deceived, and trying to deceive others. At this time I had never heard but very little preaching, except that of the Methodists, and I did not know how to get along with their doctrine. They professed to be able to get religion, and to lose it, and then get it again, just as it suited them. This did not agree with my experience; for what I had experienced, I knew was something beyond the power or art of man. When I was in my distress, I knew it was not in the power of any poor frail man to do me any good. Nothing short of Christ's redeeming blood which cleanseth from all guilt can do a sinner any good when he sees and feels that he is a lost and ruined sinner. And such has been the language of my soul from that day to the present time. The company of christians is the only society I can enjoy. The moments spent with them are sweet moments to me, while in this gloomy wilderness of sin and wo. But the thought sometime arises, that it is only in my time state 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 it. O! my wicked thoughts are many! I am almost continually doing that which I would not, and leaving undone that which I ought to do; so that in mental agony, I am made to cry, O! wretched one, that I am! Can it be that such an one can be a christian? My only hope is in the merit of a risen Savior. Yet I some times feel an assurance that when my soul shall be separated from this body of sin and death, all my troubles will be over; and when thus assured, I can welcome life's trials, knowing that there is a "must needs be," for them all, and that all things worketh together for good to them that love God, to them who are the called according to his purpose. But I do rejoice that this world is not always to be my home. I seek a City which hath foundation, whose maker and builder is God. Jesus has told us that he will prepare a place for us, and because he liveth, we shall live also. If it were not for my little hope which I received away back yonder, I should be a miserable creature. Small as it sometimes seems to be, I would not exchange it for worlds of earthly treasures.

I have now written more than I expected to write, and will stop, lest I weary your patience. Do with this as seemeth good to you, and all will be right. I will subscribe myself

A SINCERE ENQUIRER
AFTER THE TRUTH, AS IT IS IN JESUS.

P. S. Please insert the following verses, as they seem so appropriate to my case:

"Come brethren, and sisters, and hear me relate,
And I will inform you of my present state;
Though often I've called sweet Jesus my own,
I now feel dejected, like one left alone.

How backward in duty, how lifeless I be,

The smiles of my Savior, how seldom I see,
I scarcely in Zion can raise a sweet song,
My harp on the willows, now seems to be hung.

I know prayer's a duty I owe to the Lord,
It is enjoined on me in his holy word,
But when I attempt it, I have no heart to pray,
My thoughts are so wandering, and often astray.

When I read the scriptures, instruction to gain,
'Tis but a small portion that I can retain;
They seem so mysterious,—so dark to my view,
I can't understand them as I wish to do.

In all my performance, how far short I fall,
I'm pining, I languish, and barren with all,
I seem like a tree that encumbers the ground,
The leaves make appearance, but no fruit is found.

My moments are lonesome, small comforts I find,
Dark clouds hover o'er me, and darken my mind,
The cold dreary winter with tempests doth blow,
I am chill'd with cold, and in darkness I go.

Dispel this sad darkness, O! Jesus, my Friend!
And cause this cold winter in summer to end—
Thy soul cheering presence to me now restore,
And give me my harp, from the willows, once more."

NEWCASTLE CO., Delaware, Nov. 7, 1862.

DEAR BROTHER BEEBE:—Through the kindness of some friends, I have been furnished with a poem that I had never before seen, which I will send to you for insertion, if you think proper, in the *Signs of the Times*. It is said to be from the pen of the celebrated ERSKINE, and was originally designed to be a *second part* to that excellent hymn, in your collection, No. 948, commencing—

O thou, in whose presence my soul takes delight!
I love to rescue and preserve such gems, whenever I can.

When armed with vengeance and terror he comes
The nation's rebellions to tame:
The reins of Omnipotent power he assumes,
And rides in a chariot of flame!

A two-edged sword from his mouth issues forth,
Bright quivers of beams are in his eyes:
He speaks, and black tempests are seen in the
And storms from their caverns arise! [North,

Ten thousand destructions that wait for his word,
And ride on the wings of his breath:
Fly swift as the wind at the nod of their Lord,
And deal out the arrows of death!

His cloud-bursting thunders their voices resound,
Through all the vast regions on high!
'Till from the deep centre loud echoes resound,
And meet the quick flames of the sky!

The portals of heaven his bidding obey,
And exposed doth his banners appear:
Earth trembles beneath, 'till her mountains give
And hell shakes her fetters with fear! [Way,

When he treads on the clouds, the dust of his feet,
And grasps the wild storm in his hand:
What eye the fierce glance of his anger shall meet?
Or, who in his presence shall stand?

I once requested you to re-publish a poem that you published, I think, in 1852, that I have, by some means, lost. It has not appeared yet. I suppose you have forgotten about it. It commences, if I recollect right—

Blest land of Judea, thrice hallowed of song,
Where the holiest of memories pilgrim-like throng.

If you can find it, I would be glad to see it again.

In the last number of the *Signs of the Times*, that I have received, I see you have a communication from brother Stipp, of Oregon, again referring to the subject of the Witnesses. I said all I had to say upon this subject some time ago; and should not now notice his letter thus specially, but that my name is prominently mentioned in it. I think that no attentive reader could have read what has been published on this subject, without remarking that on the main points there is general harmony of sentiment. Brethren, from every point of the compass, and from the several extremes of the land, have written: and with regard to every point but one, I think there is an entire agreement. What constitutes the testimony, and when, where and how the Witnesses will be slain, what the nature of their resurrection, and who and what the powers that shall war against them, and overcome them, as well as all the particular dates of the several events, touching all these points, brethren seem to be agreed. Well, with regard to the point under discussion, namely: What is especially designed by the number *two*? For, I understand this to be the question. Brother Stipp has it: "Christ and the Holy Ghost, and the *Two Witnesses*, who prophesy or bear witness through the ministry of the word." Now, there have been three positions taken, and these three upon examination will not be found materially to differ. One of these positions is, that the *bible* is the witnesses. Well, is not the bible made up of the same kind of testimony? "The testimony of Jesus is the spirit of prophesy." "Holy men of old spake as they were moved by the Holy Ghost." Rev. xix. 10; 2 Peter i. 21. I presume that all those who believe that the Lord's people, bearing witness through the public ministry of the word, are the witnesses intended: believe also with brother Stipp, that Christ and the Holy Ghost bear witness through them. I am pleased with the kind and brotherly spirit of brother Stipp's letters, and I have admired his bold and firm stand in behalf of the truth in that far distant region. I think his situation is quite isolated and lonely, as compared with many of our brethren in the more Eastern and Southern States. I hope there are some in that far distant land to appreciate and reward his labors. Brother Stipp quotes from my former letter where I expressed the opinion that Christ himself disavowed the character of a *witness of himself*. The passage upon which I founded the opinion, I did not examine at the time, but it may be found in John v. 31, "If I bear witness of myself, my witness is not true." I do not understand by this that his witness is untrue, in the sense of falsehood or error, but in a *legal* sense. "Though I bear record of myself," that is, if he should bear record or witness of himself, his record is true, but it was not that to which they were mainly directed to look, or upon which they were warranted to rely. It would not be that which the law provided. I will not insist upon this point. It was a mere incidental remark, not involving the main point at all. The way brother Stipp has worded it, that Christ and the Holy Ghost *bear witness through the ministry of the word*, I have no objections to. As to the other points, I have nothing to add or to subtract from what I have written before.

Brother Stipp notices the word *mouth* being singular, and on this account considers it applicable to Christ and the Holy Ghost. Does not brother Stipp know that gospel ministers have but one mouth? The Lord promised them a *mouth*, and but one; and I do not think he has given them any more. Luke xxi. 15. In every instance, I think, where their mouth or their voice is spoken of, the singular is always used. Hence, "With one mind, and *one mouth*, they glorify God." Romans xv. 61. Now, brother Stipp, what I have written let me assure you has been prompted by the kindest feelings toward you.

Brother Beebe, you can do as you think best with this.

In brotherly regard,

E. RITTENHOUSE.

From the Gospel (England) Standard.

Who Shall Separate us from the Love of Christ?

MY BROTHER IN TRIBULATION:

I hope this will find you and your dear family well. It is said, "Through much tribulation we *must* enter into the kingdom of heaven." Now, you have your soul tribulations, and I have much too. But, what a cheering promise is that, "I will not forget thee." And why not? Are not our daily sins enough to cause Jesus to cast us off, and never more to remember us? True, they are! But what mercy to know they are covered sins! Yes, love covers or hides all the sins of the elect, so that they shall never be found, for Jesus has borne them away into the wilderness of forgetfulness: "I will never forget thee." And here we see one reason, and a good one, a strong one: "Thou art mine; I have redeemed thee." And again, the name of every redeemed sheep is so marked upon the hands of Jesus that there can be no mistake here. And then the sheep are all marked: "Thou art engraven upon the palms of my hands;" and, "Thy walls are continually before me;" and God will not turn away from his people. Jesus has said, "Because I live, ye shall live also."

My dear brother, do not the powers of hell set upon us—unbelief, enemies within and without? Have we not our winter season, our dark nights, no singing of birds in the land, no voice of the turtle, a running up and down, and inquiring, "Saw ye him whom my soul loveth?" Yes, it is so; and often I am tempted to think I am out of the secret, and am but like thousands in this land, a hypocrite. I see such iniquity within; feel so dead; can not read and can not leave it alone; can not pray, and yet can not keep off my knees before God. But like the infant, though it can not help itself, still, because it has life, it can cry. Here I often find myself just where David was, and can and do cry, "Lord, bring my soul out of prison, that I may praise thee." And I can not give up the pursuit. No, blessed and praised be the name of my dear Jesus, though I am often faint, yet I find myself enabled, by a divine power, to pursue and press forward toward the mark for the prize; and, my brother, I sometimes feel I shall get it too; yea, that I have it now by faith. Jesus is to bring many sons to glory; he also passed through much tribulation, but has now entered heaven; the keys have been committed to him, and all the glory hung upon him, even the glory

of bringing many (all the sheep the Father gave him) sons to glory.

Well, my brother, we must pass through tribulation, because we are to enter glory, the kingdom. It can not prevent us. Who shall separate us from the love of Christ? Shall tribulation? No. We must enter the kingdom. And mark, we are not told to bring ourselves. No, thank God for electing love and covenant mercy, Jesus, yes, our precious Jesus, he is to bring us through all tribulations to the kingdom of glory. O! but for this bringing! We read of Jesus "Carrying the sheep;" and truly we need it, for we are often sickly, and have no power to walk. We can not always "Run and not be weary;" we can not always "Walk and not faint." What a rich blessing, then, to be carried. And, "He (Jesus) shall feed his flock (the heritage of the Lord)," like a shepherd; and his sheep hear his voice and follow him; and so, between being carried, fed, and hearing his voice, we are still enabled to pass on through tribulation towards the kingdom. True, we sometimes are sorely thrust at by the enemy's archers, and get wounded too; but it is a blessing we feel, by the Spirit, the poison of the dart, for so we are led to the Physician, and the balm is applied as the great antidote against the devil's poison; so that on the whole it really does us no harm, since all shall work together for our good who are the called according to God's purpose. Jeremiah was let down into the pit; David was hunted by Saul; Samson was captured by his enemies; Jacob was imposed upon; Joseph was sold; Moses refused to be called the son of a king's daughter; Jacob had to fly his home; Abel was killed by his brother; Stephen was stoned to death; Paul sent to Rome; John banished from his country, and the apostles imprisoned: All these, having the faith of God's elect, or the faith of God, passed through all, and entered the kingdom; and now are they before the throne, continually praising him for the wonders of redeeming love to them. Well, praise the Lord, we are as safe as they, though not as happy. But having, by divine quickening, been brought into the kingdom here, we shall be kept by the power of God until we are also brought to the kingdom of glory.

The Lord bless you in all the labors of love in which you are engaged. I hope, sir, I do not intrude in thus trying to scribble a few lines to you.

I remain, yours in love, a poor sinner, saved by sovereign grace,

J. R.

JULY 22, 1861.

CIRCULAR LETTER

OF THE SILOAM (OREGON) ASSOCIATION.

The Siloam Association of Regular Baptists, now in session with the Molalla church, Clackamas county, Oregon, to the Churches of which she is composed, sendeth christian salutation:

DEAR BRETHREN AND SISTERS IN THE LORD:

TIME, with his speedy steps, has brought around another year, when, according to our custom, through the kind providence of God, we have met again in an associate capacity with those we dearly love on earth: And, as we have hitherto, on each anniversary, presented you with a Circular Address, we continue the custom by sending you this, our epistle of love: And, as there has never been a time, perhaps, since the signing of the Declara-

tion of Independence, by our patriotic fathers, that christians needed comfort and consolation more than at the present distracted condition of our country, we will, therefore, endeavor to console any who may be groaning under sorrow: And, O! that we could say with the apostle—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4. But, how greatly do we need comfort ourselves! and were we to comfort others as we ourselves are comforted, poor comforters indeed we would be: but our prayer to God is, that in our effort to comfort you, we ourselves may be comforted together with you.

Brethren, this is a time of great national calamity! Our once happy country is now overwhelmed with trouble and distress! The blood of our national brethren is made to flow! and the fraternal ties which have hitherto bound us together as a nation, are snapped asunder! and our best of Governments about to be destroyed! But, let us remember the admonition of our Savior, who said—"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28. And while we are praying and making our supplications to the Lord, and like Daniel among the captives of Judah, confessing our sins, and the sins of the nation to which we belong, before the Lord, remember that that God before whom we are presenting our supplications is the God who holds the destiny of nations in his own almighty hand, who says—"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, I will do all my pleasure." Isa. xli. 9, 10. Yes, it is "He who 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?" Daniel iv. 35. And, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Pro. xviii. 10. Then why should we fear or be troubled? Why should we murmur or complain? Seeing we have such a strong tower of defence to run into when danger approaches—such a safe retreat, a sure hiding place, even the Lord Jesus Christ; for "A man (the man Christ Jesus) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. xxxii. 2.

"Should storms of seven-fold thunder roll,
And shake the globe from pole to pole,
No thunderbolt shall daunt our face,
For Jesus is our Hiding Place."

O! brethren and sisters, let those who trust in man, and make flesh their arm, run hurriedly to and fro, and find no Hiding Place, no Shelter, no Covert. Let their refuges of lies be swept away, and they left naked, and bare, and exposed to the storm: but our Rock is not as their rock, our enemies themselves being judges. Let us then take shelter in the clefts of our Rock, for there men or devils can not approach: there earth and hell can not harm us, for he is the Rock of

our salvation. And, an apostle says, "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. Even this fratricidal strife, which is drenching our country with blood, is among the all things which work together for good to them who love God, although we, at present, may not be able to realize it: and it may, indeed, terminate in the triumph of anti-Christ over the saints of the Most High, in the slaying of the two witnesses. Revelation xi. 7. Yet their triumph will be of short duration: for after three days (years) and an half the Spirit of life from God shall enter into them, and they shall stand upon their feet in sight of their enemies. Then anti-Christ, or Babylon, shall fall to rise no more forever. And, the saints shall reign with Christ forever and ever. We, as christians, should not look upon this turmoil after the manner the world does, as merely accidental, brought about by causes which man could have prevented, but as being brought about by the over-ruling arm of Almighty God, for the chastisement of the people, in consequence of their national sins, the fulfillment of prophesy, and for the manifestation of his own glory: for he worketh all things after the counsel of his own will. Eph. i. 11. For he saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee: and that my name might be declared throughout all the earth. Rom. ix. 17. And, David says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms lxxvi. 10. Then why should we, who trust in the Lord Jesus, make haste, since our God is at the helm of our Government, and directs the storm, saying to the wrath of man, as he does to the proud waves of the sea, Thus far shalt thou go, but no further: and here shall thy wrath be stayed? Then let us wait submissively our Heavenly Father's will. For just as much wrath as shall praise him he will suffer, and not one particle more. Let us submit to his chastening rod, and not fear the wrath of man. For, "If God be for us, who can be against us?" Rom. viii. 31. Let us then lean upon the arm of his strength: for, "The eternal God is our refuge, and underneath are the everlasting arms." Deut. xxxiii. 27. He is faithful to his promises made in love to his children, which promises are sure and steadfast, and entereth into that within the veil for all the heirs of 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." Isaiah liv. 17. Let us then take encouragement. Let us be glad and rejoice, for the Lord God Omnipotent reigneth, and he must reign till all enemies be put under his feet. But some, perhaps, are ready to say, "All this is very good, and will do for such as love God, and are the subjects of these exceeding great and precious promises. But alas! for me, I fear that I have neither part or lot in the matter. I fear that I am not born again!" Then you are the character we are especially admonished by the apostle to comfort. He says, "Comfort the feeble minded, support the weak," &c. 1 Thes. v. 14. O! that the Lord may anoint our minds,

be with and bless us in writing to you, that through his own influence and blessing it may afford you everlasting consolation. Our mission is not to comfort such as say, in the language of the Laodicean church, "I am rich, and increased with goods, and have need of nothing," &c. But to such as are cast down by reason of sin, and are laboring under manifold temptations, we would say, O! remember that your great High Priest, who has passed into the heavens for you, can be touched with the feeling of your infirmities. He knows your sorrow—he hears your groanings—he sees your tears—and "In all your afflictions he was afflicted—and the angel of his presence saved you: in his love, and in his pity he redeemed you: and he bear you, and carried you all the days of old." Isaiah lxiii. 9. And will he forsake you now? No! Never! For you are as the apple of his eye. "For he that toucheth you, toucheth the apple of his eye." Zech. ii. 8. But, says the poor, drooping, desponding, tempest tossed christian, "I fear that I am not the character. I am such a great sinner. I can not be born again." Poor, doubting soul, who told thee that thou wast a great sinner? Flesh and blood did not reveal it unto thee. Why did not the Pharisee, who went up in the temple to pray, know that he was a great sinner? Because sin had blinded his mind so that he could not understand his condition as a lost sinner. Why did the poor publican know that he was a sinner, and cry from the anguish of his soul, "God, be merciful unto me, a sinner?" Because God who commanded the light to shine out of darkness, had shined in his heart, and a knowledge of sin is an evidence of quickening grace: and it is the grace of God that not only convinces you that you are a sinner, but constrains you to confess that you are. The apostle says, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9. And again, "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 7. But you say, "I feel so poor. O! my leanness! my leanness!" Hear the gracious words of your compassionate Redeemer, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Do you mourn an absent God, and grieve on account of sin? Jesus says, "Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Are you toiling, and do you feel heavy laden with sin and sorrow? O! hear the gracious words of your dear, blessed Jesus, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." But, says the poor, broken hearted child, "I feel so dead, so cold, so dark, so bewildered, I have lost sight of Jesus. He is gone, and I can not find him. My thoughts are so sinful, my desires are so faint, my trials are so great, I mourn because I can not mourn, and grieve because I can not grieve. His mercy appears to be clean gone forever, and he will be gracious to me no more. Gloomy nights, and dreary winters are appointed unto me: and the morning will never come, and the winter will ever last." But, dear child, Jesus says, "Come unto

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1862.

PROSPECTS FOR 1863.

me." Notwithstanding all your sins, your filthiness, your pollutions, your wanderings, and backslidings, still he says, Come! And may we come? O, yes! He bids us come. He commands us to come. O! the gracious word, Come! How it soothes the sorrows of the disobedient children, sunk, as they are, in sin, all over polluted, wretched and miserable! Still they may come just as they are. You have not to first make yourselves better, and then come. No! If you had thus to do, you never could come. But he draws you with the strong cords of his loving kindness to his bosom, just as you are. O! is not this a compassionate Father indeed that can thus pity us in our low estate? Is not this truly a friend that sticketh closer than a brother? Poor afflicted children! where else could you go for comfort, but to this tender Father, this heavenly Friend? The night to you may appear long and tedious, but the morning will come, with all its beauty and excellence! and it will be a morning without clouds! and the Sun of Righteousness will shine radiantly upon you! The winter may appear long and severe, but the spring time will come, and you will hear the voice of your Beloved saying unto you, "Rise up, my love, my fair one, and come away: for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in our land." Call to mind days that are past and gone, the day of your espousal, and the day of the gladness of your heart, when your Heavenly Husband and Friend brought you to the banqueting house, and his banner over you was love. He brought you to your mother's home, to Zion, where he dwells. There he gave you his heart and his hand, the pledge of his love. You came there polluted. He washed all your pollutions away in the fountain of his most precious blood. You came there naked. He clothed you with a robe of unsullied white, even his righteousness. You came there hungry. He fed you with the bread of eternal life. You came there thirsty. He gave you to drink of the water of salvation. You came there ignorant. He was wisdom to you. You came there weak. He was your strength. You came there ten thousand talents in debt. He paid all for you. He gave his life, his precious blood, his glory with the Father for you, that he and the Father, and you, might be glorified together. O! is not this a pledge of his love indeed? And has he done all this for you, and can you doubt his love? Has he promised you that he will never leave you, and can you doubt his faithfulness? Remember how many thousand promises you have made to him, and have broken them all! O! how unfaithful you have been to him! But every promise made to you, he has and will perform. For his promises are Yea, and in him, Amen, to the glory of God. Then hold up your hands, and dry up your tears, for the day of your redemption draweth nigh, when your bodies shall be redeemed from corruption at the sound of the last trumpet, the trump of God. Then you shall see Jesus as he is, and be like him, and live and reign with him forever and ever.

ISOM CRANFILL, Mod.

[Attest:]

J. T. Crooks, Clerk.

NOTWITHSTANDING the dreadful scourge which has fallen upon our country, the devastation of war, dismemberment (at least for the present) of our States, the interruption and suspension of postal intercommunication with the seceded States, by which nearly one half of our former circulation is cut off, the advance in the price of paper, and other expenses of a printing establishment, as also in the cost of nearly all the necessaries of life, we have been enabled to stem the tide of adversity, and to continue our publication thus far through the current year, which is now drawing to its close. And now we submit to our brethren, friends, patrons, subscribers, and agents, shall it be continued through another year? We will not now attempt to urge the importance of sustaining the *Signs of the Times*, as a medium of christian correspondence, through which the afflicted saints can communicate words of consolation, and comfort, of admonition and instruction, to the tried and afflicted saints scattered abroad; for of the importance of our brotherly correspondence, each for himself can judge; but we find it necessary to remind the friends of the publication that to continue it, there are obstacles to be overcome, which the Editor and publisher, single handed, is unable to surmount.

Having, within the last two years, fitted up our office with one of Hoe's Cylinder Presses, Steam Engine, and fixtures, at a great expense, we find ourselves, at the close of this year, about \$3,000 or \$3,500 in debt. The interest on this amount, together with increased, and still increasing, current expenses, admonish us that the friends of the paper must decide for us, and for themselves, whether we shall be sustained or not.

Some of our subscribers have informed us that owing to the excessive pressure of the times, they feel compelled to discontinue their support for the present, but intend again, if spared, to resume their patronage as soon as circumstances will permit. We are aware of the pressure of the times, especially as they bear upon the greater portion of our brethren: but we beg them to consider that to ensure the permanent continuance of the paper, they, as well as ourself, must make an unusual effort. There are probably but few of our friends, although generally in limited circumstances, but what can, from their limited resources, in the course of a year, save the small sum of one dollar, even if they should deny themselves of other indulgence: but there are some we know who love to receive and read the

Signs of the Times, who have no means of raising even that small amount. To such, however, it has been our uniform practice to send the paper gratuitously, and we have many of that class now on our list. Beside many who have neglected to pay their arrearages. We have thought we would make the following propositions:

FIRST—Let every subscriber feel himself especially requested to make an exertion to increase our circulation, by obtaining, beside his own, at least, one new, paying subscriber.

SECOND—Those who are able and willing, beside paying in advance for their own, send in what they can afford, to be applied to assist us in furnishing gratuitously the paper to such aged, or poor brethren, or sisters, who desire to read, but are unable to pay, and all such contributions shall be faithfully so applied.

THIRD—Let those who are indebted to us, as soon as possible, remit the amounts due, and, if possible, forward also advance payment for the next year.

We feel so fully persuaded that our friends, and brethren, will act on the foregoing suggestions, that we shall, if life and health be spared, continue our labors through the next year; and then, if not sustained, we shall be compelled to discontinue the publication.

To us it seems there never has been a time when the publication of the *Signs of the Times* were so much needed as in these critical and trying times. While all is confusion and strife around us in the world, and while the witnesses are being slain, and as the time of the overthrow of Babylon is so speedily advancing, let every feeble knee be confirmed, and every hand that hangs down be strengthened; and, "In the name of our God we will set up our banners."

Our terms for the next year, notwithstanding the increase in the price of paper, &c., will be the same as formerly.

Brethren and friends, in ordering the *Signs of the Times*, will please bear in mind that we shall be happy to also supply all orders for our BAPTIST HYMN BOOK. For terms, see advertisement on our last page.

SLAUGHTER OF THE TWO WITNESSES.

THE minds of many of our brethren have been led, of late, to discuss the subject of the Lord's two witnesses, and the prophecy concerning them, contained in the eleventh chapter of Revelation, compared with Zechariah iv. 2-14. The attention of our readers was called to this subject about thirty years ago, by brother Trott, who, at that time, expressed his convictions that the Two Witnesses were the gospel ministry; not that their number was literally reduced to only two, but from the legal provision in the ceremonial law, making two the smallest number admissible to establish any testimony; thus showing

that the ministers of the gospel during the forty and two months, or one thousand, three score days of their prophesying in sackcloth, should be reduced to the very smallest number requisite for maintaining the truth, in the face of great popular opposition, and under the most discouraging circumstances, as indicated by their clothing. In those early papers, brother Trott arrived at the conclusion that the forty and two months most probably commenced at or about the year 606, and adding to that period twelve hundred and sixty days, taking these days of prophetic time, to mean as many years, according to our common computation, would extend to about the year 1866, when these two witnesses should finish their testimony, and when the Beast that ascendeth out of the bottomless pit, shall make war against them, and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be buried in graves, &c.

To us it seems quite remarkable that that distinguished servant of God, had, at the very moment when the struggle was going on in the church of God, which resulted in a separation between the New School, or Mission Baptists, and the Old School, or strictly apostolic Baptists, in which the former took position with the whole sisterhood of the harlot daughters of Mystery, Babylon the Great, in support of all the novel and worldly religious inventions of the day, and in discarding the bible as the only infallible standard of truth and righteousness; and the latter, withdrawing her fellowship from those who then went out from us, and took her bold position on apostolic ground, repudiating all religious creeds and maxims, doctrines, and ordinances, institutions and combinations, for which she could find no warrant in the New Testaments; to us, we say, it is not a little remarkable that our enlightened brother, Trott, was at so early a day, enabled to sound the alarm in Zion, and so clearly point out what he understood to be predicted for the half century which was then to ensue. The developments of the Protestant Beast which had risen out of the earth, commanding the making of an image of the papal monster which had risen out of the sea—the rapid advance of the image to its completion, and its investment of power, to speak, and command all men to worship the Beast, to proscribe, persecute, and ultimately put to death all who should not worship the image of the Beast.

We have watched for the last thirty years the progress of this *man of sin*, this son of perdition, and now witness, at the very time indicated, the fearful reality of what was foreshadowed in the faithful admonitions of our beloved brother—but the end is not yet.

