

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., JANUARY 1, 1855.

NO. 1.

Poetry.

For the Signs of the Times.

A few concurrent lines, written in reply to some on the same subject, published in the *Signs of the Times*.

Nor would I live away, with truth I can say,
I would rather be freed, from these fetters of clay,
And leave far behind this dark body of sin,
To be with my Savior, my God and my King.

To rejoice in the zenith, of his matchless love,
No more from his presence, or fulness to move,
Or again be oppressed by the cares or the fears,
That surround more or less, while sojourning here.

Nor would I live away, if sunshine were mine,
And each sweet lent its odour, my path to enshrine,
But rather would go, the Fountain to prove,
Than sip by the way, from the streams of His love.

O yes I would rather, for something within,
Feels an ardent desire, for the joys yet unseen,
For the baskings of love, my soul hopes to share,
When permitted to feast on his loveliness there.

When by sight I shall see all the glory that
bleeds,
From Jehovah, my Savior, my God, and my
Friend.

In each, and the whole, his wisdom will shine,
And the ransomed be wrapt in splendour divine.

No! I would not live away, far other than this,
Then to see the great Author of love as he is;
To sing the rich grace, made known through the
Lamb,

In the mind of Jehovah, the Eternal I AM.

J. M. B.

Utica, December 4, 1854.

Plain Preaching.

Shall I, for fear of feeble man,
The solemn truths of God restrain?
Or, undismay'd, in deed and word,
Be a true witness of my Lord?

A w'd by a mortal's frown shall I
Conceal the word of God most high?
How then before Thee shall I dare
To stand? Or how thine anger bear?

Shall I, to soothe the unholy throng,
Soft'n thy truths? and smooth my tongue
To gain earth's gilded toys, or flee
The cross, endured my Lord, by thee?

What then, is he, whose scorn I dread,
Whose wrath or hate makes me afraid?
A man! an heir of death! a slave
To sin! a bubble on the wave!

Yea, let men rage, since thou wilt spread
Thy shelt'ring wings around my head,
Since in all pain thy tender love,
Will still my sure refreshment prove!

Yes! let the objects loathe my name!
No cross I shun, I fear no shame:
All hail reproach, and welcome pain!
Give me thyself, and loss is gain!

My life, my blood, I here present,
If for thy truth they may be spent;
Fulfill thy sov'ign counsel, Lord,
Thy will be done, thy name ador'd.

Give me thy strength, O God of power,
Then let winds blow or thunders roar,
Thy faithful witness I would be—
'Tis fixed, I can do all through Thee!

The Leper's Prayer.

Defiled I am indeed;
Defiled throughout by sin;
Thy purple fountain, Lord, I need,
To wash a leper clean.

The fountain open stands,
Yet on its brink I dwell;
Oh, put me in with thy own hands,
And that will make me well.

Communications.

From the Southern Baptist Messenger.

Opelika, Ala., Oct. 6, 1854.

BROTHER BEEBE:—The special mission of Christ into this world is set forth in glowing terms by the Holy Ghost in the sixty-first chapter of the prophet Isaiah. It runs thus: "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The prophet here speaks of Christ Jesus, and it is worthy of special notice that he is anointed, and has the Spirit of the Lord God upon him for the special purpose of preaching good tidings to the meek. Without that Holy Spirit no such good and cheering tidings can ever be proclaimed by Christ nor by any of his ministers. All the wisdom of the world, and all the learning in the schools of men, will forever fail to qualify one soul for preaching good tidings to the meek and lowly children of God. Christ is anointed with the Holy Ghost and with power.—Acts. x. 38. The Spirit of the Lord is not given by measure unto Christ; but he is anointed with the "holy oil," and with the "oil of gladness above his fellows." Psa. lxxxix. 20. Christ Jesus possesses infinite holiness and power, and without these qualifications he could not preach good tidings to the meek, for the bars of death and the grave had to be conquered, and a way opened in righteousness to proclaim the good tidings of life and salvation through a crucified and risen Savior. These good tidings are not proposals and conditions to be done by the poor helpless creature; such could not be called good tidings while it requires that to be done which no man can do. David assures us that God "will beautify the meek with salvation."—Psalms cxlix. 4. Can there be any better tidings than this to you, O ye meek of the earth? or can there be better adorning to your poor souls than the adorning of grace and salvation? To be beautified with grace and salvation will be a perfect and complete deliverance from sin with all the horrid deformity, defilement, and pollution which it has interwoven within us; and it will be a complete washing from the stain of sin and guilt, and making us pure in heart by the efficacious and meritorious blood of our Lord and Savior; being justified freely by his grace, and having the defiled conscience purged from dead works to serve the living God. All this washing, purging, purifying, sanctifying, and justifying is done in the name of the Lord, and by the Spirit of our God. Surely, then, it is well done, and done that it may abide and stand forever; for "whatsoever God doeth it shall be forever—nothing can be put to it, nor anything be taken from it."—Eccles. iii. 14. Nor is this all the beautifying

with which the Lord shall beautify the meek; He will clothe them in his spotless perfect and everlasting righteousness, spread his banner of love over them, and be a wall of fire round about them, and the glory in the midst: He will keep them night and day, through trials deep and long, and through heavy temptations, and through distress and poverty, famine and drought, his Almighty power and goodness will keep and preserve them, and his strong, lovely soft and parental hand will lead them into fat pastures of gospel provisions, pastures rich with never failing food and verdure, where never failing streams of living waters flow, and where death never comes. O lift up your heads and your hearts ye meek of the earth! and sing aloud and rejoice in God, for such good tidings of great joy, "Behold thy king cometh! O Zion, thy God reigneth!"

"He hath sent me to bind up the broken hearted."—We see that the whole Trinity are engaged in this work. Christ came not into the world of himself, but he was sent; and he spake the words, did the works, and sought the glory of him that sent him. Sent, in one sense, as a servant in the likeness of men; but in another case he is sent, not as a subordinate, but as an equal with God, being Himself God manifest in the flesh. As an equal, and one with the Father—Christ was sent on the principles of agreement, compact or covenant.—Of himself he could do nothing in the great work of redemption; nor could he bind up one broken heart, only by virtue of his special anointing and being sent for that special purpose. The three who bear record in heaven are one in this great work. To be broken hearted is to be in a state of great anguish and distress, to be bowed down with sorrow, and to be without hope or comfort. The Son of God anointed with the Holy Ghost and with power, having grace poured into his lips, and all the sweet heavenly ointment from above in his hand, comes with grace, mercy righteousness and truth and binds up this poor broken heart, and sheds abroad his love within it, and even takes up his abode in the place and dwells there richly by faith. Thus the broken heart is bound by the cords of love, and an "unction" from the Holy One leaves a sweet savor of the Lord Jesus Christ and causes the poor soul to rejoice greatly in God. But I wish not to be tedious, I will therefore come to the next point.

To proclaim liberty to the captives.—It is sometimes affirmed, or implied at least, that sinners unregenerate, and unawakened sinners, are taken captive by the devil at his will. I do not think that the text in 2 Timothy ii. 26, or any other text will justify such a conclusion. Sinners are servants of sin and of Satan, yielding a willing obedience; but the captives to whom the anointed Savior proclaims liberty, are "Lawful Captives," legally apprehended by Divine Justice, and the Holy

Law of God holds them in prison under guilt and condemnation, until all its demands are satisfied and they are redeemed from the curse of the Law. This only can be done by the Lord Jesus Christ as the Near Kinsman in whom is the right of redemption. He is the surety for his people, and He is the end of the law for righteousness to every one that believeth. Through him therefore, his kindred and people who are apprehended and taken by the law which holds them, have liberty proclaimed to them, and they are admonished to "stand fast in the liberty wherewith Christ has made them free, and to be not again entangled with the yoke of bondage." Gal. v. 1. Whom the anointed Son makes free, they are free indeed. Christ came into the world to do the will of Him that sent him, and to finish the work given him to do. He assures us that he delighted to do the will of God, and the great work of redemption given him to do, he did, and cried out on the cross "It is finished." Being given as a covenant of the people, to open the blind eyes, unstop the deaf ears, and proclaim liberty to the captive sinner upon his own merits, and set him free by his own power and authority, and present him without fault before the throne of God.

The opening of the prison to them that are bound.—Every legal impediment which bars the captive sinner in the dark prison and dungeon and guilt under the law and under its curse, is removed by Christ Jesus who is anointed and set apart for that special work. The prison doors are thrown open in perfect harmony with the arrangement and purpose of God, the Eternal Father, who has blessed his people with all spiritual blessings in heavenly places in Christ Jesus; and now, as it is impossible that any can be saved without an application of these spiritual blessings to them (in time,) and all must have faith toward God, and repentance toward our Lord Jesus Christ, and yet they have power to obtain either only as it is given them; do they need repentance? Then Jesus is exalted by the right hand of God to be a Prince and a Savior, to give repentance, and forgiveness of sins to Israel.—Acts. v. 31. Not to give repentance to all the family of Adam, if they will seek and ask for it; but without any condition, only for Christ to do the work, for which he is anointed, sent and exalted of God, he gives repentance to Israel. They are not all Israel that are of national Israel; but in Isaac the spiritual seed is called. Yes, in the Spiritual Isaac all the spiritual family are embodied; and in him are all the spiritual blessings for that family, and these blessings are dispensed and dealt out to them by the Holy Spirit precisely at the right time, and in the right way. Seeing, then, that the whole plan has the sanction of heaven, and that the Father, Son, and Spirit, are One in its arrangement and application. may it

not indeed be called good tidings to the meek? But with the proud, the haughty, and rebellious, self-righteous souls, a plan of salvation without conditions, and giving all the honor, power, and glory to God the Father, Son, and Holy Ghost, is not received as "Good Tidings." There is one thing, however, that I think I do know, the poor prisoner who has just light, life, and sensibility enough to know that he is in the prison-house of death, and bound with all the fetters and chains that Divine Justice and a guilty conscience can put upon him will certainly rejoice when the prison doors are opened, and he is delivered from the power of darkness and translated into the kingdom of God's dear Son.

W. M. MITCHELL.

For the Signs of the Times.

Jewett Centre, December 7, 1854.

BROTHER BEEBE:—My mind has been deeply exercised for sometime, and I have felt it a duty to write to my brethren and sisters in the different parts of the world, but feeling unworthy, I have deferred it until now. My mind is still impressed to write and tell to all around, what a dear Savior I have found. I was thoughtful, when only at the age of eight years. Many questions arose in my mind in regard to a Supreme Being, it appeared to me that there was a power above, that controlled all things. I attended a meeting at my grand-father's, where they sung a hymn which I never forgot; I thought it sounded like the singing of heaven. Nearly two years afterward, a passage of scripture came to my mind, "Remember now thy Creator, in the days of thy youth." These words made a great impression on my mind. I was in great fear of death. My mind was led in this way until my fifteenth year, when I was brought to a deep sense of the depravity and sinfulness of my heart. This was in the month of May, and as it was very pleasant I went into the garden to walk, on a Sabbath morning, and in taking a view of the creation, the woods were vocal with the singing of birds; and it seemed to me, that everything but myself, was praising God. I thought I was the most wicked creature in the world; and of all creatures, I felt the most miserable. I was so much alarmed about myself that I could not rest day nor night. My health was poor at the time, and it was impressed on my mind that I had not long to live. O what was to be my destiny after death, was my great enquiry. I often retired to secret places and tried to pray; but could not utter a word. Everything I did seemed to condemn me. I attended a meeting in the following fall; the preacher took his text in the prophecy of Daniel vi. 16. And spake of Daniel's being cast into the den of lions, and how the Lord delivered him from his enemies; and he said, it took the same power to save a sinner; that it was only by the grace of God that any could be saved. He seemed to be preaching every word to me. I could do nothing towards the salvation of my soul; this only added to the sorrow of my mind. My trouble was so great that I thought I could not live long. On retiring to bed one night, I had prayed the Lord to have mercy on me, before I should see the light of another day. I soon fell asleep and dreamed that I was traveling a certain road, and a little way before me the road parted to the

right and to the left. On the right hand Christ sat upon a white throne, and dressed in white, and the one half of the heavens and the earth appeared to be of the same color; and on the left Satan sat upon a red throne, and clothed in red, and the other half of the heavens and the earth were of that color. Just before I got to where the road parted, I thought a voice said to me, Choose the road to life or death.—My parents said I made a strange noise in my sleep, and they awoke me, and I found it was only a dream. Soon after this I had two other dreams. I dreamed that my father was at prayer with his family, in front of the house, and as he was praying, I looked up and saw a white cloud coming from the west; and it came directly over our house and stood still, and a voice came out of the cloud, saying, Repent for the kingdom of heaven is at hand. Again, I dreamed that I was walking in an orchard, and came to a tree which bore the most beautiful fruit I ever saw, and it was written on the tree, "Life everlasting," and I thought I partook of the fruit; but awoke and found it was a dream. These dreams made a great impression on my mind; but it appeared to me that I was going down to destruction, and sinking in despair,—that my destiny was fixed, and my fate was sealed forever; and that I was beyond the reach of mercy. I continued in this gloomy state of mind, until I was in my eighteenth year, when I attended a Methodist prayer meeting; and as they were pleading for mercy for poor sinners, the thought came to me, Who are they asking mercy for? is it for poor me? Every word seemed like an arrow to my heart. As I returned home, there was such a load upon my heart that I feared I should never be able to reach home. My trouble was so great that I could not sleep any during that night. When I arose in the morning, I tried to work, but my strength seemed to be gone; neither could I eat. The gates of hell seemed to be opened all around me, and I was sinking into the bottomless pit. I went to a secret place and knelt down, and lifted my hands towards heaven and cried, "O Lord be merciful to me a sinner." And I think the Lord manifested to me the forgiveness of my sins at that time, and spake joy and peace to my troubled soul. I rejoiced for a time, and felt as though I was on my way to Zion; rejoicing and praising God. But, all at once, the thought occurred that I had not experienced what christians do, and that my hope was a false hope, resting only on imagination. But still christians seemed near and dear to me; and I felt many times impressed to tell my mind to the church; but at other times I seemed to be shut up in darkness, and felt as though I was no company for any one,—a stranger and pilgrim here on the earth. I did not wish to take part with the people of the world; for the things of the world looked like vanity to me; neither did I feel worthy to have a place with christian people. My mind was led in this way for ten years. One year ago last spring Elder Isaac Hewitt baptized a young lady of my acquaintance, and as I witnessed the administration of the ordinance, I thought I had never witnessed anything that looked so much like the Savior's example, and I could hardly refrain from going with them into the water. All appeared so beautiful, it appeared to me that everything was bright with the glory of God, and clothed

with majesty and power from on high. As they came out of the water, they sung, and expressed my feelings, the hymn began thus,—

"Jesus my All to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, 'till him I view."

That was a day I never shall forget. But I kept silent until one year ago last October, when I related my mind to the church, gained her fellowship, and was baptized by Elder I. Hewitt. And I can truly say it has been a day of rejoicing with me. My heart was filled with thankfulness, adoration and praise to God, for his goodness and mercy to me. I feel to give all the praise to God and can truly testify that Salvation is of the Lord. The Lord's promise is often applied to my mind, that he will never leave nor forsake his children, for he has loved them with an everlasting love. I often feel to exclaim with the psalmist, "Let everything that hath breath, praise God; I will praise God; I will praise him with my whole heart, for he has put a new song in my mouth, even praise to his great name.—Praise ye the Lord, for his mercy endureth forever." If you think this worthy of a place in your paper, you can publish it; otherwise dispose of it as you please.

Your unworthy sister, whose hope is in Christ alone.

LUCY C. WHITCOMB.

For the Signs of the Times.

Cheshire, Ms., December 17, 1854.

BROTHER BEEBE:—As I have to write a little on business, in order to send a small mite, in proportion to my limited circumstances, as an indemnity for the use of your valuable paper for the ensuing year, I have some thought of saying a little more, in case I keep truth on my side, as that is the only object I have in view; and which view I shall simply leave to your discretion. In reading the various communications of the dear brethren and sisters, learning their meekness and backwardness in serving God as they ought, and their great regard for the prosperity of Zion, their desire for the conversion of sinners, and for the welfare of private christians; which appears to be the main drift of their communications, I do not feel alone although they are all strangers to me in the flesh; yet, through this medium the saints can form connection, and each others welfare can be plainly understood. And not only so, but we can also hear of the glorious and triumphant victory of the dear saints over death, hell and the grave; that the kind Redeemer meets them at the tide waters of the valley of the rolling billows of Jordan, reaches forth the arms of his love, and escorts them safely into his heavenly kingdom. These items go to show the incontestable evidence of the reality of the christian religion; and discovers to us the infinite importance of holding fast the profession of our faith, without wavering; for he is faithful that has promised. "I will uphold thee," says the mighty God, "with the right hand of my righteousness." My sheep hear my voice, says the Redeemer, and I give unto them eternal life, and they shall never perish. What gracious words are these! And are they not spoken to the least of the flock? Then what have we to dread or to fear; or where or who is he whose wrath or hate can make us afraid? Popular religion is fast prevailing in this

section of country, which indeed proves to be a great annoyance to the meek and humble religion of Jesus Christ. The one is justified in the sight of God, the other is debased even by the Lord, on account of his self-righteousness and self-justification, and popular measures. I would advise myself and my brethren to be ware of such stuff; avoid it; pass by it, and by no means parley with, nor countenance anything that has any resemblance thereunto. We are to keep constantly on our watch tower and guard every avenue. We are to be diligent in the path of duty, and learn to steer our course well; and, in due time, shall reap, if we faint not. Various are the methods devised by the arch apostate, to check the progress of the saints of God, and to hinder them in their journey to the New Jerusalem. Satan goes about like a roaring lion, seeking whom he may devour. And indeed he is diligent in this important branch of his work; but we are not to be ignorant of his devices. Seeing these things are so, let us not forget to pray for each other, and for ourselves, and for a world of mankind where ungodliness prevails.

I have read a number of communications from sister Izor, which have warmed my heart and animated my feelings.

Brother Beebe, I should like to know how far the fourth commandment, as mentioned in the Jewish Decalogue, is binding upon people under the new dispensation; as it is variously discussed in this section of country; although I would not burden you too much. If we were all Jews according to the flesh, I should be at no loss; but as we are Gentiles, I have my doubts.

JOHN VINCENT.

From the Southern Baptist Messenger.

Oglethorpe Co., Ga., Oct., 24, 1854.

DEAR BROTHER WILLIAM:—According to the request of brother Sharman, appearing in the Messenger, of the first of October, I have determined to offer a few thoughts on the following text, "But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man."—I am aware that arminians apply to this text with considerable assurance to prove a general atonement, but the following verses show the fallacy of such conclusions. "For it became him for whom are all things, and by whom are all things, in bringing many sons to glory to make the Captain of their salvation perfect through sufferings: for both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, (the many sons,) and again, Behold I and the children which God hath given me." Is it reasonable to suppose that he by the grace of God tasted death for any others save the children which God had given him? These are certainly the people referred to in Deut. xxii. 9. For the Lord's portion is his people, Jacob is the lot of his inheritance. The same Jesus prayed for, John xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—Ninth verse, "I pray not for the world, but for them thou hast given me, for they are thine." These all (as related to Adam)

"being partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage."

The Apostle in this connection refers to the first Adam of the earth, earthy, the head and representative of all his natural posterity, and the mindfulness of God in making him a little lower than the angels, crowning him with glory and honor and setting him over the works of his hands, putting all things under subjection under his feet, &c., all figurative of Jesus the Head and Representative of his spiritual kingdom, the church of the living God, with which the first Adam had nothing to do, even in his best estate, being only a natural man, created and placed here in a natural created world. The Apostle on the same subject, 1 Cor. xv. 46, uses the following language, "Howbeit that was not first (in manifestation) which is spiritual, but that which is natural; and afterwards that which is spiritual?" Forty-seventh verse, "The first man is of the earth earthy, the second man is the Lord from heaven." So we see not yet all things put under the first Adam; but we see Jesus the anti-type, who was made a little lower than the angels, not to be crowned an earthly king, but for the suffering of death. The prophet says, Isaiah liii., "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers 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,"—for them he was made a little lower than the angels to suffer and die, the just for the unjust, and by that one offering perfected forever them that are sanctified, the many sons he designed bringing to glory. For this purpose he was crowned with glory and honor even from everlasting, for his throne is forever and ever. Prov. viii. 29, "When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundation of the earth: then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing always in the habitable part of his earth, and my delights were with the sons of men," the many sons referred to above. To conclude he was never crowned with glory and honor until he had suffered, died and rose again, would come immediately in contact with his prayer, John xvii. 5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Again, 24th verse, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."—Will any one suppose for a moment that his will shall fail, and his prayer not be answered precisely to the extent it goes?—Surely not; but all must agree that His will shall be done, and His prayer answered, and every man for whom he tasted death and rose again for their justification shall eventually be where He is, to behold His glory. Many appear anxious to know to what extent the world of mankind are benefited by the death of Christ—I am

satisfied that he lived, suffered, and died exclusively for the church, or those making up every man, for whom he tasted death, as the following texts plainly show: "The good Shepherd giveth his life for the sheep." John x. 11. Husband, love your wives, even as Christ also loved the church, and gave himself for it."—Eph. v. 25. All spiritual blessings for the elect of God were given in Christ before the world began, while all temporal blessings are a heritage given us in the first Adam, and bestowed upon natural men for the elect's sake. In this sense only I think Jesus is the Savior of all men, and especially them that believe; for the sake of the wheat, (the church) the tares, (or unbelieving men,) are not immediately plucked up, but both are let grow together until harvest. Then Jesus will gather his elect from the four winds into his garner, to enjoy fully all spiritual blessings, in beholding his glory, while unbelievers, like the tares, having no spiritual blessings, and temporal ones failing, will be gathered together in bundles to be burned. However I am sure this separation is progressive as time moves on, to be finally completed when Jesus shall come the second time without sin unto salvation.

I close for the present, with a hope of seeing something more extensive from brother G. Beebe, on the subject.

Yours in love.

D. W. PATMAN.

For the Signs of the Times.

Blanchester, Ohio, Dec. 13, 1854.

DEAR BRETHREN AND SISTERS:—Together with all who feel, and mourn a hard heart, let one who often walks in darkness through tribulations and perpetual alarm, speak once more to you through our common messenger, the *Signs of the Times*, and this shall be my text.

Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name." Mal. iii. 16.

"The fear of the Lord is the beginning of wisdom." So testified one of old, and it is also written, "The secret of the Lord is with them that fear him." I have made these quotations simply to stir up your minds in respect to the high privileges which the children of the kingdom are called upon to enjoy while passing through this vale of tears. While we have the privilege of meeting, if but two or three, if gathered together in the name of Jesus, what a heart cheering assurance, There says Jesus, I am in the midst. And it is so! Yes, for all the promises of God, in him, and yea, and amen. What! Does the King of heaven listen to poor trembling mortals while they in stammering accents and with fearful hearts, make known to each other their hopes and fears, their joys and griefs, the darksome nights, with now and then some glimpse of returning day; the heavy clouds of unbelief, the number and the depth of the pitfalls digged and prepared by their enemies, the dreary wilderness of sin, the tempests of passions rising within their own bosom; and, above all a proud deceitful heart. Ah! a proud deceitful heart is my nearest neighbor and my worst foe.

"Against its influence pray,—
It mingles with the prayer!
Against it preach; it prompts the speech,
Be silent; still 'tis there!"

Notwithstanding all these trials and

temptations, thanks be to God, for his matchless grace and unchanging love;—that whole creation which groaneth and travaileth together in pain, in all the saints, is only waiting for the adoption, to wit, the redemption of our body. We still have a hope like an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered. In him, let us rejoice, and by him we may confidently ask, what shall we say then? If God be for us, who can be against us? He that spared not his own Son, how shall he not with him also give us all things? All these favors depend upon the union and oneness of Christ and his people, who, in him, were blessed by God the Father, with all spiritual blessings, in heavenly places in Christ Jesus, in him were chosen, in him sanctified, preserved and called, and redeemed by his blood. Who also believe, according to his mighty power which he wrought in Christ when he raised him from the dead. Being born of God, we are made manifest as his sons; and if sons, then heirs of God and joint heirs with Christ. Here we discover the origin of this peculiar people, of this spiritual family; they are begotten of God, and Jerusalem which is above, is free, and she is the mother of us all. Hence Peter calls them a holy nation. Sever one of these bands, or break one of these cords, and you remove the foundation, and then might the gates of hell prevail. But fear not, for greater is he that is in you, than he that is in the world. Or,

"Satan would full victory boast,
The church might wholly fall,
If one believer may be lost,
It follows, so may all."

Now, brethren and sisters, as many of you are so scattered, that you have not the opportunity to meet one with another, when you feel the south winds blow, sit down and write, and forward your musings to brother Beebe; and if you can trust him to read and examine your thoughts while on paper, he will, I trust, deal with you as a brother; and if he considers your scraps worthy of publication, he will publish them, and if not, there can not be much harm done.—Try it, brethren and sisters. Don't be backward.

Farewell.

J. C. BEEMAN.

For the Signs of the Times.

Montgomery Co. Ia. Dec. 3, 1854.

BROTHER BEEBE:—I have been a reader of your paper for some years, though not a subscriber, and as I believe they contend for the truth, and expose error, I have a desire to become a subscriber, and I herein send you two dollars for the *Signs of the Times*, *Southern Baptist Messenger*, and *Banner of Liberty*. Direct the three papers to my address.

We read that they that feared the Lord spake often one to another, and as the disciples of our Lord are now so scattered in their location that we can not often see each other face to face, I may be allowed to address a few words to them in relation to what I trust the Lord has done for me, in bringing me out of darkness into his marvelous light. I was raised by good Old School Baptist parents, who taught me to live morally, but they did not teach me morality for religion. I once thought that I could turn and get religion, and at

some future time I intended to do so; but that time never came, if I have ever been turned, the Savior arrested to me in the spring of 1854. My sins arose before me like pointed mountains, and I viewed myself to be one of the vilest of sinners; and thought that so wicked a wretch could not be saved from everlasting punishment; for it truly seemed to me that

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

But I tried to pray to the Lord for mercy, if indeed mercy could be extended to such a polluted and guilty sinner; but it seemed to me that my words fell to the ground, and all I could say was, Lord have mercy on my poor soul, which is justly condemned. I passed on in this way for some time. When in company with my friends, I tried to pass the time as I had on former occasions, but my efforts were hypocritical, my trouble still pressed me down. Some of them would ask me questions as to how I was getting along, but I wanted to put them off, by trying to make them think there was nothing the matter with me, for I was one of the vilest of sinners. It made me tremble for them to talk with me. I desired to get into some corner where I could hear christians talk of the goodness of the blessed Savior; but when I would tell them anything of my exercises, they would pronounce them the travels of a christian, but I could not believe that christians could ever have such feelings as mine. This only distressed me the more, for fear that I had deceived them in regard to my hope of salvation, for christians seemed very precious to me. During my trouble I attended some meetings, and thought if there was anything good there, I might find it; but there was nothing there for me.

On the fourth Saturday in April, my youngest brother was received as a candidate, and was baptized, and united with the church, on the Sunday following. That was an effecting scene to me; I felt as though I must be banished from the company of all my friends and from the presence of the precious Savior. The week following I spent in trying to beg of the Lord to have mercy on me; not for anything that I had done, or could do; for I was a poor condemned sinner. But, at an unexpected moment, these words came to me, "He hath taken me up out of the horrible pit, and out of the miry clay," and hath set me upon the Rock of Ages, and who can shake this solid foundation. O, I was then made to praise the Lord for his loving kindness. I felt as though I should never doubt any more. Language fails to express what were my feelings at that time. Nearly two weeks passed very pleasantly, and on the Saturday following I had the pleasure of riding with Eld. John F. Johnson to Crawfordsville, and heard him preach three times; it was a pleasant season to me; if ever my soul had a feast, it was at that meeting. On Sunday I saw the young converts follow their Lord and Master into the liquid grave. But since that time, many doubts and fears have harrassed my mind, as to whether I am an heir of the heavenly inheritance, or not.—I could fill up this sheet with a statement of my doubts and fears; but I do not wish to weary your patience.

On the fourth Saturday of May, of this year, I related to the church what the Lord had done for me, and was, with my companion, and another received, and on

Sunday morning we were baptized in Rock River, by Elder M. Vanclave. I awoke on that morning trying to sing these words,

"Come soldiers of Jesus, attend to the way;
The Christian should always the Savior obey;
Though flesh may be backward, and duty seem
hard,
The children should study to follow the Lord:
The way he has shown us must surely be true,
He'll be with his children, and bring them all
through."

In conclusion I sincerely desire an interest in the prayers of the saints, for although the prayers of the wicked may be unavailing, the fervent effectual prayer of the righteous availeth much.

Yours truly,

CORNELIUS L. CANINE.

For the Signs of the Times.

MY BELOVED BROTHER:—How effectually does faith exclude boasting; for what have we, that we have not received? And, who maketh us to differ? These lessons are taught alone by him who says, Learn of me, for I am meek and lowly; and who hath also said, The haughtiness of man shall be brought low, and the Lord alone exalted in that day. When the salvation of our God is revealed to our souls, we glory in these blessed truths; and if any one is instrumental of good in the church, he will say, I labored, yet not I, but the grace of God which was with me. To know these things is to know true humility, and to be delivered from *voluntary humility*.

I received the papers you sent me, and truly I did rejoice in the perusal of them; especially one of the September numbers, which shows how completely the believer is delivered from the law. O how few, in this day of legality, know what it is to become dead to the law by the body of Christ, and to be married to another; even to him who was raised from the dead, that we should bring forth fruit unto God! When this is the case with us, the service of God becomes as natural to us, as water is to a fish; but while we remain wedded to our first husband, we are under the law, shut up to the faith. Here the awakened soul labors, and is heavy laden. In this gloomy prison I spent many long days, and even years, sighing for deliverance. But, blessed be God, he caused the year of release to roll around, and now I find my blessed Savior's yoke to be easy, and his burden light. Blessed be God, he brings gospel believers to broad rivers and streams wherein no galley with oars can come. Do and live, is the system of the day, go where you will; but we, which have believed do enter into that rest, and cease forever from our works; and precious faith becomes the main-spring of action. Faith that works by love causes the hearts of those who possess it, to burn within them. I have many, very many things to say to you. I heard you preach thirty years ago, and the particulars of that meeting I shall never forget; but O how your discourse did offend my poor legal heart, as the true gospel always does those who stand in the covenant of works. I should not have written you again quite so soon, but the papers you sent me, I have distributed among the brethren, and I desire you to send me a few more.

I shall take all the pains I can, to get subscribers for your paper. There are many gracious souls in this place who would be pleased and profited by the truth which I find upon the pages of the *Signs of the Times*.—In these days God's people

seem to be weak and sickly; but few of them can sit down to a dish of meat; they must have milk; and many of them through the power of legal teaching, are like the Galatians, bewitched. Go where you will, and they are plowing with an ox and an ass, with a linsey woolsey garment on. Darkness covers the land, and gross darkness the people; darkness is put for light, and light for darkness. The light shines in darkness, but the darkness comprehends it not. What a gloomy state! How few there are who seem to have clear views of law and gospel. O how Zion is hidden by the smoke of Sinai! Few indeed know the way to the city. What a delusion, to hold truth only in the head; to have the form, and not the power,—a name to live, and yet dead,—following after the righteousness of the law; this is what the Jews did; but they did not attain to righteousness, because they sought it not by faith; but, as it were, by the works of the law. There is a way that seemeth right to a man; but the end thereof are the ways of death. How awful the disappointment in the end, of those who hold the truth in unrighteousness.

Affectionately yours,

MAHLON FORD.

For the Signs of the Times.

Newburn, N. C. Dec. 12, 1854.

MR. EDITOR:—Perhaps in no period in Man's existence is there to be found so much to cause the Christian and Philanthropist to sorrow in sackcloth and ashes over the follies, vanities and frivolous pursuits of intelligent beings, as the present.—Every where in every occupation in life, we find our fellow creatures striving after display, useless, and oftentimes cumbersome and tiresome pomp and customs, that are acknowledged even by its followers to be troublesome in the extreme, affording nothing but a ceaseless round of dissipation and dearth. Now this state of affairs would not exist, were the people of God as devout as they should be, for we are told that in temporal affairs, we have a choice although in spiritualities, there is none.

How often do we find amongst those who call themselves Christians, a supreme love for this world's good, manifesting clearly that they desire an increase of that, (their god,) more than they do an enlargement of grace. And in the "sacred desk," as it is profanely called, we too often find this worldly-mindedness sufficiently demonstrated, and in nothing more so, than in the fact that they, the self-styled ministers of God, cannot preach for nothing; no not they! What, preach the gospel of the poor, despised and humble Jesus, who first drew his breath in a manger, and never charged a dollar for a sermon in all his life without a sufficient salary to supply my refined and fastidious table with all the luxuries and wants of a man of fashion, for nothing! Why the thing is preposterous!! It is true that our Master has promised to supply the young ravens when they cry for food; but he hath never said that he would thus do with the young Hawks, when similarly situated.

Candidly, it does seem that the so-called houses of worship, are peopled if not, as in our Savior's day, with a "den of thieves," at all events with those who may very properly be called extortioners like Judas who loved thirty pieces of silver, more than he did his Divine Master. If we attend their services, we cannot but be forc-

bly struck with the fact that it is for money they preach, and not the feeding of the flock, from the fact that we have the plate thrust under our noses before the sermon commences, fearing perhaps that the exhibition may cause the congregation to close their portmonies still closer. And then the frequency of the calls for money to send the Gospel to the "poor heathen," as if that article (money) was their strength and belief and the sole object of their adoration. Surely we have heathen enough within the limits of these United States, without seeking on the dry plains of Africa, or the chilly heights of Hindostanic mountains or elsewhere, for objects of our sympathy. What faith can these people have in the omnipotence of God, who can thus profanely demonstrate that money and not the Holy Spirit, has the power to teach the hearts and minds of the benighted, and the blessed influences of the spirit shining forth upon its chosen, and making it clear to their understanding, that they are born of God, through the alone death of a crucified Savior. How long is it or will it be, before men cease to pursue a shadow? Until the coming of the Prince of Peace in all his glory and attendance by his chosen followers.—The Lord's will be done.

I know that the Old Baptists are a despised and persecuted race. Truth has always hitherto and will be until the coming of Christ, distasteful to the children of this world; but let them take consolation from the fact that our Savior said to the effect, that the way was strait that leadeth unto eternal life, and few there be that enter therein, while the reverse would be the ultimate situation and journeying place of the children of wrath. Let them therefore count their afflictions as matters to be borne silently and almost I would say gratefully, that God has counted them worthy for his name's sake, to suffer persecutions and contumely.

I would write more on this subject, but my business is such that I must defer until a future time, a further exposition of the vanities which men pursue.—Until then farewell. Thy friend.

T. RICHARDSON.

For the Signs of the Times.

Linn Co., Oregon Territory,
Oct. 28, 1854.

BROTHER BEEBE:—Having finished what I had to write you on business, and having some space, left on my sheet I dislike to send you so much blank paper, though it would probably be better to send you blank paper than blank expressions, for I feel very much like a blank myself, as it relates to things of religion. There has nothing appeared for some time past in the *Signs*, from the Pacific coast, except in the seventeenth number, a letter from our dear brother, Elder Thomas H. Owen, of California. I was truly glad to read his letter. He probably does not remember me, but I have sat several times, with great delight under his preaching in Illinois, at the Spoon River Association, and I shall long remember him.

As to the *signs of the times* here in Oregon, I am made, at times, to mourn on account of the languishing state of Zion.—Her members are so few, and so far between, as they are so much scattered in their localities that they can but seldom meet together, and the assembling together is too

much neglected, too many excuses are raised for the neglect. The cares of the world, and the deceitfulness of riches seem to choke the word, which is of course, very discouraging to those who proclaim the truth as it is in Jesus.

Our ministering brethren are but few and are greatly reduced by bad health and by other causes which prevents their traveling much out of their immediate neighborhoods consequently the gospel is not frequently proclaimed in many portions of Oregon.—It is true the brethren travel considerable and beyond their ability, in a pecuniary point of view, but their confidence and hopes in the Lord God of Israel, that he will bring them off more than conquerors through him who gave himself for them. May he be their staff and support. O that the Lord would, if it be his will, send forth more valient laborers into the field in Oregon, expert archers, who can use the bow, and the sling skillfully, and the sword with dexterity, for we need them in many places to assist those who now stand manfully on the walls of Zion. The enemies are round about, raising bulwarks, and calling on their fellows for more brick, and mortar. They have been somewhat diverted from the work of raising their humanly invented structure of means and instrumentality, by the stronger attractions of acquiring gold; but they are now trying again to concentrate their forces, and, by their delusions, they have, at their late revivals, succeeded in making quite a number of converts, and in re-modding others, and are now, as formerly, boasting of their numbers, which they plead as evidence that the Lord approves of their work. They sometimes however get baffled, as Satan was when tempting our Lord; for they sometimes get in company with the old soldiers and tried sentinels, and try to get from them their watchword, by pretending that theirs is the same, or that the difference is so slight as to require no distinction. "Come," say they, "Go with us, we are Old School Baptists, and should try to live together in peace." So they cry, Peace, Peace! when there is no peace. I think we have the most whining pretenders that ever disgraced the name of religion to contend with.—But the old stand-fasts, are generally able to detect the difference, for the *subtleth* has so much of the hissing of the serpent in it, as to offend the ears of those who keep the fords of Jordan; but some few have been deceived, and entangled in their meshes to their sorrow, and now appear to hear the voice saying unto them, "Come out of her, my people. These seem to be now enquiring for the old landmarks.

The Old Baptists here, I believe are united in the doctrine of salvation by grace alone, as much so as in any place where I have ever lived. All rejoicing that it is all of grace, and not of debt, and that Christ is all and in all, and that without him the saints can do nothing. Truly he has done great things for us, whereof we are glad.—The saints have been taught that without Christ their desert is hell. But they are led at times, to hope, through rich and reigning grace, they will be enabled to meet the Lord with joy when he shall come, without sin-into salvation. Though their flesh may molder in the tomb to that dust from which it was made, yet it will be recognized, in the resurrection, re-animated and come forth an immortal

body, changed and made like that of our glorious Savior. Re-united with that immortal body, we shall cast our crown at the feet of the Lamb and cry, Not unto us, but unto thy name be the glory; for thou hast redeemed us unto God by thy blood, out of every nation under heaven. Yes, and even in this life they can adopt that language, but here we are clogged with dull mortality, and have frequently to mourn our leanness. Oh, that it were with me, as in months that are past, when the candle of the Lord shown upon me. Often they have to go in the strength of one feast for forty days. Such are my feelings that I am made to cry, "Have I no feeling sense? Has the Lord forsaken me quite? Why am I so dull and stupid? And, if I dared, I would often ask the watchman of the night if they have seen my Beloved?—But my lips appear to be sealed, and all sense of these things gone, which make me fear that I am wrong, that I have not experienced that change that the saints have. Yet I do love them, and I love the cause, and would gladly spend and be spent therein. O, that the Lord would visit his Zion, in these parts, and cause Jerusalem to arise and put on her beautiful garments, and shine forth as the sun in meridian strength. That he would cause a shaking among the dry bones, that bone might come to its bone, until an exceeding great army shall stand up. May all discords cease and the sons and daughters of Zion go hand in hand together, and proclaim the same grand truth, and crown him Lord of all.

Farewell.

JOHN T. CROOKS.

Corresponding Circular.

The Wabash District Association of Regular Predestinarian Baptists, now in session with the North Arm Church, in Edgar Co., Illinois, to the churches composing our body, and the several Associations with whom we correspond, sendeth christian salutation.

VERY DEAR BRETHREN IN THE LORD:—Through the mercy of God, the time is again rolled around, when you will expect a circular address from us; therefore we feel to call your attention to the use and design of the gospel ministry, and we wish to approach the subject with care, seeing that it is a subject much controverted.—We might say, as said an old Apostle, "it was given for the perfecting of the saints," but some say that it is the ordinary means in the hands of God of awakening sinners; but we differ with that view, for we believe the gospel church, with all that pertains to her, is as plainly shown in type, as ever a man's features were shown in a glass; therefore we claim the right to investigate. Let us examine the Israelites in their journeys, while the Priesthood was commanded to attend to the functions of their ministry, according to the commandment of God, it was all for the comfort and edification of Israel and Israel alone. Thus it is plain, that no people, save Israel, had any part or lot in the things that pertained to the Levitical Priesthood. All the gifts the sacrifices, and the offerings, with all the services, of the tabernacle, were performed for the benefit of Israel, not to increase their numbers, not to give them the promised inheritance, but to facilitate their happiness in the enjoyment of an inheritance given by the promise and oath of Jehovah. And thus they served a Tabernacle which

was made in all things according to the pattern shown to Moses in the mount, which tabernacle was divided among the family of Aaron, and each was commanded to bear his portion in their journey. While we view, that it would have been sinful for them to have jangled with each other, or disputed about their burdens, we do not believe that any man could be vain enough to conclude that they, by blowing the trumpets, or any service, could have initiated any other people into the blessings, or given them a right to the inheritance that belonged to Israel; and yet it would be as consistent as to say, that the preaching of the Gospel, or the administering of the ordinances of the church, were calculated, directly or indirectly, to awaken a dead sinner, or to initiate him into the favor of God, or give him a right to the privileges of the church militant. To this they are born heirs. John iii. 5. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Which we believe to be the internal reign of grace in the heart, that never fails to exhibit a willingness to practice out the external order of the church. And on the subject of awakening sinners, the Savior was so far from teaching that the preaching of the Gospel or any other labor of man, was for the awakening of dead sinners, he says; John v. 25. "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." The first Epistle of Peter, i. 3. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead." The life giving power is of God, and of God alone, who only can open the hearts and unstop the deaf ears, and prepare the sinner to hear the preaching of the Gospel. For "the word of the Lord is quick and powerful, and sharper than any two edged sword, piercing to the dividing asunder of soul and spirit, of joints and marrow, and is a discerner of the thoughts and intents of the heart." Now to say that the preaching of the gospel bears any part in the awakening of sinners, would be virtually saying that God must employ the same means to effect the resurrection of the body. For the Savior continues the subject in John v. 26—29. "For as the Father has life in himself and hath given him authority to execute judgment also, because he is the Son of man.—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." How absurd would be the idea, that God would employ and send about men to preach to the sleeping dust, to effect its resurrection; but such would be the legitimate conclusion if the preaching of the gospel was given for anything more or less than the gathering together and feeding of the flock of Christ. This was what we believe it was given for; hence, the Savior's last and great declaration:—Matthew xxviii. 18.—20. And Jesus came and spake unto them saying, All power is given unto me in heaven and on earth, Go ye, therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." It is plain, they were living, born children, that

were susceptible of being taught; how absurd then the idea of the preaching of the Gospel being the ordinary or extraordinary means in the hands of God of giving life to sinners. It is closely allied to the great mammoth principle of Missianism, which is proposing to evangelize the world. Though many precious saints may be entangled nevertheless the use of the ministry is the same, to feed the flock of Christ, for the edification of the body of Christ. And while the different gifts are profitable for edification, no man can redeem his brother, or offer to the Lord a ransom for his own soul. They are all alike in nature, all must be saved by grace, all must be resurrected by the power of God. The least saint is as necessary as the greatest minister, for they are as lively stones, built up a spiritual house, to offer up spiritual sacrifices by Jesus Christ.

We have now gone through our Circular, as proposed last year, we will therefore address our sister Associations with whom we correspond.

VERY DEAR BRETHREN:—We have heard from the most of the churches of our body, and all the Associations with whom we correspond, except one, and peace and unanimity of sentiment seems to abound among all, both Churches and Associations. We feel thankful to our Heavenly Father for such blessings. Again we have cause for rejoicing from other considerations, while some portions of our Zion has been distracted about abstract ideas, and striving about words to no profit, we have been preserved from these things, and while some cowardly creatures have deserted the old Baptist ranks and gone over to the enemy, there are ten Associations in our correspondence by letter and messengers, who have had peace, with a small exception, for many years. You will see by our minutes who of your messengers visited us, and who of our messengers agreed to visit you, and as we prize our correspondence, we hope to hear from you again by letter and messengers. The ministry that visited us have come in the fulness of the blessing of the gospel of Christ. Our next Association will be held with the Providence Church, three miles south-east of Independence, Coles Co., Illinois, to commence on Saturday before the 1st Sunday in October, 1855.—Till then, dear brethren, farewell.

J. SHIELDS, Moderator.

B. B. PIPER, Clerk.

Extract from the Minutes of the Wabash District Association.

4th. The Association took up the request from North Fork and Canaan Churches, and passed the following preamble and resolution.

Whereas, twenty-five clergymen of Chicago, claiming to represent the religious denominations of all the north-western States have united in protesting against some of the enactments of our national legislature, we deem it due to ourselves, as an association of churches professing the religion of our Lord Jesus Christ, to say, that, as citizens, our members possess an inalienable right to petition for, or remonstrate against, any legislative enactment which they may believe to be calculated to promote the welfare or endanger the peace of our country; yet as subjects of a King who declares that his kingdom is not of this world, we entirely disclaim any wish, as such, to interfere with the politi-

cal affairs of our nation, and we repudiate fellowship with those who impiously assume to protest, in the name of Almighty God, against the passage of laws for the organization of territorial governments, or other purposes in his name to fulminate anathemas against the representatives of the people in the discharge of their official duties; and we regard the assumption that any body of men are divinely instructed to sit in judgement upon all questions of a moral and religious nature, as one which, if recognized by the people, is calculated to destroy every vestige of civil and religious freedom, and prostrate all the institutions of our land at the feet of an irresponsible and arrogant priesthood.

5. The Association ordered that the above preamble and resolution be published in the *Paris Republican*, *Signs of the Times*, and *Banner of Liberty*, and any other paper that may feel to do so; also, that a copy of these minutes be furnished to the Speaker of the house of our State Legislature, and one to the President of the Senate and Speaker of the House of Representatives in Congress.

EDITORIAL.

Middletown, January 1, 1855.

Introduction to Vol. xxiii.

With gratitude to the supreme Author of our existence, for the preservation of our life, and for the favor he has given us with our brethren, we are permitted to commence our new volume, with the commencement of the new year, with a full suit of new type of as good a quality as can be procured; and hope to receive renewed assurance of the kind inclination of our brethren and friends to sustain us, in our labor and expense, in trying to supply them with as good a paper as can be printed, and at as cheap a rate. We trust that it will not be necessary for us to enumerate all the advantages which a publication of this kind will secure to our subscribers generally, and especially to brethren and sisters scattered throughout all our states and territories. As a convenient and cheap medium for christian correspondence, its value has been appreciated. A friendly and familiar interchange of sentiment among those who are of the household of faith, has contributed much to the comfort and edification of the saints, while each can speak in exhortation, admonition, instruction, and christian greeting, as with a trumpet voice, and be heard from Maine to Texas, and from the Atlantic to the Pacific Ocean. We know of no other way in which brethren and sisters can make themselves more useful in speaking comfortably to Jerusalem, than through the columns of our periodicals. Those who have light on subjects of a common interest to the people of God, should not put their light under a bushel, nor under a bed, but on a candlestick, that it may give light to all that are in the house. Let your light so shine, is the command of our Lord. That this method of communicating one with another, is liable to some abuse; that errors, controversies, and unkind and unchristian-like expressions may sometimes gain currency by this mode of correspondence, is readily admitted; but we know of no other mode of correspondence that is free from the same objections. Even the sanctity of the pulpit is not entirely free. The truth

as we are poor imperfect beings, when in ourselves considered, and so long as we remain in the flesh we shall find something to pity and forgive in the doctrine or practice of each other.

Surely none of us would form the conclusion, that we will hold no intercourse by correspondence with our brethren, while we are compassed about with infirmities. How then should we bear one-another's burdens, and so fulfill the law of Christ?—But in order to speak or write to the comfort and edification of the saints, it is important that we cherish a feeling of kindness and charity towards each other. If we agitate the question, who shall be the greatest in the kingdom? it is highly probable that our old corrupt nature will aspire to a distinguished eminence, and hardly be satisfied to be regarded a whit behind any of our brethren. But if we are enabled to feel like the apostle, less than the least of all saints, these vain aspirations will be greatly suppressed, and we shall be proportionately elevated in the affections of the people of God. May this feeling prevail generally in the house of God, and may all the communications written for this volume evince much of it. Let us guard against hard censorious expressions, and especially against a feeling of resentment for injuries which we have sustained. Remember the example of our Lord and Master, who, when in the agonies of the cross cried, Father, forgive! When we are reviled, it does not become us, as his disciples, to revile again. And as an healthful stimulant to our lacerated feelings, let us consider Him that endured such contradiction of sinners against himself, lest we be wearied and faint in our mind.

Our last volume has been generally well received, that harsh, unbrotherly and censorious feeling which so painfully prevailed for a few years previously, has scarcely appeared, and we verily believe that those who have left our ranks and gone out from us, have carried it with them. If in their new affinity, they can be happy we should not regret it; at all events their absence has relieved us of a world of trouble. Two cannot well walk together except they are agreed, and it is certainly the best way, if we cannot live peaceably together, to separate.

We shall endeavor, so far as we can, to pursue the same course that we have; avoid as far as possible all unprofitable contention, and labor to promote harmony, and union among the saints. The same distinguishing doctrine of God our Savior, which we have uniformly aimed to set forth for twenty two years, shall still be our theme. The absolute Godhead, real humanity and ancient Mediatorial glory of our Lord Jesus Christ, is the foundation on which we hope to build, whatever of calumny or reproach we may be subjected to.

Our subscription, as our readers are generally aware, has reached to nearly Five Thousand, and our circulation now extends into every state and territory of our country, and into Canada and is still increasing. Necessity will compel us to drop several hundred non-paying subscribers, from whom we have not heard for a long time. But if, in doing so we should erase the names of any who wish to continue the paper, they can inform us. The increased expense of publishing, forbids that we should suffer so large a list of non-paying subscribers to accumulate. We must

bring our expenses within the amount of our receipts.

Our Agents, and each of our subscribers, can aid us very essentially by making an effort to procure new subscribers. The club rates, at which we offer to furnish the *Signs of the Times*, the *Banner of Liberty*, and the *Southern Baptist Messenger*, is certainly an inducement. All the three papers will be furnished to one subscriber for two dollars, paid strictly in advance, or any two of them for one dollar and fifty cents, while the cash price of each of them is one dollar per year.

The Sabbath.

REPLY TO BROTHER JOHN VINCENT.—At the conclusion of his letter, which will be found in this paper, our venerable brother has suggested a query as to the obligation of the fourth commandment on the gentiles of the present age. There is much said at the present day on the subject of a Sabbath day, as being of perpetual obligatory force on all mankind throughout all time. But in what part of the scriptures they find a precept to that effect we are not informed. They certainly but seldom, if ever, refer us to the fourth commandment of the decalogue; and we have supposed their reasons for not doing so were obvious.

1. Because we are expressly informed by Moses himself, that that very covenant or law, was made exclusively with those Israelites who were all of them then present and alive on the day that the ten commandments were presented to them from the Mount of God. It was a law which had not been given even to the patriarchs, see Deut. v. 1—4.

2. Because the fourth commandment required those unto whom it was given, to observe the seventh and not the first day of the week, as the Sabbath of the Lord their God; because that God had rested from the work of creation on the seventh, and not on the first day of the week.

3. Because the children of Israel were by the fourth commandment required to observe the seventh day altogether differently from the manner in which professed christians pretend to observe the first day. The children of Israel were to totally abstain from all labor, themselves their wives, their children, their servants, and even their cattle; no fires were allowed to be kindled, no horses to be harnessed; no meetings to be attended; no Sabbath Schools to be kept, no collections for mission or other purposes to be taken up, on that day.

5. Because the penalty for a transgression of that precept, was altogether different from that inflicted by modern Sabbatharians for a breach of the Sunday laws of our own, or any other lands. That provided in the Jewish law, being death by stoning, and the laws of men only requiring fines or imprisonments.

6. The fourth commandment required those unto whom it was given to labor six days, including the first day, and the Sunday laws of our land forbid our obedience to that part of the fourth commandment, which requires us to labor on the first day of the week.

Brother Vincent desires to know how far the fourth commandment is binding on people of the new dispensation. We know of no partial obligation to keep the law. If the Sinai covenant which was given exclusively to the children of Israel, is bind-

ing on the gentiles to any extent, it must be binding in its full extent. An inspired apostle has settled this question beyond all reasonable dispute, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii. 10. And Paul to the Galatians, v. 3, shows who are debtors to keep the law, He says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." But in searching the scriptures, we can find none who are obligated to obey part of the law, or partly obligated to do the whole law. "Whosoever the law saith, it saith to them that are under the law," and they are of course bound to go according to the letter of the commandment. The grand question then is, whether the whole Sinai law is binding on all men, and throughout all time? If so, then all are involved in the curse, and the salvation of any of the human family is impossible. For as many as are of the works of the law are under the curse; for all have sinned; and consequently by the deeds of the law, no flesh shall be justified in the sight of God.

The doctrine of redemption is very prominently set forth in the gospel; and Christ has not only redeemed his people from the curse, but also from the dominion of the law; and the apostle has made the emphatic proclamation to the saints, "Ye are no more under the law, but under grace." The inquiry then of our brother is reduced to this, How far are we obligated to keep a law that we are not under? When Paul found some of the brethren inclining to the works of the law, he was afraid of them, lest he had bestowed on them labor in vain; for they observed days and months, and times and years. In his allegory, Gal. vi. 21—27. Paul sets forth the old Sinai covenant, by the person of Hagar, the bond woman, who could not be the mother of a free child, For this Agar is Mount Sinai, in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, which Jerusalem he affirms is the mother of all those saints, who as Isaac was, are the children of promise. In the second chapter to the Colossians, we are informed that Christ has blotted out the hand writing of ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.

This language would seem to be plain enough for an ordinary christian taught of God. These ordinances of the old covenant were a shadow of things which are realized, in the body of Christ, or in the gospel church, which is his body, his flesh and his bones. We trace the shadowy import of the Sinai Sabbath to the body of Christ, or to the gospel church, and there we enter into that rest which was shadowed forth by the legal Sabbaths of the old covenant. The antitypical Sabbath, being found alone in that rest which remaineth for the children of God, and into which all those who, with a true and vital faith, believe in our Lord Jesus Christ, have entered, is clearly set forth in the New Testament,

particularly in the third and fourth chapters to the Hebrews.