As the time draws near, many of our most discerning brethren, and among them, brethren Stipp, Owen, Rittenhouse, and others, are drawn out upon the same subject. And, although at the first view there seems much discrepancy in their expositions of the Two Witnesses: there is a remarkable unison in their understanding of the time signified for the slaughter of

the witnesses, and of the powers by whom the slaughter shall be accomplished. In closely comparing the views expressed by our brethren, there does not seem to us to be so much want of harmony as we at first supposed. The present views of brother Trott, expressed in a late letter, are, that the Scriptures, and the Church, through the ministry, are the Two Witnesses: the one as the Olive Tree, supplying the golden oil, through Christ, as the golden bowl, conveyed by the golden pipes; the gifts of the Spirit, to supply the lamps, which burning with holy fire make the light which is reflected by the candlestick, (the church,) send forth its radiance. (We do not give brother Trott's words, as his letter is not at hand, but according to our recollection.) One brother thinks the Holy Ghost, and our Lord Jesus Christ are the two witnesses intended; and others again are equally confident that the Two Covenants, the Old and New Testaments are meant. There is not so much difference in these explanations as some may apprehend, after all. Suppose we take the views of brother Stipp, that Christ and the Holy Ghost are the two witnesses: The Holy Ghost is the spirit and life of all the scriptures: and if the scriptures could be separated from that spirit, the mere body of the scriptures, deprived of all its real vitality, would be to us only a dead body, a mere form of words, without power or life. The Church is the body of Christ: He is her life and immortality: To strip the Church, as a witness, of her identity with Christ as her spiritual vitality, she would be as dead, in regard to spiritual things, as our natural body would be if all the natural life were taken from it. A living body is a body having life in it; take that away, and it is only a dead body. This is certainly true in regard to the scriptures, and also the church.

But, can the life of the scriptures, or that of the church, be thus separated? In one sense they can not: in another, we think they can. In the street of the city New Jerusalem, where the pure river of water of life, clear as crystal, flows from the throne of God and the Lamb, neither of these bodies can die, for there shall be no death there. But, in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified, there is death. Solomon says, "Her house is the way to hell, leading down to the chambers of death." Proverbs viii. Remember, these two witnesses are not to lie dead in Zion, but in Sodom and Egypt, and how? While the rulers of the darkness of this world altogether ignore the testimony of the bible, and set up their own wisdom, works and wills, as a *higher law*, they still pretend to venerate the Book, and will not suffer it to be put in the grave. They are busily engaged in multiplying copies of it, and are flooding the land with bibles. But mark, it is the bible as a dead body, not as a book of inspired testimony, not as God's witness, that they venerate it: They rejoice over it as a dead body, while they oppose with all their might its testimony. Having now succeeded in gaining a controlling influence over the popular mind, they rejoice and send gifts one to another, because this witness which has in former times tormented them, is *dead*, as a witness in support of truth and righteousness,

and against fanaticism, and will-worship. In regard to the doctrine of salvation by grace, the bible is no longer regarded as a witness, either in Sodom or Egypt. As a witness, it is dead, but the body is prostrate in the street. Nor is its testimony admitted in regard to any of the ordinances or institutions that characterized the church of God in the apostolic age. The divine government of God, as testified in the scriptures, in regard to the relations of servants and masters, parents and children, citizens and magistrates, is superceded in the public streets, by what is familiarly called a *higher law*. Those who profess to be the divinely authorized exponents of the sacred volume, instead of proclaiming "Peace on earth," are making the most violent appeals to the maddest passions of men, to drench the earth with human gore: and their pulpits are made to ring with the loudest blasphemies that ever fell on human ears. Death is the separation of the vital spirit from the body which had been animated by it. Allowing then that the Spirit of God, or the Holy Ghost, is the spirit of inspiration, and that God spake to the patriarchs by the prophets, and holy men who spake as they were moved by the Holy Ghost, the rejection of the testimony of the bible, in its spirit, as the testimony of God, while the Book itself is retained in its letter, is to separate the life from the body, and in its absence from that spirit it is dead.

But we see also the church of God slain as a witness. It is true the church of Christ can never be deprived of her vitality, in Christ; for her life is hid with Christ in God. But in her testimony, as a witness, through her ministry she is disregarded. A few weeks since a committee visited the President of the United States, purporting to be the representatives of the clergy of all denominations of christians: as such, they were received, by the chief magistrate of our nation. Their business was to persuade him to annul the relationship which God had instituted between two classes of the human family. But was there in the committee, or in the convention which they represented, a single member of the church of the living God? Not one. And yet they presented themselves, and were accepted as the representatives of every christian denomination. True, the church of God shall and does dwell alone, and is not reckoned with the nations. But the officially *recognized body* of the church is a body without a particle of spiritual life; a dead body. But this loathsome carcass can not be one of the witnesses intended: for it has not been prophesying forty and two months in sackcloth: it has not been slain, nor have we any hope that the spirit of life from God will ever animate it with vitality.

The true church of God, the mystical body of our Lord Jesus Christ, has been prophesying in the time and manner signified, and her testimony as one of God's witnesses, has been, like the leaves of the tree of life, for the healing of the nations. To her peaceful doctrine, her Christ-like example, and the effect of her testimony to the world, may be attributed all the ameliorating influences tending to the great cause of "Peace on earth, and good will toward men," which have relieved the nations of the earth from heathen darkness, and the most abject wretchedness. As a witness for God

and truth, the church has encountered the most determined and bitter opposition of all other sects and denominations of religionists, from her organization at Pentecost, to the present time. But, as a witness for God and truth, her voice is no longer heard, nor admitted, either in Sodom or Egypt. The place where our Lord was crucified, is the place assigned in prophecy for her to be slain. The gross and unnatural wickedness of Sodom, the darkness and bondage of Egypt, were figurative of the influences brought to bear in effecting the crucifixion of our Lord. The Scribes, Pharisees, and Priesthood, and the perverted civil authorities of Judea and Rome, were blended in the accomplishment of the tragedy of Calvary. And the same, or similar influences, must be developed in silencing the witnesses of the Lord. Our modern Scribes, Pharisees, Priests, and Clergy, are now the rulers of the darkness of this world, and having gained a commanding ascendancy over Sodom and Egypt, have they not effectually slain the church of God as a witness, so far as Sodom and Egypt are concerned? Yet the church is not exterminated, nor put in a grave. She is still visible to her enemies, as a prostrate antagonist. While over her, and over the dead body of the scriptures, they who dwell on the earth, (not on the sea of glass,) rejoice, make merry, and send gifts one to another.

Our object in this article is not to offer any new light on the subject of the Two Witnesses, as we do not feel competent to do so, but rather to show that the views of our brethren, which have been published in our columns for thirty years past, are not as discordant as some have apprehended. If, in reality, the witnesses are now slain, according to the prophecy, the triumph of anti-Christ will be short. The three days and an half of the virtual suspension of their testimony will soon be numbered, and at their fulfillment a more glorious state will be ushered in than the church has experienced for twelve hundred and sixty-three years and six months, at least, if not more brilliant than has been witnessed since her organization.

But whether our views on this important subject, and those of our brethren, are correct, or not, it is beyond all reasonable doubt, that we are approaching a momentous period in the history of the church, in which the Savior's admonition should be solemnly regarded: Take heed that no man deceive you. As he commanded his disciples to watch the signs which preceded the destruction of Jerusalem, so are the saints of the present time admonished to watch the signs, which indicate the destruction of Babylon. The sovereign order from his awful throne is now being heralded in thunder tones, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" Revelation xviii. 4. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation xvi. 15.

[COMMUNICATED.]

"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." Rom. viii. 28.

THE word of God is evidently for the people of God alone. God is a Spirit, his word is, therefore, spiritual: but the natural man can not know spiritual things, while he

that is spiritual discerneth them. Hence, the people of God, who are spiritual, can alone understand the word of God. And, little flock though they be, the sublime outburst of joyful truth contained in the eighth chapter of Romans, indeed the whole Book of God, is yet for them alone. To the tried saint, the verse above quoted is precious beyond conception. It singles him out from among men, and tells him that for him all things are working together for good. To those who love God, to those who are the called according to his purpose, is the assurance give. "Love is unity of life." There is, between God and his people, unity of life. The life of God is in them, in the person of his Son. They, therefore, love God. 1 John iv. 16. And the love is manifested. Desire to be with the one loved, is one of the works of love. It may be said that God's people are ever rejoicing where he is manifestly present, and are ever sighing for him when he is absent. Psalms xvi. 11: Psalms xiii. 1-3. And the characteristic of love is a desire to communicate with the one loved. In his darkest, coldest, most despondent moment, there is yet the language, "uttered or unexpressed," "O! that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me." And when the light of God's countenance is lifted, the child exclaims, in word or in thought, "How precious are thy thoughts unto me, O God! How great is the sum of them! When I awake I am still with thee." The desire for God's presence, the longing for communion with him, no matter how vague the desire, or smothered the longing, yet indicates that there is love for God. They are the called according to God's purpose. If they love, they are of "the called." The manifest existence of love is the evidence of the call. Does not God indeed call through love manifested? When the life of God within was undeveloped, there was no conscious love. But when developed, love became manifest, and the child sought the Father's face. That is, the child turned from beholding vanity, and "Twas love that made his willing feet in swift obedience run." God calls through love. The manifestation of love which attends development of life, is the call. And this according to his eternal purpose. For, "the called" then, for those who love God, is the assurance of the above quotation designed. All things work together for their good. The saints of God know what tribulation is. They are sometimes scarified and steeped in suffering. Bunyan did not exaggerate when some of the fires of the pit were made to touch the pilgrim in the dark valley. The child of God may sometimes use that language, "The pains of hell got hold of me!" What is hell, but the antagonism of life with death! And what is the principle which hurls itself against the believer in the world, but death? In all directions he sees death. Death works within his members. Life rises up to show itself, and death springs upon it to crucify it. Sometimes life lies as though entombed in death, while death appears triumphantly to be shouting its requiem. The believer tastes of hell, and sometimes daily. The incongruousness,

the antagonisms, the crucifixions, the darkness, tumults, passages to the borders of despair, tastings of the fire and brimstone, the lifting up of the eyes upon men's faces as upon phantoms walking in a dream, chattering with them while the mind is in a distant land, and the heart is swelling: the disposition to rush to solitude, and let the empty air alone look on the visage, marred and seamed with struggle: these! these! are hell's! "I see not how these things are working for my good!" cries sometimes the laboring saint: "I see no prospect before me. I do not see my God. This wretchedness appears as though it would continue. I see not how I shall ever live my life: Others live theirs, but my case seems to be an exception." But the good comes! There comes an approximation to perfectness through suffering. Self is made regulatively to keep in the dust: faithfulness is engendered: purity of living comes to be a result: there is less tampering with the world: and, as the sufferings of Christ abounded in him, so his consolation also aboundeth by Christ. Or, when, it may be, like bereaved Jacob, mourning the loss of those who are loved, he cries, "All these things are against me!" The Lord comforts him with the brightness of his coming, and these bitter things work all together for his good. It could not be otherwise: for God is love, and he is ruling and dispensing. And at times, in full assurance, the believer exclaims—"I know!"

[COMMUNICATED]

Death of Captain Charles E. Benedict.

DIED, at Warwick, November 2, 1862, CHARLES E. BENEDICT, eldest son of Wm. L. and Phebe Benedict, aged twenty-five years, wanting six days. In early life, the subject of this notice, evinced a love of study, and thirst for useful knowledge, unusual for one so young. These were fostered and encouraged, and, when the Warwick Institute was established, in his native town, he was among its earliest pupils. His progress was such, that in the fall of 1855, at the age of eighteen, he was appointed Assistant Teacher, the duties of which were performed to the entire satisfaction of the Principal, and Board of Trustees, for two years. In the autumn of 1857, he opened a Select English and Classical School, at La Fayette, N. J., which was conducted with marked success, until the spring of 1858, when, having received the appointment of Principal of the Warwick Institute, he returned and entered upon the duties of this responsible station, which were performed in such a manner as to elicit the unqualified approbation of the Board of Trustees, and the patrons of the School. In January, 1860, he was united in marriage to Miss Sarah T. Bertholf, daughter of James J. Bertholf, Esq., of Hamptonburgh, Orange county, N. Y., and in the ensuing spring, became the proprietor of the *Putnam County Courier*, by purchase from James D. Little, Esq. In the new sphere of action upon which he entered, his ability as a writer, his uniform courtesy toward his brethren of the Press, and the zeal and fidelity manifested in the support of what he believed the true principles upon which Government should be administered, secured him an extensive acquaintance; many valuable and valued friends, and respect, flattering

notices from some of the ablest political and literary journals in the State. When it was apprehended that the further agitation of those exciting questions, which have caused so much animosity between the North and the South, would result in civil war, he earnestly advocated a magnanimous and conciliating policy on the part of both sections, and lamented that bitter spirit, which characterized many of the leading men in each. When the Inaugural Address of the President was made in 1861, its patriotic and conciliatory tone met with his full approbation, and he expressed an earnest hope that a brighter future was opening for our beloved country. The following extract from a letter, written January 20, 1861, will give a clear idea of the views he entertained respecting national affairs:

"The wider this division becomes, the greater becomes our commercial embarrassments, and should a final dissolution become certain, then will our calamities be greater than we can bear. War, civil war, would not be improbable; and its horrors none can contemplate! Of course, the North would be the aggressive, the South the resistant party. The battle would be waged on Southern soil, but I doubt if its evils would be greater than here at the North. We have money, and enterprise, and skill, and power,—but what will these avail? The South will be sullen and strong, unaggressive, but unconquerable! To subjugate her would cost the whole available force that the North could raise. The South is strong in men; but she is still stronger in her products, and in the nature of her country. Should her subjugation be attempted, our money and wealth be used up, our fields deserted, our manufactories stopped, our soil, without great injury, and that almost permanent, could not produce sufficient food to maintain us, and feed our armies. The South has always sent north great quantities of provisions to feed us, and if that supply was once cut off, no man could foretell the result. I could not carry this idea further. I hope such things as I sometimes anticipate, may not be, but I assure you that they are not improbable. I still have hopes for the Union. *In God and the people, not in Congress, nor in politicians, do I trust for its deliverance!*"

Under date of March 10, 1861, he writes:

"The 1st of April, I think, must bring relief to all kinds of business, unless we go through a national revolution, and I trust we will not. I like the Message, (the Inaugural,) and I believe every thing wears a better look. Under providence, I believe that this nation will be spared the fate which has so apparently impended, and I do believe that if it be it will be through the intermediality of a Divine Providence, for none less than God himself could have turned the hearts of men, and produced the present calm."

The attack upon Fort Sumter, and the preparation for the contest on the part of both sections, removed all hopes, in his mind, of an amicable adjustment, and he began to look forward to the time when he would be called upon to take a part in the contest. Meeting with what he considered a favorable opportunity, he disposed of the *Courier*, and returned to his native county, and placing his wife and infant daughter with her father, enlisted in a Company of volunteers, under the command of his cousin, Captain J. W. Benedict, in the 124th Regiment N. Y. S. V. When the Regiment left the county, he was detailed to recruit for a new Regiment, to be raised in Orange and Sullivan counties. He entered upon his duties with the zeal and energy which were characteristic of him, but the labor, exposure, and privation, soon became apparent in impaired health. His friend, and early companion, Doctor William B. Bradner, Surgeon of the Regiment, urged him to go home, and rest, but he said duty required him to go on. At last his strength gave way, and he was taken to the home of his childhood. His disease, the typhoid fever, baffled the skill of his physicians, and the care of parents, of brothers, sisters, and sympathizing friends, could only alleviate his pains, not avert the fatal result. Even in his delirium, his county and his men were the subject of his anxious thoughts. But a few hours

before his death, he exclaimed, "Orange county, what a dreadful war!"

His funeral was attended on Wednesday, the 5th inst., at Warwick, by a large circle of afflicted relatives, sympathizing friends, and fellow citizens, and an appropriate sermon preached by the editor of this paper, followed by some very feeling remarks from Rev. Mr. Vandevere pastor of the Reformed Dutch Church, at Warwick. He leaves a wife and two infant children, the youngest only eight days old at its father's death. Parents, brothers, sisters, and many friends, mourn his early death. —The following notice is copied from the Orange County "*Independent Republican*:"

"We are reluctantly compelled to record the death of Captain CHARLES E. BENEDICT, who died at Warwick, in this County, on Sunday morning last. Previous to his death, he had been editor of the *Putnam County Courier*, but when he saw the country was distracted by war, and the assistance of every patriot was required to aid in restoring it to its former greatness and grandeur, he manfully forsook the assiduities of a private life and rallied to its support. So young, so gifted, so true, so noble, in him seemed to centre the attributes of a man destined to exert a long and happy influence over his fellows. But, suddenly, as a sun eclipsed in all the brilliancy of its morning light, he has passed from our view! We deplore his loss. The country mourns a true patriot dead!"

We extract the following (items twenty-one and twenty-two) from the Minutes of the Salisbury (Maryland) Association, held with the Little Creek church, Sussex county, Delaware, on the 25th, 26th and 27th of October, 1862:

"OBITUARY.—In the inscrutable providence of our God, we, as an Association, have been called, since our last associational meeting, (two years ago,) to mourn, but not as they who have no hope, the departure from our society on earth of several of our dear brethren, who have fallen asleep in Jesus; three of them were preachers of the gospel, namely: Our aged brother, JOHN ROGERS, who labored with the Broad Creek church, L. HASTINGS, of Little Creek church, and E. T. GRAY, who labored with several of our churches. Also, our dear brethren, LEVEN LOWE, a useful member of Rewastico church, and S. B. WOOLFORD, a member and Clerk of Fishing Creek church. As David said of Jonathan, so we may say of these dear departed Elders, and brethren, 'Very good and pleasant have they been to us: for they were lovely in their lives, and in their deaths they were not divided.' But the dispensation is of the Lord. 'Let him do to us as seemeth him good.' May his grace enable us ever to bow in submission and say, 'Thy will be done.'"

"WHEREAS, We learn by a private letter from our esteemed and venerable brother TROTT, that he has suffered much from the general devastation of that part of the country by the war: therefore,

"RESOLVED, That this Association deeply sympathize with him, and his family, as well as the people of his charge, and that we feel a disposition to contribute to the relief of their temporal wants, whenever we may lawfully do so, and that brother Beebe be requested to insert this notice in our Minutes, and send brother Trott one or more copies of the same."

Old School Meetings.

YEARLY MEETING AT OLIVE AND HURLEY, N. Y.—Brother Beebe, please give notice through the *Signs of the Times*, that there will be an Old School Baptist meeting held with the Old School Baptist church of

Olive and Hurley, in Ulster county, N. Y., on Wednesday and Thursday, the 3d and 4th days of December, 1862, to which all our brethren and sisters are invited to come. Worship to commence each day at ten o'clock, a. m. J. WINCHEL, Pastor. OLIVE, N. Y., Oct. 29, 1862.

Selected Poetry.

Remember thy word unto thy servant upon which thou hast caused me to hope.

Lord, hear a sinner's cry,
Look down with pitying eye,
Deign to draw near.
Over my darkened soul
Clouds of confusion roll,
Sorrow and fear.

Where is that blessed light,
By which, in error's night,
Truth I first learn'd?
When, in affliction's hour,
It shone with heavenly power,
Deeply discern'd?

Then to my inmost heart
Thou didst one word impart
Mighty in strength:
Large and yet larger grew
On my astonish'd view
Its breadth and length.

FREELY, it seem'd to say,
Cast all your fears away,
FREELY believe:
Cease from your legal state,
And my salvation great
FREELY receive.

And can not memory trace
Full many a time and place
Why thy sweet smile
Dried each desponding tear,
And darkness, doubt, and fear
Fled for awhile?

Are these things really so?
Then why this weight of woe?
Dost thou not say
That heaven and earth shall fade,
But not one word thoust said
Can pass away?

But I have lost my light:
Cheerless and dark my night:
Where can I flee?
Tangled 'mid snares I stray,
None can direct my way,
None beside thee.

O, from my heart I own
That through my sins alone
Have I come here!
With me be shame of face,
But with thee righteousness:
Lord, thou art clear!

Yet hear my bitter groan:
Toward thee I make my moan:
Tell me thou 'rt mine.
Still full of truth and grace,
Once more unveil thy face,
O, once more shine.

Make me thy truth discern:
Sure I've yet all to learn:
Teach me anew.
Cause these dry bones to live,
Lord, thine own work revive:
Guide thou me through.

Subscription Receipts.

NEW-YORK—Mrs. Olive Brown \$2, G. Halleck 1, Eld. J. Winchel 2, I. Short 1, Wm. A. Sayer 1, H. Thompson 1, Theo. Knapp 1, L. Gass 3, Eld. Tho. Durfee 1, Mrs. Fanny King 3, J. W. Hunt 1, D. H. Harding 2, Mrs. G. Terry 1, Mrs. George Bell 1, Dea. M. Sutton 1, Samuel Bennett 1 05, Wm. L. Benedict 2, Wm. H. Hait 1, Eld. C. Merrit 1, Hester Ramney 1, Mrs. M. McBride 1, George Barnes 2, B. Horton 1, Wm. Carpenter, Esq. 3, \$35 05
MAINE—Mrs. S. M. Savage 1,
Eld. William Quint 1, 2 00
MASSACHUSETTS—H. Danforth. 1 00
PENNSYLVANIA—I. Shearwood 1, John Griffis 1, Mrs. M. Burns 2, John Lewis 5, Jas. Van Cott 1, 10 00
DELAWARE—Mrs. Mary Riley 1, Mrs. H. S. Boyce 1, Eld. E. Rit-tenhouse 4, 6 00

Table listing names and amounts for various churches and individuals, including Maryland, Virginia, California, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, and Wisconsin.

Circular Letter.

The Elders and Messengers composing the Salisbury Old School Baptist Association, convened with the Little Creek Church, Sussex County, Delaware, October 25th, 26th and 27th, 1862, to the Churches whose Messengers we are, send love in the Lord:

BELOVED BRETHREN:—As we are permitted to enjoy another associational meeting, you will expect an epistle from us on some subject connected with the interests of Zion. We will, therefore, offer a few thoughts on that portion of scripture recorded in Psalms cxxxiii. 1:

BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY.

The word brother, or brethren, as used in the scriptures, uniformly signifies UNITY OF LIFE: That is, those who are recognized as brethren are of a common parentage—and, consequently of one blood. This recognition was extended to Israel, even after they had become a great nation, they being all the children of Abraham, or Israel. The saints of God are all brethren, in a spiritual sense, they are partakers of one life, and that a spiritual life. God is their Father, Christ is their Elder Brother, and the Lord recognizes them as his children. But, where shall we find that unity of which the Psalmist speaks? Brethren bound by fleshly, or national ties, may for a season seem to dwell in unity, but all national, or fleshly ties, every bond of birth or blood, is liable to be sundered, and instead of unity, strife and division exist. We find this true in the first family in the case of Cain and Abel. It is said that in union there is strength. This we see verified in a national point of view. While a nation dwells in peace and unity, they are not only happy, but prosperous; they wax stronger and stronger. We can look back to the time when our nation was a united, happy and prosperous people. But alas! we are fallen upon perilous times, and the once happy people of our country are engaged in carnage and bloodshed! But while we believe that many professed christians, through a corrupt clergy, have contributed largely to the confusion that is now prevailing in our land, we rejoice to know that we have not partaken with them.

It has been our endeavor, we trust, to preach the gospel of peace. It is said, "By their fruit ye shall know them." "Do men gather grapes of thorns, or figs of thistles?"

But where are those that dwell in unity? They dwell in the New Jerusalem, which is characterized as "a quiet habitation." They are the children of the Most High. "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.

Born not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Now, as concerning the birth, there can

not any thing be born of Adam's family that was not created in him, their head and representative, they all having seminal existence in him, and the multiplying of the nations is only a development of his progeny. Even so, there can not be any thing born of the spiritual family of our God that had not a seminal existence in Christ before the foundation of the world. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. i. 3, 4. Thus they were all chosen in one covenant of grace, ordered in all things, and sure. As it is written, A seed shall serve him, it shall be accounted to the Lord for a generation. Psalms xxii. 30. For from the top of the rock I see him. And from the rivers I behold him. Lo! the people shall dwell alone and shall not be reckoned among the nations. This people have I formed for myself: they shall show forth my praise. Isa. xliii. 21. They are of divine origin, and their union being spiritual, it can not be broken. John says, "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. "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." Verses seven and eight. What then is to hinder the saints from dwelling in unity, when he hath said, "I will give them one heart and one way, that they may fear me for ever?" Jeremiah xxxii. 39. From the foregoing we must conclude that the people of God are one, as he hath said, My dove, my undefiled is but one. Songs vi. 9. If so, she is not divided into forty-seven or more fragments: is not at war within herself, for Jerusalem is a peaceful 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. And although the various departments of anti-Christ are hateful and hate one another, yet Zion's sons love another. Nations may be divided by geographical lines, but the family of our God can not be severed, although we may be separated in body, yet that union is not broken. Hereby know we that we dwell in him, and he in us; because he hath given us of his spirit. And if God is love, the spirit that he hath given us, must be a spirit of 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. The apostle said, "Ye are dead, and your life is hid with Christ in God, and when he who is our life shall appear, then shall ye also appear with him in glory." If we dwell in God and God in us, we dwell in the great ocean of love. What a sure dwelling place! Behold, how good and how pleasant to dwell at the fountain of love! How could the saints do otherwise than love one another, after being brought to his banqueting house, and his banner over us was love?

Dear brethren, let us consider one another to provoke unto love and good works, and while the nations of the earth are divided, and governments broken up, let us shew forth his praise by an upright walk and conversation. Let us consider our privileges as citizens of Zion, or a component part of the New Jerusalem, which signifies vision of peace. But Babylon hath been a golden cup in the Lord's hands, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad. Jere. li. 7. In the ninth verse we are commanded to forsake her, and in the tenth verse, to come and declare in Zion the work of the Lord our God. Come, and tell us something of the love of God. He says, Ye have not chosen me, but I have chosen you. We love him, because he first loved us. 1 John iv. 19. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whose 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? 1 John iii. 16, 17. Therefore, let us not love in word, neither in tongue, but in deed and in truth. Another evidence of our dwelling together in unity is, that we endeavor to keep the unity of the spirit in the bonds of peace. There is one body and one Spirit, even as ye are called in one hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 3-6.

Corresponding Letters.

The Siloam Association of Regular Baptists, now in session with the Molalla Church, Clackamas county, State of Oregon, to the sister Associations with whom she corresponds, sendeth christian salutation:

VERY DEAR BRETHREN:—We are gratified again with the pleasure of being able to meet in our associate capacity, and to enjoy the pleasure of meeting our brethren from the different churches composing this body, of sitting under the sound of

the gospel proclaimed by our brethren in the ministry, and of listening to the reading of the corresponding letters which you have favored us with. We are sensible that while we are thus so highly favored of the Lord with all these blessings, we should be very thankful to the Great Head of the Church for the continuance of his kindness toward us poor unworthy creatures. While our brethren in many places are afflicted and distressed, unable to keep up their associational meetings, and spiritual intercourse with one another, we, in this far off West, are yet enabled to meet together, and to realize how good and how pleasant it is for brethren to dwell together in unity. Yet, for all this we can not help looking forward, through the signs that are visible in the political horizon, and have fears that an eventful time is at hand, in which all the true followers of Christ will have to be partakers. Shall we live to witness that event spoken of in the Revelation, when the one thousand two hundred and three score days shall have been accomplished? We are informed that the slaying of the Two Witnesses will then take place. We may now differ about who or what those Witnesses refer to, but one thing is certain, if we live to witness that event, we will be made to know the effects thereof, as will all those who will not receive the mark of the Beast in their right hand, or in their foreheads. For, you know that no one will be allowed to buy or sell, save he that has the mark, or name of the Beast, or the number of his name. We are told that, "Here is wisdom." can any of us yet count the number of his name? It is true we are told that it is the number of a man, and his number is six hundred three score and six. But have we that understanding? We know the saints will have when they have gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, (when they,) stand on the sea of glass, having the harps of God.

Brethren, we must wait for the time when these things will be more fully manifested to us, praying the Lord to enable us to be ready to meet that day, and to stand by us, enabling us to resist the mark, or acknowledgment of the Beast, and to overcome through the blood of the Lamb.

By our Minutes, which we send you, you will learn what we have done, and, likewise whether your Minutes have been received by us.

We desire the continuance of your correspondence. And may the Lord bless you all, and stand by you in your day of trial, and bring us all off conquerors, and more than conquerors, through him that loved us, and gave himself for us, is our prayer.

ISOM CRANFILL, Moderator.

[Attest:] J. T. CROOKS, Clerk.

The Salisbury Baptist Association to our sister Associations and Corresponding Meetings with whom we remain in full fellowship, and with whom we correspond, sends christian salutation:

DEAR BRETHREN IN THE LORD:—Through the abounding goodness of our Heavenly Father, we are again permitted to meet together in our associated capacity, to see each other's faces, and to hear the gospel of the Son of God proclaimed. We feel it to be a great privilege to be thus favored, although we can not inform you of great additions during the past two years, yet we feel to rejoice for the peace and harmony that abounds in our churches, although there be many who proclaim the ability of man to will and to do, we have not so learned Christ: for truly he found us in a desert land in a waste howling wilderness, and taught us that we were poor, and blind, and naked, having no hope, and being without God in the world, and taught us the sacred precepts of the precious truth of the gospel, which is the power of God to every one that believes.

We thankfully received your Messengers and Minutes, and we desire a continuance of correspondence, not knowing how long we shall be favored with such a great privilege, but desire to trust alone in the living God, who makes the wrath of man to praise him, and restrains the remainder.

Our next Association will, if kind providence permits, be held with our sister church, at Indian Town, where we hope to meet with you on Friday before the fourth Sunday in October, 1863.

J. C. MEARS, Moderator.

L. A. HALL, Clerk.

DEAR BROTHER BEEBE:—Please give notice, in the Signs of the Times, that, by permission of providence, I will meet the following appointments, namely:

At Middletown, on Wednesday night, Nov. 26th. At New Vernon, Thursday, November 27th, at one o'clock, p. m.

Sunday, the 30th, at the Clark School-House, at eleven o'clock, a. m.

Tuesday night, December 2d, with the Ebenzer church, in New York city.

In Philadelphia, Friday night, December 5th. On Sunday, December 7th, at Welch Tract.

At Cow Marsh, on Wednesday, December 10th. The brethren may fix the hour to suit themselves. At Salisbury, (Maryland,) Sunday, the 14th, at eleven o'clock, a. m. Rewastico, Sunday, the 21st, at eleven o'clock. Jones's Mills, Sunday, the 28th, at eleven o'clock. Church Creek, the first Sunday in January. Yours, in gospel fellowship,

G. W. SLATER.

Livingstonville, N. Y., Nov. 2, 1862.

DEAR BROTHER BEEBE:—I desire to express my gratitude to you for the notice you gave the brethren of my crippled state, as my rule has always been to help myself, as long as health and strength enabled me. Now I can not do so. I want my friends to know my case as it is. And I think you have expressed it as truly as I could myself. And the brethren believe what you said is true. One of them, reading the Signs of the Times of the 15th of October, one who believed the doctrine of salvation by grace, who is my friend in deed, * * of Athens, Pennsylvania, sent me two dollars, which I received with thanksgiving to God, whose promise will not fail. Hebrews xiii. 5. And my friend has read Acts xx. 35. I am now in Patochoque, Suffolk County, N. Y. My friends can address me here, and it will be very convenient for me. My age is 83 years, October 1, 1862. HENRY HAIT. Patochoque, Suffolk Co., N. Y., Nov. 9, 1862.

Marriages.

October 23, 1862.—At the residence of the bride's father, near Smyrna, Delaware, by Eld. E. Rittenhouse, Mr. BENJAMIN H. SMITH, of Smyrna, to Miss MARY E., daughter of Mr. William E. Riggs, all of Delaware.

November 12, 1862.—At the house of the bride's father, at New Vernon, by Eld. G. Beebe, Mr. OLIVER TURBILL and Miss KATE A. UPTEGROVE, daughter of Theodore H. Uptegrove, all of New Vernon, N. Y.

Obituary Notices.

DIED.—At her late residence, near Otisville, in this county, on Friday, the 31st ult., sister OLIVE SMITH, relict of our late brother, Jonathan Smith. Sister Smith was a member of the New Vernon church, where she united many years ago on profession of her faith in the Redeemer, and in the fellowship of which she continued unto the end of her pilgrimage. She seemed greatly to appreciate and enjoy the society of her brethren and sisters in Christ; but for a few years past her age and infirmities, together with the distance from her residence to the place of meetings, prevented her attendance as frequently as she desired. One daughter, and three sons, survive her. Her daughter, with whom she lived and died, is left very solitary, and feels most deeply, the bereaving dispensation. Her funeral was largely attended, and a discourse was preached on the occasion of her burial, at the New Vernon meeting-house, by the pastor of the church. May the dispensation be blessed to the good of mourning relatives and friends, and also to the church of which she was so long an esteemed and orderly member.

BROTHER BEEBE:—It has become my painful duty to announce the death of our dear father, Deacon AARON BRINK. He died on Sunday morning, September 28th. He has been an Old School Baptist more than forty years, and a Deacon more than thirty years. He was seventy-seven years old last January. He was one who could not content himself away from the meetings of his brethren on Sundays. Two winters past it was too cold for him to attend the meetings, but it did greatly worry him. He has left a widow, and five children, with many relatives, and friends, to mourn our loss, which we believe is his gain. Last February he lost a daughter, which troubled him so much that he never seemed to be well afterward. He would often look out of the window and say—O! if I could only go to meeting! (I think I can never forget his words.) He thought much of the Signs of the Times, having been a subscriber for them about twenty-five years. About five weeks before he died, he felt quite smart, and desired to go to meeting, and I took him there. In two weeks afterward he lost a grand child, and went to the burying, and when he got home at night, he did not seem to be so well, but was able to keep about until the next Sunday night, when he was taken worse with Diarrhoea. He said he was willing to go—for there was nothing but trouble here in this world. He continued thus nearly two weeks, and then left us without a struggle, or a groan. O! what a friend I have lost! I miss him everywhere about the house. I thought, when I lost my twin sister, I hardly knew how to give her up; but now I am called to experience another heavy trial. But I must submit, as it is the Lord's will.

Then let us forbear to complain, That he has now gone from our sight; We hope to behold him again, With new and immortal delight.

CLARISSA BRINK.

Kingwood, N. J., Oct. 27, 1862.

BROTHER BEEBE:—Please notice the death of sister MERRIBAH BOLCH, who died the last day of April, 1861, in the seventy-ninth year of her age, at her daughter's, near Aldiosville, Wayne county, Pennsylvania. She has lived a widow several years, since her husband, brother Arnold Bolch, Sen., died, as noticed in the XVIIth volume of the Signs of the Times. She was baptized by Eld. William Burca, and united with the first Predestinarian Baptist church in Burlington, Otsego county, N. Y., in 1809. She was the oldest daughter of sister Susannah Leonard, then a member of that church. Sister Leonard was a cousin of Eld. Hezekiah West, had a strong mind, and advocated the bible doctrine with energy. She lived to see one son and eight daughters become members of the Baptist church, my wife was one of them. ERASTUS MAYNARD. Rush, October 25, 1862.

DEAR BROTHER BEEBE:—Please insert the following obituary of our daughter, **MARY E. MILLER**, who died June 2, 1862, in the seventeenth year of her age. Her disease was Diphtheria, which terminated in quick consumption. She bore her illness with much patience, and was scarcely heard to complain or murmur, but seemed to be measurably reconciled to her situation. A short time before she died, she called the remaining few of the family to her, and kissed them, and told them not to feel bad, for she did not. And when she had done talking, she smiled, and said, "Now, father, I want to go to sleep, and immediately closed her eyes, and never spoke again, but dropped away as if only going to sleep."

Also, our only son, **JEWIT P. MILLER**, died June 20, 1862, in the eighteenth year of his age, of pneumonia typhoid. He was perfectly reconciled, and said he would rather go than to remain here, which was a great satisfaction to us, although we deeply feel and mourn our loss. But we must be still and know that Jehovah is God.

They are gone to worlds, to us unknown,
From whence no traveler returns;
Their forms are laid beneath the ground,
To lie 'till the last trumpet sounds.

We trust they'll rise from dusty beds,
With crowns of glory on their heads,
And leave the earth with sweet surprise,
To meet their Savior in the skies.

Our children now are almost gone—
One only left with us to mourn—
Seven out of eight, as now we see,
Have gone into eternity.

O! may the Lord now guide our ways,
In paths of truth and righteousness;
And may we listen to his word,
Which says—"Be still, for I am God!"

N. C. MILLER.

Halcoit, N. Y., Oct. 11, 1862.

BROTHER BEEBE:—With a sorrowful heart I take the present opportunity to request you to publish the sad tale that another dear friend is no more! Died at his residence in Oneonta Otsego county, N. Y., October 5th, my brother-in-law, **DELLOS SHEPHERD**, in the forty first year of his age. He had never made a public profession of faith, but from various evidences for a good number of years we had thought him one of Zion's sons, and during his last illness, of three weeks, he was enabled, by grace, to declare what the Lord had done for him in the days of his youth, expressed unshaken trust in the Lord Jehovah, and said he had—

No fear of death—no wish to stay,

And made arrangements for his departure, like one about to take a journey. We feel our loss keenly, but sorrow not as though we had not the blessed hope that our loss is his eternal gain. He has left behind aged parents, brothers and sisters, a lonely widow, and five children, to mourn. Sister Shepherd feels that, though her earthly staff and stay is gone, yet in heaven she has a better and an enduring substance. His funeral was attended on the 6th. An appropriate sermon was preached by Eld. St. John, from Hebrews ix. 27, 28, to an attentive assembly. O, that the family may feel that this stroke is from the rod of their Heavenly Friend, and that he tempers the storm to the shorn lamb, and that a Father to the fatherless, and a Judge of the widow is God in his habitation.

"The light has gone out, and their dwelling is sad—

For the dear one that loved them, is laid with the dead!

Yet so ready and willing, how could we say nay,

When our Father, who gave him, had called him away?"

Your friend, and brother, in hope of eternal life. B. BUNDY.

Olego, N. Y., October, 1862.

DIED—September 28, 1862, at his residence, near Hollinsburgh, in Darke county, Ohio, Deacon **GEORGE PAYNE**, aged about seventy years. He was a member of the church at Greenville, Ohio. He was born in Green Co., Pennsylvania, and united with the church of Middle Run, in that State, in 1822, and was baptized by Jacob Myers, then the pastor of that church. I am not able to write the obituary of so worthy a man as brother Payne. We have no doubt that his end was peace. He was a firm and unshaken believer in our Lord Jesus Christ; and when such are called away from this sin-polluted world, we feel that we ought not to mourn; for, truly they are taken away from the evil to come. A funeral discourse was preached on the occasion, in Hollinsburgh, to a very large concourse of people. Brother Payne leaves a widow, and several children, to mourn their loss; but they do not mourn as they who have no hope. May the Lord bless them, and if it be his will, prepare them all for that bright world of endless glory, is the prayer of one whose hope is in the Lord alone.

L. SOUTHARD.

DEAR BROTHER BEEBE:—If one so unworthy may venture to so address you, please publish the death of my wife, Mrs. **ELIZABETH BENNETT**. She died July 11, 1862, aged sixty-nine years and nine months. She was born in York county, (now called Schuyler county,) New York. She was a daughter of George and Jane Mills. She was married to Joseph Bennett, November 30, 1814, and moved to Sciota county, Ohio, where she remained till the time of her death. She was a member of the Old School Baptist church, and walked worthy of her profession in life, and died steadfast in the faith. The church has, in her death, lost a dear mother in Israel. She leaves eight children, four sons and four daughters, with a large circle of friends and acquaintances, with her bereaved husband, to mourn our loss.

JOSEPH BENNETT.

Sciota Co., Ohio, October, 1862.

BROTHER BEEBE:—Our brother, Elder James Bicknell, of Westmoreland, Oneida county, N. Y., has requested me to send you a notice of the death of his beloved wife, Mrs. **REBECCA BICKNELL**, aged fifty years. Her death was sudden, and the stroke fell heavy upon brother Bicknell, and the whole family. On the 21st of September I preached to brother's congregation, and he came to Utica, and preached to ours. After the two services at Westmoreland were concluded, I took tea with sister Bicknell, and family, and she, apparently as well in health as usual. At half past four o'clock, I left the family for Utica. The next morning, (Monday,) brother Bicknell started for his home, and arrived there a little before noon, and found his dear wife busily engaged in her domestic affairs. About seven o'clock, the same evening, she was suddenly seized with a distressing pain in the head, which caused her to scream violently. At first, brother B. did not apprehend that the sickness was unto death. But her time of departure was at hand, and, at half past four o'clock next morning, her spirit took its flight for that happy country where sickness is not known. Her disease was pronounced by her physician to be a severe stroke of apoplexy, which doubtless was correct. Sister Bicknell was an amiable and excellent wife, a kind and affectionate mother, and she has left a name behind as being a worthy and consistent sister in the church. Her funeral, which took place on Wednesday, the 24th of September, 1862, a very large congregation assembled, and an interesting discourse was delivered by Eld. Nathaniel Wattles, from 2 Timothy i. 10, "Who hath abolished death, and brought life and immortality to light, through the gospel?" But, brother Bicknell, and family, are left to mourn, but we believe God will comfort them, according to his promise. They certainly have the prayers, the deep sympathies, and best wishes of their friends.

Yours, brother Beebe, in prospect of death, and victory,

THOMAS HILL.

Utica, N. Y., Oct. 21, 1862.

ELDER BEEBE:—It becomes my painful duty to send you, for publication, the obituary of my father, **BENJAMIN WILLETT**, who departed this life at his residence, in Bryan, August 5, 1862, aged seventy-five years and ten days. The deceased was born in Montgomery county, Maryland, July 25, 1787. He became a member of the Old School Baptist church, and was baptized by Eld. Joseph H. Jones, at the White Oak church, in 1829, where he lived in brotherly love and fellowship, till the year 1834, when he, with his family, removed to Richland county, Ohio. After moving to Ohio he felt lost without a church, as he could not find any but Arminian Baptists, and he said their preaching was no food for him. He therefore remained out of the church, till about two years ago, he joined the Beaver Creek church, of this place, Eld. Thos. L. Weaver is pastor. He seemed to take great delight in going to hear him preach. During the time he was out of the church he continued steadfast in his belief of the doctrine of Election, and of the salvation of God's people by grace alone, and not by works, or any system of means invented by man. Although he suffered greatly for the last three months with dropsy of the heart, he bore his sufferings with great patience and christian fortitude, and manifested a submissive reconciliation to the will of his Heavenly Master. He has left my dear mother, who is a worthy member of the same church, and eight children, and a large circle of friends, to mourn our loss. And I trust we sorrow not as those who have no hope. Hoping in due time, by the grace of God, to meet him in heaven, where all tears shall be wiped from our eyes, and where sorrowing and sinning shall be known no more. Yours, truly,

ELIZABETH A. PALMER.

Williams Co., Ohio, Oct. 29, 1862.

DEAR BROTHER IN THE LORD:—Please announce the death of our beloved brother, Elder **SAMUEL H. PULLEN**, who departed this life at the residence of brother M. A. Hite, six miles northeast of Salem, Morris Co., Illinois, October 9, 1862. His disease was consumption. He was born February 15, 1805—joined the Regular Predestinarian Baptist Church, in Coles county, Illinois, in 1835. He was ordained an Elder by Eld. William Martin in 1837. He has left surviving him, a widow, and two children, and numerous friends, and acquaintances, with his brethren and sisters in the Lord, to mourn their loss. He was a warm hearted, honest and upright christian, and one of those peculiar men who could command the esteem and respect of those with whom he differed in regard to the doctrine of the gospel. There was no place in the wide range of his travels where he was not greeted by his brethren and sisters, and their friends, with such kindness as is rarely met with in this unfriendly world. In brother Pullen the aged was comforted and confirmed, and to the novice and the young he was a warm instructor, and guide, comforting them, and feeding them with the sincere milk of the word. And it is consoling to your unworthy correspondent to reflect on the christian discourses of our brother, when we would say in our mind—Surely, brother Pullen is one of the sweet singers of Israel. But so it is decreed by a just God that man must die once; but we will exclaim with an inspired saint—"Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

TUNIS A. SPILLER.

Marion Co., Illinois, Oct. 26, 1862.

DEAR ELDER BEEBE:—Please publish the obituary of my son, **M. T. MCCOLL**, who died of consumption, the 29th of last August. He was an accountant in a foundry for eight years—held in such esteem by his employers, that they desired the privilege of erecting a head-stone to his grave as a monument, by them, of his worth. Aged twenty-seven years. The following verse is added.

Here lies a man of blooming youth,
A tenant of the grave;
He'll rise triumphant over death,
The resurrection day.

Yours, &c., THOMAS MCCOLL.
Middlesex Co., C. W., Oct. 15, 1862.

ELDER G. BEEBE:—By request, I send you for publication, the following obituary: Died, October 1, 1862, at his house, in Franklin county, Ohio, near Reynoldsburgh, **BENJAMIN FRANKLIN LUNN**, aged twenty-five years, eleven months and twenty-two days. At his country's call, he enlisted on the 7th of August in the 95th Regiment, Ohio volunteers, and in a very brief space of time, he was called to the battle field, near Richmond, Kentucky, at which place he was in the four engagements, which took place on the 30th of August. He was taken prisoner, and paroled, and reached home shortly afterwards; and, although to all appearance, in the midst of life, he seemed to have a presentiment that his time would be short. He took sick with fever, in a short time, and after an illness of three weeks, exchanged the shores of time for those of eternity. About four hours before his departure, the sting of death was lost to him, in the blood of the Lamb, when he exclaimed, "O, I never knew this way!" He expressed a desire to live on one account only, that he might tell to all the world the glories of Jesus—

That he might tell to all around

What a dear Savior he had found.

In this happy frame of mind, he continued until his happy spirit forsook its tenement of clay to enter that house which is not made with hands, eternal in the heavens. His funeral was very largely attended on the Thursday following his demise, when a discourse was preached on the solemn occasion, by Eld. G. N. Lassing, from Isaiah xi. 1, "Comfort ye, comfort ye, my people, saith your God," &c. After which the body was conveyed to the tomb, to lie until God shall bid it rise. "May we die the death of the righteous, and may our last days be like his."

Yours, in much tribulation,

THOMAS COLE.

Fairfield Co., Ohio, Oct. 7, 1862.

Miscellaneous Notices.

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Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., DECEMBER 1, 1862.

NO. 23.

Correspondence.

From the Southern Bap. Messenger, Aug. 1, 1861.
NACOGDOCHES, TEXAS, June 6, 1861.

BROTHER BEEBE:—I have been in very bad health for some time past, and have had but little opportunity of seeing the brethren, and, therefore, do not know their wishes as to the *Southern Baptist Messenger*, and can only say that the general gloom which prevails here, seems to shut out everything from common thought or conversation, which is not directly connected with our present political troubles. With regard to these troubles, the people of Texas, so far as my knowledge extends, are as nearly a unit as could be expected on any great and important question. We regard it as a question of life or death, liberty or slavery, equality or subjection: and as such we are preparing to meet it: and while we lament the separating line which it has drawn between us and our brethren in the free States, as they are termed, it nevertheless is a consolation to feel assured that the separation has not been brought about by their agency and connivance, but in opposition to their prayers and intercessions. Therefore, the fraternal embrace remains unbroken, and that fellowship, which is the fruits of the Spirit, survives, though the political bonds which once seemed so strong, are broken and sundered. Could I speak to my brethren in the old Confederacy as formerly, I would assure them that my soul is cheered, amidst the gloom which surrounds us, with the reflection that we yet may unite at the feet of our blessed Redeemer, in prayers and intercessions for each other: while thoughts of our past communion together, through the *Signs of the Times*, and other means, inspires afresh the desire and hope of a blessed and perfect union beyond this vale of tears, where wars and strife, commotions, and troubles, will be felt and feared no more. —Brother Beebe, I submit to your discretion a few thoughts respecting the Two Witnesses mentioned in Rev. xi. I do this with all due deference and regard for the sentiments of those brethren who have preceded me in their comments. My views, for the most part, were formed years ago, and they have, therefore, nothing of criticism in them. The apostle informs us that there was a reed given him wherewith to measure the temple, the altar, and them that worshiped therein, with a special charge to leave out the outer court, which was given over to the Gentiles for a season, and to measure it not. This reed, I suppose, represents the word of God, or that revelation which he has given of himself to his people, touching his purpose and providence in creation, redemption and salvation. This revelation was completed and closed in John's ministry,

who was the last of the inspired Judges in Israel, and the measuring reed being perfected in his hand, he pronounced a curse upon any that should presume to add to or take from it, (Rev. xxii.) I will say here that the Church of God, faithful to her trust, has never incurred this curse by seeking to abridge God's word to suit the carnal feelings and convenience of men, nor to add to or stretch it so as to embrace those in the outer court: while the anti-christian kingdom has lived and moved in this element, either secretly or openly, and hence the origin of those worldly and carnal auxiliaries to aid the Church, as they would have us believe, in fulfilling her mission in the earth. The word of God then, being the centre of unity to the Church of God, may I ask, without offence, what denomination of christians stands united in heart and communion, upon this foundation, amidst the revolution now sundering, not only States, in their political associations, but also sects, in their religious connections? Surely, that fellowship which exists in the midst of revolutions, and survives the wreck of nations, is of God, and the people thus distinguished are God's witnesses, holding fast the word of their testimony, despite the higher law fanaticism, on the one hand, and the improved and progressive christian philosophy, on the other? But, to return: The temple to be measured I understand to be the church of the living God, in her organized or congregational capacity: the altar, to be Christ, the Mediator and Intercessor of his people, through whom they draw nigh to God, and by whom their sacrifices of prayer, intercessions and giving of thanks are sanctified and accepted of God: and the worshipers are the individual members who are prepared or entitled to worship God in his temple, or church. I will not attempt, in this hasty sketch, to apply the measuring reed in sketching the boundaries of the Church, in her ordinances, government, and prerogatives: nor to set forth the fitness, perfection and glory of Christ, in his Mediatorial relationship to God and his people: nor yet to characterize the individual members who worship God acceptably in his earthly sanctuary, around the feet of Christ: but remark merely, that in John's hand the measuring reed was perfect, and no standards since set up or devised by men, have any claims to our confidence, or regard. With the closing of the book of Revelation, the doctrine of Christ, our Savior, the ordinances, and discipline of the Church, and the duties and principles of each member, was complete, the legislation of Popes, Councils and Synods to the contrary, notwithstanding. The Two Witnesses were to prophesy twelve hundred and sixty days, or all the time the outer court remained in possession of the Gentiles: as

forty-two months of thirty days each make twelve hundred and sixty days. If each of these prophetic days stand for one year of our time, and chronologers and historians are right in fixing the installation of the Man of Sin at or near the end of 606; A. D., then the death of the witnesses draws nigh, and is even at the door, as 1260, added to 606, give the time 1866. Of the correctness of the dates I do not pretend to know. I come now to speak of the witnesses. And first, what are they? John says, "These are the two olive trees and the two candlesticks standing before the God of the earth:" which, I think, represents the two covenants or testaments, and the two Churches constituted under them. That the candlestick is the symbol for the Church is plain, from John's declarations in Rev. v. 20, and ii. 5, as also from Mat. v. 16, and divers other Scriptures. The olive tree yielded the oil, and the only oil allowed to be used in the lamps which burned in the tabernacle and temple service. There could be no Church of God reflecting the light of divine truth to the world, without a revelation and constitution from God; such were both testaments, and the churches constituted under them respectively. The church, or people of God, under the Old Testament, reflected its light by conforming to its teachings and precepts, and thereby bore witness, jointly with it, of the truth and glory of God therein declared. The same is true of the New Testament, or gospel dispensation. Remove the olive trees or testaments, and there can be no candlestick or church, reflecting light in the world; and take away the candlestick or church, and there is no medium through which divine revelation sheds its light and truth abroad. In this sense the Church is called the "Light of the world, a city that is set on a hill, whose light can not be hid." But we must remember that the light of the church emanates from her union to and her connection with the Word or Testament of God, which, as an olive tree, stands by her side; and in exact proportion to her conformity to it, in doctrine and practice, so will her light shine. To illustrate this fact, how do we proceed to hunt up God's witnesses in the dark ages which have preceded us? Do we not recognize Elijah as a solitary prophet of God among the hosts of Baal's prophets, simply by his zeal for, and steadfast adherence to the word and precepts of God? He loved the unhewn stones of which God's altar was built, though thrown down and esteemed as rubbish by the pampered bigots of idolatry and their dupes, more than all the political inventions of men. Therefore, before he presumed to make his offering, he replaced them with jealous care. How we admire the zeal and devotion of Nehemiah, Hezekiah, and

Josiah, in their efforts to conform the worship of God to his revealed will and testament. And again, under the New Testament, how do we trace the footsteps of the flock, and identify them as God's witnesses? Not by their numbers, wealth or worldly fame, but by their adherence to the doctrine and precepts of the New Testament. Our Waldensian fathers, and others of like faith, rather than conform to a worldly creed, and amalgamate the doctrine and ordinances of the New Testament with the inventions and innovations of men, sought a home in the wilderness, and there bore a faithful testimony for God, identifying themselves in connection with His word or testament, as His faithful witnesses, and though dead, they yet speak to us in words of comfort and encouragement. And I here remark that there is no separating the olive trees and candlesticks in their testimony: for God has joined them together in holy and indissoluble union: Together they will live and die, as his witnesses, and together they will arise, when the Spirit of life from God shall again enter into, and animate them. The above view is fully sustained in Zechariah iv., where the candlestick or church, is represented in her fulness, with her seven lamps all burning, with an olive branch on each side, connected by golden pipes to the golden bowl above the lamps, communicating also with them by golden pipes. This received the oil from the olive branches, and transmitted it to the several lamps composing the great candlestick. What a beautiful and striking representation of Christ, in his relation as Mediator, to God and his people. All the types, symbols and sacrifices of the first testament centered their life and spirit upon him: and just so, the doctrine and ordinances of the New Testament centre in him as their light and life. The teachings of the Old Testament pointed to a Savior that would come: the teachings of the New Testament to him as having come, and refers, in confirmation of her doctrine, to the fulfillment in Christ of those types, figures and prophecies embodied in the Old Testament: and thus the two witnesses, like the two cherubims in the most holy place, unite their wings over the ark of the testimony, and mutually sustain each other. Hence the many references in the New Testament to Old Testament: "Thus it is written." Behold, now the fulfillment in the concentrated testimony of two witnesses. I have already shown that the testimony is borne through the Church, and I further remark that it is in her constitutional or embodied capacity: for as such, "She is the pillar and ground of the truth," as to its manifestation in the world. I, therefore, can not recognize a minister who is but an individual member of the church, as the witness, separate from

her: for though he is often an important member, yet he is still a member only, drawing all his strength and power to testify from her. He may be, and often is, the public personage through whom the church speaks and testifies, and he can be no more. And every member of the body, in its measure, bears the same witness. The feeblest saint, in practical submission and obedience to the precepts of Christ, by a well ordered life and holy conversation, reflects the image of the Savior, and sustains the truth and power of the New Testament before the world.