This gospel Sabbath, we understand to be the whole gospel dispensation; in distinction from the old covenant dispensation, and it begins severally with each believer in Christ, as soon as they truly believe in our Lord Jesus Christ; and are enabled to rest alone on him for their justification before God. We have not the time, nor the space necessary to show the analogy which the typical Sabbath of the law bears to the Rest which is enjoyed by the saints in the gospel. A very few particulars must for the present suffice, and,

1. The old covenant Sabbath, was given exclusively to the circumcised children of Israel; and to no other people, so the gospel Sabbath, or Rest, is given exclusively to the Spiritual Israel, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

2. The children of the old Sinai covenant were often charged with the sin of Sabbath breaking, and that sin with them consisted in their performing on the seventh day such labor as was only lawful for them to perform in the six days in which they were commanded to do all their labor. So under the gospel dispensation the saints, by adhering to the abrogated institutions of the old working dispensation, observing days, and months, and times, and years; or by looking for justification before God, by anything short of the blood and righteousness of Christ, do violence to the holy Sabbath of the gospel. As in the types, many of the children of Israel could not enter into rest, because of unbelief, so we find that our doubts and unbelief which often press us down, render it impossible for us to enter into that rest which remaineth for the children of God. Our own experience teaches us that when we doubt the reality of our interest in Christ, or the application of his promises to us, we are like the troubled ocean that cannot rest. We labor, and toil to do something ourselves, to re-instate ourselves in the favor of the Lord. When we feel cold, we are prone to kindle fires of our own, and to compass ourselves with sparks of our kindling, and endeavor to walk in the light of our fire; but if we are truly the children of God, we shall for all this lie down in sorrow; for this is Sabbath breaking. No fires were to be kindled by the Israelites on that day. Nor will the Lord suffer us to warm or enlighten ourselves by any fires that we can make.

Christians are commanded to forsake not the assembling of themselves together for the worship of God and for their mutual edification. To obey the command, suitable times must be appointed for such meetings; the first, or any other day of the week, may be designated, provided that we attach no special sanctity to the time; and the first day of the week is as suitable as any other day. The apostles met frequently on the first day, and also on all the other days of the week, they were daily in the temple praising God &c. So we conclude that the christian church is at liberty to make her own appointments, as to time; provided that she allows no man, or set of men to judge her in regard to the time, and when she makes such appointments, each member is in duty bound to attend the appointment, unless providentially detained.

As christians we have no right to observe any day religiously in obedience to human

legislation; either sabbaths, fast-days, or thanksgiving days; because God has forbidden that we should allow any man to judge us in these things. We require no human legislation on the subject. The order and decision of the church is more effectual with the saints than all the pains, penalties and fines ever imposed by the rulers of the darkness of this world. Let us observe the admonition of the apostle, and "Stand fast therefore in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage."

The Sabbath of the Jews, required no grace in the heart, no spiritual emotion of the *new man*, to qualify those to whom it was given to observe it. Their service was in the oldness of the letter, and their's was a worldly sanctuary, and carnal ordinances. Any circumcised Jew, whether a believer or an infidel, could abstain from labors on the seventh day, and that was all that was required of them. But the anti-typical, or gospel Sabbath requires faith in Christ; for none but believers can enter into that rest which remains for the people of God. The hour has come in which the true worshipers must worship God in spirit and in truth. Not only the scriptures of the New Testament declare it, but the testimony is corroborated by every christian's experience. Christian's know that they cannot believe, only as the Lord gives them faith, and equally well do they know that they cannot rest unless they believe.

When faith which is of the operation of God, is given, the recipient requires neither the thunder of Sinai nor the arm of secular legislation to incline him to keep the christian Sabbath of gospel rest. The starving soul requires no coercion to incline him to eat, nor does the weary heavy laden soul require legal enactments to drive him to his rest. As the Sinai Sabbath required the carnal Israelite to abstain totally from servile labor, so the gospel Sabbath requires the spiritual Israelite to cease from his work, and trust, and rest alone on Christ, for his justification and acceptance with God. And as the Sabbath breaker under the law, was to be stoned to death, by all the children of Israel, so the legalist who would attempt to drag the ceremonies of the legal dispensation into the gospel church, or to justify himself before God by the works of the law, is to be stoned, (not with stones literally, but with the smooth stones from the book of gospel truth,) by all his brethren, until his legal spirit yields up the ghost.

Those who have no higher conception of a gospel Sabbath than to suppose it consists in the literal observance of one day out of seven, have yet to learn that "Whom the Son makes free, are free indeed."

Calhoun Co., Ga. Dec. 1, 1854.

BROTHER BEEBE:—If it is not asking too much please give your views on Hosea, vi. 1. "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

The language of Ephraim and Judah in the text, implies a confession that they had departed from the Lord, and had gone into idolatry, and that the Lord in covenant faithfulness had humbled them, by sore chastisement. As he had said in chapter v. 15. "For I will be unto Ephraim as a lion, and as a young lion unto Judah;

I, even I will tear and go away; I will take away, and none shall rescue him.— These fearful judgments had been felt, and being thus abased before the Lord, their language is Come and let us return unto the Lord. They acknowledge that the hand of the Lord had been upon them, and that he alone could heal them. In the prophetic import of the subject, Judah and Ephraim, appear to represent the church of God in her gospel organization, who like the type, manifests a strong inclination to run into idolatry, by departing from the Lord, in doctrine, in practice, and in the discipline and order of his house. In all such cases. God is faithful to the provisions of his covenant. He will and he does visit the transgressions of his children with a rod, and their iniquities with many stripes, until they feel suitably humbled, feel a contrition of heart for their follies, and a desire to return to the order of the gospel. Then their language will be like that of Judah and Ephraim, Come, let us return unto the Lord. They understand that afflictions have not arisen up out of the dust, nor their troubles come upon them by chance. The Lord has torn them, and he alone can heal the breach. When churches forsake the laws and ordinances of the gospel, depart from the simplicity of the doctrine and practice which he has laid down and enjoined, they soon become torn, divided, and scattered, they lose that heavenly love and unity, so far as the sensible enjoyment of it is considered, and they are made to feel the folly of their course. With deep repentance, they are then heard to say, Come let us return to the Lord, for it is his hand that is upon us, and he alone can heal us. He not only can, but he will heal us. An assurance springs up in their heart, faith in them revived, lays hold of the new covenant promise that we will be merciful to their unrighteousness, and their sins and iniquities he will remember no more.

Christ the Anti-type of Adam.

"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God, should taste death for every man." Heb. ii. 9.

Our excellent brother Elder David W. Patman of Georgia, has made some very appropriate remarks on the above text, which were published in the *Messenger*, and copied into this paper, and in his conclusion, expressed a desire to hear from us on the same subject. We have not the vanity to presume that we can improve what he has written on the subject; but feeling a desire to gratify him, we will attempt to offer a few remarks, in perfect harmony with what he has said on the subject.

In this connection, the inspired writer of the epistle, shows that all the knowledge that mortals ever had, or ever can have of the things of the Eternal Spirit, is by revelation from God. God spake to the patriarchs and their children under the old dispensation, by the prophets. The prophets spake as they were inspired by the Holy Ghost; and Peter says the spirit of Christ in them, did signify, the suffering he was to endure and the glory which should follow. The same God who spake to the father's by the prophets, has in these last days spoken to us by his Son. The whole fulness of eternal Godhead being identified with, and comprehended in Christ, the revelations of the Son, are

essentially the same, as to their emanation, as those which were made by the prophets. That is they all came from God. But the apostle, shows that there is a peculiar dignity attached to the communications made to us by the Son of God, on account of the superior greatness of the Son. The wide disparity between the prophets, or even the angels of God, and the Lord Jesus Christ is clearly set forth, as a reason why we should give the more earnest heed to the things which we have heard from him, than to the words spoken by angels, &c. Christ, who is absolutely God, as well as man, and Mediator between God and men, is worthy of more profound reverence, when speaking to us personally, than the angels or prophets by whose mouths God has been pleased to speak to the fathers.

But in setting forth more clearly the supreme glory of the Mediatorial office of the Son of God, among other strong arguments allusion is made to Adam as the figure of him that was to come. Particularly in that dignity which the Creator bestowed on Adam, in setting him over the works of his hands, giving him dominion over the beasts of the field, the fowls of the air, and the fishes of the deep. In all this Adam was crowned with glory and honor, as the type of Christ. But man, thus being in honor did not therein abide, and we see not all things put under him. But while we may now look in vain for that honor of Adam's primeval state, we are in the gospel, presented with the glorious anti-type in whom all that was said of Adam's dignity, is fully realized, in its spiritual and prophetic allusion to the second Adam, which is the Lord from heaven.

But we see Jesus.—Who sees him? Not everybody; for this epistle was not written to everybody. It is addressed to "Holy brethren, partakers of the heavenly calling." &c. None can see Jesus especially in his exaltation, and crowned with power and glory unless they are taught of God. Paul says, When it pleased God, &c., to reveal his Son in me. Again, God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And John says, He was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. These are the only description of characters to whom the address is made, or to whom these words apply.

Who was made a little lower than the angels. Those unto whom a revelation of Christ is made, have a view of him in his glory, and in his humiliation. He is revealed to their faith as the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, and to them he is also made known as the man of sorrows who was acquainted with grief. They see him according to chapter first and verse third, as the brightness of his Father's glory, and the express image of his person; as the Word that was with God, and the Word that was God. And they see him made a little lower than the angels, by his incarnation; for the Word was made flesh and dwelt among us. He whose glory had filled the heavens from everlasting, was made of a woman, made under the law, to redeem them that were under the law. He took not on him the nature of angels, but he took on him the seed of Abraham. And if ye be Christ's, then are ye Abra-

ham's seed, and heirs according to the promise.—But why this humiliation?

For the suffering of death. The assumption of the nature of angels would not have brought him under the law that his people had transgressed; it was necessary that he should take part of the same flesh and blood, in which his children had transgressed the law, that he might be legally identified with them in their law state. Hence it is written, For as much then as the children are partakers of flesh and blood, he also himself took part of the same; that through death, he might destroy him that had the power of death, &c. As the great object of his incarnation was to redeem his people, by doing and suffering all that the law required; he was made lower than the angels. This by no means implies that the glory of his eternal deity, or his ancient Mediatorial glory which he had with the Father before the world began had depreciated in the smallest degree; for though, in his humiliation, he was found in fashion as a man, and humbled himself and learned obedience, and became obedient even unto death, and that the ignominious death of the cross,—was made sin for us who knew no sin; and was even made a curse for us, as it is written, Cursed is every one that hangeth upon a tree; yet at the same time he thought it not robbery to be equal with God, and was acknowledged by the Father in that equality, even in issuing his death-warrant, if so we may speak, "Awake O sword against my Shepherd, and against the man that is my fellow saith the Lord of Hosts." While hanging on his cross, all heaven glowed with the radiance of his unfading glory.

Crowned with glory and honor.—In his incarnation, he was recognized by the law, by divine justice, by the eternal Father, and by all the shining hosts of heaven, as the Son of God. The darkened skies, the quaking earth, the rending rocks, the opening graves and the rising dead, together with the sundered veil of the temple, proclaimed in the most emphatic language, This was the Son of God! He was crowned as the anti-type of Adam, with glory and honor; for all power in heaven and in earth was vested in him; and by virtue of his coronation, he hath power to lay down his life, and to take it up again. But in his suffering of death, he is crowned with the glory and honor of complete success; the full accomplishment of all that was designed to be effected, his people completely redeemed and by his one offering perfected forever. A deathless victory was achieved over sin, death and hell, and all his enemies were vanquished forever.

That he by the grace of God should taste death for every man.—It was only by the grace of God, that a vicarious sacrifice could be admitted for the redemption of the people of God. That grace had reigned in righteousness in the counsel of eternity, in the election of grace; in the predestination of his members to salvation through him, in the love which the Father has bestowed on them, that they should be called the sons of God, and heirs of immortality. Not by the merits or the works of men, but by the grace of God, did he taste death for every man. That is, as explained in the next verse, "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." To him was committed the work of redeeming *many sons*, and of bringing them to glory. In order to accomplish this he must of necessity taste death for them all. If one of them had been missed and left to work his way from under the guilt of sin and curse of the law to glory, that one would have been lost forever, and the family of God could never have been complete. But it was the will

of the Father, that of all he had given him, he should lose nothing, but raise them up at the last day; and it was the will of the Son, that all that the Father had given him should be with him, and see his glory which he had with the Father before the world began.

NOTICE TO DELINQUENT SUBSCRIBERS.—We shall send this number to many who are indebted to us, with the amount due us marked on the margin. After which many of them, from whom we have heard nothing for a long time, will be dropped from our list until we hear from them.—We may possibly drop some who have paid to us, or to our agents, and have failed to be credited, but all such mistakes will be corrected promptly as soon as we shall be informed.

Married.

Nov. 26.—At North Berwick, Maine, by Eld. Wm. Quint, MR. ISAAC S. RANDALL of North Berwick, and MISS OLIVE E. COFFIN, of Berwick, Me. On Saturday the 16th ult., by Eld G. W. Slater, Mr Wm. R. REED, of Minisink, to Miss SARAH E. COOPER of Wantage N. J.

At the house of brother Stephen Decker, at Brownville, Sullivan Co., N. Y., on Saturday evening, Dec. 23, by Elder G. Beebe, MR. HIRAM KING, of Middletown, to Miss ELIZABETH DECKER, of the former place.

At the same place, and on the same evening, by the same, MR. JACOB HORNBECK of Wurtsboro, to Miss ABIGAIL USTICK of Brownville.

Obituaries.

BROTHER BEEBE:—Please publish the obituary notice of the death of GEORGE HARRYMAN Esq. of Warren, Baltimore Co. Maryland. Mr. Harryman died, Nov. 26, 1854, in the 87, year of his age. He had never made a public profession of religion, but he had for many years manifested a decided attachment to religion and to the Baptist cause. During the life time of his wife, who was an orderly, a decided and highly respected Old School Baptist, his house was a pleasant resting place for Baptist preachers, or Baptists; and since her death, which occurred several years since, such have found very kind and hospitable entertainment at his house. He was one of the principle supporters of the Baptist cause, as far as pecuniary matters were concerned. As a citizen he was uniformly highly respected. He had for several years had his thoughts much engaged on the subject of salvation, and for sometime before his death he had entertained a comfortable hope of being saved through Christ, and was anxious to depart.—His children and friends have a comfortable assurance that he has gone to rest. He had been afflicted with disease for some years, that and the ravages of age were the occasion of his dissolution.

You will also please publish the death of our sister, JANE REED, a worthy and esteemed member of the Fryingpan Old School Baptist church, Fairfax Co. Va. She died October 18th 1854, at her brother's, Doctor Reid's, in Rappahannock Co., Va., whither she had gone but two or three weeks before, being when she left home in quite as good health as usual. She was in the 66th year of her age. Sister Reid's disease settled principally on her brain, producing that derangement which deprived her and her friends of the privilege of her bearing that dying testimony of the rich grace of God in Christ, which is so consoling to surviving friends; yet none who knew her and was acquainted with her exercises, have doubts of her being a subject of grace, and therefore of her having fallen asleep in Jesus. None can be more missed than she is, in the family circle, with which she was connected, or in her neighborhood.

May the Lord in mercy order the affliction for good to her deeply afflicted relatives. With christian regards yours.

S. TROTT.

Fairfax C. H. Va. Dec. 11, 1854.

Receipts.

NEW YORK.—Miss M. A. Shepherd, 1;	
W. P. Cook, 1; Mrs. Eliza Nelson 2; Miss	
Efa Hulse, 1; Miss Sylvia Vail, 1; D.	
Godfrey, 1; Noah Kerby, 1; N. Hor-	
ton, 1; S. McEwen, 2; Dea. R. Thayer, 1;	
G. J. Beebe, 3,10; Mrs. H. Mapes, 1,50	18,60
J. B. Carey, 1; A. G. Fish, 1;	
N. J.—M. Ford, 2; L. Hulse, 2; Dea. A.	
Elston, 1; Mrs. M. Lewis 1; M. Ford, 2;	
W. P. Blackwell, 1;	9,00
KY.—W. T. Ragland, 1,26; D. T. Fos-	
ter, 1;	2,26
ME.—Eld. Wm. Quint, 6; J. Green, 1;	7,00
N. C.—T. Atkinson, 1; Miss M. A.	
Cobb, 1;	2,00
PA.—S. B. Aldrich 1; T. Washburn, 1;	
J. Thomas, 1;	3,00
OHIO.—J. Church, 2; J. Taylor, 2; Eld.	
J. C. Beeman, 2;	6,00
IA.—W. Rogers, (former remittance du-	
ly credited) 4,00; A. Buckley, 2; C. L.	
Canine, 2; D. H. Wheeler, 2;	10,00
GA.—A. P. Cowart	1,00
DEL.—Eld. L. A. Hall Sen.	6,00
MICH.—T. Wetmore,	1,00
ILL.—J. Pavey, 75; L. W. Perry 1;	1,75
MASS.—Eld. J. Vincent,	1,00
IOWA.—R. Cummings,	1,00
MO.—D. W. Dudley,	2,00
MI.—Eld. S. Canterbury,	2,00
VA.—Eld. S. Trott,	5,00
ALA.—G. Smith,	1,00
TEN.—E. Moreland,	2,00
Total	\$81,61

Letters Received.

M. Ford, Lucy C. Whitecomb, Miss M. A. Shepherd, S. Mistain, W. P. Cook, Eld. J. Bicknell, S. S. Sellers, Wm T. Ragland, Eliza Nelson, Eld. W. Quint, T. Atkinson, J. W. Lear, S. B. Aldrich, J. Church, Eld S. Trott, W. Rogers, J. Taylor, T. Richardson, Eld. J. C. Beeman, J. P. Cowart, J. Barger, D. T. Foster, J. P. Hutton, C. Connelly, Eld. L. A. Hall, Sen. J. Smith, Anson Bulkley, F. Washburn, J. Thomas, T. Wetmore, C. L. Canine, John Pavey, Eld J. Vincent, H. Campbell, Dea. R. Thayer, R. Cummins, A. G. Fish, Miss Mary A. Cobb, W. P. Blackwell, E. Moreland, J. P. Armistead, J. Green, R. B. Hendricks, Geo. Smith, D. H. Wheeler, B. W. Dudley, A. A. Munger, J. Heslet, Eld S. Canterbury,

Old School Meetings.

Westmoreland, N. Y., December 10, 1854.

BROTHER BEEBE:—The church at Westmoreland, Oneida Co. N. Y., have appointed a General Meeting, to commence on Friday the 26th day of January, ensuing, and to be held three days, and we request the attendance of as many of our dear brethren and sisters as can possibly be with us, especially our ministering brethren. We are very anxious, brother Beebe, that you should attend with us. Will you come and preach again to us the glorious gospel of the blessed God? We feel as though you must not disappoint us. Your preaching among us, last winter, was blessed to almost all who heard you. Do not disappoint us.

From your friend and well wisher,

JAMES BICKNELL, JUN.

The Old School Baptist church at Ramapo, Rockland county, N. Y., having nearly completed their new Meeting-house, have appointed an Old school Meeting to commence on Thursday, February the first, at 11 o'clock A. M., and continue until the Sunday evening following. Ministers of our faith and order, and brethren and sisters generally, are affectionately invited to attend.

An Old School Meeting will be held, if the Lord will, with the Waterloo church, at their Meeting house, at Mt. Salem, Sussex Co. N. J., on Wednesday and Thursday, the 7th and 8th of February next.

Ministers of our faith and order, especially Elders Purington, Winchel Hewitt and Choate, are affectionately requested to attend. Also brethren and sisters of our sister churches and our friends generally are invited.

By order of the church.

G. W. SLATER, Pastor.

Ulster Co. N. Y., November 29, 1854.

BROTHER BEEBE:—Please publish in the Signs, that there will be a Yearly Meeting of Regular Baptists, if the Lord will, with the Baptist church of Olive and Hurley, on the third Wednesday and Thursday in January 1855. To commence at 10 o'clock A. M., at their Meeting

House in Olive, on the Plank Road, about 10 miles west of the village of Kingston. Ministers and brethren of the like precious faith are affectionately invited to attend.—Done by order, and in behalf of the church.

LEVI H. TERWILLIGER, Church Clerk.

Roxbury, December 2, 1854.

BROTHER BEEBE:—Please publish in the Signs that there will be a Yearly Meeting, held with the second Baptist church, in Roxbury, Delaware Co. N. Y., on Saturday and Sunday, the 6th and 7th days of January. To commence on each day at 10 o'clock A. M. We desire the attendance of our ministering brethren, and of our brethren and sisters generally, and also all who feel disposed to attend.

ISAAC HEWITT.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

THE EVERLASTING TASK FOR THE ARMINIANS.

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$500.

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

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

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SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., JANUARY 15, 1855.

NO. 2.

Poetry.

Lord save me.

A ruined sinner, lost undone—Lord Jesus, hear my cry!
The brand of guilt is on my soul; Lord save me or I die!
I will, thou wretched, ruined one; before thee, lo, I stand;
Upon my bosom throw thyself, and grasp my pierced hand.
I will not spurn thee from my side—for all thy rags and chains,
I love thee. Come to me and wash thy dark and crimson stains.
"Ten thousand talents, Lord, I owe; nothing have I to pay!
I dare not come, whose nakedness would shame the light of day."
Come unto me, thou bankrupt soul; why dost thou linger yet?
With my own life-blood I have paid the last mite of thy debt.
My wealth, my goodness, give I thee; and, for thy royal dress,
Will clothe thee with a seamless robe—my perfect righteousness.
I fain would come; I fain would pray; my tears alone must speak;
I come; yet seems my strengthless heart too wayward and too weak.
"I come to thee, come thou to Me, thou weary one and rest;
And my meek spirit shall abide within thy troubled breast.
His life and love, His power and peace, His majesty and might
Are with thee; listen to His voice; He speaks, and there is light."
"I come—He draws me; I am Thine, Lord Jesus; Thou art mine,
I ask no more, if only thus upon me Thou wilt shine."
My Father loves thee, and I love; my Spirit dwells in thee;
Herein is life, and joy, and heaven, and immortality.
But haply clouds will come, and hide thy Savior from thine eyes;
Say, wilt thou love Me on beneath those future wintry skies?"
"I only cast me on Thee, Lord; I love Thee, though unseen;
But when shall this dividing veil be raised, that hangs between?"
"Press onward, ransomed one; press on to that celestial realm;
The voyage may be rough and long, but I am at the helm;
The wilderness is void and vast, but see, I go before thee!
The battle may be fierce, but I lead on before to glory."
"And shall I never leave Thy side upon that blissful shore,
But see Thee in Thy glorious home, and love Thee evermore?"
"Forever thou shalt share my throne, my Father's face behold,
And swell the rapturous melodies of thousand harps of gold.
Fear not; for I will welcome thee, with my experienced smile;
Press on; be faithful unto death—'tis but a little while!"

E. H. B.

Heaven and earth shall pass away.

The moon and stars shall lose their light,
The sun shall sink in endless night;
Both heaven and earth shall pass away,
The works of nature all decay.
But they that in the Lord confide,
And shelter in his wounded side,
Shall see the danger overpast,
Stand every storm, and live at last.
What Christ has said must be fulfill'd,
On this firm rock, believers build;
His word shall stand, his truth prevail,
And not one jot nor tittle fail.

Communications.

For the Signs of the Times.

South Alabama, N. Y., Dec. 26, }
1854. }

ELD. G. BEEBE:—Herewith I send you a sermon which I received from the late Eld. Hezekiah West, some years ago; on the subject of the only means taught in the New Testament. As a relic of departed worth, I wish to preserve it; and thinking that it may be interesting and comforting to many of the readers of the *Signs of the Times*, I wish you to publish it, if you think proper; but if not, please return it to me.

Yours truly,

JAMES TYLER.

South Hill, Pa., March 28, 1842.

DOCT. TYLER, SIR:—After my respects to you, your wife, her mother, brother Vaughn and family, and all the rest of the friends and brethren in your region, not forgetting my old friend Blakely; when you see him, tell him, that after the way which is called heresy, so worship I the God of my fathers, believing all things that are written in the law, and in the prophets; and have hope toward God, which he also allows, that there shall be a resurrection of the dead, both of the just, and unjust. But the doctrines, commandments, and traditions of men, with all their self-created religious nobility, conventions, theological schools, national religious societies of every description, with their presidents, vice-presidents, directors, D. D's, Rev's; and the whole host of their anti-christian Babylonish trash, I reject, because it is not so directed for God's people to walk, in the rule which God has given. And because Babylon is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. And the kings of the earth have committed fornication with her; and the merchants of the earth are waxing rich through the abundance of her delicacies. And I heard a voice saying, "Come out of her my people, for her sins have reached unto heaven," and I hope if he (Blakely) is one of God's dear children, that God will bring him out of Babylon, before her plagues come; and if not, I would as soon he would stay where he is, as for him to join the Old School Baptists.

But by this time the doctor may perhaps think that I have forgotten my promise to answer his request; but sir, did I promise to write to you, before that I had leisure, that I could? And I dreaded to undertake with that subject; for I cannot write as I can talk, besides I have so much to do, for you must know that I am one of the doing sort. However, the worst of it is, I do so much that I ought not, and leave undone so much that I ought to do. I have also been sick more than seven weeks, so that I have only preached seven times since the last of Jan. And it has been attended with difficulty for me even to do that, I have

however enjoyed an uncommon degree of sensibility of my own insignificance, unworthiness and worthlessness, and have great reason for such operations, as I have hope were tokens of God's love to such a poor worm as I am. I have it is true, attended some to writing; have written several letters to distant correspondents, some for the *Signs*, and some other things that I intended to have done years ago. And now it has come the doctor's turn to have a sermon from Heb. 9—15. "And for this cause he 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."

The subject is exceeding copious, and embraces all the purpose of God for saving his people, all the plan of salvation; and were I to enter into all the different parts of it, and reduce to writing the whole contents thereof, (fine as I write) it could not be done on one quire of paper. But it seems I ought to briefly notice the two testaments, the transgressions that were under the first testament, the means of redemption, the use of means, by whom, for whom, and to whom, with the great end proposed in the text.