For want of space, I must dismiss this part of my subject, and say a few things relative to the manner of bearing testimony, peculiar to these witnesses:

FIRST—It was to be done in sackcloth. The truth of this is verified under both dispensations, but especially under the present or gospel dispensation. Poverty, suffering, persecution, and death in his most cruel forms, have attended the footsteps of God's little flock, and when this has not been the case, mourning, sorrow of heart, and humiliation have attended them on account of the contempt and rejection by the world of the truths they testified.

SECOND—In all their conflicts with their enemies, there was but one weapon given them, and that was the fire which proceeded out of their mouth, and by that their enemies must be killed. The term fire, is here used, no doubt, for the word of their testimony. This agrees with Jer. xxiii. 29, "Is not my word like as fire?" &c. Again, v. 14, "Behold, I will make my word in thy mouth fire, and this people wood, and it shall devour them." See also 1 Cor. iii. 13-15; 2 Thess. ii. 8; Rev. ii. 16. From this expression we learn that the church of Christ has no authority to use carnal weapons in her warfare; and, so in hunting for the witnesses, we need not look among those in whose skirts is found the blood of the martyrs, nor even among those who are leaning on the secular arm, to enable them to fulfill their mission, or enforce their precepts. But we shall find a people holding fast the word of God, as the man of their counsel, and as an all sufficient rule of faith and practice, maintaining an inseparable union with the Olive Tree, and like Noah's dove, its leaf in her mouth as an emblem of peace of God, and good will to men.

Allow me, while on this subject, to address a word of exhortation to my brethren, who, I trust, are engaged in this sacred warfare: While you use the sword of the Spirit, which is the word of God, against the enemies of divine truth, use it with earnestness and sincerity. Contend for the truth, in the spirit which truth inspires, and let us see to it that we blunt not the sharp point of the sword of truth, by using it in a dogmatical, selfish or worldly spirit. While we point out the man of sin, let us do it in that charity which is the bond of perfectness: and thus we may call Zion's children out from the captivity of Babylon.

The manner of the death of the witnesses claims our attention next. This, we are told, will be effected by the Beast, which comes up out of the bottomless pit. This Beast coming up out of the bottomless pit I understand to be the embodiment of error, darkness,

and religious fanaticism. This answers to the term Egypt, the symbol of darkness, where the witnesses were to be slain. But as Sodom is also connected with it, and is a symbol, as I suppose, of open corruption and wickedness, I think probably, the spirit of error, religious bigotry, fanaticism, and self-righteousness is to lead the way, and so darken the minds of men, as to cause them to set aside the word of God, and substitute the traditions of men, just as the Pharisees had done, preparatory to the crucifixion of our Lord, who, we are told, was crucified precisely where the witnesses must be put to death. I here ask the question in all good feeling toward many, who, I think, have been led away from the simplicity of the truth, have not the various inventions of our age, which have rose up among us, claiming the high prerogative of auxiliaries to the church of God, a direct tendency to weaken the power of divine truth, and eclipse the bright light of the church?

The sweet singer of Israel was wont to walk about Zion, to gaze on her bulwarks, and count her towers: but, alas! what most men call Zion is covered up beneath the rubbish of human inventions, while the Zion of our God languisheth, and the voice of the witnesses is drowned by the din of institutions and higher law principles!!! Will these things, the only types of Egyptian darkness, bring about the open abominations and corruptions of Sodom, and together make the ground or place whereon the dead bodies of God's witnesses shall lie three days and an half?

It may be asked, how can the word and church of God die? I answer: That whenever the traditions, inventions and institutions of men gain a precedence in the minds of men, over the church and word of God, then the Church and Word are dead bodies, unburied, it is true, but lifeless, and destitute of that vitality and light which characterized them as God's living witnesses. Under the Old Testament, the law, or word of God, was made void by the traditions of men, and these men professing the highest degree of sanctity and religious zeal, even to compassing the sea and land to make one proselyte. This spirit, and the lust of temporal power and domination nailed our Lord to the cross, and will, doubtless, in due time, bring about that state or condition in the Church and Word of God, in their relation to the world, equivalent to death. I know it is hard to persuade men, accustomed from their youth to pay a formal homage to the Word of God, that they are really willing, and really do, set it aside, and cleave to their own selfish notions. Yet it would be well for all to examine themselves closely here, and see whether they are not guilty of setting aside the word and truth of God by their carnal reasoning, and substituting their expedients in the room of God's institutions.

I will forbear further remarks at present, as I write with an unsteady and trembling hand, and perhaps, have already been more tedious than instructive. If, however, brother Beebe, you find anything in my remarks which you think worthy of a place in the "Messenger," insert them as a token at least, of my willingness to speak comfortably to Jerusalem. If, on the contrary, you find something more interesting to fill your

columns, lay this aside without the fear of wounding my feelings. May grace, mercy and peace be with you, and all the Israel of God.

HOLLOWAY L. POWER.

RICHMOND, Indiana, Oct. 26, 1862.

DEAR BROTHER BEEBE: and all who love our Lord Jesus, and his kingdom. Dear brethren, "Think it not strange concerning the fiery trials which are to try you, as though some strange thing had happened you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, high minded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof." May God enable all his children from such to turn away. O! how thankful we should be that the Head of the church lives, and that all his members live in him. Although evil men and seducers shall (not grow better as Jezebel's prophets all predict, but they shall) wax worse and worse; deceiving and being deceived. But the man of God, or church of God, is perfect, thoroughly furnished unto all good works, by the scriptures which are given by the inspiration of the Spirit of God. About fifty years after the Lord Jesus had finished the work which the Father had given him to do, one of his chosen servants informed the church at Thessalonica of things which were already working: the leaven of Babylon. But he exhorted the brethren not to be soon shaken in mind, or troubled; and above all, to let no man deceive them: for, said he, The day of Christ will not come, except there come a falling away first. "Every plant that my Heavenly Father hath not planted, shall be rooted up," as Jesus taught his disciples. And then shall that wicked, that man of sin, be revealed. Do you not see, brethren, that the apostle has informed us, not only of the man of God, which is made perfect, by the blood and righteousness of the Lord Jesus, but he has also informed us of the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped. And now, brethren, ye know what withholdeth that he may be revealed in his time: for this deep hidden mystery was even then at work, and it is undoubtedly now at work; but, dear brethren, He who now letteth, will let until that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Therefore, to me it seems plain that the man of sin, as well as the man of God, will go on until he fills up the full stature of a man, with all his children or members united to him; for his number is the number of a man, and he shall be revealed with all power, but not almighty power. And we are informed, in the book of Revelation, that these shall make war with the man of God, or the Lamb, or his kingdom, for these are all one in the Lamb. O! what would the kingdom of Christ do in this dreadful conflict were it not that their King is higher than Agag, and his kingdom higher than the

kingdoms of this world? In view of this fact, the apostle speaks in the most cheering and consoling language: "But we are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." Now, brethren, in this day of great sorrow, in which we are passing through the valley of the shadow of death, we have great reason to rejoice, as we know that God has not left himself without a witness. I see, in reading the *Signs of the Times*, that several of our able witnesses, brethren Stipp, Trott, Rittenhouse, and many others, on that deep subject, although they may differ a little in words, all seem equally anxious for nothing but the truth, as it is in Jesus. In the first chapter of Revelation, we read that Jesus is the faithful and true witness: the first begotten from the dead: and the Prince of the kings of the earth. He that hath Christ, or that Spirit, hath life: and that Spirit searches all things: yea, the deep things of God. Again, 1 John v. 9, If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he that testified of his Son, (verse ten.) He that believeth on the Son of God, hath the witness in himself, and the same Spirit, the spirit of Christ, which was in the prophets which testified beforehand of his sufferings, and of the glory that should follow. And that Spirit beareth witness with our spirit that we are the children of God, and all the children of God are born of that Spirit, or born of God. Hence they all possess in them an incorruptible seed, or life, which life is the faithful witness or the Lord Jesus, which Peter calls The Word of God, which liveth and abideth forever. Therefore, we conclude, or at least, it so appears to me, that the spirit of Christ, or Christ and his church, which lives by his Spirit, are the witnesses, whose influence is, or will be, slain. In support of my belief, I will call on many of the brethren and sisters as witnesses: Where are those peaceful hours we once enjoyed? Their memory is still sweet, but they are gone! Do you not often, with sorrow, look back to those gone by days, and in your lonely hours, imagine yourself at this or that place where we had a feast of fat things, and of wines on the lees, well refined? Then we could see and feel that the witness was bearing testimony through his earthen vessels, his watchman all seemed to be filled with the spirit of Christ, and all bearing testimony to that same Spirit that filled the church with holy zeal and heavenly fire. But, alas! the love of many waxes cold! Is not that old doctrine, Salvation by grace alone, and all of God from first to last, that fell from the lips of Gard, Thompson, Flint, Childers, and many others? I ask, has it not almost fallen in the streets of spiritual Sodom and Egypt? Do we not see and feel that not only the ministry, but also the church, is, to a fearful extent, become cold, and their influence almost dead? Every *ism* and doctrine of men is now being published by the multitude of teachers, and received and believed by thousands, while the true testimony put forth in the Spirit, is trampled under foot in the streets! But, blessed be

God, though the witnesses fall, they shall arise again. Babylon may rejoice for a season, but her triumph will be brief. The children of God will have grace given them to bear the indignation. Because we have sinned against the Lord, he will plead our cause, and execute judgment for us, and finally bring us to the light that we may behold his righteousness. The day will surely come when the Eternal will, by his Spirit, enter into his witnesses, and they shall arise and stand upon their feet, clothed in the spotless garments of salvation. —I have written more than I intended. About all I can say is, Lord, be merciful to me, a sinner; and conclude with the words of Daniel: "O Lord, what shall the end of these things be?" Dispose of what I have written as you think best, but please subjoin a notice of the dissolution of the Little Flock Association. —A yearly meeting is appointed to be held with the church at Mill Creek, Hamilton county, Ohio, on the first Saturday and Sunday in September, 1863. I remain, as ever, your brother, in tribulation,
L. SOUTHARD.

GRAFTON, California, Oct. 20, 1862.

DEAR BROTHER BEEBE:—As the business part of my letter does not fill up my paper, I will send you a few thoughts on the subject of the Crucifixion of our adorable Lord Jesus Christ. When he cried, "It is finished!" he bowed his head and gave up the ghost! The enquiry arises, What was then finished? Some say the plan of salvation. But it seems that the plan of salvation was finished before the foundation of the world, and grace was given to God's people in Christ Jesus, before the world began. I am not sure but that the world stands upon the plan of salvation as its foundation. When the plan of salvation was laid in the Eternal world, and announced to the heavenly hosts, it was then, I think, "The morning stars sang together, and all the sons of God shouted for joy." Thus the foundation of the world was laid, and all nature loomed up from chaos. God spake the word, and it came forth: He commanded, and it stood fast. "It is finished!" Salvation is finished in all its parts: The law is satisfied: Justice, stern, inflexible Justice can demand no more. God is well pleased in the sacrifice and death of his dear Son: for "It pleased the Lord to bruise him: He hath laid on him the iniquity of us all. That is, of all the elect, from the gates of Eden to the last vessel of his mercy that belongs to the election of grace. None are left out, the fulness of Christ all stand legally justified in the sight of God. In this view of the case, Paul challenged all the powers of earth and hell to lay anything to the charge of God's elect. And the poet takes the same view:

"Here I read my full discharge,
Graven with iron pen and blood,
In Jesus' hands and side,
I'm safe, O Death, O Law, and sin,
You can not bring me guilty in,
For Christ was crucified."

But he was raised from the dead for our justification. Thus the adorable Lord God passed, as it were, an act of oblivion upon all the sins of all his people in every country, in every age, throughout all time. This grand plan of salvation was revealed to the faith of Abel at the gates of Eden, and by faith he preached Christ crucified, as a Lamb slain from the

foundation of the world. This faith which was given to Abel has never been extinguished, but it has followed down the stream of time until Christ was crucified, and all the debts of all God's children were cancelled at one payment, and thus the old bible saints went to heaven, to rest with God, upon the credit of his blood. What could the glorified saints in heaven thought when they saw the adorable Jesus on the cross expiring in agony for their sins which had been committed thousands of years before? No wonder that they cast their crowns before the throne and cried, Holy, Holy, Holy Lord God Almighty, and ascribed salvation to the Lamb who hath redeemed us unto God with his blood, out of every kindred, people, tongue, and nation, under heaven. Thus, it is finished, and the hope of every christian is founded on this sacrifice. But it is one thing to have this foundation, and another to think we have. Let us try our hope and see if we can claim the righteousness of our blessed Lord Jesus, as ours by imputation. Did we try all our own strength and find it unavailing? I once verily thought I could do much good, and thereby gain acceptance with God; but thanks be unto God, that I was disappointed; for I found myself so corrupt within, that I could not think one good thought, my very breath was polluted by my inward corruption. My wicked heart was the seat of every vile affection. My prayers, alas! appeared to be so sinful, that I asked the Lord to pardon the iniquity of my prayers. It seemed to me wicked for me to take the Lord's name upon my lips; but I could not refrain from trying; at length I felt resigned for God to do his pleasure, and my heavy burden seemed to be somewhat eased; but it was still some days before I was fully relieved. One night I went to meeting, and while they were singing, it seemed that I was suspended over the opening gulf of hell, and sinking down, when it seemed to me the Lord Jesus caught me and saved me, and then the way of salvation seemed so clear that I wondered why I could not see it before. It was so plain, that from that time to this, I have had no doubt of the sufficiency of Christ's blood and righteousness to save the vilest sinner. I felt then as clear of sin as though I had never sinned. But yet I am a poor sinner, and have no hope in myself, my trust is wholly in the Lord.

Your unworthy brother, if one at all,
BARNETT NEWKIRK.

NEWCASTLE Co., Delaware, Nov., 1862.

BROTHER BEEBE:—I noticed in the *Signs of the Times*, in June last, a request from brother S. P. MOSHIER, of Iowa, for you to give your views on some passages of scripture, "If you have time." If not, he desires me to write something on the subjects proposed. I have waited for you to find time to answer this request several months, until I suppose brother M. must be quite discouraged about his request receiving any attention. One point of enquiry was in reference to Jesus' baptizing. I have observed that several passages speak of his baptizing, and that one writer drops in an explanatory note, that "Jesus himself baptized not, but his disciples." Now, all I know about the subject is what we have on record. And that is entirely conclusive

to my mind. We are to understand when it speaks of Jesus' baptizing, that it was done under his direction, and by his authority. But the testimony is conclusive, that he did not administer the ordinance, but his disciples. Jesus thus honored and acknowledged his disciples. There is then no question about their being qualified administrators. Baptism at their hands is recognized as valid. In this respect then, saints all, of all periods of the gospel day, stand upon an equality. None have been baptized by the Redeemer himself as administrator. The Redeemer confined himself to the work that the Father gave him to do. The work of baptizing as well as that of organizing the gospel church does not appear to have been embraced in the work which he came to finish. Another passage which brother M. requested our views upon, is John xiv. 2, 3: "In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come and receive you unto myself, that where I am there ye may be also." I have never thought that I had any special light on this portion of scripture, and I have not now much hope of writing anything to edification, or profit. I have been thinking of it occasionally, and such ideas as I have I will try to communicate: The Lord Jesus, after he had risen from the dead, informed his disciples that he was about to ascend unto *His Father and their Father, to His God and their God.* He thus places himself as the Elder brother of the family, and heir with them. His Father's house then is their Father's house. The believer then has a Heavenly Father, who has a house or dwelling place for his children. It was an important idea, and most interesting revelation to the poor prodigal that he had a father, and that that father had a house in which the family resided, and which was stored with comforts, bread, &c. This idea became important to him just about the time he found himself destitute of house, and home and friends. The Redeemer, in calling his disciples out of the world, and especially out of Jerusalem, it would naturally be expected that he would provide for them. This he himself acknowledges. *If it were not so, he would have told them.* The Lord was not only aware, but predicted the matter to them, that they would be cast out of the Jewish synagogues, and that the Jews would separate themselves from their company. In their former house, persecutions and tribulations awaited them. Not only so, but with regard to the Jews themselves, their house was soon to be left to them desolate. A desolate house is one from which the family is removed, either by death or otherwise. Such a house is not a house. It is the cage from which the bird is escaped. Moreover, the calling of the disciples was such as to disqualify them for the enjoyment of their former abode, and cause them to "Forget their own people, and their father's house." They would now no longer find a house in the world, and among their former associates: or enjoyment in the riches, houses, emoluments or comforts, that the world could give: neither could Judaism, with all its legal righteousness, provide for them, or satisfy them. They are called and chosen out of all these, called as was Lazarus

out of the grave, with a calling that not only qualified him to rejoice in life, and take his place among the living, but disqualified him to remain any longer with any comfort where he had been. In this respect the Lord's people are all alike. When born into his family, there is no longer a house for them in the world. And there are a great many organized families in the world that they will find afford *no house* for them. The Lord in this respect does what every father ought to do, and what most prudent parents do do, he provides a house for his children. The *mansion*, if I understand the term, is where the family resides. A wealthy farmer may have several houses on his farm, but there be but one mansion. That is, the mansion house is distinguishable from the house for hay and grain, or for stock, or even for servants.

It not only requires a house or dwelling to constitute a mansion, but as a general thing the very best dwelling. And the largest and best constitute but one mansion. It is certainly a remarkable and extraordinary house that contains *many mansions*. We might suppose the phrase applicable, if a parent was wealthy enough and was so disposed, to build and arrange a house or habitation, in which all his several children could remain and dwell after marriage, with ample room for comfort and support.

I suppose that the Redeemer has been quite generally understood to have been speaking in this place of heaven. Brother M. may have desired, and expected a description of those blessed and blissful mansions where the saints are finally to rest, in the examination of this text. But I incline to the opinion that in its primary and principal application, it looks to the gospel kingdom of our Lord and Savior, then very soon to be organized and set up. I am aware that some brethren can not see an application of such like passages, as the one under consideration, to anything short of heaven. But I have never yet, among all the poetic and glowing pictures, with which the scriptures abound, found anything to exceed my ideas of the beauty and glory of a gospel church. I may be somewhat peculiar in this respect. My experience might have had something to do with this. Be this as it may, I do not contemplate in all the happiness of heaven, anything but the perfecting of what is revealed to the saints here. No other society but the society of saints, and that Blessed Savior, that saints have known and loved here. No other righteousness but that in which they now trust. No other love but that which they now feel.

"No other song will be the employ
Of saints in worlds of endless joy."

I do not mean to say simply that I do not think there will be anything other or any thing better in heaven than these things, but that I never have conceived, nor ever desired any thing other, or better. The same Jesus that I have desired to love and glorify here. The same merciful and faithful High Priest, and the very same saints that I have known and loved here, (if I know what I want,) is what I want to meet, and hope to embrace, and enjoy forever in heaven. I have thought that it was as good evidence probably as any within our reach that we were prepared for that blessed abode, if we could see a

heaven in the presence and society of God and his redeemed people. It is said that those who are counted worthy to obtain that world, and the resurrection from the dead, are equal unto the angels. We ought not to think then that we should want houses and cities to dwell in there. I think we may safely count on a complete release and relief there from sin and death. That there, the wicked will have ceased from troubling, and that there will be no more curse. Doubts and temptations will beset us no more. This mortal that has often been found such a clog, not only to religious duties, but to spiritual enjoyment, and so often been racked and rent with pain, and sorrow, will have put on immortality. We shall then have entered, and but entered upon those things which we now see and know but in part. "Now we see through a glass darkly, but there, face to face."

The thousandth part we then behold,
By mortal tongues was never told:
We had a taste, but now above
We forage in the fields of love!

Whether we contemplate the church on earth or in heaven, or even if we follow her into the wilderness, she hath a place prepared of God for her. She even has her place in the furnace of affliction. The disciples or apostles to whom Jesus was then speaking, were destined soon to rule in judgment over the house of spiritual Israel. "For there are set thrones of judgment, the thrones of the house of David." A place upon twelve thrones, with all the exaltation, the honor and power appertaining thereto, to judge the twelve tribes of Israel, in all matters relating to the application of the laws and ordinances of Zion, was the place prepared for them. He has a place prepared for each of his disciples, even weak and little ones: for them are many mansions. We are apt to think that we can see room and use for apostles and ministers and church officers, but we can not see that ourselves could be of any use. In other words, we can see that there are important places for many others, and that they are worthy to fill them, but we are so little, and unworthy, so unlike what we should be, that there seems to be no place at all for such poor things as we are. But there are none of the Lord's children so weak and so worthless but what he has a place in his house for them. He has characterized them as "Those that love him." And "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, what God hath prepared for them."

This place that God has prepared, is not merely in the record of the church roll. Eyes can see that, and ears can hear that. We might go back and speak of this place in the counsels of Jehovah, and in the eternal purpose which he purposed in himself, and in that grace which was given them in Christ Jesus before the world began. But I judge the Redeemer had in view things yet in the future, and soon to be revealed to them. We might speak of their place in the unvarying and never ending love of God, which, to be known, must be revealed to the disciples in their experience, and say with the poet—

I have a mansion in his heart,
Nor death, nor hell, shall make us part!

But there is also a place prepared for them in the love of saints. This is emphatically a place of God's preparing. For those who bear the Divine impress, and can relate that experience that results from the Spirit's teachings,—there is a place in the hearts of God's people, in their confidence and fellowship, that no man could have given them, and of which no man may deprive them.

There is always room in the church for such characters.

There is open an door set before them that no man can shut.

There is always an acceptance and welcome to the ordinances of the Lord's house. And such members always fill a place. They are not, perhaps, proper judges themselves of their importance, and probably no others can fully estimate it. But for all those in whom the spirit of grace appears, their importance and usefulness will be acknowledged by all that are in the house. Such will always, I think, appreciate this place that the Lord has prepared for them, and gather evidences of his love, and of their heirship from it. This name and place in his house is declared to be better than that of sons, and of daughters: an everlasting name that shall not be cut off. Isaiah lvi. 5. Like every child, they have a place not only in the Father's love, but also in all the developments and effects of that love. This has led to the providing of mansions. A place in them will be fitted up for every child. These houses, I think I shall not go very far astray in applying to the several churches, or rather the several branches of the church. In these mansions there is ample provision for the family. This provision embraces, among other things, a chastising rod. It embraces a furnace of tribulations and afflictions. These are sometimes needed, and are dealt out in love, and for good.

This house is the mountain of the Lord's house, which is established in the top of the mountains, and exalted above the hills: And in all the exaltation, far above every tower that Babel builders have erected, and above the top of every mountain, the inmates have an interest and have a part. In all its establishment upon its deep and unshaken basis, and its everlasting strength, the children are all partakers.

In this mountain the Lord will ordain a feast of fat things, a feast of wines on the lees, well refined. Of this ample and abundant provision faithful men have been preaching ever since the days of the apostles. There still are brought forth out of this treasure, things new and old. It embraces the wine and the milk. It includes the honey-comb with the honey. The hidden manna and the fatted calf are on the table. The spices and the pomegranates abound. These are literal figures to set forth spiritual things. There is comfort for mourners—there is a balm for every wounded spirit. For them that are sick there are healing medicines. For them that are broken in heart, and like a bruised reed, there is health and cure. And "The Lord will reveal the abundance of peace and truth."

He hath prepared a place and room for us just as we are. With all our infirmities, with all our frowardness, with all corruptions, and the weakness of this mortal

flesh, there is a place in a Father's sympathy, in his long suffering, in his love and in his pity. There is not only a rest, and room at his table, but there is room and a place in the bounties with which the table is spread. Not a want, or a need in all your pilgrimage that has not been provided for.

There is a place for them in the army. All needful arms are prepared.

There is a place for them in that providence that brings about and secures all needful discipline.

There is a place for them in that wisdom and faithfulness that will not suffer them to be tempted above, that they are able to bear, but will, with the temptation, make a way to escape. 1 Cor. x. 14.

They have not been overlooked in regard to clothing:

There is a place for them there also. The best robe has been prepared, and is ready to be put upon them. They are not forgotten in the will. Their names will all be found among the heirs. An incorruptible inheritance is in reserve for them, and their title is good. They are children, and if children, then heirs: and the covenant is "Ordered in all things and sure."

It will take all our experience all the way through to find the measure of that abundant grace which is embraced in the redemption which is in Christ Jesus, and then we shall see and know but in part.

Our enquiring brother, perhaps, will desire, and expect me to go on and tell something about the mansions above, and if so much grace and blessedness are revealed here, what we are to anticipate in the world of glory.

Dear brother, "It doth not yet appear what we shall be." If we can conceive of or comprehend that which is perfect, all that is in part, and imperfect, shall be done away, and that which is perfect will come. If we can comprehend the aspirations of the believer, and the crowning of his fondest hopes, and deliverance from every fear, and from every foe, he is destined to be satisfied. They shall be like him, and they shall be with him. God himself will be glorified in them, and admired in all them that believe.

Then shall they see and hear and know,
All they desired or wish'd below,
And every power find sweet employ
In that eternal world of joy!

Yours, in the gospel,

E. RITTENHOUSE.

BURDETT, N. Y., November, 1862.

BROTHER BEEBE:—I have long since been requested, by a special friend, to write an account of my experience, or what I hope the Lord has done for me, and I will now attempt to comply with that request, and if you think it is in any wise a gospel experience, or worthy of a place in the *Signs of the Times*, it is requested that you should publish it, but if not, lay it aside:

I was born in the State of New Jersey, May 4, 1803. My parents moved to Steuben county, N. Y., from that time until now, I have remained in this State. I think my age was about twelve or fifteen years when I thought the Lord taught me, in some degree, that I was a sinner. I was troubled for some time, but did not regard myself as the worst sinner in the world. Amidst all my troubles, I, like all Arminians, tried to make myself bet-

ter, or at least to make myself like one of them, by a round of duties. I attended their meetings regularly, and became almost like one of them. But seeing one of my young Arminian companions fall prostrate on the floor, I exclaimed—

Lord! Is that religion? If it is, I wanted no more of it!

I left the meeting, and it seemed to me my heart was harder than Pharaoh's was, I still grew worse and worse, until I was in my twenty-sixth year, when, I trust, the Lord was pleased to call me, by his grace, to see that he was a holy being, and that I was the greatest sinner in the world. O, I then thought it was not possible the Lord would suffer me to live any longer, and I could see no way that he could be just and justify such a vile rebel as I was; I flew to the law and tried to save myself by doing all that I thought the law required of me: but, alas! I failed in every point, and then I had such a view of myself, that I could do nothing, and that God was so holy that he would not save me. I saw that my condemnation was perfectly just, even if I were sent to hell.

One evening I thought I would go to the grove, where no one could see or hear me, and once more try to lift up my eyes and voice to God for mercy. I knelt down and tried to implore God to have mercy on me: but the heavens were as brass over my head, and my agony was so great, that I felt that I was given up to Satan, and that he was coming for me: immediately I again fell upon my knees and implored the Lord to save me from the power of the adversary. I then arose and walked to the house.

At this time I was working some forty-five miles from home, at a mechanical business, in a desolate place, for one in my situation. Eight months passed in which time I hear but two sermons, one of which was a funeral sermon. I desired to be delivered from that place, and see my family once more; bid them all farewell; for I thought I was soon going into eternity. These were my thoughts by day and by night. One of my hands, returning from Burdett, to his work, put a letter in my hands, which, on retiring to rest, I opened and found it to be from my companion, requesting me to come home to witness her death and resurrection with her Savior in Baptism. She said the Lord had pardoned her sins, and she had told it to the church, and was received as a candidate for baptism.

O! what tongue could tell the heart rending feelings of me, a poor condemned sinner, now left all alone, to be banished from the presence of the Lord! I dared not shut my eyes to sleep that night: sleep fled from me, and all night I was turning from side to side, and crying for mercy. In the morning my hands enquired of me what was the matter? I replied, Nothing. But through that day, and for nearly four weeks, no language can express how it passed with me.

The time approached when I was to go home, to labor I could not, sleep had fled from my eyes. At length the morning came for my departure, and, without eating or drinking, I reached home at night, and, as I approached, about sun set, in sight of my house, I stopped, feeling that I could not go into the presence of my companion; for I thought the Savior was there, and I could never be admitted into

his presence. But night brought me in; and when I entered my door, my companion met me, and, as she took me by the hand, I thought I saw Jesus, smiling in her countenance. She tried to tell me how good the Lord was. But it seemed that it was not for me, that I must die, and sink to hell. She talked with me all night, and in the morning I walked to and fro, but found no rest. The day past on. I was, as it were, in astonishment, in beholding God in his attributes, especially in that of his justice in my condemnation. The night approached—more dreary than the one preceding; there was no sleep for me. The morning of the third day came, on which the Baptists held a covenant meeting, and my friends came from some distance to witness what the Lord was doing in this place. They urged me to go with them to the church meeting, and I finally consented, and went, and got into one corner, where I thought no one would notice me; but my God was there, and with such views as I had of his holiness, I was much of the time lost in wonder. Some five or six told their experience, and were received. They finally asked me to say something, but I could not. When meeting was out, I left for home, and every creature I saw I wished myself in its place, if I could be but an insect, that I might escape the wrath of God. I passed that night in sighing, and pleading for pardon.

On the next day, as my companion went into the water, I felt as if I were left alone to all eternity. I thought, as she was going into the watery grave, that it was a grave truly to me. I bid her farewell, mentally; and, as she went under the water, the horrors of the damned seemed opened before me. We returned from the water, and my friends all left, and night came on, and the sun was setting in the West, and as I stood looking at it, these words came forcibly to me:

"You shall never see the sun rise again, till you die!"

O! I can not describe what were my feelings. Still, in a certain sense, I died. I walked the house as long as I had strength, and finally went to bed in the greatest agony any one probably could endure, and live. The last I can remember, my hands were lifted toward heaven and I was praying, Lord save, or I perish! This is the last I can recollect, then I fell asleep, or became entranced. I never could tell; but coming to my consciousness again, it was sunrise, and I think I had been asleep. I rose up without any trouble; all was calm, and every thing I saw seemed to be new. I heard the birds singing, and, as I opened the door, I saw the sun arising, and the trees were bowing in praise to God.

O! what glory then beamed into my soul, it was such as no tongue can describe! I began to sing, as I went for water; it seemed as though I scarcely touched the ground, I felt so light. I came in, and the first thing I saw was my bible. I took it from the shelf, and it fell open to Isaiah lxii., which begins:

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

I read the chapter through, and found the sweet promise there made to me, that

I was to be called by a new name, which the mouth of the Lord should name.

"And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Then I was brought to see how the Lord could have mercy on me: for I then saw that Jesus bore my sins in his own body on the cross, eighteen hundred years ago. Yes, I saw him nailed to the cross, and as a lamb slain from the foundation of the world, and that he came to redeem a people to himself. And he has said:

"And you hath he quickened, which were dead in trespasses and sins." Eph. ii. 1.

"For by grace ye are saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

I would say to my brethren and sisters in the Lord, I have nothing to boast of in myself. All my boast is in Jesus, who has borne my sins in his own body on the tree. Peter said:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ 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 at the last time." I Peter i. 1-5.

"Who verily was foreordained before the foundation of the world, but was made manifest in these last times for you who by him do believe in God," &c. I Peter i. 20, 21.

Ah! when Christ reveals his grace to such a poor hell-deserving sinner, as I was, it is no wonder our tongues should break out in unknown strains, and sing surprising grace, for the grace given us in Christ before the world began. But I have thus far been brought through many dark and trying scenes since the time when I trust the Lord revealed his mercy and grace to me. Often have I had to recall to mind my poor old fashioned experience to allay my doubts and fears. In four weeks from the time of my deliverance from bondage, I went to the first Baptist church of Hector, where Eld. James Reynolds was the pastor, and tried to tell what I thought the Lord had done for me. I was received and baptized, and from that time till now, I have been warring with the old man of sin, and I am sure there are none but christians who can know anything about this warfare.

Now, brother Beebe, I will close by saying, I feel myself to be a poor dependent creature on God for all I have or am: and if I am finally saved, it must be in the righteousness of our Lord Jesus Christ, and by him alone: for I have no righteousness of myself.

Yours, in hope of eternal life,
WILLIAM AYERS.

DUNKIRK, Indiana, Nov. 9, 1862.

BROTHER BEEBE:—By request of many friends, and very dear brethren, I send you a sketch of a tour, which I made in Pennsylvania:

Having been solicited by brethren of the Juniata Association of Regular Baptists, to visit them at their association, which convened with the Branch of the Providence church, in Bedford county, Pennsylvania, on the third Sunday of October, 1862, and the two following days. I left home on the evening of September 30th—took the cars at Muncietown, in Delaware county, Indiana, October 1st, en route for Mount Union, Huntingdon county, Pennsylvania, via. Crestline, Ohio and Pittsburgh, Pennsylvania, where, after some delays, I arrived on Friday, October 3d, at which place I was met by brother William Madden, who conveyed me to his residence, in Springfield township, a distance of about sixteen miles, where I was received and kindly entertained by his wife, sister Madden, and also by the rest of his family, as one with whom they had always been acquainted. Here I also met with brother, Eld. Joseph Correll, the only minister in the Juniata Association, since the national difficulties have cut off their Virginia correspondence. Brother Correll is a minister highly esteemed by his brethren, for his faithfulness as a minister, who devotes his whole time to the work of the ministry, and for his soundness in the faith in preaching the doctrine of salvation by grace alone, independently of all the inventions and isms of man. May God sustain and prosper him in the work of the ministry.

On Saturday, Sunday, and Sunday night, I tried to preach with the Springfield church.

On Monday, I crossed over Sidney Hill mountain into Trough Creek valley; tried to preach, Monday evening, at the Pine Grove school-house; tarried that night at Mr. William Chilcott's. Tuesday, eleven a. m., preached at Pine Grove school-house, and in the evening at brother Caleb Greenland's, where we tarried for the night.

These last three appointments were in the bounds of the Huntingdon church.

On Wednesday, we left Trough Creek valley, preached in Broad Top City, on Broad Top mountain, and spent the night with Mr. Jesse Cook, whose wife is a Baptist.

On Thursday, we passed off from the mountain into Well's valley, met the Well's valley church at the house of brother George White, and at eleven a. m., tried to preach at a school-house in the neighborhood.

We left Well's valley on Friday, went over the Sidling Hill mountain into Sidling Hill, and Scuibridge valley, and preached at two p. m. in the Stone school-house, in the bounds of Sidling Hill church. I think in the evening we arrived at brother Correll's, and stayed with his kind family over night.

On Saturday, at eleven a. m., tried to preach at Sidling Hill meeting-house, and in the evening, at the house of brother Thomas Truax.

On Sunday, eleven o'clock, a. m., and in the evening, at a school-house, some four or five miles distant; stayed over night with Mr. Enoch Hart.

On Monday, ten a. m., preached at the widow Hill's, and at four p. m., at a school-house, seven or eight miles off. The last three appointments were (I think) in the bounds of Tonoloway

church. We spent the night with old sister Covolt, and her son-in-law, Mr. John Bailey.

On Tuesday, we returned to Elder Correll's, and preached in the evening at brother Daniel Peck's, on Licking Creek, at the foot of Scrub Ridge, in Scrub Ridge valley.

On Wednesday, we crossed Sidling Hill, and Town Hill mountains, into Bush Creek valley,—preached at ten o'clock, a. m., at old sister Barton's. She has been blind some years, but her faith nevertheless is firm in the doctrine of grace. At night we preached at the house of brother Evans, on the west side of Ray's Hill mountains.

On Thursday evening, preached at Daniel Swartsweller's, in Black valley.

On Friday, we passed over the mountain into Friend's Cove, where we had the pleasure of meeting with the Juniata Association of Regular Baptists, which convened with the Branch of Providence church, in Bedford county, Pennsylvania, and of again meeting with many of the dear brethren and sisters with whom we had been laboring and traveling for the preceding two weeks, and many whom we had not seen before.

I will here say that brother Joseph Correll, a dearly beloved brother, and fellow-laborer, had been my daily companion from the commencement of my labors in Juniata Association. Here I also met Eld. Grafton, from Baltimore Association, Maryland, who labored with us throughout the meeting. The meeting was one of interest and feeling. The brethren seemed to feed on the doctrine of sovereign grace, and electing love, while many appeared to be enquiring the way to Zion, and our visit throughout was one of great interest. I shall never forget the many expressions of love and fellowship I received from brethren, and friends, they are sweet to my memory, and their liberality was abundant. May the Lord abundantly bless the members of Juniata Association—raise up and send among them more faithful laborers, and keep them as the apple of his eye, and comfort all that mourn in Zion there, and elsewhere. I took leave of the brethren on Sunday evening, and set out for home, by private conveyance to Bloody Run, by stage to Hopewell, where I took the cars and arrived home on Wednesday, and found all well. Having been absent twenty-four days—traveled by railway, over one thousand miles, by private conveyance some two hundred miles—tried to preach some twenty-three or twenty-four sermons. I am constrained to say, Bless the Lord, O, my soul, for all his benefits to me, a poor, faltering erring worm of the dust.

Brethren, one and all, pray for poor me, that a door of utterance may be given me.

Yours, as ever,
JOHN BUCKLES.

BROTHER BEEBE:—It is with much timidity that I ever attempt to write for publication in the *Signs of the Times*. The thought of trying to speak of the things pertaining to our infinite God, and his Son Jesus Christ, of the glorious plan of salvation, or the things pertaining to his kingdom, makes me sink into insignificance, and view myself as a worm at

best. Yet, at times, I feel a flame of love kindle up even in this poor benighted heart of mine. Then I trust that I have a view of the glorious Sun of Righteousness in heaven, which makes me rejoice in him as the God and Rock of my salvation.

Our associational meeting, at Olive, last September, was, to me, one of Zion's precious feasts. I think our brethren in the ministry were truly endowed with a double portion of the spirit of God, to enable them to proclaim the gospel in its purity. Such perfect union of preaching throughout the meeting; such manifestations of love, and christian friendship, as we were privileged to exchange with each other; I felt extremely thankful for the opportunity, and was made to say, O! happy people! blessed of the Lord! But, O! my heart is made sad to hear of contentions and difficulties among the Old School Baptists, for surely I think them to be the true witnesses of the Lord. Does it not become us to watch, and guard well our steps, that we may not in any way offend one of the little ones for whom Christ died? Rather let us each examine ourself carefully, saying, Is it I that causes offence? And try to esteem each brother better than ourself.

Brother Beebe, may the God of Jacob who has hitherto sustained you in your arduous labors of love, still stay up your hands, and strengthen you, amidst all the trials and afflictions that you may meet by the way, is the prayer of one who loves the cause of Christ.

HULDAH ST. JOHN.

BOURBON CO., Kentucky, Nov. 1, 1862.

BROTHER BEEBE:—With all my incompetency to write anything that would be edifying to the children of God, there is one subject, and that a very important one too, that should be kept before the children of the Heavenly Family, that is, Love of the Brethren. There has been, and is yet, with me, and I suppose with a great many others of the professed followers of our blessed Jesus, that, under the distracted state of our once happy and prosperous country, we find here, among us, brethren differing widely, politically; and each one as firm in their opinions as the other; and should they not accord that same privilege to each as they would like to enjoy themselves? I would say, most assuredly; and, by so doing, let brotherly love continue. For the bible tells us, We know we have been brought unto life, because we love the brethren. Well, let us try, by the help of God, to prove it to our brethren, that we do love them, by doing nothing to mar their feelings. Yes, keep it out of the church. I have no allusions to any particular branch or church. True, as far as our knowledge extends, the old fashioned Baptist churches are free from anything of the kind yet in Kentucky. But have we no ground of fear? If so, let us first go into self-examination—praying God to enable us to detect error in self, as well as others—if in error we are. For, if I know myself, I wish to do nothing to wound the feelings of my brethren or sisters, and especially when we come to reflect from whence does this love emanate? Is it natural affection, or natural sympathy? Is it something to be acquired? I say it is not. It is of an other order—for its emanation is directly from God himself. For, I must admit, I love Jesus, it is because he first loved

me—and that while I was rolling sin under my tongue as a sweet morsel! The love of God, and of the brethren, I understand to be the same principle. God is its chief object, and of course every thing that bears his image is embraced in it, independent of color or appearances: whether from the North or South, East or West, they all speak the same language in regard to God's plan of saving sinners; and that is by and through the atoning blood of Jesus. To think that one so pure, holy, just and good, should suffer, bleed and die, the ignominious death on the cross! And, for what? The bible tells us for the sins of his people. Yes, he paid the redemption price, and has redeemed them from under the curse of the law, and of course must have had a previous right, or he could have never redeemed them. Yes, that little hope, as small as it sometimes seems to us, that we are one of that happy number that are destined to reign with that blessed Redeemer; for all of God's works are perfect; he does not half do any thing, and leave the other half for the sinner to do. No! brother Beebe, if that is my experience, I am gone; for here my experience seems to accord with Paul's, for I feel daily 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. Yes, if I know my heart, my desire is to be holy as God is, as pure, and as free from sin; but here is what distresses me, I fall so far short of it. If I try to sing, pray, or read, my sin is mixed with all; but the bible tells us, They that are in the flesh can not please God: that the natural man understandeth not the things of the spirit of God: for they are foolishness unto him, &c. And why? Because they are spiritually discerned, and they that worship God must worship him in spirit and in truth; and if we have not the spirit of Christ, we are none of his.

Now, brother Beebe, we are surrounded by a set of people disclaiming the operation of the Spirit, and they profess or claim to be the church; but I do not think the word of God recognizes them as such, or our Savior would not have used such emphatic language, For the Father seeketh such to worship him as worship in spirit and in truth. Those that are born of the spirit of God, and as he said unto Nicodemus, Marvel not, that I said unto thee, Ye must be born again, &c. Born of that incorruptible seed that liveth and abideth forever. Yes, all of these heaven born children are taught in the same school, and tell the same experience in substance, that is, they are brought to feel their own nothingness, and can do nothing to merit salvation, or the least of his blessings; and until they are brought to view Jesus as the way, the truth, and the life, for I must confess if I am saved, it is entirely by grace, through faith, and that not of myself, it is the gift of God. Yes, a gift, and I feel that I am quite undeserving of it; and he says further, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And he says, I will be to them a God, and they shall be to me a people. No conditions about it, to never leave, nor forsake his children, to be with them in the sixth hour, and the seventh no evil shall touch them, and to uphold them with the right

arm of His righteousness. I often feel, under the existing troubles of our once happy country, if it was not for this little hope of an interest in his shed blood, I would be, as Paul said, of all men, the most miserable. But I know that he rules both in the heavens and earth, that all things are under his control, and that it is only fulfilling the scriptures; for his chastening rod is undoubtedly upon us as a nation, and it is for some good, that is, the chastening of his children; for no doubt they all need it. For he says, All things work together for good to them that love God, to them who are the called according to his purpose. And as John says, Behold, what manner of love he hath bestowed upon us, that we should be called the sons of God: and if sons, then heirs: heirs of God, and joint heirs with our Lord Jesus Christ. What a glorious relationship!

Brother Beebe, as this is the first time I have ever attempted to address you on this all important subject, and as you may think it incorrect, you must correct all blunders, &c.

Yours, in hope of eternal life,

P. WORNALL.

PORT GIBSON, Indiana, Oct. 8, 1862.

DEAR BROTHER BEEBE:—I have delayed writing for some time, in consequence of its being the time of our Associations, and having to attend some of them, I thought I would not write until after they had come off, that I might communicate some of the particulars relating to our denomination.

The first that I attended was the Little Wabash, held in Wabash county, Illinois, fifteen miles from Mount Carmel. This Association is a very small body of Baptists: too small to be called an Association. There was a time when this Association numbered quite as many more than what it now does. It has been growing beautifully less ever since the introduction of Two Seedism, with another heresy I consider worse, if possible, than two seedism, and that is, that Christ existed in a nature inferior to Divinity, (or God,) and above humanity, before the world was, and that in this nature his church was chosen, in this nature, (which those say that preach it,) the children chosen were put in Adam, when God breathed into his nostrils the breath of life, and he became a living soul. That it was this pre-existing substance, or seed, that transgressed and fell under the curse of the law. That there were none represented, or stood, or fell, in Adam: but the elected family, which consisted of this flesh substance, or seed, that existed in Christ before the world was; that in the redemption by Christ Jesus, there is nothing saved but the elect, which is the child, which is the seed, which is the pre-existing principle put forth in Adam, &c., &c. That nothing will be raised from the grave in the resurrection but the child, which is this seed, &c., &c. This batch of confusion, and error, which I think the father of lies, and heresy, could not more than equal, is only preached and believed but by a very few in this Association: yet its effects are plainly visible, as it is everywhere where this miserable batch of heresy is preached, and held. Elds. Benjamin Coats, William Traner, C. S. Maden, and J. L. Bass, are the preachers

of this Association. Brother Coats is what I call a good gospel preacher, the ablest in the Association. This Association holds its sessions first Sunday in September, and two preceding days.

The Bethel Association was held this year in Franklin county, Illinois, eight miles north-east of Benton, on Friday and Saturday before the third Sunday in September. This Association is respectable in size, soundness in the faith, and the general prosperity that seems to have attended it during the last year. There are about sixteen churches composing this Association, which reported, if I mistake not, about four hundred members. Thirty-seven were received by experience during the last associational year. The preachers of this Association are, Elders Joseph Hartley, Moses Neal, Elijah Webb, Taylor, Gouge, &c. The preaching during this Association was sound and good. A greater amount of peace, love, and good feeling generally, I scarcely ever witnessed among brethren, at an Association, than seemed to abound among the brethren of Bethel.

I come now to give you some account of the meeting of the Salem Association, which was begun and held at the Bethany church, Posey county, Indiana, five miles east of New Harmony, on Friday and Saturday before the fourth Sunday in September. There are seventeen churches in this Association, (fifteen reported to the Association that during the last associational year, they had received two hundred and three by experience.) The largest number of additions by experience in one year, for the last thirty years. The Association was well attended by a good representation from all of our corresponding Associations, save the Otter Creek Association, in Kentucky. The business part of the Association passed off pleasantly, not an angry word, nor a bad feeling manifested during our sitting together. In the preaching department not a jar, not even the shadow of a difference. Our stand was filled on Sunday, first, by Benjamin Coats, of Little Wabash Association, Illinois, in an experimental discourse of a deeply interesting character. Truly, brother Coats is armed of God. Second—William P. Robinson, of the Little Zion Association, Indiana, in a doctrinal discourse of more than ordinary depth. Brother Robinson is an able defender of the truth. Third, and lastly, came Benjamin Keith, the old warrior. Here I must state that brother Keith is now over seventy years of age, having been in the ministry over fifty-four years, a man of unusual good health, strong lungs, large brains, and better to the church of God than all this, has a heart larger than all, deeply imbued with love to God, his church and cause. Brother Keith closed up the preaching with a discourse on the Triumphs of Faith, which was more than usually interesting to us in consequence of the confused and divided condition of our once happy country. After the discourse, a hymn was sung by the Moderator, and the parting hand was given, while many an eye ran over with tears, as they left the scene of our meeting. May God continue to the Salem Association that uninterrupted scene of peace and enjoyment, that he has been pleased to vouchsafe to her for the last thirty-five years, and continue to add to her from day to day such as shall

be saved, especially as he has done for the last three years.

Ah! brother, if you had have been here for the last few years, you would not think so strange of what I wrote you in a former letter, nor would you have spent near so much time in your strictures on my "inefficient" preachers, or on the words "protracted meetings." If you had been here you would have said with me, there were some inefficient men claiming to be preachers, for there were no fruits or evidence of their laboring profitably. I have seen *winter* and *summer* in the course of my religious life: and when it has been winter with me, I have forgotten how I felt, when I enjoyed summer, or a refreshing season from the presence of the Lord; and so, when God has been pleased to thaw with beams of love divine, this cold and frozen heart of mine, and effectually humble me, at his footstool, then I have found in me a disposition to accuse my poor brother, who is still froze up, and can not come forth as being a Pharisee, a formalist, one that worships God in the letter and not in the spirit: but all this is wrong. And again, when it has been with me, when all is dark and drear without, and some brother or church is enjoying the sunshine of God's love, when it is time of singing of birds, when God has bid the North winds wake, and the South come, and blow upon his garden, then, and in that case, (in place of rejoicing with them,) I have been ready to cry out, Fanaticism! Hypocrisy! Arminianism! look! if you do not mind you will involve yourself, and the cause, in great shame, &c., &c. Not knowing that I was the one that was in the greatest danger, that I seemed to have forgotten that I was "Blind and could not see afar off;" that I was "Poor, miserable, and blind, needing eye salve to anoint my eyes, that I could see," &c. But such is poor frail human nature, to think every body is wrong but ourself.

May God help us to see things in their proper light, and to walk circumspectly, redeeming the time, for the days are evil.

May the Lord bless you, my dear old brother.

Yours, in the bonds of the gospel,
JAMES STRICKLAND.

PATOKA, Indiana, Nov. 20, 1862.

DEAR BROTHER BEEBE:—Enclosed is \$5, for which you will please send the *Signs of the Times* as directed below. The perusal of which gives me much pleasure and satisfaction. It serves as a convenient and happy medium, whereby the children of Zion in their sparse and scattered condition in this unfriendly world, can communicate and converse with each other upon matters of vital interest to them as subjects of the spiritual kingdom. My soul has been comforted, and made to rejoice, in reading many of the communications of the brethren and sisters, with editorials therein contained. I occasionally learn, through that medium, of the existence and whereabouts of a brother, or a sister, of a former acquaintance, that I have not heard from for many years, and whom I supposed had long since gone to their final home, which is a source of great satisfaction to me, and in whose memories my mind has often been led back to a period of my life, when I more than at any other time en-

joyed the presence of the Lord, if I am not much mistaken; while then feasting upon the word, with pleasure to my soul, under the labors of some of the undershepherds of the flock of the King of Zion, who have since been called home to enjoy that rest prepared for all the children of the kingdom from before the foundation of the world.

Brother Beebe, I have read several communications in the *Signs of the Times* upon the subject of "Feet Washing," both for and against the practice; and notwithstanding my want of ability to do the subject justice, yet I have for some time felt disposed to offer some remarks upon that subject for the consideration of the readers of the *Signs of the Times*, and, in doing so, I feel constrained to notice some statements made in a Circular Letter from the Okaw Association of Baptists, of Illinois. I have occasionally noticed individual objections to the practice of Feet Washing among the saints, as carried out by many of the Regular Baptists, with their reasons for not considering the example given by the Savior to the twelve disciples as obligatory, or binding upon his disciples in this day and age of the world. But I do not now remember of ever having observed any thing of the kind emanating from an Association claiming to be Regular Baptists. The Circular sets out with the most endearing theme to a child of God, that could have been selected, to-wit: That of love: "By this shall all men know that ye are my disciples, if ye have love one to another." Now, if the writer of the Circular had have adhered closely to the text, he certainly would have omitted the uncharitable remarks therein contained upon the example of Feet Washing as practiced by many precious Baptists, very conscientiously too, not as an ordinance, but as an example given by the Savior to his disciples on the night before his crucifixion, saying:

"Ye call me Master and Lord, and ye say well, for so I am: If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to thee."

The Circular affirms that some Baptists have thought that because Christ, under the Jewish dispensation, previous to his death, once washed his disciples feet, that he intended it as a church ordinance, coupled with the communion, and combining those Baptists with the whole Pedo-Baptist world, as being under the same covenant of ceremonies, that the Jews were. The uncharitableness of the above assertion is very foreign from the text. We deny entertaining any such views as that alleged to us, that Christ intended it as a church ordinance, or that we so practice it, but that it was given as an example for his disciples in after days to practice, we conscientiously believe. The Circular also asserts that it was before the organization of the gospel church, &c. If so, the institution of the Communion or Supper, was prior to its organization, for they both stand in the same category. Now, let us reason a little upon the subject: Christ, the King of Zion, was about to set up a new kingdom or government in the world of a spiritual character, of which he was King and Lawgiver, and I presume that it will be generally admit-

ted, that every external act of christian duty in accordance with the laws of the King of Zion, is figurative, expressive of and pointing to a reality: while it gives evidence of the internal power and operation of the Spirit which stimulates and leads to action. The long appointed important hour of the sufferings of Christ for the redemption of his people had come, which would terminate in his leaving the world, and his going home to the Father: and, having loved his own which was in the world, he loved them unto the end, not only the apostles, but his love was to all his own, which was in the world, and he continued to love them unto the end, notwithstanding the suffering scene that was just coming upon him. These are the causes which gave rise to the example of Washing Feet, and I think no man can show stronger causes to lead to any action whatever: yea, stronger than death itself. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God: Christ being made perfect in this rightful power and authority through the suffering he is now about entering into, to reign in righteousness as the King of Zion, is the authority by which he gives this law of Washing Feet amongst his subjects by example, enforcing it by pointed precept. This authority is indisputable. Then the causes that led to it, with the authority by which the example of washing feet was given, proves that there was something of great importance, and deep interest intended by the King of Zion, for the advantage and benefit of the subjects of his kingdom, to his own glory in the example of washing his disciples feet, as the product of such important causes, and the result of that power he was now entitled to, as King of this new kingdom, which was by his subjects to be observed and practiced among themselves for their good and his glory, the title of those whose feet the Savior washed, was not apostles, but "disciples." Which is a title due to every humble follower of the Lamb: all which proves that the example was intended to be continued as long as Christ had disciples in the world, and not to be treated with indifference, silence, or contempt. Now, let us consider what reality this example is figurative, or expressive of, and pointing to: The rising from the Supper presents to view the spiritual food and supper of the Lamb, with that more exalted state of glory, which he himself, as King, with his subjects, will be raised, through and by his sufferings death, and resurrection, which he was about to undergo, in this trying hour. The laying aside his garments may be figurative of, the laying aside of his heavenly robes, and coming into this world to meet the awful, trying and decisive hour, which had now come. The towel he took, and girded himself with, O! how meekly does this represent the humanity which he took upon himself to accomplish the objects of the appointed end. The "Pouring water into a basin," does it not lively represent the streams of that river which makes glad the city of God, pouring into the covenant of grace, the plan of salvation. The whole act of washing his disciples feet shows the close union and attentive love, and regard to all his children throughout, even down to the smallest member of his body, which

love brought him down to this humble, low state, to reach their case in this trying hour, which he had come, and by washing their feet and wiping them with the towel wherewith he was girded, displays the cleansing nature of the blood of the towel of humanity with which he wipes away the filth and stains of their sins, for which purpose he had come to that hour, while he, by his example, exhibits the love and humility which should bring every member of his body humble at the feet, of each other, not feeling themselves exalted one above another. This being the true doctrine and humbling quality of the pure spirit and instruction given of, and in the christian religion, Christ here gives an external example expressive of these things to be observed by his saints till they are taken home to that heavenly rest prepared for them from before the foundation of the world. So, after he had washed their feet, and taken his garments, and was set down again, he said unto them, Know ye what I have done to you. Here is the all important and essentials of the christian religion, by this example, as a figure brought to view, of Christ having passed through that divinely appointed and all important Hour. That by the sacrifice of his blood, his disciples are made clean every whit, he arose for their justification, and took his heavenly garments and is set down again at the right hand of God on high, where he lives and reigns as King of Zion, until all his enemies are put under his feet, and has sent the Holy Ghost, the Comforter, into the world to guide his disciples into all truth, and make things plain, without this spirit Peter did not know, by the figure, what his Master was doing unto him: but he should know hereafter, the time is now come, so listen ye Peters, and disciples of Jesus everywhere, to the heavenly inquiry made by the spirit of grace, "Know ye what I have done unto you." Now think and reflect, ye dear saints, and disciples of Jesus, know ye what your Jesus and King, and Lord and Master, has done to you. Now behold, and consider the wonders of his grace! what has he done to me, a poor wretched lost sinner? Plucked me as a brand from the eternal burnings! He has taken me from the broad way that leads to death and misery! and has made me an heir of heaven, and life eternal! O! what a field of wonder presents to the view of the humble saint under this heavenly enquiry! which leads us to consider the causes that makes this example binding on the disciples of Christ. Upon a close examination into what Christ has done to us, every child of grace rejoices in calling him Master and Lord, which is right, for so he is. Upon this acknowledgment or confession on the part of saints, the injunction to observe the example of washing one another's feet is enjoined. If we do not acknowledge the Savior to be our Lord and Master, we are not bound to observe the example, but if we make this confession, we are bound: "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord: neither is he that is sent greater than he that sent him. If ye know these things, happy are ye, if ye do them."