The simple idea of a testament seems easy understood among lawyers, for it is a forensic term; but it is to be feared that many of our modern scribes, and lawyers, (law preachers) are not fully acquainted with all that is embraced in the expression. It is plain from bible testimony, that the words law, covenant, and testament, all refer to the same instrument, writing or declaration, in the scriptural sense of things John 1—17. For the law was given to Moses, Exod. xxxiv. 27, 28. And the Lord said unto Moses, Write thou these words, for after the tenor of these words, I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. Here then it is plain, that the words law and covenant, refer directly to that communication made by Jehovah to Moses on the Mount. In which is embraced, not only what was written on the tables of stone; but the ceremonial appendages. It is also certain from John vii. 22, 23, that circumcision was embraced in the law of Moses, which was a token of God's covenant with Abraham, Gen. xvii. 2, 11. And the apostle to the Hebrews, in speaking of the necessity of the death of the testator, in order for a testament to be in force, shows that the first testament was not 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 books, and all the people, saying, This is the blood of the testament which

God has enjoined unto you. Here the same law, the same covenant is called a testament. The word testament carries in it, the idea of a distribution of an inheritance by a parent or donor among heirs, and is an expressive law, showing the will of the donor, respecting such distribution. The inheritance bequeathed in the first testament was earthly, embracing the land of Canaan with its appendages. And with it was set before them a blessing and a curse. A blessing if they obeyed the voice of the Lord their God; and a curse if they would not obey; see Deut. xxvii. & xxviii. chapt's. Its blessings embraced fruitfulness, rest, peace, popularity, and legal holiness. And its curses the reverse. To save me the trouble of transcribing, and as you can read print as easy as my writing, just turn to, and read the 27th, and 28th chapters of Deuteronomy, where you will find a long catalogue of blessings and curses. And you will also find that the enjoyment of the blessings was dependent on the condition of their obedience. In the first testament was embraced what some have called the moral, ceremonial, civil, military and judicial code. Whatever it was, or whatever was embraced in it, it hung on the first law under which man fell. Men have given it different names, but I care not so much about names, as things. It was that which required men to love God with all their heart, &c. And to love their neighbor as themselves. The testament we have seen, was a particular covenant between God and the nation of Israel; it had nothing to do with the gentiles as a law to them, nor they with it, unless they become proselytes to it. But the principle of being made sinners by the disobedience of one man, reached to all Adam's posterity. Hence as by types and shadows the first testament pointed out the plan of God's divine operation for the deliverance of his chosen, from the curse of the first transgression. For as by one man's disobedience many (i. e., all his seed,) were made sinners, so by the obedience of one, many (i. e., all his chosen seed,) shall be made righteous. Israel then was a typical people, their inheritance in Canaan was also typical, and so were their religious ceremonies, their slain beasts, sprinkled blood, smoking altars, and a host of things, too numerous to mention in this place. To use apostolic language, the law or testament which is the same thing, had a shadow of good things to come. Their shadow only, reached to the substance; and when Jesus cried it is finished, (on the cross) and gave up the ghost, the virtue of all their types and shadows was finished, had come to a full end; as to pointing out the way of the expiation of guilt, or redemption from the curse of the law. Christ having now appeared as the great passover sacrifice for his people. As he said, I lay down my life for the sheep. As the paschal lamb in Egypt was slain for the oppressed Hebrews so Jesus our passover was slain for his sin

oppressed people; and he blotted out the hand writing of ordinances that was against them, which was contrary to them, and took it out of the way, nailing it to his cross. And as God slew the Egyptians, when he brought Israel out of Egypt, so when he redeemed his people from the curse of the law, those not then redeemed, or embraced in the purpose, were left under the curse, and never will be redeemed from the curse of that law they love so well to transgress; as they hated God, they are left to hate him; as they loved sin they are left in sin; as they love darkness, they are left in darkness; as they believe not the Son, they shall not see life; but the wrath of God abideth on them. As they, (many of them,) appear by profession to have been proselyted to that Jewish covenant, and have not obeyed the voice of God therein, nor are attempting to fulfill what they themselves allow to be the conditions of their enjoying the blessings thereof, they may be judged out of their own mouths, and must be justly condemned. But to pass, in looking for the new covenant or testament, compare Jeremiah xxxi. 31—35, with Hebrews viii. 6th to the end. And x. chapt. 15, 16, 17. Whereof the Holy Ghost is also a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts; and in their minds will I write them; and their sins and iniquities will I remember no more.

The first covenant or testament was conditional, as we have seen, was not found faultless; it was liable to, and actually did become a broken covenant, it decayed and waxed old, and was ready to, and did vanish away; as to possessing any virtue, even as I to purifying the flesh. But the new covenant or testament was unconditional, founded in the immutably holy will of Jehovah; was a better covenant, established on better promises. One that could not be broken than the heavens above could be measured, or the foundations of the earth be searched out. The next thing to be noticed is the transgressions that were under the first testament, which in substance embraces the non-performance of the conditions. "And every transgression and disobedience received a just recompense of reward. Either in the sufferings of Christ, as he was the surety for his people, or their substitute in suffering for their sins, or in the execution of the curse, on the offenders in their own persons; which leads to notice the means of redemption. Our text tells us that the death of Christ was, or is the means. But is that all? is there no other means? Read Acts iv. 9—12 inclusive. If we this day be examined of the good deed done to the impotent man; by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead; even by him, doth this man stand before you whole. This is the stone which was set at naught by your builders, which is become the head stone of the corner. Neither is there salvation in any other. For there is none other name under heaven given among men whereby we must be saved. There is no other means of redemption, but the death of Christ. Reconciliation to God is by his death, and salvation is by his life, because he conquered death,

burst the grave, arose triumphant, led captivity captive, received gifts for, and gave them to men. God is gone up with a shout, the Lord with the sound of a trumpet.

But are there no means for christians to use, to obtain an inheritance in that testament, or in Christ? All that ever will, or can be interested in that testament, or in Christ were in God's purpose so eternally. They were all chosen in him, and had grace given them in him, before the world began. All the heirs of the inheritance have their names in the Lamb's book of life, or in the testament of which Jesus is the Mediator and Surety. And as sure as he has died and arisen again, he shall not fail, nor be discouraged, until each individual heir has the personal possession of their share in that testament. There will be no alteration, addition, or diminishing as to number or persons, until the unchanging God changes his mind. Is there then no means for creatures to use, in order to come to Christ, to obtain an evidence of their interest as heirs of an inheritance in that testament? Jesus said, I am the way, no man cometh unto the Father, but by me. And, "no man can come to me, except the Father which hath sent me, draw him." Christ then is the only way to God; no other can be found. And the drawing of the Father the only means of any coming to him. Some people seem to be so wonderfully afraid that God's choosing to save a peculiar people, will be the means of great multitudes being lost, whereas it is the only possible cause why any are saved.

The apostles indeed, used the name of Christ, as a means of doing miracles; because he had given them the power to do so. But should we undertake it, who have not such power given us, we might not succeed better than the sons of Sceva did, who undertook to cast out devils in the name of Jesus, whom Paul preached. As well might men undertake to use means to increase the number of the heirs of any of their dead neighbors, as to undertake by any means in their power, to increase the number of the children of Abraham, or of God. And who is there that does not know that however fast heirs may be increased, that such cannot be heirs of an inheritance that was given and confirmed by will or testament, to somebody more than eighteen hundred years ago. But it is found that means were, and are to be used. This leads to the next idea. The means of redemption we learn from our text is the death of Christ, the testimony, witnesses. The soul that sinneth, it shall die; and as in the sinner, Adam, and all his posterity did die, (were made sinners) so in Christ, are all the heirs of the new testament, of which he is the surety, made alive or righteous. And because they are sons, (not to make them so) God sends forth the spirit of his Son, into their hearts, crying Abba Father. They are born not of blood, nor of the will of the flesh, nor of the will of man, nor of all the means they so vainly attempt to use, but of God. They are born of the spirit; and as living children, cry when they are born, so these cry Abba Father. As children when they are born, want care, and nursing, so for these, God has ordained the use of means. It is God that hath ordained the means, and has directed their use. And by whom under his direction, and by the operation of his Spirit, they should be used; and for

whom they should be used, and to whom they should be applied; which we learn in part by the directions of our Lord to Peter, when he saith, "Feed my sheep, feed my lambs; but it is more fully expressed in Ephesians. Wherefore he saith, when he ascended on high, He led captivity captive, and gave gifts unto men. Now that he ascended, what is it, but that he descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some 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; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted; by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Comparing the above with the 12th chap. of 1 Cor., it is plain that God has given the various gifts named, as means to be used, and those to whom he has given the different gifts are to use them under the direction of his Spirit and providence, not as lords over God's heritage; but for the edification of the body in love, or helpers of each other's joy. Each one waiting on his own gift that God hath given him, and that as of the ability that God giveth. Let such as enjoy any comfort while passing through trials and tribulations in this vale of tears, endeavor to comfort their brethren that are in any trouble, with the comfort wherewith themselves are comforted of God. For as the sufferings of Christ abound in his people, so their consolation abounds by Christ. We come then, in the next and last place, to treat upon the great end proposed in our text. That they which are called might receive the promise of eternal inheritance. In this we notice four points, viz. The calling, the promise, the receiving the promise, and the inheritance. First the calling. That Paul was called of God, is so clear and positive, perhaps the arminians themselves would not dare dispute it. But some say, Paul was called to be an apostle; so his case will not apply to men in general; it was an extraordinary case. All the children of God are not called as Paul was. Simon Peter, and Andrew his brother, were particularly called, see Math. iv. 18, 19, 20. They too were apostles; it is supposed by some, that the application of the above, and other like cases to men in general, is almost dangerous doctrine, if people wait until they are called with a special call, that is irresistible, they may never have such a call. And then! what then? why then they will be damned for waiting God's time to call them! For God calls all men, surely all are called, and all may come if they will. As the arminian hymn sings,

"Sinners turn, why will you die?
God the Saviour asks you why!"

Now that all men are called upon by that principle upon which the law hung, or are by it required to love God with all the powers they have, is granted. But to make men believe that all the race of a natural earthly Adam, are called upon to become heirs of that spiritual eternal inheritance given in the new testament; is a trick of him that is transformed into an angel of light; taught and endeavored to be supported by his ministers that are transformed as the ministers of righteousness, in order to gain proselytes to disturb the tranquility of God's people, by getting hypocrites into the church, prepare the way for the man of sin to sit in the temple of God, and aiming to dethrone the King of Zion. There never was one, nor ever will be one that hated God, and all natural men do, that ever did come, or that ever could be persuaded to undertake to come, by the joys of heaven, or the horrors of hell portrayed before them with all the eloquence an angel could use with any disposition suitable to seek for that holy inheritance in the new testament given. Men may be excited it is true, so they want comfort and may say as the Jews did to Jesus, when he had told them, "The bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, "Lord evermore give us this bread," which when he had more fully explained to them, so that they understood that they must eat his flesh and drink his blood, they were offended, and did not want it. This notion that some have got of setting out to get religion &c., arises in darkness and unbelief. And every exertion of the creature to obtain religion as any compensation for any condition by him fulfilled, is a palpable rejection of the Savior and his righteousness. And whoever gets religion, (for there are several sorts of it) in this way, is a poor deceived creature, and will as surely be damned as he keeps such religion. And is not called by the Savior to trust in him alone. Jesus says, My sheep hear my voice, (those for whom he laid down his life.) He calleth his own sheep by name, and leadeth them out, (their names are all in the testament.) And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. The apostle addressing his epistle to the Romans, addresses them as called to be saints, so in his first to the Cor., they also were called to be saints. To the Romans, viii. chap. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren, (their names all enrolled.) Predestinated; and moreover whom he did predestinate them he also called, &c. To the Corinthians he says, ye see your calling brethren &c. Notwithstanding there might be an host of texts more quoted, we must pass with noticing only a few. Romans ix. 24. He ranks himself with the brethren, both Jews and gentiles, as to the calling, and says even us, whom he hath called, not of the Jews only, but also of the gentiles. He does not carry the arminian notion, that his calling was so very extraordinary as they would represent; but we must just notice the apostle reckoned it a high calling,—an holy calling—a calling of God—and being called to his kingdom and glory.

Having occupied so much space in endeavoring to clear away the arminian rub-

ish, and present a few ideas of the calling, we must now be brief in noticing the promise in which is embraced a promise of the Father to the Son, that he should have a bride from among the fallen race of Adam. Also the promise of the Son. To finish their transgression, and to make an end of their sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the Most Holy,—to die in their stead, bearing their sins in his own body on the tree.—That being delivered for their transgressions, he might rise again for their justification. To give them eternal life, which is the knowledge of himself, and of the only true God. That they should have redemption through his blood, the forgiveness of sins, according to the riches of his grace. That they should be heirs of God, and joint-heirs with Jesus Christ, that he would fit them for, and bring them to glory. We must now pass to notice the receiving the promise which embraces the whole of the christian's experience of the work of grace in his heart, of which I can say but little for the want of room. The few following statements must suffice. He by nature is wholly destitute of any disposition, or ability to do the least thing toward it; but he is actually heartily opposed to the very nature and spirit of it, and nothing short of the power of that word that spake creation into being, can overcome the opposition of his heart, communicate a principle of spiritual life, and reconcile the creature to God. When God has performed the work, communicated the gracious principle, made the creature willing in the day of his power, and revealed a Savior to the poor sensibly lost creature, he rejoices greatly in what the Lord has done. Having the things of the spirit revealed to him by the Spirit, he views by faith the glory of the inheritance promised, and enjoys an earnest thereof in the soul, and reckons that the sufferings of this time are not worthy to be compared with the glory that shall be revealed in him,—which leads to the last point. The inheritance, as the heritage is eternal, they inherit eternal life, among all them which are sanctified in Christ, of the saints in light, an incorruptible inheritance, that is undefiled, and fadeth not away, reserved in heaven. Yea they inherit all things. Now if the inheritance be of the law, it is no more of promise, and if they which are of the law, be heirs, faith is made void, and the promise made of none effect. Hence it is positive as bible can make it, that if a system of means, (which must be legal duties, for gospel duties cannot be performed by unregenerate creatures) are to be pursued by men, in order to obtain the inheritance, faith is made void, a mere empty sound without meaning. And the promise of Almighty God of none effect. So that after all the work of God in creating a world, revealing his holy nature in the law and his glory in the gospel. His oath and promise to his Son of a bride from among the sons of Adam, and all that Christ has done, and suffered, his love to sinners is of no effect. His dying groans, that shook creation to its centre, and rent the rocks; the vail of the temple, and the graves; his sweat and agony in the garden, his resurrection for the justification of his people, and all his intercession according to the will of God, is of no effect; no none at all! And when he comes to receive his

bride to live with him, in the place he has prepared, he will have none! he will be disappointed! he will have no bride at all! All, all will be of no effect! nobody will be saved! But sure as God's promise to Abraham, that he should be the heir of the world, was not through the law, (creatures attending to means) but through the righteousness of faith, just so sure will the death of Christ be the means of them that are called, enjoying the promised eternal inheritance, world without end, Amen.

HEZEKIAH WEST.

For the Signs of the Times.

Ogle Co. Ill., Jan. 1, 1855.

BROTHER BEEBE:—Another year has passed with all its various vicissitudes, and as I have a small remittance to make, I thought I would just say, that although the arrows of death have flown thick and fast around us; yet there is a few left who rejoice to know that "The Lord reigns," and although the ministers of anti-christ tell us, that it is perfect foolishness to preach it; it does not terrify us, or throw us off the track; for we recollect that Paul has told us, that "The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." 1st Cor. i. 18. It is evident that Paul had some just such characters to preach to, as we have in the present day; for he says, "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." 23, 24, verses. John the beloved disciple says, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." 1st John i. 3. Fellowship is company, oneness of interest. If we are in fellowship with the Father, and with his Son Jesus Christ, and with the apostles, then we are in their company, and have a oneness of interest with them; and we shall glory in the same things in which they gloried; and rejoice in the same things in which they rejoiced. Paul says, "He that glorieth, let him glory in the Lord." 1st Cor. i. 31. and 2nd Cor. x. 17. Again he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14. Here then is where the apostle gloried; and if we are in fellowship with him, shall we not glory there too? Certainly we shall, for Isaiah lxx. 25, says, "In the Lord shall all the seed of Israel be justified, and shall glory." Then we will not glory in our doings, but in the Lord. And we read that "Jesus rejoiced in spirit and said, I thank thee O my Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes; even so, Father, for so it seemed good in thy sight." Luke x. 21. If Jesus rejoiced in this, and we are in fellowship with him, shall we not rejoice in it too? Certainly we shall. If we are in fellowship with him, if we have a oneness of interest with him, we shall desire to have him extend the light and knowledge of his salvation just so far as is in accordance with his own eternal purpose, which he purposed in Christ before the world began, and no farther.

ther. You will do as you please with this, put it in the Signs or under the table. I will close by wishing you, and all the household of faith, A Happy Year, and not a happy year only, but a happy eternity at God's right hand.

CLEMENT WEST.

For the Signs of the Times.

Jay, Me, Dec. 25, 1854.

BROTHER BEEBE:—Although a stranger to you in the flesh, I desire to say that we have long been interested readers of your excellent paper, which is doubly valuable to us now, as we are deprived of the privilege of gospel preaching, the greater part of the time. It is a cold dark season with us, as to spiritual enjoyments; but it is better to trust in God, than to repose our confidence in the flesh. Having a hope that the Lord has begun a good work in our hearts, we are confident that he will perform it until the day of Jesus Christ. Wherefore should the heathen say, Where is now thy God? Our God is in the heavens; and he hath done whatsoever he pleased. With him we desire to leave ourselves, and the cause of Zion universally, and to know only his will.

S. H. MACOMBER.

For the Signs of the Times.

Hyde Park, Dec. 27, 1854.

BROTHER BEEBE:—The revolving wheels of time, the dying old year, and the near approach of the new, together with the numerous blessings conferred on me from the earliest period of my existence until the present time, all admonish me that unceasing praise is justly due to the great author of every good and perfect gift. But here I am a delinquent; I cannot pay the debt of gratitude and love I owe, but must exclaim with the poet,

"What shall I render to my God
For all his kindness shown."

Although my pathway through this life has been strewed with more thorns than flowers, and afflictions are still my lot, and the furnace at times much heated; yet I fear my bands are not all severed, but at times I think I view the form of the fourth, which is like unto the Son of God, and trust that I shall come off more than conqueror through his atoning blood. Should this be my thrice happy lot, it will be all of grace, free unmerited grace; with me, boasting is wholly excluded. I am but a mass of imperfection, for when I would do good, evil is present. I still dwell alone in point of church privileges, and often long for some one to converse with, that can frame to pronounce the gospel shibboleth; but God is gracious and his mercy endureth forever, and I am often refreshed and much edified by perusing the pages of the Signs and Messenger, which come regularly to hand well stored with rich clusters of gospel fruit, which are truly sweet to my taste, and I feel to bless God that he has not left himself without a witness, but has faithful watchmen on the walls of Zion who contend fearlessly and earnestly for the faith once delivered to the saints, exposing all the lo here's and lo there's.

The midnight hour, and the slumbers of my family, admonish me to draw my scribble to a close, but as I am alone

"I love to steal awhile away
From every cumbering care,
And spend an hour each setting day
In humble grateful prayer."

Brother Beebe, this scribble is at your disposal, do with it as seemeth you good; you will not offend, although I have a desire to cast in my mite with those who are casting so many rich clusters into the gospel treasury. May grace, mercy and peace abound to you and all the true Israel of God.

Yours as I humbly trust in gospel bonds,
MARY CULVER.

For the Signs of the Times.

Miami Co., Ohio, Dec. 8, 1854.

BROTHER BEEBE:—When I read your editorials, and the communications of the brethren and sisters, I feel a desire to write, although I feel myself incompetent to write anything for publication; still I desire to hold converse with those whom I love most dearly; even these who have no confidence, in the flesh; but who look for all in Christ. When people say they have something to do in effecting their salvation, I take it as conclusive evidence that they have not known him who is the Way, the Truth, and the Life, for no man can come to the Father, but by him. There is no other way of salvation but by the blood of Christ. I cannot believe that the blessed Son of God came down into this lower world, to bleed and die, to make salvation possible for poor lost man. O no; but it was to make salvation sure and certain for all whose sins he bore in his own body on the tree. He died to redeem his bride, and he paid off all her debts, and as her surety, stands pledged to bring her ultimately to glory. Then, brethren and sisters, hold up your heads and rejoice in him as the Captain of your salvation. Be not afraid of the enemies of all righteousness, they can never harm you. Jesus our Elder Brother lives, and because he lives ye shall live also. O then, Let us run the race which is set before us with patience, looking unto Jesus, who is the author and finisher of our faith, for all that we need, both spiritual and temporal.

My brethren and sisters, I rejoice in the Lord, for his goodness in leading me in the way of truth, for,

It was not in me to seek his face,
Nor did I ask his love,
Till he, by his almighty grace,
First drew my thoughts above.

Sometimes I am enabled to rejoice in God, my Savior, in view of all that I hope he has done for me; but at other times I feel cast down, and then I feel that I am less than nothing and vanity, and almost led to conclude that I have been dreaming along on a false hope; for if my hope were genuine, it seems as though I would not be so stupid, so lifeless; so dull of apprehension, and above all, so ungrateful to my heavenly Lord and Master, for all the many blessings he has bestowed on me. Can it be possible that God will own as a child of his, one that is so ungrateful as I feel myself to be? But, notwithstanding all my doubts and fears, there is one thing I can say. The things I once loved, I now hate; and the things I once hated, now I love. And one thing I do know and rejoice in, and that is, that salvation is of the Lord, that it does not depend upon the creature, for if that were the case I should be lost forever, for I cannot perform one good act of myself. The work of salvation was complete when the blessed Savior cried, "It is finished." O brethren and sisters, is not this a blessed theme? What

love! What condescension to sinful worms of the dust! Glory be unto his holy name, "His own right hand, and his holy arm has gotten him the victory." My soul is made to rejoice when I have a view of what the Lord Jesus has done for his people, and all without the help of poor sinful man, without money and without price.—He trod the wine-press alone, there was none to help him. But I heard this evening, a clergyman assert that we have something to do in salvation! But if that were the case, the apostle would not have said, "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. Eph. ii. 8, 9.

Brother Beebe, dispose of this as you think best, and all will be right. Please give your views on Matthew, xxii. 3, 4, 10, & 12; particularly on the invitation to the wedding; and oblige the unworthy writer of this letter.

REBECCA ROBBINS.

For the Signs of the Times.

Knox Co., Ill., Dec. 17, 1854.

BROTHER BEEBE:—I take my pen to address you on the all important subject of the christian religion, which subject to me is greater, and embraces more than all other subjects combined. But to-day my mind is shrouded in darkness, more than it is at some other times. If I am interested in that all-over glorious plan of redemption, which is through our Lord Jesus Christ, my life is hid with Christ in God, and out of the reach of harm. I have no hope of salvation out of Christ. I feel to thank God for his watchful care over me, which has been constant ever since I have had a being. Brother Beebe, continue to contend for the faith of the gospel, as you have hitherto done. I expect to continue my subscription to the *Signs of the Times*. They come to me filled with that which is food to my poor hungry soul.

I will close by saying to you, Fight on a few more years, at the most, and you will receive your discharge from all the conflicts of this militant state.

JAMES W. SMOOT.

For the Signs of the Times.

Highland Co., Ohio, Dec. 18, 1854.

BROTHER BEEBE:—Inclosed I send you a gold dollar, and hope it will reach you safely; it is to renew my subscription for the *Signs of the Times*. I wish them to be continued as long as they continue to be as edifying as they now are. I do not want them spoiled with the grievances of brethren; may they all settle them among themselves, and not let them amount to matters of controversy, for such unpleasant things inflict much grief on the readers of the *Signs*. But, for myself,

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

I am a mystery to myself; if I could always enjoy the assurance that I am a christian, I could go on my way rejoicing; but I have many doubts and fears which make me droop and mourn. Sometimes I am made to rejoice in God my Savior, and then I imagine that I can see the redeemed of the Lord coming up out of the wilderness leaning on their Beloved. O, Brethren and sisters, how lovely it is to see the

saints all in peace and unity. I wish brother T. P. Dudley would give his views through the *Signs of the Times*, on Amos vii. 8, if it be not too much trouble.

MARTHA WALLER.

For the Signs of the Times.

Scioto, Ohio, Dec. 18, 1854.

DEAR BROTHER BEEBE:—Inclosed you will find my remittance for the ensuing year, for the *Signs of the Times*. Having been much comforted and built up in the spirit of my mind, by reading the soul-humbling, and pride-abasing doctrine of God our Savior, as set forth in the communications of the brethren and sisters, that I still desire to continue my subscription.

Brother Beebe, I have sometimes thought that I would write a few lines for the perusal of the brethren and sisters, if it were not for a sense of my weakness and inability to express my views intelligibly. Having been raised with the early settlers of the West, when the Indian was still to be seen among us, and my parents being poor, now that I have arrived at old age, I have but little of what the world calls wisdom. So you see, brother Beebe, if to know God the Father, and Christ the Savior, is eternal life, and that knowledge is only to be attained at the schools of men, my prospect is very poor, compared with that of the wise and great men of the world. But I sometimes try to believe that God has reserved to himself the right to reveal his truth to the heirs of promise, by his Holy Spirit, so that no flesh shall glory in his presence; that, according as it is written, He that glorieth, let him glory in the Lord. Take from me the evidence that the gospel is a treasure that is hidden from the wise men of the world and revealed to the promised seed, by the Spirit of God, and you deprive me of one of my strongest evidences of the divine authenticity of the bible. But why do I, a worm of the earth, venture thus to express myself on so great a subject as that of divine revelation? Why not leave it to those who are competent, and keep in my own little sphere?

May the great Head of the church sustain you, brother Beebe, in your arduous labors, and give you grace according to your days and trials. Please excuse me for intruding on your time and patience, and dispose of this scribble as your judgment may direct, and I will not complain.

Yours in hope of eternal life.

LEVI SIKES.

For the Signs of the Times.

Loudoun Co., Va., Dec. 15, 1854.

BROTHER BEEBE:—Having been a reader of the *Signs*, through the kindness of my friends for a long time, I have felt that it is robbing you of your just due; so I send you one dollar, for which I desire you to send me the *Signs*. I will also give you an account of some of my sorrows and my joys. I was born in Prince Wm. Co. Va., my parents were Old School Baptists, and when quite young I married an Old School Baptist, by the name of John G. Rubleman. Our house was a home for all Baptist preachers and members; but I must acknowledge they were dry company for me, for the fulness of the Lord's time had not arrived to open my blind eyes, or to unstop my deaf ears.—After the death of my husband I moved

into Loudoun Co., where I now live. I was in love with the *do and live* system, and used to attend the New School meetings; for they just suited me. There was nothing "terrible as an army with banners," in them, and I thought when I should become old I would do some good thing, and be saved. But while I remained in my carnal security, some of the Old School members sent for an Old School preacher. And Elders Trott and Leachman came. I heard them, but did not like their preaching, for they took away all my power, and I do think there is nothing more offensive to the carnal mind than that. I however continued to go to hear them. About three years ago it pleased the Lord to show me what a poor helpless sinner I was, which led me to attempt to perform the good works which I had proposed to do. But how to perform them, I found not. All my thoughts and actions were evil, and that continually. I was led to read the bible, but could find no comfort therein for me; all was written in dark sentences against me, and all the promises seemed to be for those who were better than myself. My feelings at that time were indescribably horrible; I can never tell them to any one. Sometimes when trying to pray I could not utter a word; at other times, if I said anything there was so much sin in it that it seemed to be enough to condemn me. I became afraid to call on the name of the Lord, for he appeared to me to be so holy that I knew not how to approach him. I then thought I would repeat the Lord's prayer; but when I said, "Our Father," I had to stop and say, Lord forgive me for daring to call thee my Father. At other times I would say to myself, If I am to be saved I shall be, and I will throw off all this trouble; but, as well might I have commanded the raging billows to be still, as to control the tempest of my poor troubled heart when in such distress. At one time when getting ready to go and hear Eld. Leachman preach, I was asked what I wanted to hear such preaching for? And it seemed that something said, "Lord unto whom shall I go; for thou hast the words of eternal life." I went however and the text was, "Gird on the whole armor of God, that you may be able to withstand the wiles of the devil." I thought I had never heard such preaching before. I continued in this condemned situation for thirteen months, and at the expiration of that time, (I shall never forget it,) I went to the door, it was in the night, and as I stood meditating on my condition, which seemed to be truly awful, [for I had worked up all my stock, and had nothing to depend on] the law demanded the guilty sinner's life, and here I stood, justly condemned, and expecting every moment to be launched into eternity. I was looking at the moon, and thinking of the goodness of God, in sparing such an unworthy creature as I was, when suddenly the moon seemed to shine out almost as bright as the sun, and such a sweet calm and love came over me, that I loved every body, but christians more especially; and this hymn came to my mind,

"In songs of sublime adoration and praise,
Ye pilgrims for Zion who press,
Break forth and extol the great Ancient of Days,
His free and distinguishing grace."

and I sung it; and after singing I asked myself what this could mean, that I should feel inclined to sing, when it had been so

long a time since I had felt like singing? I felt at peace with myself, and every body else, and felt that I really loved the Lord. I continued in this frame until noon of the next day, when I began to feel uneasy, and thought about what the Methodists say about sinning away the day of grace; this I feared was my case; for all my burden was gone, and I began to pray that I might have it back again; but I have never been able to realize the same burden since that time. It is true I have my doubts and fears, and I know that if I am saved, it must be of free and sovereign grace, altogether, unmerited on my part. Some of the religionists of the day, are wondering why all will not believe and be saved; but if they were brought to see themselves as I saw myself, to be the greatest of sinners, their wonder would be that any are saved.

"What wondrous love is this,
That caused the Lord of bliss,
To send his precious peace,
To my soul!"

It was in a very short time impressed on my mind, the necessity of obeying my Master's command, to be baptized; but I reasoned with myself, that I was too unworthy. Sometimes when at meeting, brother Leachman, in preaching, would tell me all my exercises and my thoughts and desires; and I sometimes was afraid to look at him, for fear he would know my thoughts. I remained eleven months, between hope and fear; first hoping that the day would come when I would be able to take my stand on the Lord's side, and then fearing that I was altogether deceived. On the fourth Saturday in August, 1853. I went to the meeting, little thinking that I should be able to tell anything that the members would be satisfied with; the text read thus, Then are ye my disciples, if ye keep my commandments. The words struck me to the heart, and before the meeting closed I felt that I could not return home without talking to the saints. The preacher and some of the members went to a private house, and I conversed with them there. After dinner I went home, and on my way these words came to my mind, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. On the fourth Saturday in September, I went to the church, and on the fourth Sunday in October I was baptized, and went on my way rejoicing. But I have not however had all sunshine, for the clouds must needs come.

Dear brother, if you think proper you may publish this; but if you think otherwise cast it aside, without any fear that you will hurt my feelings, even if you burn it; for you cannot think more unfavorably of me, than at times I think of myself.

Your unworthy sister.

HARRIET R. HIXON.

For the Signs of the Times.

Jay Co. Ia. Dec. 15, 1854.

BROTHER BEEBE:—The time of my subscription to your paper has nearly expired, and I have to inform you that it will not be convenient for me to pay for them the next year; for I have been lately called, in the providence of God, to pass through a most heart-rending calamity. On Sunday the 18th inst., on rising from the breakfast table, we discovered that we had been eating of the most deadly poison, which proved to be *arsenic*, which had been put into our saleratus on the night preceding.

by some heartless wretch. My only son is now no more, my wife is very low, and I am so far recovered as to be able to walk about. My daughter who did not eat much of the bread, providentially escaped any serious injury.

Yours as ever,

ANTHONY N. MUNGER

For the Signs of the Times.

Newton, Mass., Dec. 21, 1854.

DEAR BROTHER BEEBE:—The wheels of time have almost rolled away the present year, and we are about to commence another; and it is time to send on our remittances for the next year's volumes of your valuable papers, the *Signs of the Times*, *Southern Baptist Messenger*, and *Banner of Liberty*. I highly prize them all. Please continue to address them all as formerly. Inclosed you will find five dollars for six volumes.

Dear brother, should I tell you the dark and stupid state of my mind, you could have no fellowship for me, as being a christian; and I often fear that I have taken up with something short of a real change of heart; but there are other times when I would not part with my little hope for ten thousand worlds like this. I feel sensible that my glass is nearly run, and that my continuance in this world cannot be long. O, that I could spend the remainder of my days to the glory of my God and Savior. I often think, when reading of the happy seasons which you and many others enjoy in your meetings, and in visiting the saints from place to place, that if I had wings like a dove I would fly away from these dark regions, and enjoy with you all, the blessed privilege; but alas! this is not for me. May I with patience submit to my lot; knowing that if I am on the only sure foundation, the time will be short that I shall be thus lonely.—Brother Beebe, could you write like some of our sisters, I would send you something for publication; but I cannot.

Your unworthy sister in gospel bonds,
LUCY STONE.

For the Signs of the Times.

Oswego Co. N. Y., Dec. 25, 1854.

BROTHER BEEBE:—You are a stranger in the flesh to me; but I sometimes hope that I know something experimentally of that cementing love which unites God's children. The time has come for me to send a small remittance for the ensuing year, and I will add a few lines.—I saw in your number for the first of December last a communication from William Williams, whose address was not designated, state or county,* and I have thought to write to him through the *Signs*, as I am acquainted with the people and places in England, of which he speaks, and I trust that I am in unison with the sentiments he expressed, and the christian language of his letter. There is also a family near me, by the name of—Shilling [the first name we cannot make out. Ed.] who were acquainted with him in the old country, and we should be happy to receive a visit from him; but, if that is asking too much, we desire the favor of a letter.

I believe there are many of God's children scattered over this great continent, who came from the old country, and with

*Brother Wm. Williams's address, is Smyrna, Delaware.

whom we could have sweet correspondence, if we knew their address. Any one who may favor me with a letter, may address it to Charles, or Mary Skinner, Fulton, Oswego Co. N. Y., and Mr. Shilling's address is at the same place.

Brother Beebe, you will oblige me very much by putting this poor scribble in the *Signs*, for information. It is very consoling to hear of a few who have not bowed to the great mother of harlots. We came to this country in 1837; and left many christian friends behind. No one knows the trial, except those who have experienced it. True I am blessed more than many; for there are a few here who love the truth; but we seem to be cold and inactive. I pray that we may be refreshed while traveling through this wilderness. Experience teaches me daily that nothing but distinguishing grace, a competent Savior, and his righteousness, will avail anything in the day when Jesus shall descend from heaven with a shout, and all worlds shall appear before him. There seems to be so much counterfeit profession, that if it were not for God's immutable word, we should be discouraged. I am sometimes led to doubt whether I know anything of saving grace; but I think I love the gospel; it is what my soul delights in. What a blessed thing it is to know the joyful sound. O, for more of that faith which works by love.

Dear brother Beebe, may the Lord sustain you as a faithful watchman; for vain is the help of man, with all the boasted ability of men. I fear that I am intruding on your columns, or I would give a brief statement of my experience.

Your sister in gospel bonds,
MARY SKINNER.

For the Signs of the Times.

Franklin Co. Me., Dec. 15, 1854.

BROTHER BEEBE:—As the business part of my letter does not occupy quite all of my sheet, perhaps no one would be injured if I should bear my humble testimony to the usefulness of the *Signs of the Times*, as a medium of correspondence among the brethren of the same family. Truly I have been interested and refreshed many times in reading the communications of brethren and sisters, and also by the editorial articles. But the question often arises in my mind, whether anything more than my head is interested. I understand the Savior to say, "It is not that which entereth into a man that defileth him; but that proceeded from the heart." I have been satisfied for quite a number of years that nothing good has ever proceeded from my corrupt heart. Many times I have thought forcibly of a remark which I once heard made, viz. "A saint abroad, but a devil at home."

REUBEN TOWNSEND.

For the Signs of the Times.

Princeton, N. J., Dec. 26, 1854.

BROTHER BEEBE:—If one so unworthy may so address you, my subscription for the twenty-second volume of the *Signs of the Times*, has come to a close; and as I have had no opportunity of seeing your agent for some time past, I shall have to send the remittance for the next volume myself; for I am sure I do not know how we could get along without them. They bring us good news from a far country, which is strengthening to the weak, caus-

ing them to sing in the language of the psalmist of old, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley and the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Surely your correspondents must be the children of the Lord, and taught in his school, or they could not all speak the same language without a discordant note. May the Lord strengthen you with might in the inner man, and enable you to wield "The sword of the Lord and of Gideon," and put to flight the armies of all the various crafts which now infest our land.

From your little sister, if a sister at all.
J. L. ANDERSON.

For the Signs of the Times.

December 17, 1854.

DEAR BROTHER BEEBE:—I have been so much comforted by the communications in the *Signs of the Times*, the circular letters, and especially by your editorials written on various portions of the scriptures, which to my mind, contain so much of the fulness of the gospel of Christ, that I value them very highly in my afflicted state. I was exceedingly gratified in reading the Circular written by the venerable John Gano, republished by the Licking Association, and copied into the *Signs*. I have had the pleasure of seeing him in the flesh; and he was an excellent preacher of the gospel of Jesus Christ.

I do not hear much preaching now, only what I get in the *Signs*; as, owing to ill health I cannot go far to hear it. May the Lord sustain and prosper you in all your labors in the Lord; and give you wisdom to rightly divide the word of truth, and feed the sheep and lambs of your Master's fold; and may he graciously keep us all, and enable us to contend earnestly for the faith which was once delivered to the saints, is my prayer for Christ's sake.

GEORGE CALVERT.

For the Signs of the Times.

Hannibal, Mo., Jan. 1, 1855.

BROTHER BEEBE:—Through the unspeakable goodness of our blessed Lord, I am permitted on this first day of the new year, to send you the congratulation of the "Happy new year," and I would desire to pray the Lord that he might bless you, and yours, above all you can ask and think, and may you be enabled in the forthcoming volume of the *Signs of the Times*, to administer greatly to the edification and comfort of the readers; of the same and may it be our privilege to realize the presence of the Lord, in the application of his truth to our hearts, and be prepared to rejoice in Christ Jesus, and have no confidence in the flesh. I think I have been much edified and comforted in reading the different numbers of the last volume, and although I find some things that cause me to mourn, yet I find much that feeds my poor soul, and causes me to "thank God and take courage," as the apostle did when he met the brethren. I would ask of the Lord that he would move the hearts of his children, to write for the comfort of Zion, and for the glory of his dear name; and I would entreat my brethren not to fall out

by the way; we have much of the corruptions of our own hearts to contend with, and also the world and the devil, and if we have any material of war to spare, after those conflicts are over, then is time enough to look about for something else to fight, David says, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded his blessing, even life forever more." Glorious blessing; and if I could at all times have a comfortable assurance that I am a recipient of it, I could at all times rejoice; but I find so much darkness, and darkness that can be felt, that I am ready to say as David did, "Why art thou cast down, O, my soul? and why art thou disquieted within me? Hope thou in God, for thou shalt yet praise him." O, that blessed hope that maketh not ashamed. Brother Beebe, I do many times hope I love the children of God, and the gospel feeds and comforts my soul, and especially when Christ is exalted, and the creature is abased, and upon that, with such other evidence as I can gather up, I sometimes hope I have been born again; and if I have, I have a good hope through grace; and although it is at times so small it can hardly be discovered, yet when I enquire of myself whether it is worth contending for, my answer is, O, precious little hope, I can't give it up, unless I had a better one, and I feel as the disciple did when he said, "Lord, to whom shall I go, thou hast the words of eternal life," there is no other hope, but in the righteousness of our Lord Jesus Christ; all I have else is filthy rags, and I know if I am a child of grace, that it is of God's own purpose and good pleasure; and I desire to bless his name for that exceeding grace which was given us in Christ Jesus before the world was, which in the fulness of time is manifested to the heirs of promise: for our life is hid with Christ in God, and the manifestation of this life to the heirs of promise, is in no way dependent upon poor frail nature, nor upon the repentance, nor faith, nor prayers, nor any other performance of the creature; but according to the good pleasure of his will, for all the promises are yea and amen, to the glory of God.—Brethren, do we feel poor, Christ is rich; are we cast down, he is exalted; are we weak, he is strong; are we helpless, he is able to save; and blessed be his name, in all our troubles and trials he has promised he will deliver us; and can we trust in his word? "They that trust in the Lord are as Mount Zion, which cannot be moved." Let us cast all our care on him, he careth for us. The greatest trouble I have is to be satisfied that I am one of his, that being settled to my satisfaction, the rest I feel sure of: I find so much in myself, like I required to see the prints of the nails, and to thrust my hand in his side, that I feel desponding; but there are times when I trust I can say, "My Lord and my God!" And in conclusion I will say, brother Beebe, whether I am a child of grace or not, I wish Zion well, and I know that not one of her stakes can be moved, for underneath, are the everlasting arms. May it be the good pleasure of the Lord to bless his children in basket, and in store; and may we all keep the unity of the spirit, in the bonds of peace, is my prayer, for the Redeemer's sake.

W. F. KERCHEVAL.

EDITORIAL.

Middletown, January 15, 1855.

The everlasting Kingdom of our God.

And in the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Daniel ii. 44.

Brother John R. Martin, of Virginia, having requested our views on the above text, we feel a pleasure in offering for his, and for the consideration of our readers generally, such views as we have upon the subject. Limited as indeed our views are, we cannot in truth say that we have none, for we have often thought of the text, with the most pleasing admiration and delight.—There are many things sealed up in the prophecy of Daniel, which have seemed to our mind more dark and hidden than other portions of the sacred scriptures, and among other things, the images of beasts, rams, and he-goats, &c., by which it pleased God to indicate the various periods of time, revolutions in the governments and affairs of the world, from the time of the captivity of Israel in Babylon, to the advent of our Lord Jesus Christ. But however dark, and obscure to our feeble understanding many portions are, this text is presented in connection with so many, and so brilliant evidences of its application, both as to the identity of the kingdom, and the particular period of time in which it should be set up, that we cannot doubt that the kingdom intended is the church of the Living God; the ground and pillar of the truth. In the dream of the King of Babylon, according to its interpretation by the prophet of our God, a succession of kingdoms, kings revolutions and important events were provided and ordained of God, to fill up the years intervening from the dynasty of Nebuchadnezzar, over the Caldeans, to that of the Cæsars, over the Roman Empire, &c.—Whatever obscurity may invest the great image which the king saw, with its head of gold, and his feet of iron and clay with all its various composition, in portraying the things which they represented, the fact that our Savior was born in Bethlehem, in the days of Cesar Augustus, and that he suffered on the cross, arose from the dead, ascended up into heaven, sent down the Holy Spirit, organized his kingdom, and fulfilled all that was imbraced in the prophecy of our subject, in and during the days of the dynasty of the House of the Cæsars, is to us, sufficient testimony that it was in their days, according to the prediction, that this kingdom which was destined to endure forever, was to be set up; we will pass to notice some very important declarations in regard to the kingdom, its origin, growth, perpetuity, subjects, conquests, and glory.

1. *Its origin.*—This kingdom is presented under the similitude of a stone cut out of the mountain, without hands. If by the mountain, we understand the mountain of Jehovah's holiness, and by the stone, Christ who is the tried, and elect precious corner stone, which God has laid in Zion, it was said by the Psalmist. His foundation is in the holy mountain and from that holy mountain he was never brought forth in manifestation by the hands, wisdom, or power of men, for no man knoweth the Son but the Father, and he to whom

the Father will reveal him. Or, if by his being cut out of the mountain, &c. is intended his descent, from Abraham, according to the flesh, though for ages the prayers of the patriarchs and ancient men of God were constantly raised, "O, that the salvation of God were come out of Zion! none of them ever presumed that they were able to bring him out; and when the fulness of the time for his advent had come, no ordinary generation could give him birth. A virgin conceived, and the Savior was born. In him was recognized the embodiment of this kingdom. The crown is on his head, the laws of it, are in his hearts; and all the subjects of it were chosen in him, before the foundation of the world, and he has carried and born them all the days of old. But more especially we look to the time when he was begotten from the dead, as the first fruits of them that slept; and here appears the exceeding greatness of the mighty power of God, which he wrought in Christ, when he raised him from the dead. "In his resurrection he returned not from the war without the spoils of victory. But in all this, there was no show of hands. All was accomplished by the God of heaven, without the aid of men. But, once more, If by the kingdom, we understand its subjects, as the term is sometimes used, then may we look to the rock whence we are hewn and unto the hole of the pit whence we are digged, and in this application, we shall find that the members of Christ are brought into manifestation, as the Stone was cut out of the mountain, without hands. "Look," says Isaiah, "unto Abraham your father, and unto Sarah that bare you." Abraham was stricken with age, and Sarah's system of means had failed to bring forth anything but a mocking Ishmael; the child of promise could not be born until God's appointed time had come, and the power of God without the help of men was displayed, then Sarah had a son according to the promise of God. John saw this kingdom, this heavenly Jerusalem, come down from God out of heaven, adorned as a bride for her husband. The whole system of religious means, for the production or for the upbuilding of the kingdom of Christ, at the present day, embracing the whole machinery of modern or ancient missionism, together with all the workmen, plans, schemes, and financial stock-jobbing operations, is based upon the false supposition that the stone must come out of the mountains by hands, and that the building must go up by power and by might, and not by God's Spirit, as he has said.

2. *This Kingdom shall grow, or wax great.* The prophet Isaiah, has testified thus. For unto us, a child is born, unto us, a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. 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. The zeal of the Lord of Hosts will perform this. From these, with many other scriptures, we are taught in what sense the kingdom is to grow. Not in a manner that is to augment the number of God's elect, or of those whose sins Christ has born in his own body on the tree, but by their being all

gathered together in one, till they all come in the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, to the measure of the stature of the fulness of Christ, and the church over which he is the Head, is that fulness. In his elect members his stature is complete; for God has given him to be the Head over all things to the church, which is his body and the fulness of him that filleth all in all. As the leaven was hid in a definite quantity of meal, (three measures,) until all was leavened. But let us not forget that the Stone when it shall have broken in pieces and consumed all other kingdoms, and when it shall fill the whole earth, is precisely the same stone that was cut out of the mountain without hands. The whole kingdom or stone, whether as seen in the grain of mustard seed, or when developed as a spreading tree in whose branches the fowls of the air seek for shelter, is the same which was originally in the mountain.—All the increase has not, and will not carry her beyond the measure of the stature of Christ. Just what this kingdom was, as chosen and existing in Christ, before the world began, it shall be when time shall be no longer.

3. *The perpetuity of this kingdom.*—

And, in our text, it is said of it perpetuity, it shall never be destroyed, and, secondly, it shall stand forever. The same vision shows the decline and ultimate destruction of all earthly kingdoms. The kingdoms of gold, of silver, of brass, iron and clay, shall all be broken in pieces, and consumed, but the kingdom of Jesus Christ is an everlasting kingdom, and this dominion hath no end. In this kingdom, God hath set his king upon his holy hill of Zion; and unto his Son he saith. Thy Throne, O God, is forever and ever. If the elements of dissolution were in its composition, Zion's sons might tremble; but they are not there. No ravenous beast shall be there, nothing to hurt or destroy shall ever be in this holy mountain. But God is in the midst of her, she shall not be moved, God will help her, and that right early. As mountains were round about Jerusalem, so is God round about his people. He is a wall of fire round about, and a glory in the midst, and he has appointed salvation for walls and for bulwarks, and the gates of hell shall prevail against it. From the days of Cain to the present hour, she has endured the wrath of earth and hell; but not one of her cords have yet been broken, nor has any one of her stakes been removed. And our God assures us in the text that this kingdom shall never be destroyed. He will not himself destroy it, and no other power can. He has sworn, that he will not be wrath with her, nor rebuke her. It shall stand forever, a monument of the power, goodness and faithfulness of her covenant God. Wherefore, says Paul, we receiving a kingdom which cannot be moved. How deep are her foundations, how invincible her battlements, and how strong are all her fortifications! No weapon formed against her shall prosper, The eternal God is her Refuge, and underneath are the everlasting Arms. He rideth on the heavens in her help, and in his excellency on the sky. It shall stand forever; but not forever in her militant state, not always in the habiliments of war; the battles of the warrior will soon be over, and the garments rolled in blood, be laid aside; and when the last enemy, which is death, shall be de-

stroyed, this STANDING KINGDOM, shall be delivered up to God, as full, as pure, and as complete, as when it was given to the Son before there were any fountains abounding with water, or ever the earth was.—This kingdom was prepared for the saints of God in Christ to inherit, before the foundation of the world, and after earth's old pillars shall have fallen, and her foundation shall be dissolved, still the kingdom of our God, and of his Christ, shall stand forever, and the saints in glory shall confess, "for thine is the kingdom, and the power and the glory, forever and ever, Amen,

4. *The Subjects of his kingdom.*—They are forever and unchangeably the same. The kingdom shall not be given to other people. None but the sons of God, are heirs of glory, and none but the heirs can inherit the kingdom. As the king shall say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world, others cannot inherit it; for it was prepared by the immutable Jehovah for them. Neither can they inherit a kingdom prepared since the foundation of the world, for the kingdom to which they are heirs, was prepared and given them in Christ Jesus before the world began. All the missionary zeal and strife of will-worshippers, to bring in another set of heirs, will avail nothing, as God has given the unalterable pledge that it shall not be given to another, but to the same people for whom it was prepared before the foundation of the world. Nor can the positions in the kingdom, of the heirs, be changed. "To sit on my right hand and on my left hand, are not, says Christ, mine to give; but it shall be given to them for whom it was prepared of my Father. Christ, in his mediatorial character told his disciples that the Father had appointed him a kingdom, and he also appointed them in like manner a kingdom; and farther he said to them "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. This is the same kingdom that the stone cut out of the mountain without hands signified; these who are the subjects of it now, were, as they existed in Christ their Head, always the subjects of it; and always shall be the subjects of it; for it shall not be given to other people. It is true that many of the subjects of this kingdom have finished their course, and have been called home from the battle-ground to their crowns, and others have been gathered in to fill up the ranks; but not one has been added to the original enrollment or registry; for in God's book, all the members were written, and in continuance were fashioned, when as yet there were none of them. Those who have gone home to glory have not left the kingdom; for the subjects, shall come from the east and west, and from the south and north, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. He says to the North, Give up! And to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory.

5. *The conquests of this kingdom.*—The stone which was cut out of the mountain without hands, smote the image upon his feet, and broke in pieces the gold, silver, brass, iron and clay, so the kingdom which

the God of heaven has set up was destined to break in pieces all the kingdoms and powers of this world which the image signified, and to triumph over them all. When the Redeemer slew the enmity, and nailed the hand-writing of ordinances to his cross, he abolished the middle wall of partition which had stood between Jews and Gentiles, and took it out of the way, then did this stone smite the image upon its feet of iron and clay; and break in pieces all the kingdoms of this world. Then did our Redeemer receive the heathen, or Gentiles, for his possession and the utmost parts of the earth for his inheritance, to rule them with a rod of iron, and to break them in pieces like a potter's vessel. Under and throughout the whole gospel dispensation, as we understand the subject; this stone fills the whole earth; and the dominion of that king whom God has set upon his holy hill Zion, is from the rivers to the ends of the earth, and he has power over all flesh, that he should give eternal life to as many as the Father has given him. Before him now all nations are assembled, and he is, and for the last eighteen hundred years has been, separating them as a shepherd divideth his sheep from the goats, and calling all the blessed of his Father into his kingdom, to sit down with the patriarchs and to go no more out forever. The kingdoms and kindreds of the earth are broken in pieces, and are being broken, when he takes one of a city, and two of a family; when he sets the father against the son, the mother against the daughter, and the mother-in-law against the daughter-in-law. When a potter's vessel is broken to shivers, it is beyond the ingenuity of man to unite the particles again. Even so when God calls his people out of darkness to light, and brings them to his holy nothing can effectually resist his word, or annul his word. But, the triumph of the kingdom of our God, as we are invited, also contemplates the utter destruction of all things to Christ the King. For him it is said, Sit thou on my right hand, until I make thy foes thy footstool. All things must be subdued, and all the subjects of this spiritual kingdom shall be more than conquerors through him, that has loved them: Therefore speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished. Christ has triumphed over hell and death, The kingdoms of gold, silver, brass, iron and clay, crumble and fall to pieces before him. His dominion to the ends of the earth. He hath all power over all flesh, and the kingdoms of the world have become the kingdoms of our God and of his Christ; and he shall reign forever.

The last general proposition in regard to this kingdom which we were to notice is its superlative glory. The superior glory of the kingdom is expressed in the inspired record; it is called the kingdom of heaven, of God, of Christ &c., and in a different sense from that in which the providential government of Jehovah is administered over all the kingdoms and events of the world, for indistinction from the general government of God in providence over all the powers of earth, this kingdom is called the kingdom of heaven, and in contrast with the kingdoms of men. This is of heaven; all others are of the earth. This is the kingdom of light, all others of darkness. This is from everlasting to everlasting, all others of time, and destined to decay and pass

away like a vapor. This is a spiritual and incorruptible, all others are carnal, earthly, corruptible, perishable. The kingdom of Christ is founded in the boundless wisdom, and amazing grace of God, all others upon the wisdom and ambition of men.—The kingdom of Christ is invincible and shall stand forever, all others shall be broken to pieces, like a potter's vessel.

But the peculiar glory of this, above all other kingdoms, more fully appears from the consideration that our God and Savior Jesus Christ, is the presiding King, Ruler, Head, and Proprietor of it. While all the glory of the invisible God, shines in his face, he is himself the Light of it. No sun, no moon, or stars; no lights of nature or of art can possibly add to the radiant blaze of that refulgence which beams from his divine countenance upon all the subjects of this spiritual dominion. His kingdom requires no allied powers, no earthly marshalled troops, no human fortifications, for the safety of its king, or subjects, God is himself, in all his might and omnipotence, its strength, and its security, and therefore this kingdom cannot be moved, destroyed or given to another people. Except a man be born again, he cannot see it. Except a man be born of the water and of the spirit he cannot enter into it. May God grant unto us, a comfortable and reliable evidence that this kingdom is prepared for us, and that it is our heavenly Father's good pleasure that we shall inherit it. And may we as loyal subjects obey our heavenly king, and speak of the glory of his kingdom, and talk of his power.

Married.

Dec. 30.—In this town, on Saturday evening, by Eld. Gilbert Beebe, MR. JAMES CORWIN, to MISS ELIZABETH HULSE, daughter of Mr. Oliver Hulse, all of Wallkill.

Jan. 1.—In this village, on Monday evening, by the same, MR. GEORGE FISHER, (Printer in the office of the *Banner of Liberty*), to MISS SARAH PENNEY, all of this place.

Dec. 3.—At Lexington Green Co. N. Y., on Sunday evening, by Eld. Joseph L. Purington, MR. MARSHALL A. MERCHANT of Stamford, Delaware Co., to MISS MARY E. MOORE, of the former place.

Aug. 24.—At Jay, Franklin Co. Me., by Eld. Joseph Macomber, MR. ARIAL LAMPKIN JR., of East Livermore, to MISS JULIA MACOMBER, of the former place.

Dec. 15.—By the same, MR. ALONZO R. COOLIDGE, of Jay, to MISS ROSILLA COLLINS, of BRADLEY.

Dec. 25.—by Eld. E. S. Raymond, MR. OLIVER RUDD, to MISS CLARISSA RAYMOND.

Wednesday, Jan. 3.—By Elder George W. Slater, Hon. Peter Hoyt, to Mrs. Lydia Ann Cole, all of Wantage N. J.

At Southampton, Bucks Co., Pa., on Wednesday morning, Dec. 20th, by Eld. D. L. Harding, MR. JOHN HOBENSACK, of Westminster, to MISS MARGARET KREWSON, of the former place.

Oct. 5th, by Eld Thomas Barton, MR. JAMES JENKINS, of Rock Springs, Pa., to Mrs ANN CHAPPELL, of Harford Md.

Obituaries.