[CONCLUDED IN OUR NEXT.]

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1862.

HOWARD Co., Maryland, Nov. 22, 1862.

ELDER G. BEEBE:—If it will not be trespassing on your time and patience too much, you will oblige an occasional reader of the SIGNS OF THE TIMES, by giving your views on Ezekiel xviii. 27 and 31, also xxxiii. 11, or either of them.

Very respectfully, E. G. D.

REPLY.—Our friend, E. G. D., must be but an occasional reader of the SIGNS OF THE TIMES, if he has not been able to learn our views on the nature and bearings of the covenant of works, with its conditions, rewards and punishments, as enjoined upon the House of Israel, when under the legal dispensation; as we have been frequently called on to express them through our columns, during the thirty years of our labors in the publication of this paper. Still, as our object is to set forth the truth, and expose error, we desire to respond to the enquiries of our occasional, as well as our constant readers.

The portion of scripture referred to, reads as follows: "Again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?" "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel?"

These appeals were not made indiscriminately to the family of mankind, but in both chapters they are addressed to the house of Israel. The house of Israel means the family of Israel or Jacob, those who compose the household. Those who were embraced in the covenant of circumcision, which was a covenant of works, based upon the conditions explicitly set forth in the covenant, which were, that if the sons of Jacob would faithfully, truly, and constantly obey all the precepts of the law which was given exclusively to them, they should live, and as a reward for their fidelity and strict obedience, God would preserve them from the sword of their enemies, from the famine, and from the pestilence: from all the agencies which waste and destroy human life, and they should surely live. As the apostle says, "The law is not of faith, but the man that doeth them shall live in them." Gal. iii. 12. This is precisely in substance what God has said to the house of Israel by the mouth, or pen, of Ezekiel in our text; the man that doeth that which is lawful and right, shall live, or preserve his soul alive. None but sinners are mortal, hence none but sinners can die; and sin is the transgression of the law; and where there is no law, there is no transgression or death; for the sting of death is sin, and the strength of sin is the law. The same apostle, in the same connection, and dwelling on the same subject, says, "For as many as are of the works of the law, and under the curse; for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them:' but that no man is justified by the law in the sight of God it is evident; for, 'The just shall live by faith, and the law is not of faith,' &c." Gal. iii. 10-12.

The attentive reader of the scriptures will not fail to perceive that the law which was given as a conditional covenant to the nation, or commonwealth of Israel, was the shadow of good things to come, and consequently typical in all its provisions, precepts and tendencies: it was adapted to them as a carnal people, and all who were circumcised in their flesh, were debtors to do the whole law: that is, to obey all its precepts, on pain of death. The death to which it sentenced its delinquents was temporal, to be executed by sword, famine, or pestilence, or by depriving the offender of his natural life. He that despised Moses' law, died without mercy, under two or three witnesses. The penalty was often executed by stoning the convict with stones until he was dead. And the blessings awarded to the willing and obedient was that they should eat the good of the land,—they should be protected in their persons and property from sword, pestilence and famine, and their corn and wine, and oil, should be increased, and their days should be long and prosperous in the land which the Lord their God had given them. There is not in all the law of Moses a promise of a single spiritual blessing for obedience, or any other than temporal judgments for their disobedience. Neither heaven nor hell were either promised or threatened in that law.

For if a law had been given that could have given life, verily righteousness should have been by the law. All the Old Testament saints, and all the saints from the days of Abel, depended for eternal life with every spiritual blessing alone on the blood and righteousness of the Savior which

was to come. And all mankind, including Gentiles, as well as Jews, who were, or are not interested in that blood and righteousness, have stood justly condemned to bear the wrath of God forever, from the moment they all sinned against God in their father Adam. From the moment Adam transgressed, not the law of Moses, but the law of God, under which he was, and we were created, death has passed upon all men, for that all have sinned. From that hour to the present, no other blood has ever had or ever will have the power to atone for that sin, or cleanse from that guilt, but the precious blood of Christ, as of a Lamb slain from the foundation of the world. Rivers of blood of victims offered in sacrifice under the Levitical priesthood, could not take away sin, or purge the conscience from dead works, to serve the living God. The law of Moses was not required to consign sinners to hell, for they were already condemned, and the wrath of God abiding on them. In evidence of this, the apostle tells us that Death reigned from Adam to Moses, that was during the whole space of time from the entrance of sin into the world, until the giving of the law by Moses: For until the law, or prior to it, sin was in the world, and it being in the world, was fully demonstrated by the reign of death. Now, as the law by Moses was not given to give immortality or eternal life, and, as the scriptures affirm, that it could not give it, the conclusion is unavoidable that the life spoken of in these passages in Ezekiel, was temporal life, secured by obedience to the Mosaic law, to the Hebrews who were under it, and not that eternal life which Jesus says he gives to his sheep, or to his redeemed people. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Not given through the law, nor through our obedience to the law, for it is not of works, lest any man should boast. 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 might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans viii. 3, 4.

Such then, we see, was the nature of the law by which the house of Israel was distinguished from all other nations and tribes of mankind, as a covenant of works, resting all its provisions of rewards and punishments on conditions of their obedience, it bestowed all its temporal blessings on them for their obedience, and dealt all its temporal judgments on them for their disobedience. When they did that which was lawful and right, God gave them corn, wine, and oil, fought their battles, subdued their enemies, caused their land to yield abundant supplies for their subsistence, and when they rebelled, disregarded the law, and committed abominations, these temporal favors were withheld, and they were scourged with such temporal judgments as sword, famine and pestilence, were delivered into the hands of their enemies, and they were made to languish and die; as these were the stern conditions of the law as a covenant of works. Hence, the expostulations contained in these passages of Ezekiel, all that was said, was what they knew were the terms and conditions of their covenant. When they sinned, they died, when they obeyed they lived. And they were held personally responsible. The unjust parable which they had used, that the fathers had eaten sour grapes, and the children's teeth were set on edge, was shown by the expostulations of the prophet to be unjust and wicked. And such were the provisions of the covenant, that if a wicked man, (an Israelite, of course, for none but Israelites were embraced in the covenant,) turned from his wickedness and did that which was lawful and right, he should live; he should be restored to all the privileges of that covenant. But if a righteous man ceased to do righteously, and committed wickedness, his former righteousness should not shield him from the penalty of the law, or save him from being put to death for his wickedness.

These Israelites of the house of Israel, as we see in the xviii. Ezekiel, had turned away from their obedience to the law, and were exposed to the penalties of the law, which was death, but as the covenant which they were under, contained this provision, they were called on by the prophet to reform, and live,—to Cast away all their transgressions, make them a new heart, and a new spirit, and they should live. Thus showing that the salvation which was typified in the law, was such a salvation as could only be effected by that divine power which is required to make a new heart, and to create within them a right spirit, and as no man can perform this work, the prophet shows, in chapter xxxvi., the Lord says, I had pity for mine holy name which the house of Israel had profaned among the heathen, whither they went. Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name sake which ye have polluted among the heathen, and I will sanctify my great name, &c. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all

your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God, &c. By comparing Ezekiel xviii. 31 and 32, with chapter xxxvi., we see what the law demands. Who is able to make himself a new heart? Who can create in himself a new spirit? Or who is able to cast away all his transgressions? Those who know the law despair of ever being able to meet its requisitions. But God reveals from heaven his method of grace and salvation, and proclaims what he himself will do, and in the scriptures copied from Ezekiel xxxvi., promises to meet every requisition demanded in Ezekiel xviii. 31, and to do it for his own name's sake.

The passage, Ezekiel xxxiii. 11, is also an expostulation with the house of Israel, in regard to the provisions of the covenant of works, and a full denial of the unjust murmurings of that stiff-necked and rebellious people, in which they virtually charged God with delighting in their sufferings. This imputation is refuted by an exhibition of the provisions of their covenant of works.

Hereafter, should opportunity serve, we propose to show that the ceremonial law given to the house of Israel was typical of the discipline of the church of God under the gospel dispensation—but for the present we must defer the farther consideration of the subject.

Marriages.

October 7, 1862.—By Eld. G. N. Tussing, at the residence of the bride's father, Mr. REASON WELLS and Miss ADALINE McDILL.

October 7.—By the same, Mr. ISAAC HITE and Miss ELIZABETH WELLS.

October 29.—At the house of the bride's father, by Eld. P. Hartwell, Dr. THOMAS N. BRADFIELD, of Lambertsville, and Miss LIZZIE HALCOMB, daughter of Geo. M. Halcomb, of West Amwell, N. J.

November 5.—At the house of the bride's father, by the same, Mr. CHARLES PIERSON and Miss MARY E. GOLDEN, daughter of Mr. Jacob Golden, both of Lawrence, N. J.

November 6.—At the house of the bride's father, by the same, Mr. LEBBEUS W. HARTWELL and Miss EMMA MOORE, all of Hopewell, N. J.

November 9.—By Eld. G. N. Tussing, Mr. JOHN HOOK and Miss MARY A. BALDWIN.

November 12.—At the house of the bride's father, by Eld. P. Hartwell, Mr. NELSON D. BLACKWELL of Hopewell, and Miss ANNA H. STOUT, daughter of S. H. Stout, of Montgomery, N. J.

November 15.—At the house of the bride's father, by the same, Mr. HENRY HART, of Hopewell, and Miss CORNELIA HALCOMB, of West Amwell, New Jersey.

November 20.—By Eld. G. N. Tussing, Mr. NEWTON N. CALDWELL and Miss JEMMA A. SEMPEL.

Nov. 29.—Near Middletown, by Eld. G. Beebe, Mr. THEODORE S. PARSON, of Walkkill, and Miss C. ELIZA LA FORGE, of Ulsterville, N. Y.

Miscellaneous Notices.

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 9,000 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 postoffice 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.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE."—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his bereaved widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle.

PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$1 50, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again.

All orders should be addressed to Mrs. Dr. H. A. HORTON, Middletown, Orange County, N. Y. Or, to the Editor of this paper.

Agents for the Signs of the Times.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

CANADA WEST—Elder Wm. Polard, Deacons James Joyce and Duncan McColl.

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We receive frequent orders for Rushton's Letters, and for Moore's Letters, also for our Refutation of Parker's Two Seed doctrine. The two former pamphlets were published by our son, in Georgia, and as all communication with him is now cut off, we can not obtain either Rushton's or Moore's Letters. And our pamphlet in Refutation of Parker's views has been exhausted several years, so that we can no longer supply any of the three works.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GLEBERT 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.

Signs of the Times.

Devoted to the Old School Baptist Cause.

"The Sword of the Lord and of Gideon."

VOL. 30.

MIDDLETOWN, N. Y., DECEMBER 15, 1862.

NO. 24.

Correspondence.

HIGHTSTOWN, N. J., Dec. 7, 1862.

DEAR BROTHER BEEBE:—When I read your editorial of November 15th, and your remarks on your prospects for another year, and your fear that you might be compelled to discontinue its publication after another year, unless the friends of the paper should exert themselves to sustain it, I can not express what were my feelings. To think of being deprived of the reading of the *Signs of the Times*, and to have that welcome visitor cease to come to us, for one, I would feel very discontented. And, while alone to-day, I thought, if the Holy Ghost would dictate, I would gladly pen a few thoughts, and address them to my beloved brethren and sisters in the Lord, and to all the readers and friends of the paper:

Brethren, let us come to the rescue, for many and mighty are our foes, who stand in opposition to the cause of God and truth! I appeal to every Old School Baptist minister especially, to use every proper exertion to sustain brother Beebe in this trying time, to lay the matter before their churches, and urge them who love the truth, to aid in sustaining its publication, and such as are able and willing, not only pay for their own copy, but try to procure other paying subscribers, and pay for such of their brethren and sisters as would gladly receive them, if they were able: and if they have none such among them, send on what they can afford to be applied to the payment of the subscription of the hundreds who have hitherto been supplied at brother Beebe's expense.

Brethren, let us strengthen his hands, which are becoming weary in his declining years.

Brethren, our cause is holy and heavenly, for it is the cause of the truth.

As it is now drawing near the close of the year, this may not reach all in time for them to send on their mites by the first of January: but it will be undoubtedly acceptable at any time. I really hope I shall see appeals made in behalf of our publication from able writers.

Brethren, let us not begin to make excuses on account of the hard times, for the hard times are what makes this appeal necessary: we can, all of us, if need be, deprive ourselves of some gratification for so noble a cause, and appropriate two or three dollars a year for the promulgation of gospel truth in this dark and trying day, and for the sake of christian correspondence, and not feel any poorer for it at the end of the year: and many would be thereby made glad and rejoice in the privilege of still reading the rich communications in the *Signs of the Times*, and brother Beebe would appreciate his friends in time of need.

Many of our enemies would rejoice if the *Signs of the Times* were suspended. They would say, Ah! Ah! So we would have it. But, may the Lord forbid that it should be so. Many of the brethren, no doubt, who are blessed with the privilege of hearing the gospel preached every week, or every alternate week, may not feel on this subject as myself, and very many others do, who are deprived of that blessed privilege. Living, as I do, some eighteen miles distant from a gospel church, it is but seldom that I can attend. To us the *Signs of the Times* contain all the preaching we get, with some few exceptions, and it affords me much joy, in common with those whom I never saw.

Brethren, I have sometimes thought, if I had to pay five dollars a year for the *Signs of the Times*, I should be well repaid by the instruction, and consolation I receive. Let us remember the admonition that it is more blessed to give than to receive, and that, "The Lord loveth a cheerful giver."

May the Great Head of the Church, who hath loved us, and given us everlasting consolation and good hope through grace, impress on our hearts our obligation to relieve those who are in need, and ever to speak a cheering word to those who are in distress, and to those who dwell alone, and are not reckoned among the nations. And may the admonition of the wise man be impressed on us personally, that, "Whatsoever our hand findeth to do, do it with thy might: not put it off until next year. The time may come when brother Beebe may be compelled to cease from publishing the *Signs of the Times*, from other than pecuniary embarrassments. None of us know who shall be permitted to enjoy unmolested another year the blessing we now enjoy, for every year seems to be dark and big with coming events.

Remember, we do not make this appeal to you to aid in sowing broad cast all kinds of error over the land, and urge to madness the passions, hatred and enmity of natural men, nor to urge on them to do what we know that no unregenerate man can do: but what we urge is intended for the comfort of Zion's mourners, and to strengthen those who are ready to halt, and that such as walk in darkness may know that there are others traveling the same dark paths, and have no bright shinnings. For the comfort of those who say, O! that it were with me as in months that are past,—and who despairingly say, Hath God forgotten to be gracious? Are his mercies clean gone forever: and will he be favorable no more? May they, through the teachings of God the Spirit, be led to exclaim, "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."

Brother Beebe, may the Great Head of

the Church strengthen you with might, by his spirit, in the inner man, and still enable you to wield "The Sword of the Lord and of Gideon." Give the enemies of God's truth no quarters, until the Lord shall call you to lay off your armor, and receive the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours, in the fellowship and love of the truth,
JOHN BASTOW.

[Three Dollars more than was appropriated by brother BASTOW for payment, is duly received, and gratefully acknowledged. Also, a donation from brother JOHNSON, of North Berwick, Maine, for the same object: all of which will be applied to supply copies of the paper for the ensuing year to those who are not able to pay for them.—Ed.]

NOVEMBER 21, 1862.

DEAR BRETHREN AND SISTERS:—The *Signs of the Times* has just come to hand for the 15th of November, and the first article I noticed is from the hand of our beloved brother, Eld. R. C. Leachman, but written more than a year ago. He was one among those of whom I have thought much: he saw that he was then surrounded with danger at that time, and had felt some of its smarts: but very little to what he has since felt. The next that I noticed, was, how the times are pressing on our beloved Editor. Brethren, he is getting old, and he has labored for us nearly thirty years. He has visited the churches, far and near, and he has relieved our minds by explaining many passages of scripture. He has always tried to please his patrons by publishing obituaries, poetry, or any thing that he thought it was consistent for him to publish. He has always been careful to publish that which was profitable to the saints. He has been a close descender of the truth: and rebuked very mildly when he found an error. He has published a paper which give the brethren and sisters opportunity of correspondence through its columns with each other, affording opportunity for us to make enquiries, and of information which we could not have without them. And, brethren, what suits your feelings so well, or mine either, as to read the experience of our brethren, and to feel such a link of connection? Does it not make you often exclaim, "Surely, your God is my God: and your people are my people? Do you not love to read the excellent editorials, and all those doctrinal letters which come from our brethren and sisters? I know I do: and I feel that this excellent paper ought not to stop.

Brethren, we have had many little notions of our own, that we would conclude we would like to have: let us conclude that we will have the *Signs of the*

Times another, and every year. What! because there is war, shall we be afraid to take the *Signs of the Times*? Why, we need them more than ever. As for me, I anxiously enquire for them. Are they not worth making a struggle for? Let us be careful and try to pay for them, and then I think we shall be sure to get them. Or, if each of us who are able, would make our brother a small present, it would not impoverish us much, and might help him a great deal. I think he is generous to the poor, in furnishing them with the *Signs of the Times* free. Let us help him to furnish them, by a little present: that is, if any of you feel able. I think I can, and I am poor too.

Brother Beebe, publish this, as I wish to stir up the pure minds of the brethren, and minds of all who value this paper as a medium of correspondence.

Dear brethren, may the candle of the Lord shine upon us in these dark times.

Brother Rittenhouse wishes you to republish the poem, which begins—

"Blest land of Judea, thrice hallowed of song."
Farewell, dear brethren, I feel for you all.

May the blessings of God rest on you. I will not now subscribe my name, but I may hereafter.
J.

POLO, Illinois, Nov. 25, 1862.

DEAR BROTHER BEEBE:—Another year, with its various trials and perplexities, has nearly rolled around, and become numbered with the past: and we still survive the pale nations of the dead. It has truly been a year of trouble in our land—and when it will be any better is not for us, vain mortals, to know; yet, notwithstanding the upheavings of the natural elements, the awful blood, and carnage, which seems to be sweeping our land of its inhabitants, it is a comfort to know that our God rides upon the storm, and controls it, according to his purpose, and as shall be for his own glory, and the good of his chosen and peculiar people. In viewing the scenes which surround us, we are, sometimes, made to rejoice that every moment is taking us nearer home. We are pilgrims and strangers, and have no abiding city here, but are traveling to one "Which hath foundations, whose maker and builder is God:" "which is eternal in the heavens:" and from whence we shall go no more out: where all tears shall be wiped from our eyes, and where "There shall be no more death, neither sorrow, nor crying, nor any more pain." Is not that a glorious city? Is it not worth seeking for? There will be no wars, no carnage, no bloodshed there. All will be peace, and harmony, and joy, unspeakable. Is it not worth striving for? Is it not worth waiting with patience for? Some of us will not have to wait long. We shall soon hear our Father saying to us, Child, come home. O! glorious day! O! happy hour! when we shall be called to leave

this sin defiled world, and enter that glorious world above, where we shall see Jesus as he is, and be like him. Although we often feel, as Paul says, "Willing rather to be absent from the body, and to be present with the Lord." Yet we can say with Job, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." The *Signs of the Times* still comes to us richly laden with communications from the brethren and sisters scattered up and down in our land—and we take great satisfaction in reading their epistles of love. They all speak of the same Jesus that we think we love, and desire to glory in. That same Jesus who saves his people with an everlasting salvation. He is the Captain of their salvation. And when he leads them forth to battle, he goes before them, and slays all their enemies, and brings them off conquerors: yea, more than conquerors. He brings them to the banqueting house, and his banner over them is love. What a glorious banner is this! How different from all the banners which the nations of the earth can boast! All the banners of the earth are liable to be taken and destroyed, and those who rally under them, to be slain, or scattered abroad,—but all who rally under the banner of King Jesus are perfectly safe, no enemy can reach them there. Then let us take courage and fight valiantly, for the war in which we are engaged will soon end, and we shall come off victorious over death, hell, and the grave. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." I will now close, and relieve your patience. Do as you please with the above.

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

MARSHALL CO., Virginia, Nov. 20, 1862.

DEAR BROTHER BEEBE:—You will see from what I have written, that I am still on the land of the living. I am this day sixty-nine years of age. Goodness and mercy have followed me all my life to the present moment; and, if my deceitful heart deceives me not, I feel to say that, hitherto the Lord has been my keeper, and that he has done, and is now doing great things for me, whereof I hope I feel truly thankful. I have reason to be thankful to him for his tender mercies, and for his kind and special care of me, as I am yet a spared monument of the Lord's amazing mercy. To his will alone, if I know my soul's desire, I wish to be entirely reconciled; for I think I can say of a truth that, The righteous Judge of all the earth will do right. Dear brother, and brethren and sisters, your unworthy brother feels this morning no doubts on this subject: for the Lord works, and none can hinder him from accomplishing his holy and righteous will. He wills to save his people from their sins, through our Lord Jesus Christ, for he willed to love them with an everlasting love: and with everlasting love, says every heaven born soul, my Lord has drawn me. Yes, I love him. And why? No other answer can the child of God give than this: Because he first loved me. Well, let us talk a little more, and ask the child of God a few questions relative to his, or their hope of eternal

happiness and everlasting life, and try and see what their hope is predicated on. You say you love God, because he first loved you. Did the Lord love you, dear child, in Christ Jesus the Lord before the world began? Most assuredly he did. For while we were yet sinners, Christ died for us: for being reconciled by his death, we shall be saved by his life. So then, "By grace are ye saved." Yes, brother, and not of ourselves, it is, in deed and in truth, the gift of God, and that too, through our Lord Jesus Christ, who is the end of the law for righteousness to every one that believeth: to the Jew first, and also to the Gentile. He is indeed the First born among many brethren. He is the Good Shepherd who laid down his life for the sheep, that he might bring them to know him, whom to know is life eternal. And this is the work of God, to deliver us from the power of darkness, and give us faith to believe in him whom he hath sent. By his spirit, dear child of God, we are led and guided into all truth: for he says, "I am the Way, and the Truth, and the Life." And again, "Because I live, ye shall live also." But this is not all the dear Savior and Redeemer saith. Dear children of the heavenly King, to whom he hath given ears to hear what he saith, and what it is? O! it is good news from afar and heavenly country, and from the lips of him who will perform his every word: "In my Father's house are many mansions: if it were not so, I would have told you." Dear children, hear him, and rejoice: "I go to prepare a place for you. And if I go, I will come again and take you to myself," &c. "For it is not the will of my Father that one of you should perish, but have everlasting life." Amen.

Brother Beebe, my love to you, and your family. My ardent desire is, that the Lord may keep you, and lead you in the way in which you should go.

Yours, in brotherly love,

JAMES JEFFERSON.

(Concluded from page 183, No. 23.)

"Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord: neither is he that is sent greater than he that sent him. If ye know these things, happy are ye, if ye do them."

These words of the Savior and King of Zion, are too plain to be misunderstood, or to admit of any remarks upon them, without darkening counsel, and I do hope that all Old School Regular Baptists who have labored to keep the disciples of Jesus from doing their duty in obeying their dear Lord and Master, by following up the example, will desist therefrom; for, "If ye know these things, happy are ye if ye do them." Much of the saint's happiness consists in the practical performance of christian duties—this duty, or example, seems designed, or intended, to bring brethren down to each other's feet in action, in accordance with the true spirit, doctrine and humbling qualities of the christian religion, while it keeps in view the humility, love, power, cleansing blood of the Savior, his death, and resurrection,

and ascension, to the right hand of God, there reigning as King of Zion, sending the divine Spirit to guide his children into the truth and understanding of His word, with the spiritual blessings in Christ Jesus. I believe the example of Feet Washing among the saints, with that which is connected therewith, as much sets forth the figure of the death, burial, resurrection, sufferings, body and blood of the Savior, as does baptism, and the Lord's Supper. The blood of Christ, and towel of humanity, washing and wiping away the stain of sin, together with the humbling qualities of divine grace, which is realized more or less by every child of God, in their experimental change from nature to grace, without which they are unfit for baptism, or the Lord's Supper, and when under the influence of which, they are lovely, humble, meek and lowly, in mind—with the life and power of religion in the soul, stimulating to action in christian duties, hating sin, and loving holiness, appearing terrible to their enemies, and strong as an army with banners, coming up from the wilderness leaning on their Beloved. This state of things is that which the example of washing feet is designed to effect, and in many instances does produce. And, I hope my brethren (who have heretofore opposed it) will no longer halt between two opinions, nor be found fighting against their Lord and Master, as it seems to me some are, but step right into the practice of this humiliating example,—you need humbling at your church meetings, at each other's houses on a visit, at an evening meeting for that purpose, or at any time and place, when and where it is suitable, not under the regulation of an ordinance, as some have asserted that those who practice it, do, which is an error, as far as my knowledge extends, but is practiced, as an example to be performed one toward another. I have often witnessed the example performed, and as yet have seldom seen it fail that the spirit more or less attended the external performance. Try it brethren. Blessed is that servant who is found in his duty at the coming of his Lord.