ANNA WRIGHT is no more upon this earth, she has gone to a world of spirits, where just men are made perfect, and the weary are at rest.—She is now basking in the smiles of her redeeming Lord in the full fruition of that glory which the Lord Jesus Christ had with the Father before the world began. She has now become a member of the church triumphant, which is the New Jerusalem, and mother of the faithful, wearing of that crown of righteousness which the Lord the Righteous Judge had laid up for her, and not only for her, but for all those who love his appearing. O! what a glorious consideration to think that her lovely spirit is now bathing in seas of everlasting love, where not a wave of trouble can enter to mar its joys, but where it can perfectly praise God for redeeming

grace and dying love; yea, in sweetest strains crying, Holy, holy, holy art thou, Lord God Almighty, which was, and is, and is to come, for thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created. She is in the full enjoyment of that rest which remaineth for the people of God, and which she so much desired in this world, and fully capacitated to render perfect praises to God, the inability which she so much regretted in this mode of existence. She was a meek and humble follower of her Lord and Master for about twenty-seven years. She was the seventh child of Frederick and Rachel Burts, and was born in South Carolina, Laurens District, on the fourth of May, 1797, of poor parentage, as it respects the goods of this world. She lived with and waited upon her parents until the 16th of April, 1820, at which time she was married to Abraham Wright. She lived in that state until she gave birth to three children, and she has since confessed that it was there the Lord was pleased to reveal his Son in her the chiefest among ten thousand, and altogether lovely.—She moved from that state in the first part of the year 1827; and settled in Fayette Co. Ga. In the same year she went forward to the church and made a public declaration of her faith in Christ and was received, and baptized by Elder James Head. In 1828 she moved to this County and joined the church at Walnut Creek, in which she remained an orderly member until the day of her death. She was taken on the 25th of September last with the dysentery combined with indigestion from chronic gastritis, and departed this life on Wednesday, the 8th of Nov. about three minutes before 8 o'clock, P. M., being confined to the bed a little longer than six weeks, during which time she manifested a perfect resignation to the will of her divine Lord and Master. With christian forbearance and fortitude, she bore her afflictions, and seemed to wait patiently for the time of her departure, she neither wished to hasten nor prolong. Mrs. E. Hall, a near neighbor, who visited her from one to three times a day during the most of her sickness, very often asked her how she was, and the answer frequently was, "I am still here," thereby manifesting a belief to her friend, that the cup of her sufferings was nearly filled. She frequently requested brother Wm. H. Morgan, her son-in-law, and the unworthy writer to sing and pray for her, and her constant desire was that our conversation might be about heavenly and divine things, in order that the wonderful and mighty works of her redeeming Lord might be brought to bear upon her mind. She often said, "The name of Jesus is the sweetest sound I ever heard."

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

Death had no terror to her, for she often said that she had no fear of death, or if she had she did not know it; that it was not with her as it had been on former occasions. During a spell of sickness which she had several years ago, she said death then seemed to be some terror to her mind, that she was afraid she would die; but not so with her now. Precious in the sight of the Lord is the death of his saints. Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ. Truly, she lived and died in the faith of the Primitive Baptists, which is the faith of God's elect, and which works by love and purifies the heart, being the substance of things hoped for, the evidence of things not seen. She claimed no righteousness of her own as the ground of her acceptance with God—nothing that she had ever done as being meritorious, but counted all as dross, worse than filthy rags, and less than nothing; that if she had to appear before the Judge of all the earth, clad in her own righteousness, her works following after, she would be gone, forever gone; but her only hope for eternal salvation and gracious acceptance of God was based upon the vicarious death of the Son of God, in that she believed he had wrought out a glorious robe of righteousness for her upon the tree of the cross, and in

which she would appear and be like him. Her earnest desire was to be clothed upon with her house which is from heaven; for in this tabernacle she groaned, being burdened; not for that she would be unclothed, but clothed upon, that mortality might be swallowed up in life. Mrs. M. Thompson and sister Frances Durham came to see her on the day before she died, and on bidding them farewell, she remarked, "I never expect to see you again in time, but I hope we shall meet in heaven, if it is the will of God."—While death was preying upon her mortal body, and about two hours before her breath left it, I asked her this question, Mother do you believe that you will be with Jesus after you leave this world? She answered, I do not know, but I think I shall." I then asked her the second time, do you believe that you will after death forever reign with Jesus in glory? She answered, "How can I believe otherwise?" She then for a moment seemed to sink into a doze, but suddenly revived as though a beam of heavenly and divine light had burst into her soul, and with the countenance of a saint, and a more audible voice she said, "I do believe I shall." She then fell into a doze, and without a struggle breathed her life out sweetly in the arms of her Lord.

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."
Truly, the settlement has lost a good neighbor, our father a dutiful and affectionate wife, the children a kind and tender mother, and the church a mother in Israel, the loss of whom causes our hearts to mourn; but not as those without hope, for we believe our loss is her eternal gain. May the Lord sanctify this bereavement to the good of the surviving friends and relatives; and may the examples and advice of a dear mother still live in the hearts of the children, and exercise a proper influence over them so long as they may live. May the Lord more than make up our loss by his royal presence; and may those of the family who are still in nature's night be made to hear the voice of the Son of God and live, if in the counsel of his will; and to his name be glory and honor Forever.

GEORGE W. WRIGHT.

Merriwether Co., Ga., Dec. 8, 1854.

Fayette Co. Ten. Dec. 25, 1854.

BROTHER BEEBE:—You are requested to publish the following obituary, and to request brother Wm. L. Beebe to copy it into the *Messenger*. We have to perform the painful duty of recording a notice of the death of Mrs. STIDHAM, late companion of brother Wm. Stidham, of Fayette Co. Ten. She died on the second day of December inst., after having been confined to a bed of affliction for several months; aged 49 years, 5 months, and 8 days. She had not made a public profession of religion; but she was a strong predestinarian in her faith, and a good judge of sound christian experience, and could discriminate well between truth and error, and would contend earnestly for the faith and practice of the Primitive Baptists; yet she never did confess her hope, either privately or publicly; fearing to do so, as she said, lest she might be deceived. Yet all her deportment otherwise was that of a christian. She was a good wife, a tender mother, even to step-children, (never having any of her own.) Her father's name was Wm Dawson, and her mother was a Taylor, from South Carolina, and her parents emigrated to Kentucky where Mrs. Stidham was born. From thence they removed to middle Tennessee, near Nashville, where she was married to a Mr. Russell, and afterwards, with Mr. Russell, emigrated to the western district of Tennessee, and settled in Tipton county, in 1826—7. There Mr. Russell died, and in 1849, she was married to our brother Stidham, who is now left to mourn his loss; but having a confident hope that his loss is her eternal gain. We hope the Lord will enable him to bear his bereavements as a christian; knowing that "All things work together for good to them that love God."

Your unworthy brother in the Lord, I hope.
P. CULP.

DIED, in this town on Tuesday the 9th inst MRS. ELLEN OAKLEY relict, of Gilbert Oakley, aged 90 years.

Letters Received.

F. Tanner, Eld. Jno. R. Martin, W. T. Barnes, Dea. I. T. Saunders, A. A. Peters, R. Townsend, S. Wade, Wm. H. Beck, Peter Metzler, Robert Moses, James Wood, Rhoda Hendrickson, G. W. Spitler, A. Randolph, Eld. Jas. Flandraw, E. Lynn, Chs. Skeggs, F. Dodds, Martha Waller, Aaron Lambert, Mrs. Fanny Winslow, John Farr, Eld. Wm. M. Morrow, Mrs. E. Denman, E. Stone, J. Dudley, Geo. Calvert, Mrs. C. Bartley, D. B. Shepherd, Isaac Chrisman, Eld. Wm. J. Fellingham, D. Breyton, Eld. P. Hartwell, Jas. W. Smoot, Jane L. Anderson, A. Fairchild, Wm. Cooch, J. G. Dance, J. Embry, John Barnes, Eld. Levi Sikes, Wm. L. Beebe, Wm. Iman, Eld. J. L. Purington, Dea. J. B. Shackelford, Asa Richmond, T. J. Norris, Jas. Hanna, Adam Dady, S. C. Addis, Eld. J. D. Hart, Thos. Benedict, Mrs. E. Denman, Samuel Fox, T. Tutill Esq. John Williams, Wm. Ayers, Willey P. Powell, Mrs. A. Peck, Mrs. F. Owen, Samuel Hart, Harriet Hixon, M. P. Lee Esq. Eld. M. J. Sears, R. P. Hutchinson, S. Dickens, Sen. Eld. J. Mason, G. Bundy, John Horton, R. Whitecomb, C. P. Hayford Esq. P. M. Morehouse, R. M. Moorhead, Eld. A. B. Goldsmith, Geo. Chester, G. Lobdell, Mrs. W. Peck, Eld. E. S. Raymond, Wm. N. Stults, John Lane Esq. D. K. Kellerman, C. Jackson, Mathew Anderson, Aaron Winans, Jas. Foster, Dr. G. E. Smyth, Eld. Wm. Quint, Eld. R. C. Leachman, Samuel Drake, N. P. Rhodes, J. Howwell, J. W. Satchwell, T. McCoy, D. H. Brown, R. Lewis Esq. Samuel Danks, A. Ford, E. Ferguson, Edward Clover, G. Everett, Israel Hill, Wm. Ellis, Jael Mead, Abraham Miller, J. R. Griffis, Mrs. M. Carrick, John Clawson, Sarah Calvert, J. R. Williams, Jas. Brown, Eld. S. Trott, John P. Kelley, Mahlon Ford, Dr. S. Gwaltney, S. Wade, Dea. J. H. Carpenter, S. H. Macomber, Wm. Miller, John Phillips, E. J. Gott, Eld. H. D. Teet, Felix Potter, A. Hard, Moses Grenell, Eld. L. Southard, R. H. Pence, S. G. Dowdell, Peter Mowers, Jas. F. Kelley, Eld. J. P. Smith, Dr. Jas. Tyler, Eld. H. G. Fuller, Jas. Jenkins, Eld. D. Carson, S. Stillwell, Geo. Leeves, J. Vaughn, Geo. Odear, Eld. D. L. Harding, Eld. Peter Culp, Mrs. Jane Kennedy, Wm. H. Crawford, N. C. Miller, N. Blodgett, Mrs. Mary Culver, Eld. John Vincent, Lewis Bouton, Miss E. K. Landis, D. J. McClain, Eld. J. C. Beeman, R. Gaines, John G. Miller, Mrs. Mary P. Lee, Wm. Murray, S. P. Coon, J. S. Whiting, E. G. Clark Esq. Jas. Carter, J. Kelsey, Z. McColloch, D. S. Woody, Wm. Miller, Eld. Ph. A. Klipstein, M. D. James Jones, Benj. Jones, Chs. Hood, J. M. Amos, Mrs. P. Rixey, Lewis Finks, W. Marsh, Eld. Prior Lewis, Wm. Bower Esq. Wm. C. Hadley, John Bloomingdale, Eld. B. B. Piper 2, C. Reynolds, L. Ballard, Mary H. Keever, A. Morris, D. T. Clarkson Esq., Job A. Northrup, Mrs. Eliza Courtney, Wm. Kitson, John Phillips, C. Mills, Mrs. L. M. Cole, E. T. Hammond, Jas. John, Wm. Rankin, Eld. A. Veal, Eld. C. West, A. T. Green, E. B. Turner, S. Conder, J. Bundy, Wm. F. Kercheval, J. Howell, H. Livingston, Eld. J. R. Martin, Mrs. F. Thompson, A. E. Bennett, J. Sherley, Henry Rusher, Thos. Barnes, T. Chenowith, James B. Reed, Eld. A. StJohn, R. Lewis Esq., Eld. Wm. L. Taylor, S. Goodwin, G. H. Howell, R. A. Morten Esq., Benj. Willett, Eld. Wm. Rogers, Eld. Wm. Quint, Mrs. D. M. Foreman, J. W. Elston, E. West, A. B. Dickerman, Geo. Jackson, S. Caldwell, Mrs. H. Hatfield, Joseph Goodwin, Wm. H. Cooke, D. L. DeGolyer, L. N. Goodson, Eld. J. P. Smith, Oliver Everett, R. D. Hackleman, I. Thorne, T. Ward, Wm. W. Conklin, Mrs. C. A. Towles, J. R. Blackford, O. R. Libbey, Dea. H. Clark.

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House in Olive, on the Plank Road, about 10 miles west of the village of Kingston. Ministers and brethren of the like precious faith are affectionately invited to attend.—Done by order, and in behalf of the church. LEVI H. TERWILLIGER, Church Clerk. Roxbury, December 2, 1854. BROTHER BEEBE:—Please publish in the Signs that there will be a Yearly Meeting, held with the second Baptist church, in Roxbury, Delaware Co. N. Y., on Saturday and Sunday, the 6th and 7th days of January. To commence on each day at 10 o'clock A. M. We desire the attendance of our ministering brethren, and of our brethren and sisters generally, and also all who feel disposed to attend. ISAAC HEWITT.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia. We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5. These letters having been written half a century ago, present indisputable proof that the doctrine as now held by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church at that time; before the invention and commandments of men had been introduced for the purpose of dividing and distressing the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the state of Virginia, and sentenced to lie there until he should rot for preaching the gospel of Jesus Christ.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$500. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task. We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen. Terms: Single copy 20 cents; six copies \$1,00.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1,50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed post paid to Gilbert Beebe editor of the Signs of the Times, Middletown Orange Co., N. Y., G. J. Beebe, editor of the Banner of Liberty, same past office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington Newton Co., Georgia.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct. THE DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in a pamphlet form on the same terms as the "Sure Cure for the Tetotal Mania." viz. 12 cents per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown Orange Co., N. Y.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE, to whom all communications must be addressed post paid. Terms:—\$1,50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year. All moneys remitted to the editor by mail will be at our risk.

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

- ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood. CONNECTICUT.—Eld. A. B. Goldsmith, Gen. W. C. Stanton, Wm. N. Beebe. CANADA WEST.—Dea. James Joyce. CALIFORNIA.—Elder Thomas H. Owen. DELAWARE.—Elders Peter Meredith, L. A. Hall, John McCrone. GEORGIA.—Elders David W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, L. Hitchcock, James H. Montgomery, H. G. Fuller, and brethren Wm. L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moore. INDIANA.—Elders W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. E. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and brethren B. Caress, J. Romine, Wesley Spitler, H. D. Banta, T. D. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Dr. H. Duncan, A. Elder, D. J. McClain, W. Ellis, Wm. Rogers. ILLINOIS.—Elders T. Threlkeld, C. Wright, J. B. Chenowith, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Slaford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland. IOWA.—Elders E. Tonnehill, E. G. Terry, and J. S. Price, George Judy, I. Keith. KENTUCKY.—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, L. Jacobs, H. Cox, J. H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware. LOUISIANA.—Elder Z. Thomas, and J. Perkins, Esq. MAINE.—Elder Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, Wm. J. Purington, and Deacons J. Perkins, H. Purington, Reuben Townsend. MASSACHUSETTS.—Elder L. Cox, D. H. Amasa Pray. MARYLAND.—J. Lownds, Esq., Baltimore City, Herod Choata, J. G. Dance, W. Wood, R. L. Cole, A. Macintosh. MISSISSIPPI.—Elders J. Barrett, J. L. Canterbury, and A. Eastland, W. Hill, A. J. Lewis, J. Shows, John Wilbanks, C. Wilkison. MISSOURI.—Elders D. Lenox, R. J. Duval, M. Corder, J. T. Tompkins, B. S. Woody, J. Knight, and brethren J. Thorp, L. L. Coppedge, G. W. Zimmerman, A. Davis, Howard Jackson. MICHIGAN.—Eld. J. P. Howell, Wm. A. Y. Murray, W. H. Horton, R. Wil West, Thomas Swortout. NEW HAMPSHIRE.—Joel Fernal. NORTH CAROLINA.—Eld. C. B. Hase. D. Hart, A. Staton, J. K. Green, E. G. Clark. NEW YORK CITY.—John Gilmore, 92 S. Avenue. NEW YORK STATE.—Elders Reed Brant, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchel, J. L. Purington, J. Smith, K. Hollister, A. StJohn, and brethren W. B. Slawson, G. Lobdell, J. Vaughn, H. Tibbits, J. W. Livingston, A. M. Douglass, J. N. Harding, S. Webb, T. Relyea, S. Griffin. NEW JERSEY.—Elders C. Suydam, Gabriel Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. George Doland, G. Slack, Wm. L. Johnson, S. H. Stout. OHIO.—Elders L. Seitz, James Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, Wm. Rogers, Geo. McColloch, and brethren J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan L. A. Stevens, J. Dickerson. OREGON T.—Elders J. Stipp, Isom Cranfill, J. Turnidge, and brother John E. Crooks. PENNSYLVANIA.—Elders Eli Getchell, A. A. Bolch, Thos. Barton, Daniel L. Harding, J. Furr, H. Alling, and brethren D. Vail, J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, Jas. Jenkins, Caleb T. Frey, Wm. H. Crawford, 219 North 7th Street Philadelphia. SOUTH CAROLINA.—A. McGraw. TENNESSEE.—Elder Peter Culp, T. Dodson, W. S. Dougherty, P. Whitewell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostick, S. Bass, J. McKeele, T. P. Moore, J. Phillips, A. Ezell. TEXAS.—Eld. J. Herring, R. Manning, L. H. Carey. VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, and brethren Dea. Jas. B. Shackelford, J. Herseberger, S. Hillsman, P. McInturf, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria. WISCONSIN.—Elders D. Wilcox, and Titus Bishop. WASHINGTON TERRITORY.—Eld. Wm. M. Morrow.

Old School Meetings.

Westmoreland, N. Y., December 10, 1854.

BROTHER BEEBE:—The church at Westmoreland, Oneida Co. N. Y., have appointed a General Meeting, to commence on Friday the 26th day of January, ensuing, and to be held three days, and we request the attendance of as many of our dear brethren and sisters as can possibly be with us, especially our ministering brethren. We are very anxious, brother Beebe, that you should attend with us. Will you come and preach again to us the glorious gospel of the blessed God? We feel as though you must not disappoint us. Your preaching among us, last winter, was blessed to almost all who heard you. Do not disappoint us. From your friend and well wisher, JAMES BICKNELL, Jun.

The Old School Baptist church at Ramapo, Rockland county, N. Y., having nearly completed their new Meeting-house, have appointed an Old school Meeting to commence on Thursday, February the first, at 11 o'clock A. M., and continue until the Sunday evening following. Ministers of our faith and order, and brethren and sisters generally, are affectionately invited to attend.

An Old School Meeting will be held, if the Lord will, with the Waterloo church, at their Meeting house, at Mt Salem, Sussex Co. N. J., on Wednesday and Thursday, the 7th and 8th of February next.

Ministers of our faith and order, especially Elders Purington, Winchel Hewitt and Choate, are affectionately requested to attend. Also brethren and sisters of our sister churches and our friends generally are invited. By order of the church, G. W. SLATER, Pastor.

Uster Co. N. Y., November 29, 1854.

BROTHER BEEBE:—Please publish in the Signs, that there will be a Yearly Meeting of Regular Baptists, if the Lord will, with the Baptist church of Olive and Hurley, on the third Wednesday and Thursday in January 1855. To commence at 10 o'clock A. M., at their Meeting

Receipts.

NEW YORK.—A. M. Horton, 1,50; C. Horton, 1; Mrs. J. Gardner, 1; Robert Wheat, 5; Dea. S. Reed, 1; Thos. Tatham, 1; G. Lobdell, 6; Mrs. W. Peck, 1; Eld. E. S. Raymond, 2; A. Winans, 2; N. P. Rhodes, 2; Ed. Clover, 2; Jael Mead, 2; Mrs. M. Carrick, 1,50; Wm. Stage, 1; J. R. Williams, 1; P. Mowers, 2; Eld. J. P. Smith, 8,10; Dr. J. Tyler, 2; S. Stillwell, 1; J. Vaughn, 5; Eld. J. L. Purington, 10; Wm. Finn, 1; N. C. Miller, 1; Mrs. M. Culver, 1; L. Bouton, 1; Wm. Carpenter Esq. 1,50; Wm. Murray, 1; S. P. Coon, 1; B. Sayer 1; Mrs. F. Benedict 1; E. Purdy, 1; Mrs. A. Moore, 1; J. Bloomingdale, 5; C. Reynolds, 1; J. Harding, 3; George A. Chamberlain, 1,50; George W. Bell, 7; Dea. Loton Horton, 2; G. J. Beebe, 18,40; J. Bundy, 2; Geo. McNish, 1,50; J. S. McNish, 1; Mrs. L. Moore, 1; Wm. Iman, 2; T. Benedict, 5,50; Thos. Tutill Esq. 12; Wm. Ayers, 6; S. Hart, 2; George Bundy 1; John Horton, 1; William H. Sayer, 1; J. I. Worshee, 2; Dea. Wm. Springstead, 1; D. Hulse, 1; S. Decker, 1; Eld. James Flandraw, 5; Mrs. F. Winslow, 1; D. B. Shepherd, 1,54; Mrs. Howell, 4; D. Breyton, 1,30; J. Y. Aldrich, 1; C. Shons, 1; James B. Reed, 2; Eld. A. StJohn, 8; G. H. Howell, 2; J. W. Elston, 1,50; E. West, 1; A. B. Dickerman, 2; J. Dewey, 1; I. Thorne, 1; Wm. W. Conklin, 1; Dea. H. Clark, 3; Ammi Abbott, 2; MAINE.—R. Townsend, 6,50; Eld. Wm. Quin, 6; Dea. Wm. Pea-lee, 1; Mrs. M. Macomber, 1; J. Gilman, 1; J. H. Goodwin, 1; Otis R. Libbey, 3; N. H.—A. Nichols, 3,00 MASS.—Elijah Stone, 5; A. Richmond, 1; S. Fox, 2; Mrs. L. M. Cole, 1,20; P. Pickard, 25; CONN.—Mrs. A. Peck, N. J.—Mrs. E. Denman, 3; Eld. P. Hartwell, 4; A. S. Leigh, 2; A. Fairchild, 2; Jane L. Anderson, 1,20; Wm. N. Stults, 2; Mahlon Ford, 4; Wm. Marsh, 2; S. Crowell, 1; J. Minton, 1; PENN.—J. C. Addis, 1; George Chester, 1;

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., FEBRUARY 15, 1855.

NO. 4.

Poetry.

For the Signs of the Times.

"Thy word is a light unto my feet, and a lamp unto my path." Psalms. cxix. 105.

Oh! lead me deeper, gracious Lord,
Into the mysteries of thy word;
And show me all thy counsel there,
That thou dost to thine own declare.

Oh! bid my spirit rise and catch,
Thy Spirit's all inspiring breath;
That I, thy purpose now may see,
Which comprehends Eternity.

Oh! Lord, if right to thy great mind,
Display thy love, and wise design;
That I may view the whole embraced,
Within the covenant of thy grace.

Not only view, but feel the same,
Made mine, and sealed in Jesus' name;
That I a grateful song may raise,
To be remembered all my days.

But if, O God, this cannot be,
Yet strengthen Lord my hope in thee;
Till thou in wisdom shalt arise,
To show me Christ, my sacrifice.

Give me to cling unto thy word,
Though thou no inward light afford,
And unbelief with all her train,
Shall seem to cross thy sovereign reign.

When that dread foe so veils the light,
Till spent, I feel cast out of sight;
Still to thy word, O let me turn,
While I beneath the burden mourn.

When every grateful stream has dried,
By which my soul has been supplied,
Then to this tower my steps I'd trace,
To hide within this resting place.

There may I see thy love, and power,
Engaged to keep in every hour;
And each, tho' painful, yet shall raise,
A tribute for thy lasting praise.

J. M. B.

Utica, Oct. 12, 1854

For the Signs of the Times.

"Forgetting those things which are behind,
and reaching forth unto those things which are
before." Phil. iii. 13.

Let me forget as far as ought;
Those things which are behind;
And onward by the spirit taught,
Explore the eternal mind.

So far as wisdom does reveal,
The same within the page;
Of sweet truth, and sovereign love,
To each succeeding age.

May I though poor, be brought to know,
The wondrous work of grace;
And see thy wisdom brighter grow,
Along the christian race.

May that bless'd witness from on high,
Show me of things to come;
And never let me stop at what
He has already done.

But may he draw me closer in,
The secret of his love:
Till swallowed up, I am in him,
Within the courts above.

O! may I there, the praise resound,
Of my redeeming Lord;
In whom is all the fulness found,
Of the great eternal God.

No longer then his glory veiled,
As now to meet us here;
But in continued fulness shine,
Throughout that happy sphere.

Then every link within the chain,
Of his mysterious love;
Will echo in unbroken strains,
The Lord, Jehovah, God.

Then he will make as he has said,
Himself in all things plain;
And Zion then as part of him,
Reflect it back again.

Till then her knowledge incomplete,
Nor solved this greatest mystery;
Till love herself transfixed to shine,
In pure unclouded deity.

J. M. B.

Utica, Nov. 2, 1854.

Communications.

For the Signs of the Times.

Near Lexington, Ky., Dec. 10, 1854.

DEAR BROTHER BEEBE:—In looking over the *Signs* of the 15th of last month, which came to hand but a few days since, I find over the signature, "John A. Hudnut," a request for my views of that part of the word of God, which will be found in the gospel recorded by John vi. 48—58 inclusive: especially the latter clause of the 51st verse, which reads, "And the bread that I will give is my flesh, which I will give for the life of the world."

I shall be pardoned for saying the extreme sensitiveness of some of your correspondents, with regard to controversy, has hitherto deterred me from responding to requests of this kind. We know not what topic may be introduced, the investigation of which, may not lead to controversy; and it is that especially, to which some of your patrons object.

Having derived not only pleasure, but I trust profit, from some of the discussions which have appeared in the columns of the *Signs*, I beg leave to differ with those who may conscientiously oppose the introduction of those controverted points into your paper.

Controversy, in my judgment, when properly conducted, is calculated to elicit truth, the opening up of some of those "dark sayings," to be found in the word of divine truth. Information is what we want, if that shall be imparted through the columns of your paper, is it less valuable than when obtained from some other source?

Indeed, for what purpose is a gospel ministry given, if not to open up to the flock, as the Spirit may open up to them, some of those deep mysteries; and "give them utterance?" "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11, 12. "That ye should earnestly contend for the faith once delivered unto the saints." Jude 3.

Now, I am persuaded that no one can more sincerely depreciate angry or intemperate controversy, than I; and yet I may have seemed to betray quite as much restiveness when opposed, as others. I have only to say, that where I may have betrayed this spirit, I was wrong. I am sincerely desirous for the perpetuation of the *Signs*, as a medium of correspondence for *Bible Baptists*; so long as its columns shall be open to the dissemination of bible truth; and the correcting and exposing error, propagated by me, or any other correspondent. Brethren, will allow me to conclude, when they shall have failed to do this, one great end of their establishment will have been defeated.

I may be asked, would you exclude those communications which afford general information of the denomination, in different localities; or those that give a reason of the hope that is in them; or such as give account of the Lord's dealings with the writer? I answer, by no means, admit them; but do not exclude temperately written communications, because they may invite controversy.

I am not allowed the privilege of selecting the topic on which I may write: another asks my views on some part of scripture, I feel embarrassed; not because I have no settled opinion of the passage; nor yet because it does not possess sufficient interest to the general reader; but, because the publishing those views in the columns of the *Signs*, may lead to controversy; and thus the editor is embarrassed. He may think the communication well calculated to comfort and edify one part of the flock, whilst another part may complain, because it may lead to controversy; thus the patronage of the paper is diminished.