Brother Beebe, I have written what I have upon the subject with the very kindest feelings, hoping that it will not in the least mar the feelings of any brother, or sister, in Christ, if published, but that it may do some good, is my sincere prayer and desire,—and I hope that those Baptists who do not see as we do who practice the example, will be more charitable with their remarks hereafter toward us, than the Okaw Association, of Illinois, were upon that subject. Do as you think best with this, and all will be right with me.

Yours, in the bonds of christian love,
JOHN HARGROVE.

BOWDOINHAM, Maine, Dec. 1, 1862.

DEAR BROTHER BEEBE:—Thinking that perhaps it might be of interest to the dear people of God who are scattered abroad, to know something of the situation of the churches, and brethren, in these eastern parts, I am induced to write you a few lines. It is now a long time since I have written for the *Signs of the Times*, not because of lack of interest in brethren, but because I feared that what I might write would not be profitable to them. During the past eighteen months, I have had a varied and severe experience. A

year ago last autumn, I was induced to leave my brethren, and friends, in Massachusetts, and remove to the extreme north easterly portion of this State. It was a costly experiment,—and after spending what little I possessed, I became satisfied that a desert life is by no means desirable for one who has enjoyed the society of brethren. I was led to retrace my steps, and on my way to Massachusetts, I tarried a few days with the brethren in this place. I found them destitute of stated preaching, but endeavoring to walk in truth, and desirous of the ordinances of the house of God. At their earnest request, I took up my abode with them in February last. The church here has passed through many and severe trials. The decease of Eld. Elihu Purington, and the removal of Eld. J. L. Purington, subsequently, left them destitute of stated ministrations of the word. They, however, maintained their meetings, and continued steadfast in the apostles' doctrine. The death of our esteemed brother, Dea. Moses Merrill, seemed almost to threaten their utter extinction. He who walketh in the midst of the golden candlesticks, did not forsake them; and, during the past season, an unusual degree of interest has been manifest in the church, and in all this vicinity. Nine of the dear people of God have been led to cast in their lot with us, and there are still evidences of the manifest power of Him who has promised to build up Jerusalem, and gather the outcasts of Israel. We have encountered great opposition, and there are those who say as of old, "What do these feeble Jews?" But God appointeth wonderful deliverances for his people, and his chosen. Our Conferences have been unusually and increasingly interesting. In all the region round about, has been manifest a great desire to hear the gospel. This is the more remarkable since there have been great efforts to get up religious excitements, by several, so-called, "revivalists." The Association was held this year with the church in Whitefield. The brethren there seemed to be somewhat revived, and many tokens for good are manifest among them. A church there, which some two years ago left the New School Association, has recently dissolved, and some, who have been long readers of the *Signs of the Times*, have united with the Old School church. Among these was the former pastor of the dissolved church, who, if I am correctly informed, has had but little sympathy with the anti-christian movements of the day. I have learned that the church have licensed this brother to preach. Eld. David Whitehouse is also with the church, and probably will remain with them this winter. He is quite aged and infirm, but it was my privilege to hear him preach an excellent sermon, at the Association. There appear to be many tokens for good among the brethren east of the Kenebec. There is a desire to hear the word of truth, and many are seeking the old paths, and enquiring the way to Zion, with their faces thitherward. It has been indeed a trying time with the brethren in those parts. They have enjoyed no stated preaching since the death of their former pastor, Eld. Bailey. But God is on the side of His people, and He who afflicts can heal. He who tries will purge, and when His purpose is accomplished, He will bring

them forth into a wealthy place. Of the church in Jay, I can not speak from personal knowledge. It is my purpose, if possible, to make them a visit before long. A few of the brethren were present at the Association. Brother Reuben Townsend, who has been licensed by the church, still labors with them in word and doctrine. The brethren there have been called to pass through some trials, but we believe a goodly degree of harmony prevails, and that they are striving together for the hope of the gospel. It has been my privilege to witness some precious seasons with the brethren there. May the Lord visit them with the sweet influences of his love, and may dear lambs of the flock be gathered into the fold. "His covenant stands fast forever more." It was my privilege but recently to spend three weeks among the brethren in the western part of this State, and in Massachusetts. At North Berwick, the brethren seem to enjoy almost uninterrupted peace and harmony. Under the ministrations of our beloved brother, Eld. William Quint, they are led into the green pastures of the gospel; and I was led deeply to feel while among them, "How good and how pleasant it is for brethren to dwell together in unity." The meetings were fully attended, and an unusual degree of interest was manifested. I understood that some had already been received as candidates for baptism; and I doubt not that many will be soon led to say, "Come and hear, ye that fear God, and I will declare to you what he hath done for my soul." The Conference in September was one of great interest, and the absence of brother Hartwell, and yourself, was much regretted. It was also my happiness to meet once more with the brethren in Woburn, Massachusetts,—though cast down, they are not destroyed. They do not forget the assembling of themselves together, but exhort one another, according to the apostolic injunction. Though deprived of the stated ministry of the word, their meetings are well attended, and their November Conference, which it was my happiness to attend, was a season of great interest. The church has been called to pass through severe trials, and during the past year, one of their number, Dea. Reuben Hadley, has been called to the church triumphant. He was an excellent brother, and died in the triumphs of faith. While with them, I saw evident indications that ere long they will be permitted to welcome some of the lambs of the flock within the fold. There appears to be, so far as my observation goes, an awakening interest in the cause of truth, in all this region. The commotion of the times seems to have a depressing influence upon those whose trust is in money, means, and agencies. Many societies are without preachers, and many more preachers are without hearers. A single incident, which transpired recently, in a neighboring town, is, perhaps, worthy of notice: A young man, a Scotchman by birth, came over here from the provinces, and commenced preaching for a New School society. It was not long before they discovered that his preaching was too old fashioned for the times, and he began to mistrust that he was not among such Baptists as he had before known. The result was a separation between them. Many inci-

dents I might name, which tend to illustrate the fact that there are yet many who have not bowed the knee to Baal. The people of God have ever been a people separated and hidden from the observation of the world. Though subjects of peculiar trials, they are still the objects of special care. God appoints great deliverances for his people. The angel of the Lord encampeth around about them that fear Him, and delivereth them. During the persecution which followed the stoning of Stephen, the disciples were scattered, and they went everywhere preaching the word. History informs us that during the bloody persecutions, under the Roman Emperors, multitudes of christians were preserved in the pits and caverns beneath the city, and suburbs of Rome. In the IXth of Ezekiel we have an account of the manner in which God distinguishes and preserves those "Who sigh for all the abominations which are done in the midst of the land." In Sardis there were a few who had not defiled their garments. And even to this time there is a remnant, according to the election of grace. Though iniquity abounds, and the love of many waxes cold, yet there are those who are "Kept by the power of God, through faith, unto salvation." Amidst all the trials and difficulties through which we are called to pass, there is still much to encourage the dear people of God. The foundation upon which they rest, is immovable. The oath and promise of God change not. His love is from everlasting. The great Captain of salvation has triumphed over every foe: and, because he lives they shall live also. Nay, in all things they are more than conquerors. All things shall work together for good. The trials of faith worketh patience. Afflictions make God's word and promise sweet. He brings his people into straits, not only that they may stand still but that they may see his salvation. There is great consolation in the thought that all power for evil is delegated and limited. Every form of error has its bound. Thus far, but no farther. The wrath of man shall praise Him, and the remainder he restrains. The doom of anti-Christ is sealed. Even when error seems to prosper, it is still suffering certain defeat. Power is given to the enemies of truth for a season, and a purpose; but this fulfilled and accomplished, it must come to an end. But to the kingdom of Christ there is no going back. All things are steadily progressing to their promised fulfillment. The ranks of the martyrs are filling up—the shades of night may seem to gather round us—but the morning cometh—the bright, best morning of everlasting day! Like the swelling billows, driven before the storm, every fierce trial and affliction does but bear the weary traveler nearer to his destined port. How delightful, then, to the child of grace to read in all the trials that attend him, the workings of a wisdom which can not err, the fulfillment of a promise which can not fail. Let the trial be ever so severe, the result seem to be ever so disastrous, yet it is certain that God will bring light out of darkness, order out of confusion, joy out of sorrow, and life out of death. And what shall we say to these things? If God be for us, who can be against us? God is our Refuge and Strength, a very present help in trouble. May he enable

us to comfort one another with these things, and in the shadow of his name may we continually abide. Yours, in hope,
LEONARD COX, JR.

From the Southern Baptist Messenger.

FAIRFAX C. H., Virginia, July 8, 1861.

DEAR BROTHER BEEBE:—You have requested my views on Public Fasting, and by whose authority it was introduced into the christian church. I presume the readers of the *Southern Baptist Messenger* are all fully aware of the difference between the legal and the gospel dispensations. The worship under the former, as prescribed by the ceremonial law, consisted in outward forms, based upon creaturely sacrifices; whereas, under the gospel dispensation, the worship recognized by the New Testament, is spiritual, and based upon the one sacrifice offered by Christ in his own person. Hence, under the law, mourning, affliction and contrition, were, with propriety, expressed by putting on sackcloth, fasting, &c., while joy and thankfulness were expressed by feasting. But fasting is neither commanded by Christ, or his apostles, in the New Testament, nor by God, in the law, unless the command to Israel, in connection with the yearly day of atonement, that on that day *they should afflict their souls*, be considered as embracing fasting. See Lev. xvi. 29. So that fasting, unless the legal service of the day of atonement be an exception, was altogether a voluntary form, until it became established among the Jews, by the tradition of the Elders. The first account of fasting as a form in earnestly seeking God, is that of Israel's fasting in their war with Benjamin. Jud. xx. 26. After that we find occasional instances of fasting during the time of Samuel's judging Israel in the two books of Samuel; also, of David's fasting, on account of the sickness of his child. In this case David seems to have done it as an act of humiliation and supplication to God for the life of his child. But his servants seem to have viewed fasting simply as an expression of sorrow. See Samuel xii. 16-23. The first instance in scripture of a fast being proclaimed by authority, is certainly not a very commendable example to be followed. It was made by Jezebel at the time she would take the life of Naboth, by false witnesses. 1 Kings xxi. 3-14. Though we afterwards find Jehoshaphat proclaiming a fast as an act of seeking help from God, (and was heard of God in his supplication.) In the times of Isaiah and Jeremiah, fasts appear to have become common, and much of hypocrisy in them. In the time of Zechariah, there were two stated yearly fasts among the Jews: one in commemoration of the destruction of the Temple by the king of Babylon, the other, as appointed by Esther. But God reproves them for hypocrisy in these. Zech. vii. 5. But let us pass to the New Testament, and see what authority we have there for christians fasting. The first instance we have of instruction concerning fasting is in Matthew vi. 16-18. Our Lord directs his disciples that when *they fast be not as the hypocrites, of a sad countenance, &c.*: "But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast." Here our Lord does not forbid his disciples to fast, but forbids their

assuming the outward appearance of it, so as to appear unto men to fast. Consequently, it forbids public fasting to his disciples, though it admits of their fasting in secret or private, as before God. But I apprehend that many, in some measure, misapprehend much of Christ's instruction to his disciples in this discourse on the mount. It contains much instruction that applies to his disciples under the gospel, showing the spirituality of the worship belonging to his kingdom, in opposition to legal forms and outward ostentation. But, at the same time, it is addressed to them as under the law, as they were. Christ himself, for the time he served, was a minister of the circumcision, and so were his disciples bound to observe the rites and forms of the law, until Christ, by his death, redeemed them from under the law, and *blotted out the handwriting of ordinances*, nailing them to the cross. Hence, Christ said to the multitude, *to his disciples*, "The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works." Mat. xxiii. 1-3. Another case is: The disciples of John came to Christ and said, "Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn as long as the bride-groom is with them? But the days will come when the bride-groom shall be taken away from them, and then shall they fast." Mat. ix. 14, 15. The first idea here presented, is, that Christ represents *mourning* the same with fasting. The second is, that in this case he justifies his disciples in departing from the tradition of the Elders. But, what is taught by our Lord's figure? The idea of the *children of the bride-chamber*, and of the *bride-groom being with them*, is that of a marriage feast, and joy. Was this feast and joy which the disciples of Christ experienced in having with them, carnal or earthly? Certainly not. They had not much of such feasting. But they joyed in his presence with them as the Messiah, and feasted on his word. So, from that day to this day, whenever the Blessed Bride-groom is present with the children of God, they have enjoyed a wedding feast, though suffering much worldly privation; it is spiritual. So, the fasting or *mourning* which Christ intended, must evidently be spiritual. In this sense, the children of God have experienced much of mourning, or fasting, *since Christ ascended*. That this was the idea intended, is confirmed by the parables in the following verse, of the old garment, and old bottles, by which Christ teaches that gospel grace and blessings are not to be patched on to the old garment of legal rites and ceremonies, nor put into the old bottles of the legal covenant. Hence, this text affords us no authority for fasting from natural food. But, the instances which more than any other, sanction the practice of fasting among christians, are found in Acts xiii. 2, 3, and xiv. 23—because we there have apostolic example for fasting. Apostolic example is, next to command, the best authority we have for religious order. But these practices in all cases, are certainly not to be received as binding examples to the saints in after ages. Because the prejudices of the early

disciples were so strong in favor of Jewish rites and customs, that even Paul, in many instances, was constrained to conform to their prejudice, differently from what he taught the Gentiles. Thus he circumcised Timothy, and by the request of the apostles at Jerusalem, he shaved his head, and went through other forms as though he had a vow upon him. See Acts xxi. 20-25. And I am inclined to the belief that these instances above referred to were in conformity to Jewish prejudices and customs. Seeing there is no command for it in the whole bible, fasting looks to me so much like *wil-worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh, that I feel like touching not.* See Col. ii. 21-23. Besides, if I were to fast twice a week, I must rely alone on the atonement of Christ as my plea for my pardon and acceptance with God. But still, in view of these examples in the apostolic church, I do not wish to condemn such saints and churches as feel their minds led to practice fasting, provided they observe the directions of our Lord. Matthew vi. 16-18. Brother Beebe, you also request me to state by whose authority fasting was introduced into the christian church. Bodily mortification seems, in all ages, to have been a favorite element in natural religion, both among the Jews and heathen. Hence, the early disciples clung to it, and the Catholic church, when they commenced multiplying ceremonies encouraged the practice of it as an act of penance. And Calvin also, in his blending much of legality with his system of religion, encouraged its being practiced in his church, upon the Pharisaical plan. But, since the Jews' nationality ceased, I know of no instance on record of fasting being observed as a national act, or by the authority of national governments, until the Puritans introduced it into New England. Soon after their settlement there, in view of their troubles with the Indians, and on account of their severe winters, and unimproved country, the General Assembly, of Massachusetts, appointed the observance of fasts twice a year, one in the spring, and one in the fall. This practiced was continued for a number of years, until on one occasion, the General Assembly was about appointing a Colonial fast for the fall, a member arose, and with a good deal of rational propriety, if nothing more, said they had repeatedly appointed days of fasting to supplicate God's protection, but had never appointed a season of thanksgiving to him for the mercies they had received; he, therefore, moved that instead of appointing a day of fasting for the fall, they appoint a day of thanksgiving. It was carried—and, from that day to this, Massachusetts, and the other New England Colonies, and States, have had appointed for them a day of fasting in the spring, and a day of thanksgiving in the fall, with, perhaps, the exception of Rhode Island. For a number of years past, New England influence, by means of New England settlers, has induced the Governors of several of the other States to appoint for their people days of thanksgiving, though seldom days of fasting. The influence has caused several of the Presidents of the United States to appoint days of fasting—and, I think, in

one instance, a day of thanksgiving. One of the Presidents, Jackson, I think it was, when petitioned to appoint a day of national fasting, refused, as did Governor Wise reject a like petition to appoint a day of thanksgiving for Virginia. Both assigned as the reason of their refusal, that the observance of such days must be considered as religious performances, with which they, as Magistrates, had no right to interfere. It may be argued that as an exercise of natural religion, it may be proper, on special occasions, for a nation, or people, to humble themselves before God, by fasting; and, that God has favorably respected such acts, as in the case of Ahab, 1 Kings xxi. 27-29, and of the king of Nineveh, Jonah iii. 6-10. If nations observe such days without having any reference to Christ and his religion, I have nothing to say. But, this much I must say: That if rulers appoint the religious observance of such days, whether on the principle of natural or revealed religion, we, as christians, can not consistently participate in the observance, because that in all things pertaining to our religion, we should acknowledge no king but Christ, and no rule but his Word. In other matters it becomes us to be obedient to Magistrates. —Dear brother William, I have given you my views, and such information as I have, on this subject. I hope I may not have written anything which will be offensive to any of the brethren. I am not favorably situated for writing, living, as I do, within a seven mile space that divides the guards of the two contending armies, liable to be visited with scouts from Lincoln's army, as well as by our own scouts, and in daily expectation, and have been for weeks, of the advance of one or the other army to bring on a battle. But we know the Lord has the control of every move, great or small.

Yours, with christian regard,

S. TROTT.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1862.

Notice to Subscribers, Agents, &c.

A STRICT compliance with the following rules will save us much unnecessary labor and perplexity, and secure to our friends the accomplishment of their orders, viz:

1. Those who order a discontinuance of their subscription, should, in all cases, inform us what post office, county, and State, they are receiving their papers at, with their name.
2. Subscribers who order their papers stopped, should see, by the label on their last paper, whether their subscription is fully paid up to the date of their order, as it is neither fair, nor exactly honest, to order a discontinuance, while they are indebted to us.
3. Those who desire to have the address of their papers changed from one post office to another, should inform us of the office at which they have received them, as well as that to which they wish to have them sent.
4. New subscribers should write their name plainly as possible, and the name of

the post office, county, and State, to which they wish to have them addressed.

5. Agents sending orders for themselves and others, should be careful to inform us particularly the name and post office of every one to be credited. It is not sufficient to say, "It is for the list I sent you last year." Or, that the post office address is as formerly: for, to ascertain that, would require hours of perplexing labor, and, in many instances, can not be found: and, the consequence is, that the subscribers fail to receive their credits.

6. Some have signified their wish to discontinue, by returning to us a copy of their paper. That will not answer, unless they write on the margin, their name, and the name of their post office, and State.

7. United States legal tender notes, or gold, will be most acceptable to us in payment for subscriptions. For the fractional parts of a dollar, shinplaster checks are of no use to us. United States postal small bills, and if they can not be had, clean postage stamps will be acceptable. Notes on any solvent banks on New York State, or on any of the solvent banks of States east of New York, will answer.

8. Orders for the SIGNS OF THE TIMES, or for Hymn Books, can be made to us immediately by letter, or through any of our authorized agents. All orders for new subscribers should be accompanied by the money, at the rates stated in our published terms, namely: For one copy, one year, One Dollar, if paid in advance: or Five Dollars in advance will be received for six copies for one year. Any person may order his own paper, or get up a club of six or more subscribers, and send on the money with the order, being careful to observe the rules stated above.

9. With this number, it being the last for the year 1862, we shall forward bills to some of our delinquent subscribers, and then stop sending their papers, until we hear from them. As the heavy advance in the cost of paper, and all printing materials, will compel us to strike from our list all non-paying subscribers, except those to whom we send gratuitously.

Bills for Arrearages.

WITH this number we send bills to nearly all who are indebted to us for one year or more: and, we are somewhat surprised in footing up, to find the aggregate amounts to about One Thousand Dollars, on the last year. We are aware that the times are pressing on the larger portion of our patrons, and have therefore made out all our bills at the rate of One Dollar per year, the same as though they had been paid in advance. If we had added the extra fifty cents, according to our published terms, the whole would foot up about Fifteen Hundred Dollars! But

we do not feel willing to burden our subscribers, for we feel assured that it is owing to the hardness of the times, and difficulty in raising funds, that so many are in arrears with us. The amount due, at the rates which we have charged in the bills, we greatly need, to pay over to our creditors, and to keep the publication a going: and we have too high an estimation of the integrity of such patrons as love to read the SIGNS OF THE TIMES, to think any of them will be slow to forward the amount, with advance pay for the next volume. But few of the bills call for more than One Dollar each, which to our patrons is not a heavy amount, but to us it would relieve us from much of our embarrassment. Now that we have not only to pay interest on our own indebtedness, but to pay almost double the former price for printing paper, and for almost every thing needed in a printing office.

Errors in Our Accounts.

WE take great pains with our books to keep our accounts correctly: but after all our diligence, we are liable to make some mistakes. In keeping account with several thousand subscribers, nearly all of whom remit to us by mail, and that too from all parts of our country, where the United States mails are passing, credits sometimes fail to be made, from letters being lost on the way, or from mistakes in making the entries. But in all cases where such errors are pointed out to us, we cheerfully correct them. Should any to whom we have sent bills discover any error in our accounts, we shall expect them to make it known to us immediately. Our present form of pasting labels containing the date to which we have receipted every subscriber, with their name, on the envelope, or on the margin of their papers, we have relied upon to keep a perfect understanding between us and them as to the state of our accounts, as on each and every number they may see whether our account is according to their own.

Names Stricken off from our List.

NEARLY all, who, according to our books, are indebted for the last year, will cease to receive their papers after this number, until we can hear from them. The reason for adopting this course is not that we are willing to dispense with their patronage, or that we are distrustful of their intention to pay up ultimately,—but several reasons at this time renders it necessary:

1. The additional expense for paper, and other printing materials, will require the advance payments for our entire issues, and we can not well meet the current expenses of the publication, and allow the usual amount of delinquency. During the last year, the unpaid subscriptions amount to about One Thousand Dollars, at the advance rates, and we are

satisfied that we can not allow so much deficiency for the ensuing year, without serious embarrassment.

2. In the present agitated state of our country, while so many of our subscribers are so unsettled in their residences, liable to be driven about from place to place, some in the army, some driven from their homes, and deprived of their property, but a small per centage of what is not paid in advance, can be relied on to meet our own indebtedness to our creditors.

3. All whose names are stricken from our lists, if they desire it, can have them reinserted by signifying to us their desire, and if not prepared to pay now, if they can give us assurance that they will pay us soon, so that we can rely on their payments to meet our own obligations, we will reinsert their names.

End of Volume Thirty.

With this number we complete our Thirtieth Volume. According to the general estimation of the longevity of mankind, in this period of the world, a generation has filled up the measure of its days, and passed away, never more to return to the transitory scenes of time, since we commenced our labors in conducting the publication of our humble sheet. We have neither the time or space to sum up all the changes which thirty years have wrought, what numbers who patronized us in the commencement have finished their course on earth, and have gone to their destiny in the world of spirits. Many of our valued correspondents have written their last communication for our columns, their labors of love are completed,—and many who extended to us their wishes for our success, in what, thirty years ago, seemed to be a hazardous undertaking, have also passed away,—but others still survive who have steadily, faithfully and kindly sustained us throughout the whole period, are still preserved. We also may, with propriety, record a change in regard to ourself. In the prime of life, being but about thirty-two years of age at the commencement of this publication, we have become old and infirmed, yet blessed with a good degree of health, and we have great reason to thank God for his preserving goodness and sustaining power manifested in sparing our life, and in all the deliverances he has so graciously bestowed upon us.

In regard to the history of our paper, but few of our readers need to be informed, as most of them have observed that we have not enjoyed uninterrupted tranquility, nor altogether escaped the perplexities and trials to which our position has exposed us. But it is our happiness to say that the Lord has been very gracious, and we are still preserved.

The calamitous war which is now raging in our country, has had a very

depressing effect on our circulation, depriving us of all that portion of our subscribers south of the disputed lines, and has rendered our facilities for supplying our paper regularly to those of our subscribers who live in some of the border States, very precarious, on account of the frequent interruption of our mails, has greatly reduced our number of subscribers, and the effects of the war has been felt severely by many in our Northern States, who are deprived of the means of making their wonted remittances. These causes, together with the greatly increased expense of publishing, and the depreciation of our paper currency, would suggest the propriety of suspending the publication for the present, were it not for the fact that in such trying times its publication is more imperiously demanded than at other times. When war is devastating our country, and few families escape the loss of some cherished member, while the lowering clouds gather blackness, and a general gloom is depicted on the countenance of those who love peace: and while the former facilities for private correspondence is, to a great degree, cut off, christians who have formerly enjoyed the privilege of speaking often to each other, through the SIGNS OF THE TIMES, would regard it as a severe calamity, if, in addition to all their other trials, they should be deprived of the consolation of hearing from each other through this medium of correspondence.

However hard the times may press upon the brethren, this is undoubtedly the more economical method of corresponding. One letter can, through this medium, be read by several thousands, and each number will, in return, bring to the writer several letters of profitable and, in these times, cheering correspondence from various parts of the country.

But, after all that may be said by us on the subject, it is for our brethren, sisters, and friends, to say whether, under all the circumstances, the privilege of hearing from each other twice a month, from all accessible parts of our country, is worth to them the expense of One Dollar a year, and, as they shall elect, we shall be governed.

Before we close this article, we wish to return our grateful acknowledgements to our former patrons, and also to those who have favored us with their correspondence: and, as many of those who have contributed liberally in former times to fill up our columns, have either been called home to their crowns of immortality, or are so situated, by the belligerent condition of our States, as to prevent them from presenting to us their letters of love and fellowship, the Lord has graciously raised up others to fill up the ranks, and supply profitable and interesting correspondence, so that we have no reason to doubt that the forth coming volume will be fully as interesting and edifying as any which have preceded it.

Feet Washing.

The letter of brother HARGROVE, which was commenced in our last number, and concluded in this number, presents his views, and, probably the views of many very highly esteemed brethren on that subject. We have no disposition to offer any remarks on the subject at this time, only, as we presume that about all that can be suggested, pro or con, has been laid before our readers, we would prefer that the subject should now rest for the present, at least. All parties, so far as we are informed, have agreed that they will not make a difference of our understanding of it, a bar of fellowship, but leave all free to answer the honest conviction of their own minds, in regard to its literal observance. We hope that no unkind feeling may be indulged by those who differ, seeing that the difference is confined to that subject, and, does not, as we can perceive, effect any other item of the faith or practice of Old School Baptists.

The superior Pianos of Boardman, Gray & Co., are just now all the rage. Their Iron Rim improvement, patented last year, gives their instruments a much richer, and more melodious tone, than can be obtained by any other means. We learn that, although they are manufacturing over one hundred a month, at their extensive works, in Albany, they have their hands full to supply orders. Owners of other kinds of Pianos are selling or trading them off, as behind the times. Ere long Boardman, Gray & Co.'s patent must supercede all other kinds. Nobody wants any other after having listened to their seraphic music. See advertisement in another column.

Old School Meetings.

OLD SCHOOL MEETING.—Brother Beebe, please publish: A Yearly Meeting will be held with the Second Baptist church of Roxbury, at their meeting-house, on the first Saturday and Sunday in January, 1863, to commence each day at ten o'clock, a. m. Brethren and sisters, and ministers of our faith and order, are invited to attend. ISAAC HEWITT. Halcottsville, N. Y., Nov. 16, 1862.

Marriages.

September 22, 1862—By Eld. Isaac Hewitt, Mr. CYRENUS Y. KELLEY, of Pennsylvania, to Mrs. CATHARINE M. WHITE, of Roxbury, N. Y.

October 12—By the same, at the residence of Eld. Loren P. Cole, (the bride's father,) in Conesville, Mr. WILLIAM H. BRAYMAN, of Broome, to Miss ALZINA COLE, both of Schoharie Co., N. Y.