Surrounded with all these embarrassments, what are we to do? On mature reflection, I think our dear brethren must see, that the refusal to admit *temperate* communications, whether original, or in replication, will greatly lessen their usefulness.

It may be said, Let the editor determine what communications are calculated to profit the brethren! This he is necessarily compelled to do. But we have seen this did not relieve him from censure; nor yet from threats of discontinuing their support to his paper, if he did not put a stop to controversy, through its columns. Brethren, do we not owe more forbearance and liberality to our editor in his difficult position? Let us remember that, though we may not be edified by a certain communication, we cannot be entirely sure, that others will not be. Shall each, attempt to make the *Signs*, the exponent of his particular views, to the exclusion of all others? I sincerely hope that no one of its patrons, it so illiberal as this; but that each feels to sustain the paper for the general good of Zion.

I have occasionally dissented from views expressed by the editor, and many of his correspondents; but I have yet to feel the first temptation to withdraw patronage because I cannot concur with everything I see in his columns. While he admits, that he has not yet *quite attained the state of sinless perfection*, and while we feel that we are *fallible*, that we are in the body, and lament its corrupt suggestions; exercise the largest practicable liberality towards him.

In view of the embarrassments with which I feel to be surrounded, I have obtained my own consent to respond to the request of your correspondent, to give him such views as I have on the portion of scripture submitted to me; and leave the editor to the exercise of his judgment, whether to admit or exclude it from his

columns; with the assurance, that its exclusion, will not furnish adequate cause for the withdrawal of my patronage from his paper.

The subject, or rather subjects presented, are very copious; and had I capacity, a full discussion of them in their bearings or other points in the system of salvation, would require more time and space than I have at command; and certainly, more space than you ought to allow any one of your correspondents.

I might invite the attention of your correspondent, to the nature of that *uncontaminated, natural life*, which was imparted to man in his original organization, and to the *uncontaminated, natural elements*, which were destined to sustain, feed, and nourish that life. To the *corruption and forfeiture* of that life, and subsequent adaptation of the elements destined to sustain it. I might show the contrast between this life, and the elements appointed to sustain it; and that *incorruptible, spiritual life*, which is imparted in regeneration, with the *incorruptible, spiritual elements*, appointed to nourish and sustain it. This being done, would afford a general answer to the request, with the exception of the clause to which special reference is had, and an answer is desired.

The *passover*, peculiarly a Jewish rite is introduced in the early part of the chapter. The multitude present, are presumed to have understood the nature and end, for which that rite was instituted. That none participated in it but all the congregation of Israel. The uncircumcised were expressly forbidden to eat of it.

The *manna*, the *typical bread*, which was given the typical people in the wilderness, is also referred to in the chapter. The multitude, admitted this bread, to have been given them; but ascribed it to Moses. The miracles wrought by the Lord Jesus, impressed them with the belief that he was "that prophet which should come," and hence they were disposed to "take him and make him a King."

The vast multitude, which were so miraculously fed with the five barley loaves, and two small fishes, combined with the manna, given them to eat in the desert, did not satisfy them with regard to his character and object in coming into the world. They wanted some other sign. Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye also have seen me, and believe not." John vi. 32—36, inclusive. Whence it is manifest they understood him not.—They knew that eating the manna,

could not prevent death; hence, without understanding the expression, the bread of God," that he is emphatically, "he that cometh down from heaven, and giveth life unto the world;" and supposing it to be, the perpetuation of their natural life, "they said unto him, Lord evermore give us this bread." He had already said unto them, "Ye seek me, not because ye did eat of the manna, but because ye did eat of the loaves and were filled" verse 26.

Our Lord declared to them the object of his mission into the world; and astounded them by declaring that *he was from heaven*. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." 38, 39, verses. The Jews were disposed to reject the idea of his coming down from heaven. They say, "Is not this Jesus the Son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" Being ignorant of the work assigned, they were consequently ignorant of his vital, mediatorial existence, antecedently to the original transgression of his people in their *Adamic* or *natural head*. That the right of property which he held in them, antecedently to their going astray, gave him the right of redemption. We may purchase that to which we had no antecedent title; but a man can never redeem that to which he had no previous right. Hence the advent of Messiah had immediate and special reference to the gift of the Father to him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii. 6. "For the transgression of my people was he stricken." "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." Isa. liii. 8, 10, 11.

We should not forget that the justice of God, which is as immutable as his nature, is concerned in the salvation of his chosen people. Hence the psalmist said, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Psa. lxxx. 14, and the apostle, "To declare I say, at this time his righteousness; that *he might be just, and the justifier* of him, which believeth in Jesus." Rom. iii. 26.

In view of the fact, that the bride of the Lord Jesus, had gone into transgression; that the claims of the law must be *legally* met; and the demands of divine justice must be satisfied; the momentous question presents itself; who shall, *legally* meet those claims; and who shall legally satisfy those demands? All christians will admit that the mediator of the new covenant was alone, capable of meeting those claims. But upon what is that capability, predicated? A man may have ample means of relieving another, who is confined in jail for debt; but where is the law which will demand of him payment, in the absence of legal liability? The legal oneness existing between husband and wife; between shepherd and sheep; or between head and

members; will answer the question. But suppose no such legal relation to exist, and we again ask, Where is the propriety of demanding payment of him?

But to make the case still stronger; suppose *your member, or members*, to have committed the crime of murder; whence the propriety of demanding *my life*, as the forfeit? It is sometimes said a man may voluntarily offer his life, a sacrifice for the guilty culprit. But we ask, would this voluntary offer, and the execution of this volunteer, meet the demands of immutable justice?

For illustration, suppose A. to have murdered B. he is arrested, tried, convicted and condemned; and is waiting in the dungeon, the day of execution. Suppose when the day of execution arrives, C., presents himself, and says, I volunteer to suffer the extreme penalty of the law in the room of A., C. is executed, and A., is set at liberty? will not every one say that C., is deliberately murdered? that the ends of justice have been perverted? and the officer, or officers, concerned in this nefarious business deserve to suffer the extreme penalty of the law themselves? Hence it is seen that one sustaining no legal relation, cannot be held legally liable for the offences of another. If the legal relation or oneness of Christ and his church, be controverted; we desire to know how divine justice is made to harmonize with the penalty of the law inflicted on the Lord Jesus, "who did no sin; neither was guile found in his mouth?" "Yet it pleased the Lord to bruise him;" allow me to say the Godhead or divine nature of the Lord Jesus Christ, did not, and could not suffer. His manhood could, and did suffer, when he "poured out his soul unto death," when "being in an agony, he sweat as it were great drops of blood falling down to the ground."

Now the first account we have of the man Christ Jesus in the new testament, is in connection with his people. "And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save *his people* from their sins." Math. i. 21. "Who was delivered for our offences, and was raised again for our justification." Rom. iv. 25. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2d Cor. v. 20. And yet we hear the Lord say, "He that justifieth the wicked, and he that condemneth the just, even they both *are an abomination to the Lord.*" Prov. xvii. 15. Would there be any more propriety in denying that we had any existence, antecedently to our natural birth; than in denying the existence of the *manhood* of our glorious Mediator, antecedently to his being brought forth of the virgin?

Jesus said, "I came down from heaven," was it the Godhead or the *man*, that came down from heaven? As God, "Heaven is his throne; and the earth his foot-stool." This is a very deep matter, and I dare not go beyond what is revealed. "Revealed things belong to us and our children." "The world existed four thousand years before the incarnation of the word, was the world, in existence, these four thousand years without a Mediator? Who is the Mediator as known in the bible? If we shall be told that Jesus Christ in his Godhead, or divine nature, was the Mediator during these four thousand years, we shall reply, is Christ not in his Godhead, or divine nature, essentially God? Is not God

one? "Now a mediator *is not a mediator* of one; but God is one." Gal. iii. 20. The question recurs, Who was the mediator during those years? The bible reply is, "the same yesterday, and to day, and forever." But who is he? "For *there is one* God, and one mediator between God and men, the MAN Christ Jesus." 1st Tim. ii. 5. Now, if this mediator, this man, Christ Jesus, did not exist during that period, through what medium did Abel, Abraham, Isaac and Jacob, with many others, approach a mercy seat? What has become of the millions and myriads, who lived and died in these four thousand years?

When we resort to the "more sure word of prophecy," we there learn, "And no man hath ascended up to heaven, but he that came down from heaven, even the *Son of man* which is in heaven." John iii. 16. Again, "What and if ye shall see the Son of man ascend up where he was before?" John vi. 62. Again, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv. 9, 10.

There are those who cannot, it seems, contemplate the existence, of the man Christ Jesus, except in communion with the body. Indeed, who deny his existence as man, antecedently to his being brought forth of the virgin,—I would ask such, did you, or did you not exist, anterior to your development from your earthly parents? Is the one mystery more incomprehensible than the other? If we admit the first proposition, why reject the second; supported as it is by many unmistakable proofs? "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that *this man* have somewhat also to offer," Heb. viii. 3. "For such an high priest became us, *who is holy* harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26. What had this man to offer? Let him answer, "Wherefore when he cometh into the world he saith, 'Sacrifice and offering thou wouldst not, but a body has thou prepared me.'" "Then said he, Lo I come to do thy will O God. He taketh away the first, that he may establish the second. By the which will, we are sanctified through the offering of the body of Jesus Christ once *for all.*" Heb. x. 5, 9, 10. Under the law dispensation, we have the priest, the gift, victim, or sacrifice, and the altar. The priest did not offer himself nor yet the altar; *but the victim*; what are we to learn thence? The high priest of our profession, offered "that sacrifice which was prepared for him," upon the altar of his divinity. He did not offer himself as high priest. Hence an apostle said, "But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25. While on the subject of the priesthood, allow me to say, when the priest under the law appeared in the holiest of holies, to make atonement, he was required to wear the priestly robe, and "on his breastplate, and two shoulder pieces," to have the names of the *twelve tribes of Israel*, for whom, and for whom alone, collectively and individually, he was authorized to make atonement, see Exod. xii. 1—14, and 43—48 verses inclusive, and

Exod. xxviii. 29, Lev. iv. 20, v. 10, xvi. 21, 22, 34. Whence it will be seen that all the offerings under the law were made specially and exclusively for the congregation of Israel, individually and collectively; and that they subserved the purposes for which they were made in behalf of the typical people. The high priest of our profession. ("And having an high priest over the house of God," Heb. x. 21.) was as emphatically, and as exclusively confined in his offering, and in making atonement to the anti-typical people, the house of God, his sheep, his bride, his body; "the church of God, which he hath purchased with his own blood."

None we presume, who pretend to believe the scripture, will deny that the atonement of Christ was as efficacious, in behalf of those for whom it was made at least, as the atonements under the law. The word atonement in its prime signification, means reconciliation, a ransom, satisfaction made for sin. "For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." Rom. v. 10. "The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable." Isa. xlii. 21. The term *propitiation*, is also used with reference to the work of Christ. The meaning of which word is, in theology, "The atonement; or atoning sacrifice, which removed the obstacle to man's salvation." See Rom. iii. 25. 1st John ii. 2, iv. 10. "Blessed is he whose transgression is forgiven, whose sin is covered." Psa. xxxii. 1. By which we are not to understand, simply the throwing a cloth or some other substance over them. But an equivalent offered. For example, you present an account against me, composed of many items, the gross amount of which is one hundred guineas—I lay down one hundred guineas to you; they cover the account, cancel, pay, yea, fully discharge the debt. Redemption is also ascribed to Christ as our high priest. The meaning of the word redemption, is the buying back, or repurchasing captured goods or prisoners, wherever the word redemption occurs, with reference to the work of Christ, it will be found to be special, definite and efficacious. Hence, "Blessed be the Lord God of Israel; for he hath visited and redeemed *his people*," Luke i. 68. The apostle shows the super-excellency of Christ's sacrifice in behalf of his chosen people. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the *blood of goats and calves*, but by his own blood, he entered in *once* into the holy place, having obtained *eternal redemption for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God; purge your conscience from dead works, to serve the living God? And for this cause he 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." "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hange:h

on a tree. That the blessing of Abraham might come on the *Gentiles* through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14. If the question be asked, for whom is this eternal redemption obtained? I answer, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." John x. 14-16. But who are these "other sheep?" I answer the Lord's people—his redeemed among the *Gentiles*, who had not yet been brought to believe on him. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 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. So ought men to love their wives, even as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord, the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph. v. 23, -32, inclusive.

It will be seen that the oneness sustained by Christ with the church, is that which gave sanction to his work in her behalf, as mediator, and I hold that the church was as capable of meeting the claims of the law, and satisfying its penalty, in her oneness with Christ, as the family of the earthly Adam, were capable of receiving the law, violating its precepts, and incurring its penalty in their oneness with him. I may be asked, is not redemption co-extensive with the earthly family, who violated the law? If it can be proven that the earthly family comprise the bride, the Lamb's wife, that they all are the sheep of Christ, that they compose the body of Christ that they are members of his body, of his flesh, and of his bones, then it follows that universalism is true, that it is the doctrine of the bible. But what said an apostle on the subject? "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9.

Food, whether natural or spiritual, is designed for the living. Nor are the living, susceptible of its enjoyment, antecedently to birth. The children of the first Adam, are born of the flesh, because of antecedent vital, existence in him. He could impart to them none other nature or life than that possessed by him. "This is the book of the generations of Adam; in the day that God created man, in the likeness of

God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Gen. v. 1, 2, 3. The offspring of the first Adam, were capable of being sustained on the same earthly elements which sustained him. The last Adam has a generation also; hence it is said, "He was taken from prison and from judgement, 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." Isa. liii. 8. This generation had an antecedent, vital, seminal existence, in the last Adam; and hence, their development as the "heirs of God, and joint heirs with Christ." Partaking of his nature; and spiritual food being adapted to the nourishing and sustaining of that nature; they eat "that bread of God which came down from heaven." The apostle treating of the doctrine of the resurrection, has given us the character, not only of the two heads, but of their respective families; hence he says, "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly." 1st Cor. xv. 45-49.

The last Adam, is not only a quickening or life giving spirit; but he is also a life sustaining, and life perpetuating spirit. "As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 2, 3. A knowledge of the only true God, and of Jesus Christ, is inseparable from eternal life; and hence those, and those only, who have that knowledge, recognize his "flesh as meat indeed, and his blood, as drink indeed." "And this is the record, that God has given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1st John v. 11, 12. Whence it is abundantly manifest, that those who have this life, and those only, are believers on him; and to such he is indeed, "the bread of life." "I am the living bread which came down from heaven, if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

As I have already said, the Savior was talking to the Jews, who entertained the opinion that the *Gentiles* were entirely excluded from participation in his mediation. The meaning of the term *world*, as used in the text, is evidently God's chosen people among the *Gentiles*. Hence the apostle Paul said, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Rom. xi. 15. The apostle John had to contend with the prejudices of the Jews against the *Gentiles*, when he said, "And he is the propitiation for our sins;

and not for ours only, but also for the sins of the whole world." 1st John ii. 2. John was a Jew, hence he includes himself with his Jewish brethren, for our sins; we Jews; and not for ours only, but also for the sins of the whole world that is, for our *Gentile brethren*, as well as we. "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal. ii. 9.

The distinction formerly was, God's chosen people the circumcision, and the world; the modern distinction is, the church and the world. All who do not belong to the church are considered as belonging to the world. The apostle Peter, who was a Jew said, "But we believe that through the grace of the Lord Jesus Christ we Jews, shall be saved, even as they *Gentiles*." Acts xv. 11. And Paul when writing to the *Gentiles* said, "Wherefore remember that ye bring in time past *Gentiles* in the flesh who are called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were far off, were made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. ii. 11-15. "Then hath God also to the *Gentiles* granted repentance unto life." Acts xi. 18. "And how he had opened the door of faith to the *Gentiles*." xiv. 27. "Simeon hath declared how God at the first did visit the *Gentiles*, to take out of them a people for his name." Acts xv. 14. "From hence forth I will go unto the *Gentiles*." xviii. 6. Be it known therefore unto you, that the salvation of God is sent unto the *Gentiles*, and that they will hear it." Acts xxviii. 28. "Is he the God of the Jews only? Is he not also of the *Gentiles*? yes of the *Gentiles* also." Rom. iii. 29. I feel confident it is not necessary to labor this point further, as without redemption, none, whether Jew or *Gentile*, can be saved; and the elect among the *Gentiles*, (the world) share in common with the Jews, the benefits of the atonement of Christ. From all which, it is manifest, that the immortal sons of an immortal sire; being born of the spirit. Born of God, made partakers of the divine nature, are they, and only they, who "eat the flesh of the Son of man and drink his blood," and thus make it manifest that they are in possession of eternal life. It is quite evident, the Jews, the multitude to whom the Savior was speaking, did not, and could not understand the doctrine he taught. "And he said unto them, Unto you [disciples] it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." Mark iv. 11. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet

he himself is judged of no man." 1st Cor. ii. 14, 15. It is far the more manifest the absence of faith, was the reason why the multitude could not eat of this bread, "This is the work of God, that ye believe on him whom he has sent."

To the new man, the inner man, the spiritual existence within, "that which is born of the spirit (and) is spirit," this bread is nourishing, strengthening, sustaining, enlivening, and invigorating. "Eat O friends, yea drink abundantly, O beloved." "He brought me to his banquetting house; his banner over me was love." "The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures; he leadeth me by the side of still waters. To the poor laboring and heavy laden soul—the soul sick of sin—thirsting for the waters of salvation—hungering for the bread of life; whose language is, "O that I knew where I might find him; that I might come even to his seat; I would order my cause before him," He reveals himself to such, whence they cry, "his mouth is most sweet, yea he is altogether lovely,"—"the chiefest among ten thousand."

"Wealth and honors I disdain,
Earthly comforts Lord are vain;
These can never satisfy,
Give me Christ, or else I die."

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." This rich, never failing, spiritual food, will he give his beloved. "I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud her joy." Psa. cxxxii. 15, 16.

The interminable nature of the life communicated to his spiritual seed, and the interminable nature of that bread which was given to sustain that life, amply secure the promise, "And the bread that I will give, is my flesh, which I will give for the life of the world." The whole elect family composed of Jews and *Gentiles*. "And I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me is greater than all; and none is able to pluck them out of my Father's hand." John x. 28, 29. "Because I live, ye shall live also." John xiv. 19.

"Though hell may rage and vent her spite
Yet Christ will save his heart's delight."

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the spirit." 1st Peter iii. 18. "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, in the midst of the church will I say 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 life time subject to bondage. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham; wherefore in all things it 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. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. ii. 10-18.

"I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death" Rev. i. 18. May not the saints then sing,

"I'm rich the Lord has made me so,
Nor greater riches would I know."

Well might the spouse sing, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Songs I. ii. 3.

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Every member of the family of the Lord Jesus, when brought to a discovery of the holy character of that God who claims his obedience, the nature and extent of the claims of God's righteous law, the heinous nature, and dire consequences of sin, his own guilty, helpless and justly condemned situation; to loathe sin and himself, on account thereof; to "delight in the law of God, after the inward man," is made to cry, "Lord save, we perish."

"In me, that is, in my flesh, dwelleth, no good thing." When he is led by faith to a view of the Lord Jesus as the end of the law for righteousness to every one that be- lieveth, is made rejoicingly to cry,

"This is the way I long have sought,
And mourned because I found it not."

Christ is his meat and his drink—his all, and he is prepared to exclaim, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee."

I have been much more lengthy brother Beebe, than I intended, when I commenced writing; and I fear much too lengthy to tax your columns with the publication. I therefore conclude to send on this response just as it is, written by *piecemeals*, as it has been; with the request that you will dispose of it as your judgment may dictate. Perhaps it will be better just to send the manuscript to your correspondent, for whose approbation or disapprobation it has been written.

Most sincerely and affectionately your
brother, and companion in tribulation.

THOMAS P. DUDLEY.

For the Signs of the Times.

Franklin Co., Jan. 15, 1855.

DEAR BROTHER BEEBE:—In pursuance of the promise made in my last, I resume the subject of my travel, as I hope from nature to grace, and I will as briefly as I can, and do the subject justice, relate what I hope the Lord has done for me, a poor unworthy sinner.

When I was arrested by the spirit of God, as I related in my first letter, I very soon left the house, and sought some private place, where none but God could see or hear me, that I might supplicate the throne of grace; for it appeared to me that of all sinners, I was the chief; and for a considerable time I could not tell whether my disease was of the body, or of the mind. I remember well of getting up several times

at a late hour of the night when all the rest of the family seemed to be sleeping soundly, and going down into the room where my father and mother slept, for so awful were my feelings that I was at times apprehensive that I could not live to see the sun rise again; and of all of God's creatures I thought myself to be the most miserable. I was truly full of tossings to and fro, until the dawning of the day.— Sleep seemed for a time to depart from my eyes, and slumber from my eyelids, and many hours I spent in secret prayer to God, while my younger brothers were sleeping by my side in the same bed, that he would only spare me to see the commencement of another day. And, on one occasion particularly I became so much alarmed about my condition, and was seized with such a trembling, that I rose in great haste from my bed and went down into the room where my parents were, and my mother asked me what was the matter, and I told her I did not know, but that I felt very bad, and would be glad if she would prepare me something to take; and, my brother, I told her the truth; for I did not know whether it was conviction for sin, or that I was seized with some bodily disease. But I was satisfied that in the condition I was in, I was not prepared to meet that just and Holy God who cannot look upon sin with any degree of allowance, in peace. Hence I cried mightily to him, night and day, to be merciful to me a sinner, and it was my almost invariable practice, as soon as I arose in the morning, to retire to some secret place where I might pour out my soul in prayer to God, that he, for Christ's sake, would have mercy on me, a poor lost and ruined sinner; and many a time I have left the field where we were all at work together, and sought out some sequestered spot in the woods, where I could pray unseen and unheard except by him whose eyes are everywhere, beholding the evil and the good, who has promised to deliver the poor when he crieth, and the needy, and him that hath no helper. But I very soon found that my malady was too deeply seated and of too obstinate a character to be reached by human skill, and I concluded it must be what Solomon termed, the plague of the heart, for I discovered that all my tears and prayers could not remove it. And got nothing better, but rather worse. I continued in this way for something like three months without obtaining any relief whatever. During this time I attended meeting on every occasion hoping that the Lord would bless something that the preacher would say to my soul's eternal good; but all the comfort I could get, was, that, if it was a good work the Lord had commenced it in me, and he would perform it. So I was encouraged to hope that the time of deliverance would come, and I should be translated out from the power of darkness, into the kingdom of God's dear Son. But still I continued to pray day and night for mercy. I recollect one Sunday, in the month of October, if my memory serves me, I left my father's house under a deep and heart-felt sense of my lost condition as a sinner, justly exposed to the wrath of the sin-avenging God, and I thought I would go just back of the apple orchard, where I had often been to pray, and once more beg of the Lord to have mercy on me; but by the time I had got half way through the orchard, my tears began to flow so copiously that I fell upon

my knees, by the root of an apple-tree and earnestly entreated the Lord, with tears to have mercy on me. And, my brother, I thought that, of all the tears I had ever shed, they were the sweetest, it seemed that my burden was gone, and my mourning was turned into joy. I felt a calmness within, that I had never felt before, and the awful terrifying apprehensions of death and judgment seemed to leave me, and I returned to the house with very different feelings from those with which I left it; but like Mary, I kept all these things to myself and pondered them in my heart, and if any member of the family ever suspected what was the matter with me it was more than I knew. I retired to rest earlier than usual on that night, that I might have a better opportunity of meditating on what I hoped the Lord had done for my soul, and while thinking these things over, it appeared to me, all at once, that my soul was filled with joy unexpressable and full of glory, and I thought I could surely say, "My beloved is mine and I am his." I felt a calm and serene frame of mind that I had not felt before for months; and I felt like the woman of Samaria, "Come see a man that has told me all things that ever I did; is not this the Christ?" And while reflecting on the great change that had taken place in my feelings, my attention was very naturally turned to the subject of joining the church, and as it was not more than two weeks, as well as I can recollect before the monthly meeting, I concluded that if I felt as I did that night until the time of the meeting, I would offer myself to the church. I arose in the morning in a very pleasant frame of mind, but said nothing to any member of the family about what had taken place, as neither my father nor mother were professors of religion, I felt a delicacy in mentioning the subject to them; and in fact I concluded that it would be best to wait and see how things went with me before I introduced the subject to any human being; and as things turned out quite differently to what I had expected, I will resume the subject in my next.

Yours in gospel bond.

JOHN R. MARTIN.

For the Signs of the Times.

New Rochelle, Dec. 18, 1854.

DEAR BROTHER BEEBE:—As I know not but that this may be the last time I may ever write to you, I have thought I would write on the subject of the Believer's triumph over his troubles. Fallen man is born to trouble, and the man in Christ is so far from being exempt, that many are the troubles of the righteous. He is, in common with others, liable to pain and poverty, and to afflictions of every kind. He is, by his very profession, exposed to some which are of the most trying nature. His owning Christ, his following Christ, his conformity to Christ, all give offence to, and provoke the malice of wicked men. And what is worse than all, those professors of christianity to whom the Lord sends strong delusions that they may believe a lie, that they all may be damned, who have pleasure in unrighteousness, are they that have ever caused the followers of Jesus more trouble than the ungodly, or the non-professing world. Wave does not follow wave more certainly than every day brings its fresh troubles, forcing him to seek

for aid and comfort out of himself; this is a sore fight of afflictions to bear with patience; and to reap profit from them is a task beyond the power of any mere man; yes, even of Cato himself. But the Lord has promised to give his children help suited to every possible case or distress or trouble. When it is his will that any of his people should be thus exercised, it is for the trial of their faith, which is much more precious than that of gold which perishes. Many are the afflictions of the righteous, but out of them all the Lord delivereth him. And in the deliverance which he works out for his saints, they acknowledge with gratitude that God is their Refuge and Strength, and they have always found him a very present help in all their troubles.

Then, dear brethren and sisters in the Lord Jesus, we may say with poor Jonah, "Salvation is of the Lord," or with the triumphant faith of the three children, who feared not to go into the furnace which was heated seven times hotter than usual, fully persuaded that whether they lived or died, Jesus would be with them. When threatened with the burning fiery furnace, if they refused to worship Nebuchadnezzar's image they said, O King! we are not careful to answer thee in this matter. It seems they did not much care for what he threatened, "If it be so, our God whom we serve is able to deliver us out of thy hand O king," and he did. He went with them into the fire and they walked in the midst of the flames unhurt. Why, my brothers and sisters in Christ, as it respects our souls in a spiritual sense, Jesus is daily repeating the same miracle. He has proved in all ages to be the friend of his afflicted people. Whatever he sends them, he sends with his blessings. "We know that all things work together for good to them that love God." The righteous cry and the Lord heareth and delivereth them out of all their troubles. Their very troubles become matter of triumph. He shut them up in the ark and they were saved when he drowned the world of the ungodly. Peter, speaking experience says, The Lord knoweth how to deliver the godly out of their temptation, or trouble; temptation is often a trouble to God's children, but his promise is, that he will not suffer his children to be tempted above what he will enable them to bear, but with the temptation make a way for their escape; as he did righteous Lot when he overthrew Sodom and Gomorrah. The more the Egyptians oppressed his people, the more they multiplied and grew. Behold the bush burned with fire and was not consumed. The fire of persecution raged against the church of Christ, but the martyr's were faithful and increased in number and grace. The seed of the wicked has been at enmity with the children of the promise from the beginning; but they trusted in the Captain of their salvation, and he led them on from conquering to conquer. Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and out of weakness were made strong and valiant in fight, turned to fight the armies of the aliens. Through him who strengthened them, they loved not their lives unto death, fully persuaded that when he should call them to suffer, he would be with them, and enable them to finish their course with joy, which he did; for they obtained a good report through leaving us, dear brethren and sisters, to follow in their faith, and encouraging

us to do it with boldness, regardless of the troubles we meet with in our way. We ought to rejoice in tribulation, for we have the same Jesus to look unto, the author and finisher of their faith and ours. The same promise of his support, the same almighty arm, and the same matter of triumph which they experienced when he led them on till every one of them appeared in Zion before God. This is the certain heritage of the servants of the Lord and their righteousness and salvation are of me, saith the Lord.