October 20—By L. B. Hanover, Esq., Mr. GEORGE W. CLARK to Miss VURLINDER PARKER, both of Monroe township, Licking county, Ohio.

November 17—By Eld. Isaac Hewitt, Mr. WILLIAM S. LAWRENCE, of Halcott, Green county, N. Y., to Miss HANNAH M. MORSE, of Roxbury, Delaware county, New York.

PALESTINE.

BY LUKE NOWELL.

BLEST land of Judea! thrice hallow'd of song,
Where the holiest of memories pilgrim like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have linger'd before;
With the glide of a spirit I traverse the sod,
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear,
Thy waters, Gennesaret, chime on my ear;
Where the lowly and Just with the people sat down;
And the spray on the dust of His sandals were thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-craggs of Tabor to see
The gleams of thy waters, O, dark Galilee.

Hark! a sound in the valley! where, swollen and strong,
Thy river, O, Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There sleep the still rocks and caverns which rang
To the song which the beautiful prophetess sang
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo! Bethlehem's hill-site before me is seen,
With the mountains around, and the hills between;
There rested the shepherds of Judah, and there
The songs of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hasten'd to greet
The lowly Redeemer, and sit at His feet?

I tread where the twelve in their way faring trod:
I stand where they stood with the chosen of God:
Where His blessing was heard and his lessons were taught:
Where the blind was restored and the healing was wrought.

O! here with his flock the sad wanderer came—
These hills he toid'd over in grief, are the same—
The founts where he drank by the way side still flow—
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet—
For the crown of her pride to the mocker hath gone,
And the holy Shochinah is dark where it shone.

But wherefore this dream of the early abode?
Of humanity clothed in the brightness of God!

Were my spirit but turned from the
outward and dim,
It would gaze, even now, on the presence
of Him.
Not in clouds and in terrors, but gentle
as when
In love and in meekness He moved among
men;
And the voice which breathed peace to
the waves of the sea,
In the hush of my spirit would whisper
to me.
And what if my feet may not tread where
He stood—
Nor my ears hear the dashing of Galilee's
flood—
Nor my eyes see the cross which He
bow'd Him to bear—
Nor my knees press Gethsemane's garden
of prayer.
Yet loved of the Father, Thy spirit is
near,
To the meek, and the lowly, and penitent
here;
And the voice of Thy love is the same
even now,
As at Bethany's tomb, or on Olivet's
brow.
O! the outward hath gone! in glory and
power,
The spirit surviveth the things of an
hour;
Unchanged, undecaying, its Pentecost
flame,
On the heart's secret altar is burning
the same.

Swifter and swifter day by day,
Down Time's unquiet current hurled,
Thou passest on thy restless way,
Tumultuous and unstable world!
Thou passest on! Time hath not seen
Delay upon thy hurried path:
But prayers and tears alike have been
In vain to stay thy course of wrath!
Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride,
His misty shroud forever spreads,
Where all thy iron hand has traced
Upon that gloomy scroll to day,
With records ages since effaced—
Like them shall live, like them decay.

Obituary Notices.

DEAR BROTHER BEEBE:—It becomes my painful duty, by the request of the bereaved, to write the obituary of my father-in-law, Deacon ISHAM BOBBITT, who died the 14th of the present month. Father Bobbitt was a brother of the late Elder John Bobbitt, whose obituary you published a few years ago in the *Signs of the Times*, was born in South Carolina, May 22, 1792, and was consequently seventy years and six months of age, lacking eight days. He was baptized in Kentucky, by Eld. John Wilson, in December, 1829, and emigrated to Illinois, in March, 1834, and united with the Middle Creek church in Hancock county, December, 1834, at that time under the pastoral care of Eld. William Bradley, and was ordained a Deacon in April, 1836. I have been intimately acquainted with him for twenty-three years, and can say that he was a firm advocate of salvation by grace alone, a finished salvation was his theme: he was one of those quiet, unobtrusive kind of men that are not properly appreciated by many until they are taken from us. In his death, a family has lost a kind and affectionate husband, and parent, the community, a quiet, inoffensive and obliging neighbor, and the church, a faithful and attentive member, whose worldly affairs, so far as he could control them, nor any thing, but providential hindrance, kept him from his seat in the church. He

suffered a great deal during his last illness, which was a paralytic stroke, combined with a pulmonary disease, but seemed to be perfectly resigned to the will of his Master, though anxious to depart. He made no complaint at his sufferings. The last two weeks he was utterly speechless, but we could learn, by signs, that death had lost its terrors to him, and he finally fell asleep in Jesus, without a struggle or a groan.

Yours in hope of eternal life,
ROBERT F. HAYNES.
November 22, 1862.

BROTHER BEEBE:—Please publish in the *Signs of the Times* the following obituary notices: Died, at his residence, in Park county, Indiana, August 5, 1862, JAMES DENMAN, in the seventy-first year of his age. He was born in Franklin county, Georgia, in 1791. At the age of fourteen, he, together with his parents, emigrated to Butler county, Ohio. At the age of twenty years, he married, and moved to Indiana, while it was a territory. He united with the Baptists, and was baptized by Eld. Stephen Gard, about fifty years ago. He lived alternately in Indiana and Ohio, for a number of years, when he lost his companion. He shortly afterwards married again. He then united with the Pleasant Run church, in Rush county, Indiana, where he was appointed to the office of Deacon. He, some four years ago, moved to Park Co., Indiana, and joined the Big Raccoon church, where he was appointed Deacon, which station he filled with satisfaction to the church. He was a firm believer in the sovereignty of God, and in salvation through Jesus Christ alone. He had no confidence in any thing that man could do. His house was a home for the Baptists: his seat was seldom vacant on church meeting days. In all the divisions that came among the Baptists, he was firm and uncompromising. He was a subscriber to the *Signs of the Times* for a number of years. His disease was of the kidneys: he was confined to his bed four months: his sufferings were severe, but he bore them all with christian fortitude. The writer often heard him say all he wanted to live for, was his dear wife and children. He was a kind husband, a tender and affectionate father. He lived respected, and died lamented, by all who knew him.

Also, died August 4, 1862, of congestion of the stomach, TENNESSEE DENMAN, daughter of James and Martha Denman, aged fourteen years and four months. She preceded her father in death but twenty-seven hours. Thus was the father and daughter taken, and the mother and two small children left to mourn their loss. But they have the promise that God will be a Father to the fatherless, and a Husband to the widow.

Respectfully,
RACHEL DENMAN.
Gallatin, Indiana, Nov. 21, 1862.

BROTHER BEEBE:—Please publish the obituary of MARY SMITH, daughter of Albe and Maria Smith, who departed this life November 8, 1862, at Otego, Otsego county, N. Y., aged seventeen years and nine months. Her disease was diptheria: she was ill only five days: her friends thought her to be getting better,

the last night of her sickness until the moment she breathed her last. Thus a lovely and amiable girl, who one week before, wore the bloom and picture of health, was called to try the solemn realities of death and eternity. I did not see her during her illness, but her parents, who are lovers of the truth as it is in Jesus, gained the evidence that she had a hope in Christ, that her sins were pardoned, thro' the efficacy of Christ's precious blood. Which is a source of consolation in the midst of their deep affliction. May the Lord sustain them. Her funeral was attended at the Baptist meeting-house, in this village. I tried to preach to a large audience, from Colosians iii. 3.

ALMIRON ST. JOHN.
Otego, N. Y., Nov. 17, 1862.

An Acrostic, composed by a friend, to be published with the obituary:
Mysterious are the ways of God,
All wise his counsels, just his rod:
Removed by death alike are all,
Youth, and the aged, when he doth call.
Sure, worms at best, we mortals are,
Made up of clay, our breath but air:
I planted must that spirit be,
That is like Christ, infinite he,
His grace alone can make us free.

BROTHER BEEBE:—Please notice, in the *Signs of the Times*, the death of OLIVE J., wife of Mr. George Johnson, of this place, who died November 4, 1862, aged thirty-one years, nine months and seventeen days. Her disease was the consumption, which caused her to suffer (as others have) for months, but at last death came to her relief. Olive had never made an open profession of her faith in Christ, which she experienced when quite young; but was well grounded in the doctrine of salvation by grace alone; not of works, lest any man should boast. And throughout her sickness, she was as patient as a person could be in the flesh, seemingly; and talked very freely of her hope in Christ, saying that she did not, and could not, hope to be saved for anything that she had done, (for she was a poor sinner,) but for what Christ had done. It seemed to be a pleasing theme with her while sick, that God had set her bounds that she could not pass, and she prayed for patience to endure all that God saw fit to place upon her. She has left a kind and affectionate husband, mother, one sister, and two brothers, to mourn.

WILLIAM QUINT.
North Berwick, Maine, Nov. 18, 1862.

DEAR BROTHER BEEBE:—Will you please insert the following obituary? Departed this life, November 21, 1862, aged twenty-three years, five months and twenty days, JOEL JACKSON, son of Moses and Eleanor Jackson, and grand-son of our highly esteemed sister Scott, of Rock Spring church. The subject of this notice was a young man of moral and industrious habits, but had never exhibited any visible marks of a religious tendency during his life, until within a short time before his death, when he was heard to utter expressions which inspired his friends with a hope that he was a subject of sovereign distinguishing grace. How far God may let his people go without effecting that necessary change, is not for us to say: but we find the thieves which were crucified with Christ, united with others in reviling him, and yet one of them was brought to cry

out, "Lord, remember me, when thou comest into thy kingdom." And that his suit was accepted, is evident from the answer, "This day thou shalt be with me in paradise." O! happy thief! Not because he was a thief, but because of the assurance of his elevation from the cross to the paradise of God. But whatever circumstances may attend the death of the redeemed family, not one will be forgotten of God: but all will be brought home to glory, to unite in the song of Moses and the Lamb.

"There we shall see his face,
And never, never sin:
There from the fountain of his grace,
Drink endless pleasures in."
THOMAS BARTON.
Newark, Delaware, Dec., 1862.

BROTHER BEEBE:—By request of sister Belinda Lucy, I will try to prepare an obituary notice of her departed husband, Deacon EDWARD LUCY. He was born in 1793, and married in Virginia, then moved to Gransy county, where he received a hope in Christ, and was received into a regular Predestinarian Baptist church, (name not ascertained,) and baptized by Elder Wm. Sedwick, in November, 1826. Then he moved into Carl county, Indiana, where they suffered a heavy affliction, and lost several children. He then moved into White county, Indiana, where sister Lucy, his first wife, departed this life, with some others of their children. If my memory serves me, brother Lucy has buried twelve children, and has two surviving sons. Brother Lucy died February 4, 1862. He suffered several months with ulcerated bowels, attended with the severest pains: but his life in Christ gave him assurance of a better mansion where pain and sorrow can not come, and where pleasures never die. He was married to sister Belinda nearly ten years ago, then united with the Macon Old School Baptist church, and then, for convenience, he united with the Providence Old School Baptist church. In this dispensation, the widow has lost a good husband, and his children a kind father—and, the church, a faithful member, and good exhorter; but, we mourn not as they who have no hope; for, we hope, with him, to sing the praises of our God in heaven, where Christ, with his whole body, will sing the heavenly anthems above. The writer of this notice delivered a discourse on the occasion from Isaiah iii. 10, 11, to an attentive assembly.

ANDREW VEAL.
Cass Co., Indiana, Nov. 26, 1862.

BROTHER BEEBE:—Please publish in the *Signs of the Times*, the death of MARY ELIZABETH BRUSTER, daughter of George and Abigail A. Bruster, and grand-daughter of Jairus S. and Elizabeth Harding, who departed this life October 2, 1862, aged three years, ten months and eight days.

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INDEX TO VOLUME XXX.

PART ONE.

Names of correspondents, alphabetically arranged, opposite to which will be found the page, or pages, on which their respective communications are commenced:

Anderson, M. and M. M. 14
 Ashbrook, Eld. Eli 67
 Allen, Eld. B. O. 91
 A Sincere Enquirer, &c. 169
 Ayers, William 180
 Berry, Polly 10
 Bristow, Mary B. 18
 Bryan, Palmer 26
 Burch, Mrs. M. M. 27, 122
 Bradbury, Eld. B. 36
 Barnes, Moses and Polly 45
 Buckles, Eld. John 58, 181
 Burton, Harriet 60
 Bennett, Eld. Joseph 65
 Brown, Lovicy 66
 Boggess, S. R. 77
 Blakeslee, Eld. David 81
 Baldwin, Sarah 82, 145
 Banta, Eld. Henry D. 85
 Biggs, Eld. J. H. 107
 Broaders, J. 107
 Bayne, Henry 121
 Bell, H. 123
 Bickers, A. I. 133
 Brundage, Eld. J. A. 139
 Baker, A. J. 141
 Beatty, R. 148
 Barry, E. Y. 156
 Bastow, John 185
 Cox, Eld. H. 1, 4
 Conley, Angeline 10
 Cook, A. S. 11
 Chenoweth, Eld. J. B. 12
 Calvert, Sarah 12
 Calvert, A. 12
 Conlee, Isaac 27
 Cox, William P. 85
 Carpenter, William S. 90
 Conner, Ann 98
 Croshaw, E. Jane 36
 Coonrod, Eld. Stephen 37
 Collins, Daniel 38
 Conklin, Eld. Gabriel 53
 Carihfield, John 108
 Cole, Melvin J. 116
 Conkle, Elizabeth 143
 Culp, Eld. Peter 147
 Cox, Jr., Leonard 186
 Durand, Dea. Daniel 4
 Dodge, Abigail 19
 Dickerson, Joshua 19
 Dunn, William H. 26
 De Golyer, D. L. 51

Dance, Joseph G. 55
 Dennison, Henry 109
 Dorris, A. R. 134
 Engle, William D. 59
 Fouch, Abraham 3
 Fritts, P. 4
 Fuller, Eld. Cyrus B. 77
 Faulkner, H. 77
 Foree, Martha 102
 French, Christianna 156
 Grafton, Eld. William 20
 Greenwood, B. 25, 115, 146
 Gardner, Henry 26
 Garbell, Robert and James 99
 Gillet, Nancy C. 133
 Graves, Thomas M. 155
 Hart, Nathaniel 2
 Hunt, William 5
 Hartwell, Eld. P. 12
 Hasting, R. T. 13
 Haynes, Eld. R. F. 43
 Hughes, Joseph 22, 58
 Haviland, W. P. 69
 Harrod, Levi 91
 Harding, Eld. D. L. 101
 Harris, Rice 106
 Hagan, Alfred H. 106
 Hewitt, Eld. Isaac 53, 123
 Harley, Hannah C. 124
 Horton, Henry 132
 Harvey, Galen 142
 Hait, Eld. Henry 154
 Herring, H. 155
 Hargrove, John 183
 Izor, Sarah H. 116
 Joyce, Dea. James C. 1
 Johnson, Eld. J. F. 9, 49, 57, 74, 97
 Johnson, Eld. J. A. 12, 20
 Jenkins, Mary 36
 Jones, Eld. Samuel 52
 Jackson, Dea. David 107
 Janeway, Eld. James 114
 Jones, D. C. 137
 Johnson, William H. 148
 Johnson, Josiah 148
 Jefferson, James 186
 J. 185
 Kessick, Susanna 89
 Kiltner, Henry and Sarah 141
 Leonard, E. 27
 Loveridge, Michael 60, 113
 Leedon, George M. 123
 Lewis, J. 140
 Leachman, Eld. Robert C. 169
 Mills, C. 5
 Mabey, Samuel 5
 Miller, Joseph R. 12
 Millsbaugh, Eld. Gilbert C. 25
 Marianne, 35
 Martin, Jacob 37
 McKeen, Nathaniel 43
 Myers, Cornelius 45, 51
 McColl, Eld. Thomas 51, 142
 McKay, Amos H. 69
 Morphew, William 77
 Moshier, S. P. 82
 Maben, Pamela 84
 Miller, James 90
 McKim, Sarah 91
 Morrell, Cassander 99
 Macer, Thomas 115
 Macomber, S. 141
 Mears, Eld. Julius C. 141
 Montgomery, John 141
 Mowers, Peter 141
 Mifford, John 142
 Moberly, Elizabeth 149
 Nelson, Eliza 2
 Neill, F. A. 132
 Nosler, John 133
 Newkirk, Barnett 179
 Obear, S. H. 140
 Phelps, Abel 5
 Player, J. E. 11
 Purinton, Dea. Hezekiah 14, 124
 Purington, Eld. William J. 16
 Plank, Prior 50
 Peack, Almira 84
 Peck, E. 90
 Payne, Edwin 100

Parr, P. K.	105	Reply to sister Brown, on 1 Cor. xv. 24,	69	Beebe, George Foster	96	Shonse, Cornelius	7
Price, Martha E.	123			Barlow, Esther	103	Shirk, Eld. David	40
Pruitt, Elizabeth	132	Reply to G. W. Cotterall, on Isaiah xliii. 3, 4,	70	Ball, Eld. William D.	103	Seitz, Magdalene	56
Payne, Shadrack J.	146	Ordination of Eld. D. Kirkpatrick,	72	Baldwin, sister	111	Salmon, Caroline	71
Pulman, Laris	148	Views on Matthew xviii., reply to E'd. C. B. Fuller,	78	Booker, Isaac	111	Stewart, Anna	71
Parks, Eld. John M.	149	Remarks on Religious Revivals,	85	Bryan, Mary	152	Stroud, David Park	71
Power, Eld. Holloway	177	Remarks on 1 Cor. xv. 5,	87	Benedict, Charles E.	174	Sims, Mary E.	103
		Reply to S. Seitz,	87	Brink, Dea. Aaron	175	Stevens, Charlotte A.	110
Riggs, Eld. Ranson	14	Religious Humbugary,	87	Bolch, Merriabah	175	Scott, Elizabeth C.	111
Rittenhouse, Eld. E.	34, 51, 67, 130, 162, 170, 179	Reply to Ann Conner, on Prayer, A Word from Eld. S. Trott,	99	Bennett, Elizabeth	176	Swaim, Elizabeth	151
		Our Spring Associations,	101	Bicknell, Rebecca	176	Shawgo, Eld. George	151
Robbins, Rebecca M.	90	Fellowship,	109	Bruster, Elizabeth	190	Shleppay, Margaret	152
Regan, Samuel Y.	105	Justification,	114	Bobbitt, Johnson	190	Smith, Olive	175
Riggin, Eld. J. C.	122	Remarks on 2 Peter i. 10,	117	Carnes, Polly	16	Shepherd, Delos	176
Ray, John	142	Reply to M. C. Townsend, on John xviii. 14, 15,	119	Corey, Fanny Jane	40	Smith, Mary	190
Richards, Henry	163	Thoughts of Peace in Time of War,	125	Clawson, Martha A. L.	56		
		Remarks on Isaiah iv. 1,	125	Clark, Dea. Homer	71	Thompson, Jeremiah	88
Sperry, Dea. Isaac	7, 161, 164	Reply to Jane Sohner, on Songs i. 7,	126	Clark, Bethsheba	71	Threlkeld, Martha	111
St. John, Huldah	13, 181	Reply to A. R. Dorris, on Luke xxiv. 26,	134	Clark, Bethsheba	96	Titus, Edward J.	151
Shields, Hannah	21	Remarks on "It is finished!" by Eld. William J. Fellingham,	135	Corwin, Jane Wheat	96	Turner, Joel	168
Sikes, Eld. Levi	28	Reply to A. J. Baker, on John x. 9,	142	Coonrod, Emily J.	102		
Sawin, John G.	33, 41, 162	Reply to Eld. William P. Robertson, on Songs iii. 7, 8,	143	Cockchester, John	104	Uncles, Mark	40
Shaw, William	45	Reply to Elizabeth Conkle, on Jordan,	144	Cockrell, Anderson	168		
Strickland, Eld. James	51, 84, 116, 182	Remarks on James v. 3,	150	Dalrymple, Sarah	63	Vail, Sylvia	40
Stout, J. M.	52	Reply to E. Y. Berry,	156	Dean, Captain William	104	Vail, R. Emma	40
Sprague, Sylvia	52	Reply to E. Y. Berry, on Jeremiah xlviii. 10,	159	Durham, Amelia B.	110		
Sisk, Nathan	65	And on Matthew vii. 6,	165	Durham, Dorcas	110	Wheeler, Annie	8
Smith, Sarah	68	Reply to M. E. H. Welch, on Jer. vi. 16,	165	Debolt, Rachel	111	Whiteman, Christian	24
Stephens, William	73	The Royal Banner,	166	Denman, James	190	Whitton, William	56
Sanford, Catharine	75	Ordination of Eld. Hiram Campbell,	167	Denman, Tennessee	190	Webster, Oscar A.	64
Storms, John	77	Ordination of Eld. Thos. Swortout,	167	Elmandorf, Conrad J.	87	Weymouth, Daniel C.	80
S. M.	83	Minutes of Old School Meeting in California,	167	Father and mother of Noah T. Terry,	71	Wheat, Elizabeth	96
Saunders, Mary M.	83	"Who shall Separate us," &c.,	170	Funston, sister	128	Whitehouse, Nancy	104
Smith, J. H.	89	Prospectus for 1863,	172	Goodrich, Philander	88	Wells, John, Esq.,	111
Salisbury, Orpha	100	Slaughter of the Two Witnesses,	172	Green, Thaddeus	128	Woolford, S. B. B.	128
Seitz, Eld. Lewis	107	Remarks on Rom. viii. 28,	172	Hollingsworth, Joseph D.	8	Willett, Benjamin	176
Shearer, Thomas	124	Death of Capt. Charles E. Benedict,	173	Hickman, Rachel	16		
Shlepley, J. R.	138, 147	Extracts from Salisbury Minutes,	174	Ham, (infant of William and Calista.)	56	Yerkes, Amy	87
Sullivan, H. H.	142	Reply to E. G. D., on Ezekiel xviii. and xxviii.,	184	Hulsizer, David	63	Zook, Maria	160
Stipp, Eld. John	153	Notice to subscribers, agents, &c.,	188	Hobbie, Martha	64		
Southard, Eld. Lot	178	Bills for arrearages,	188	Horton, Alva	64		
		Errors in our accounts,	188	Hogaboom, Leonard	80		
Townsend, R.	2	Names stricken from off our list,	188	Hart, David	128		
Thayer, Rufus	85	End of Volume Thirty,	189	Holland, Thorn I.	128		
Tufts, William W.	124	Feet Washing,	189	Horton, Warren	160		
Trott, S.	186			Janeway, Mrs. Eld. James	7		
				Jaquish, Sarah	8		
Varnes, Jane	4			Jillett, Victor B.	48		
Veal, Eld. Andrew	5			Johnson, Dea. Lewis	71		
				Jenkins, Colvin	103		
West, Eld. Clemet	1			Johnson, John T.	127		
West, Perry	10			Johnson, Mrs. Olive	190		
Williams, Eld. J. G.	21, 76			Jackson, Noel	190		
Whitcomb, R.	44			Kimball, Rebecca	8		
White, Craig	45			King, Nancy	16		
Whitehouse, Eld. Daniel	52			Kerby, Jacob M.	48		
Wristen, Thomas	53			Ketcham, James Lewis	71		
Watson, William	55			Lowe, Eld. Selden J.	32		
Wayman, H.	83			Lamb, Ann	56		
Walden, Virginia F.	108			Littlefield, A. J.	56		
Woody, Davis S.	108			Leonard, Charles	104		
Wornall, P.	122, 182			Lunn, Benjamin F.	176		
West, Eliza Ann	131			Lucy, Edward	190		
Wilson, Elizabeth	133			Makeel, Mrs. John	8		
Wright, Thomas G.	139			Mowry, Mary	40		
Witty, Mary	147			Mason, Eld. Joseph	56		
Winchel, Eld. Jacob	156			Mooney, Edmund	71		
Welch, Matilda E. H.	165			Mulock, Frances L.	71		
West, Clement	185			Miller, Stephen	71		
				McCrone, William B.	102		
Yeomons, Jarad	123			Madden, Robert and Sarah	103		
***	129			Miller, Isabella	103		
***	132			Murray, Nancy	104		
				Miller, Peter H.	100		
				McCrone, William B.	110		
				Miller, Elias	152		
				Miller, Mary E.	176		
				Miller, Jewit P.	176		
				McCull, M. T.	176		
				McDonald, John T.	40, 48		
				Neill, Lewis	132		
				Obeare, Simpson H.	64		
				Payne, Polly R.	32		
				Pettit, Elizabeth	168		
				Payne, Dea. George	176		
				Pullen, Samuel H.	176		
				Raulings, Michael	16		
				Rusher, Minerva Jane	32		
				Ray, Willie P.	71		
				Roberts, Sarah Ann	110		

INDEX OF POETRY.

FIRST LINES—ALPHABETICALLY ARRANGED.	
A christian, friends, is one of Adam's race,	73
As time is onward moving,	148
Blundering through the world I go,	63
Baptists and Presbyterians, and Methodistists unite,	72
Blest land of Judea! thrice hallow'd of song,	189
Come, brethren and sisters, and hear me relate,	170
Death can not make our souls afraid,	8
Enlisted in God's cause, he thought,	152
Earth, thou art rich in varied scenes,	168
Farewell, daughter, we no longer,	87
Great God! Thou ever living spring,	33
How true the sacred sentence is,	48
His work is done, his sufferings o'er,	80
I love, and have some cause to love,	17
Jesus, thou art the only friend,	151
Like a barque on the wave, &c.,	1
Lofly sinners love to talk,	17
Lord, hear a sinner's cry,	174
My brother, thy warfare is o'er,	56
O! deem not they are blest alone,	5
O! land of rest, for thee I sigh!	111
O! how I long to quit this, &c.,	137
Peace, 'tis the Lord Jehovah's hand,	8
Prayer is the saint's sincere desire,	99
Precious Jesus, what a treasure!	168
Shall such a worm as me,	55
Sorrow, pain and deep affliction,	136
Swifter and swifter, day by day,	190
There liv'd a man, in olden time,	17
The sun looks on, what do we view?	25
The tender grass is springing,	112
There is a land immortal,	153
Thus saith Jesus, I will keep,	156
They are gone to worlds, to us unknown,	176
Under the shadow of thy wing, my Father,	9
When the roses were in bloom,	24
Weep not for them, they're now at rest,	103
When first my soul enlisted,	126
When my Savior, my Shepherd, is near,	133
When arm'd with vengeance, &c.,	170
Your harps, ye trembling saints,	111
Yes, she has gone, where angels are,	152

PART SECOND.

Index to Editorial Subjects, Obituaries, Extracts, Circular and Corresponding Letters, &c.	
Introduction,	5
Remarks on Songs, i. 5, "Black but Comely,"	6
Reply to Sarah Calvert,	12
Remarks on Jeremiah ii. 33,	14
Remarks on Romans xiii. 10,	22
Remarks on Isaiah xi. 1,	23
Ordination of Elder James Bullock,	24
Reply to sister Bryan, on Rev. xiii. 8,	28
Narrative of sister French, of Illinois,	37
Reply to sister Croshaw, on Exodus xiii.,	39
Reply to C. Myers, on Hebrews xii. 22-24,	46
Reply to sister Leonard, on Jer. i. and li., and Rev. xviii.,	47
Reply to J. E. Settle,	54
Reply to James Terry,	54
Reply to Deacon Hezekiah Purinton,	55
Ordination of Eld. R. M. Simmonds,	55
Remarks on Psalms cx. 4,	62
Justification,	63
Reply to Eld. J. Bennett,	66