Oh how different this, from the God-dishonoring Christ-degrading, creature exalting and soul-damning doctrine preached by the Arminians. With them, all that the Father hath done in choosing his elect in Christ, all that the Son hath done in redeeming their precious souls; yielding that perfect obedience which the law required of him, in their room and stead, and suffering the penalty which was due to them. All that the Holy Spirit hath done, stand for nothing till the dead sinners receive it by faith. Poor creatures! who hath bewitched them that they should not believe the truth.

Oh thou Hope of Israel, and her Savior in time of trouble. I feel my reluctance to take up the cross, and my weakness in bearing it. Enable me in patience to possess my soul, that when it is thy will to try my faith, I may find it better with all thy dear children to suffer with Christ, then to reign with the world. Thou hast showed this favor to Moses when he refused to be called the son of Pharaoh's daughter; thou hast made thy witnesses glorify thee in the fires, finish their course with joy and die in the faith. Thou art the same to us now as thou wast to them.—Dear Jesus, it is of thy special favor that I have any hope of meeting with God's redeemed ones in glory. For this, and all thy mercies to me, with the Father and the Spirit, I give honor and glory and thanks to day, and I hope to do it without ceasing forever and ever, when time shall be no more; and that must be soon with me according to the time allotted to man. My dear brother, do with this as you please.

Yours in a dear Redeemer.

JAMES FLANDRAW.

For the Signs of the Times.

Lexington, Green Co., N. Y.,
Dec. 31, 1854.

DEAR BROTHER BEEBE:—I often think I would like to write something for the *Signs*, but am hindered almost as often as I think of it, by the suggestion to my mind that perhaps my communication would do more harm than good. But if it is my duty, and at times I feel it to be a privilege to write, and if I am able to do so in the spirit of the gospel, I do not know as I am responsible for the result. I can claim no perfection, and indeed there is no perfection in frail erring man. The Holy Spirit leads into all truth, and reveals a glorious perfection in the mystery of God, and of the Father, and of Christ. The scriptures declare that gospel ministers are fellow laborers in the kingdom and patience of Jesus Christ, and are consequently brothers and companions in tribulation. There is a kindred feeling existing among them in their connection with the visible church of Christ. John says, "That which we have seen and heard, declare we unto you,

that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." An experience of truth, and a fellowship with the saints, based upon the distinguishing, electing love and mercy of God, produces a mutual interest in the welfare of each other as children in the same spiritual family, having the same common Father, and recognized as brethren under the same parental care. The union is indissoluble, and time, death, and hell cannot rend it asunder. In this world, sometimes owing to sin which dwells in them, they may not at all seasons have the spirit of brotherly love in exercise, and may have improper feelings toward each other, and it may be manifest to a certain extent, but it cannot effectually impair that union which is everlasting in its origin, and in its duration, and glorious in its nature.

Your editorial on "Local Difficulties," is timely, and well directed. I have had some reflection before, and since I read your article, on the same subject. In relation to the same matter I have thought much on what Christ said to his disciples on a particular occasion. "Ye know not what manner of spirit ye are of." Brethren sometimes may suppose they are justified in their movements towards each other, and towards them which are without, when they are blinded in their minds by a wrong spirit. This is sometimes the case when there is no principle involved, and they are led by a jealous envious spirit towards each other. Each supposing the other to be wrong, look upon each others movements with a jealous eye, and charge upon each other things that perhaps never entered their minds. And perhaps in the midst of all the trouble endeavor to bring forward some principle either in doctrine or practice, as a test of fellowship to sustain or justify some movement. And sometimes when there is some principle of truth involved, injudicious management is calculated to make the breach, of whatever character it may be, greater than it otherwise would have been. And in all difficulties, whether there is any principle involved or not, there is apt to be a great deal more said and done in an exaggeration of the circumstances on both, or every side, than can possibly be justifiable. Some may take a view of the difficulty on one side only, and report favorably, or unfavorably as the circumstances may be, without consideration of all the circumstances connected with the affair. For instance two brethren may be an eye, and ear witness of some transaction in which they are interested, and may attempt to report the transaction as it really is, and one will report in such a manner as to convey the impression to an impartial hearer that the difficulty is greater than it really is. The other person may make the same report in substance and it will convey perhaps a different impression to the hearer. This arises partly from the difference in the disposition and manner of the two persons. Probably both intend to be impartial in their statements, but one, or both, fail of doing so.—And then again some not understanding all the circumstances form a wrong conclusion, and report perhaps something that is not strictly correct. And honest well meaning brethren will get involved, and pursue a course which operates as a reproach upon the cause of truth, and the enemies will look on and say, "Aha! so would we have it!"

And the lambs, and some of the sheep will get wounded, and it is very probable if there is any wolf, or wolves near by that the sheep will be scattered. And under such circumstances much grief and sorrow is experienced by many of the Lord's dear children, and some of the brethren and sisters in Christ, perhaps will hold feelings of hardness, and illwill towards each other for years. Now it is never justifiable to hold a hard and unforgiving spirit towards any one, even towards an enemy. And when under the exercise of such a spirit the judgment of a person is apt to be very much perverted from its proper standard, or legitimate bearing. Christ said to his disciples, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." To judge and measure out to others according to the impulse of a perverted judgment, is contrary to the gospel of our Lord Jesus Christ. Supposing two parties are at variance, and cannot agree on any point, and there is any important principle involved of such a magnitude, that they cannot walk together in fellowship any more, it is better to separate amicably, than to repel each other with an acrimonious spirit, and finally have to separate. In all cases a departure from the faith of the gospel of the meek and lowly Savior, will incur a just reward; for the Lord is judge, and he will judge his people. It is well for the church of God that he will chastise them in truth, and in righteousness, for their profit, and his glory. Jeremiah said, "It is of the Lord's mercies, that we are not consumed because his compassions fail not." His fire is in Zion, and his furnace in Jerusalem to purify, and refine the sons of Levi, that they may offer unto the Lord an offering in righteousness.

I still feel to pray for the peace and prosperity of Jerusalem, and my interest in her welfare is not abated. I am satisfied when the children of God watch over one another for good, instead of evil, that there is a spirit of forbearance and brotherly love in exercise.—It is sometimes said that there is a point beyond which forbearance ceases to be a virtue. This may be true, but many more come short of it than there are that go beyond it. It is sometimes difficult to tell where that point is. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.—The works of the flesh are of an opposite character altogether, and have an opposite tendency. When the church of God is in the spirit of the gospel, and have the mind of Christ, they manifest the fruits of the spirit in their life and conversation." Their judgment is according to truth and righteousness, and they maintain inviolably, the doctrine, laws, order, and commandments of Jesus Christ. They will not turn to the right, nor to the left, to avoid reproach, or to court applause. Sometimes, perhaps personal difficulties which involve no particular principle of truth, or practice, may endanger the peace of a church, and become complicated in their nature, and perhaps the church may err in some of her movements in the case, and yet be radically in gospel order after all. Some may differ with me on that point, but so it appears to me. Sometimes it is difficult to tell what is right, or what is wrong in

some peculiar cases of church discipline. Wisdom is profitable to direct, and should be sought for as for hidden treasure. But the scriptural standard which Christ and his apostles bound and established upon the church is infallible, and from which there is no appeal. The Holy Spirit, or the spirit of prophecy, which was in the prophets and apostles, leads and directs into all truth in accordance with the scriptures, and the New Testament rule of faith and practice.

Perhaps I have written enough, if not too much, on the foregoing subject. I have endeavored to write in a dispassionate manner on general principles, without reference to any particular case, considering that I am liable to err, and may also be tempted. It is partly from experience, and practical observation for a few years only, that I have written.

Jeremiah said in view of the calamities of Judah and Jerusalem, "For these things I weep." Isaiah said, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." David said, "When the Lord shall build up Zion he shall appear in his glory," if the Lord has a visible church on the earth, (which I believe he has) they should earnestly contend for the faith which was once delivered unto the saints. And when time closes upon the church, in her militant state, and when the voice of God is heard in the resurrection of the bodies of the righteous from the dead, they will ascend to the climax of glory in the fulness of joy, to be ever with the Lord. It is declared in the closing portion of holy writ, by the anointed head and husband of the church, "He which testifieth these things says, 'Surely I come quickly, Amen.'" The church, the bride, the Lamb's wife responds, "Even so, come Lord Jesus." The closing benediction, "The grace of our Lord Jesus Christ be with you all, Amen."

Affectionately your brother in Christ.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Fayette Co., Tenn., Dec. 25, 1854.

BROTHER BEEBE:—Another year is passed, and I am admonished to fork up for the *Signs*, or signify a wish for their discontinuance, so as to keep you whole. I am unwilling to do without them. I have had ample opportunity to know your sentiments, and so far as my little mind can comprehend, you speak the sentiment of my heart, and have always given your views freely when called on for them by your brethren; and I have been much pleased, and I hope, edified in reading your expositions of passages of the scriptures, except in one instance. I allude to the subject of Feet Washing. To my understanding, you left that subject in doubt. Now, brother Beebe, the Savior commanded his apostles, ministers, and teachers, after his resurrection, to teach all nations, (Jews and Gentiles) Baptizing them, and teaching them to observe all things WHATSOEVER I HAVE COMMANDED YOU. And, Lo! He is with them always, &c. Surely the Savior set the example, and why is it that some of us try to twist around its literal, or actual performance? There is a cause; but I fear, not a good one. It is so hard to deny self, and says anti-christ, "How foolish these Old Baptists are to be washing each other's feet!" And our own sinful natures, are possessed of the

ame. We can hardly bear to be made sport of by proud Babylon. I shall say no more at present; but hope you will excuse my simplicity. My best love for you and yours. I pray that you may be enabled by grace to continue to the end of your pilgrimage, and receive a crown of righteousness.

I am yours as ever, in the cause of truth and bonds of peace.

PETER CULP.

For the Signs of the Times,

Wells, Maine., Jan. 22, 1855.

BROTHER BEEBE:—As I have been reading the experiences and communications of so many Old School Baptists, published in the *Signs of the Times*; I feel inclined to try to write some of my experience. When I was eighteen years old, there was a revival of religion where I lived, and some souls I believe were born again; and I hope and trust that at that time I was brought to see in some degree, that I was a sinner against God. While others were made to rejoice in God, I seemed to get no better. I saw no way for me to become a child of God, only by being born again,

which produces true repentance for sin, and to be cleansed by the blood of Christ; for I was a sinner by nature and by practice, and as I felt that I was destitute of every thing that would recommend me to God; I wanted to be alone, sometimes I was afraid to see any one, for fear that they would see the condition that I was in; so I got along in this way for some months, and then I went some distance from home to work; but still I continued about the same, only at times I was so taken up with the things of this world, that it seemed as though I never did see myself a sinner, in the glass of God's law. I then would read the bible to see if I could determine what I was; but it was all dark to me. I also continued about in that way until last July, at which time I hope and trust, that God showed me more clearly the depravity of my heart. It was one night in July, that I dreamed I saw a field of corn fully ripe for the harvest, and never shall I forget how beautiful it looked to me, and then it appeared to me that the corn is ripe for harvest, and my soul is not saved yet. When I awoke it followed me, let me go where I would. I then at times would try to pray, but no relief could I find, my prayers would not go higher than my head, and it appeared to me that I must sink, and that to rise no more. One day I thought I would go out into the pasture to work, and see if that would make me feel any better; but when I saw the birds and the cattle in the pasture, they seemed to be all better off than me, and I said, What shall I do? This being about the middle of the day, I returned to the house feeling worse than before, and as my wife was not at home, I took the bible and read 2nd Cor. iv. 14. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." But all of that seemed to be for others, and not for me. I saw as to getting religion, it was all out of the question. I also saw by that chapter, that it was not by any works that we could do, that would cause God to save us. Therefore I was wholly dependent upon God's mercy; but I had such a view of God's law, and I saw that it was so holy,

and I so wicked, that I thought I must go down to my grave in my sins, and if God should send my soul to hell, his law would approve it. I at times would talk with my mother, and she would speak of the promises, which at times seemed to encourage me a little. I then dreamed one night that I was baptized; but when I awoke I felt no better, but worse than before, and remained in that state of mind but a short time, when I saw that all things were in the hands of God. Christians looked to me like angels, and I seemed to have a love for them that I can never describe. It did appear to me before I was aware of it, that old things had passed away, and all things had become new; for the things I once loved, I then hated. I soon after this told my feelings to Eld. Wm. Quint, and he advised me to go to the church, and tell them what God had done for me; and I did, and on the 3rd of September 1854 was received by them, (which was the Old School Baptist church of North Berwick,) and was baptized the same day, by Elder Wm. Quint.

I will close by saying that I am glad that Salvation is of the Lord.

SAMUEL GETCHELL.

For the Signs of the Times,

Robertson Co., Ten.

BROTHER BEEBE:—Another year in the providence of God has rolled around, and finds me still a pensioner on the mercy of our God. When I come to reflect on the past, surely, I have every reason to thank and adore the riches of that grace that has preserved a poor and unprofitable worm of the dust. When I bear in mind how many of my dear brethren and sisters with whom I have taken sweet counsel, and met in the house of God, during the last year have gone to their eternal home, it brings the reflection to my mind, that before long it will be my lot to join the departed; and should I be deceived both as to my hope in Christ and call to the ministry, what an awful thing for me! This my brother brings me to closely examine myself, and in this examination I can surely say that I have nothing to plead but sovereign grace. I think I feel that I am a poor creature in and of myself, and if I am a christian, it must be the Lord's doing. I have not forgot that there was a time with me when I saw that I was undone, without God, and without hope in the world; and had the Lord dealt with me according to my works, you, my brethren, would never have heard of me; for surely I deserved the lowest hell; but if I am not deceived, the dear Lord, by the riches of his grace, remembered me, when, as I humbly believe, he spake peace to my soul, when these precious words came with power to my mind, "Let not your hearts be troubled, ye believe in God, believe also in me." I have never doubted God's plan of saving sinners from that day; nor have I doubted from that day, but that the doctrine as held by consistent Predestinarian Baptists is the only true word of God; but on the other hand, I have often doubted, and daily doubt whether I am one of them. Surely then nothing but grace can ever avail me. As to my preaching, if I have anything to communicate to my brethren, it is the Lord's gracious dealings with us, his power, his grace, his goodness and his love to usward. Oh that the dear brethren who labor in the vineyard,

would remember to feed the flock of God, which he has purchased with his blood.—Tell the poor trembling lamb what great things the Lord has done for him, how he leads him about and keeps him by his power, preserves him from impending dangers; and that finally he will take him to himself, where sin and sorrow will be felt and feared no more; but perhaps I had better stop. I did not intend to trespass on your patience; but merely to send on the remittance due. I close by wishing Grace, Mercy, and Peace, on the Israel of God.

Yours in tribulation.

JOHN H. GAMMON.

EDITORIAL.

Middletown, February 15, 1855.

And His Banner over me was Love. Cant. ii. 4.

That portion of the scriptures which is so appropriately called "The Song of Songs," abounds with a rich variety of the most clear and striking figures for the instruction, comfort and edification of all who hath an ear to hear what the Spirit saith to the churches. While from the carnal mind of man the spirituality of this inspired and inspiring sound is altogether concealed, to the saints of the Most High, when opened and appropriated by the heavenly Comforter, it discloses much of the marrow and fatness of the gospel of God our Savior. The manner of the love of God bestowed on the saints, whereby they are called his sons, and the vital and indissoluble union of Christ and his church are presented in the strongest possible terms. In the conjugal relationship of the Beloved and the Spouse, the fitness and force of the song is most pleasingly appropriate. The spouse, whose noblest theme has always been to declare what her Lord has done for her, in the immediate connection of our text, proclaims to all the daughters of Jerusalem that as an Apple-tree, he had offered her a shadow from the burning heat of noon, and supplied her with the rich fruit which he bears for her comfort and support. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." While he had stayed or supported her, with flagons, he had comforted her with apples, for the words of his mouth, the consolations of his words had been to her as apples of gold in pictures of silver.—But he had not only seated her under his shadow, and made her to partake of the delicious fruits of the Tree of life, which is in the midst of the paradise of God, but he had made for her a glorious entertainment, a cheering banquet, and had brought her to it. He had not merely made the provision for a banquet and sent her an invitation to attend, or offered her a chance upon condition of her willing or doing something; but she declares, "He brought me to the Banqueting house," and thus she joyfully gives him all the praise. In connection with these testimonials of his sovereign goodness and distinguishing love to her, she adds, "And his Banner over me was Love."

Every regular army, every state and civilized nation, has its peculiar banner or standard, and distinguished from all others by some peculiar device or color by which it may be readily known by those whose

honor, interest or protection it represents. As the church of Christ is a peculiar people, she requires a peculiar banner, distinct from every other banner; as a holy nation she requires a national standard, and as a marshalled host she must be identified by the unmistakable peculiarities of her flowing ensign. Hence the inspired psalmist says, "Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Psa. xlii. 4. and in Psa. xx. 5, he says, "We will rejoice in thy salvation, and in the name of our God we will set up our banners." And thus shall the church of God appear in distinction from, and defiance of all her enemies, "Terrible as an army with banners, Songs vi. 4. Four important considerations are presented for our instruction and comfort in the contemplation of the banner which our God has given us.

First, The distinct character and militant state of the church of God as she exists in the world.

Second, The identity and peculiarity of her Banner.

Third, That it is to be displayed, and for what cause.

Fourth, That all her battles must be fought, and all her conquests achieved under it.

1. That the church of God is a distinct and separate people from all the rest of mankind is abundantly testified throughout the scriptures; and if this were not the case she would not require a separate or distinct ensign or banner. To rally under any other than the legitimate banner of the government to which the citizens of any nation belongs is treason, and subjects the offender not only to a forfeiture of the protection of such government, but to the dishonor and retribution in such cases provided for traitors. God has ordained that his church or Israel shall dwell safely alone; and that she shall not be reckoned with other nations; and the captain of our salvation has declared that his kingdom is not of this world, and, by the mouth of his apostle hath told us that flesh and blood cannot inherit it. He said to a ruler of the Jews, except a man be born again, he cannot see it, and except a man be born of the water and of the Spirit he cannot enter into it. The Holy Ghost by the prophet Daniel, declares this kingdom differs from all other kingdoms, and that it shall break them in pieces, and consume them, and it shall stand forever. And that this kingdom is in a militant state, that she is in a state of warfare, is equally certain from the record of truth. Her members are chosen in a furnace of affliction, and they are called to be soldiers of the cross, to fight the good fight, until her course shall be finished, all her conflicts over, the last of which to be subdued is death. The marshalled host of sin and death, and hell, are in the field against her; the world, the flesh and the devil are to be encountered, and although ultimate triumph awaits her, and more than conquering laurels are already treasured up for her in Christ her Lord, her conflicts, so far as relate to the personal experience of her members which are here in the flesh, will not cease until the Lord himself shall descend from heaven with a shout, and the voice of the Arch-Angel shall announce their triumph, and their ransomed bodies rise in the image of Christ's glorious and immortal body. Now she is, "As the lily among thorns," Like the bush in the devouring element, and

yet unconcerned, and like the Hebrew children in the fiery furnace. Until the war is ended, until the clash of arms, the smoke and carnage of the war shall cease, her banner must continue to wave, and all her valiant men to rally round it, having on the whole armor of God.

2. The identity and peculiarity of the banner is expressed in the word of our text. It is "Love." This is His Banner, and it differs from all other banners. No human force was ever marshalled for a deadly conflict under such an ensign as this. Hatred which is the very opposite to this banner, is displayed in all the hostile movements of the sons of men. Hatred, instead of love, brought Cain into the field to slay his righteous brother, and hatred, instead of love, has characterized all scenes of slaughter which have drenched the earth with human gore, from the days of Cain to the present day. Hatred instead of love makes the feet of men swift to shed blood, because there is no fear of God before their eyes, and the way of peace they have not known. How striking then is the contrast between the banner of Christ, which waves in righteousness over the Lord's host, and that of the enemies of the Lord. All the opposition of men and devils, against God and truth, and against his people, is instigated by hatred to God, to holiness, to truth and righteousness, and therefore the Banner over the church is the more clearly identified, and the more readily known by those unto whom it is given, and over whom it is unfurled. His Banner over them is Love.

3. This Banner must be displayed. It is not to be concealed, furled, or laid aside. None but pirates on the high seas, or lawless banditti upon the land, will fight without displaying the banner under which they fight. It must be displayed because God has authorized and commanded it; therefore we cannot without disobeying him, conceal it. And it must be displayed, because the armies of Israel can neither be identified by friends or foes, unless they display the love of God which is over them as well in the field of conflict as in the banqueting festivities of the bride, the Lamb's wife. How is an individual to be recognized as a child of God, and an heir of glory, if he gives no evidence that the love of God dwells in him, being shed abroad in his heart, as influencing his walk and conversation? And how, in the absence of the love of God, which centres in Christ, fixes upon his doctrine, ordinances and the order and provisions of his house, to be distinguished from the world? How shall it be said of them, Behold, how they love one-another, if they display not this banner? How can they love one-another with a pure heart fervently, if love, which is the banner, be unseen among them? It must be displayed, because of the Truth. Only by this banner can we show our relish for or, attachment to the truth as it is in Jesus. This being *His Banner*, or his love, it differs from the carnal passions of the flesh, human affections are fickle, wavering and transient, God's love is immutable, eternal, and he rests in it. The creature's love has its element in this world, and if it predominates in us, the love of the Father dwells not in us. His banner, or his love has its origin in God, it is the banner he has given, the love which he has bestowed, the greater love wherewith he has loved us, and as it came from God, so it will cen-

tre in him, and it will rest on the same objects, on which it rested before it was communicated to us, it will, in us continue to "love the thing our Father loves, and hate the work he hates." We cannot possess it and hate God, his people, his doctrine, his authority or his government, for love is of God, and he that loveth is born of God.

4. Under the Banner of his love, we are to fight the good fight, finish our course, and keep the faith. Paul says, "And if a man also strives for masteries, yet is he not crowned except he strive lawfully, 2. Tim. ii. 5. Although the saints are not to strive for mastery over each other, or to be lords over God's heritage, yet they are to strive against sin, and for mastery over all the lusts of their flesh, and to keep their bodies under, and to contend earnestly for the faith and order of the gospel. And in all this strife they are required not only to strive, but to strive lawfully, or they fight as one, that beateth the air. 1 Cor. ix. 26. The law of the kingdom to which we belong as the disciples of our Redeemer, is written not on tables of stone, but on the tables of the heart, and in the inward parts of his subjects, and this law directs that all our fightings shall be performed under His banner, which is love. We have already hinted that to fight in any case without a display of the love of God in and over us, is piracy, consequently unlawful, and ineffectual. If called to resist unto blood, striving against sin, let it be clearly seen that the love of God, of truth and righteousness, instead of vain ambition, or the gratification of our carnal lusts, is what stimulates us. They who hold the truth in unrighteousness, may feel a vain ambition to carry their points, when their own fame and selfish pride, rather than a zeal for the honor of God, and a regard for the banner of his love, predominates in them. The truth of God requires no unlawful defense, better by far, than the Ark of the Lord jostle on the *new cart* than that we attempt to steady it by unlawful interference.—When the disciples proposed to call for fire from heaven to consume their enemies, Jesus rebuked them. Their impatience and contemplated vengeance, made no display of the banner of God's love. And when Peter proposed to shield his Lord from the assaults of his enemies by the use of carnal weapons, he savored of the things which be of men, and not the things which be of God, and he was sharply rebuked, and informed that he that shall resort to force of arms even in defense of Christ and his cause, shall perish by the sword. When we stand up to preach Christ, and him crucified, all our orthodoxy, eloquence and zeal will be ineffectual if the banner of the love of God be not displayed as that which moves us to action. A selfish ambition to carry our points that we may exult over a vanquished opposer, that we may be regarded as the more expert or talented, is an unworthy and unlawful motive, and offers an insult to our glorious banner.—Love, which is the lawful standard, worketh no ill to our neighbors, hence we cannot, under the banner of love call for fire to burn them, nor for fines or imprisonments to punish them, for their assaults on us, or on the cause; for vengeance belongs to God and not to us, he will administer it at the proper time, and in a righteous manner. Proscription, persecution, the infliction of personal injuries, are the armor of the powers of darkness, but they cannot be

under the banner of God's love. The love of God will constrain all the soldiers of the cross to fight manfully, and to die rather than sacrifice one principle of truth, or make any liegue with the common enemy; but it will never lead us to fight for personal renown or self-agrandizement. It being then unlawful for us to fight the powers of earth and hell, from any other impulse than that inspired by the banner of love, how much more unbecoming for us to contend with our brethren, who are of the household of God. Can we love God supremely, and hate our brother? What if we have seen in our brother defection, infirmity or departure from the gospel, should this enkindled our wrath, or be made a pre-text for violence? Truly we are called on to protest against his sin, and to strive to reclaim him, but it must be in love, or it cannot display our banner. If we can know what spirit we are of, it will be easy to determine whether we are prompted by the love of God or by some fleshly feeling, when we labor with an offending brother or sister. When they offend, or trespass against us, if we ourselves be under the banner of his love, we shall be grieved, and feel disposed to labor to restore the offender, in the spirit of meekness, but if actuated by love, our carnal passions will be aroused, the *old man* offended or made angry, and we shall feel inclined to deal in retribution for the injury which we suppose we have received. In our pilgrimage of more than forty years we have witnessed cases, where brethren have labored most perseveringly, to prove the guilt of an offending brother, and with a seeming diligence to fortify themselves with scriptural authority for every movement, and yet instead of displaying the banner of love in a kind brotherly desire for the recovery of the brother, a settled determination to head him off at every point, and to lower him in the estimation of all his brethren, and finally to have him excluded from the fellowship and society of the church, is far more prominently displayed, than is the banner of God's love. Can this be striving lawfully? Can such as strive in this manner be crowned? Brethren in the ministry have sometimes become disaffected towards each other, sometimes having a just cause, and sometime from jealousy, or envy and instead of displaying the banner of love, a disposition to bite and devour has been betrayed. Carnal nature has shown its teeth, and claws; hard speeches, sly hints, cruel and ungenerous insinuations have been thrown out, the brother's character assailed, his reputation stained, much private and confidential whispering, but not to the accused, and with great seeming cautiousness, for the ostensible object of having counsel and advice on the subject, but in reality to get brethren committed, while a settled determination is fixed, to make the suffering brother appear in the worst possible light, his words are scrutinized, perverted, and made to imply what we all know he never intended, and all this to gratify some carnal propensity or passion of the old man.—How dwells the love of God in such, while thus proceeding? Where is the banner of divine love under which they have enlisted? The Banner under which the great captain of salvation grappled with the powers of darkness, encountered sin, death and hell, for our redemption, was the Ban-

ner of his love. Are we his followers? Does his love dwell in our hearts and wave over our heads? Then let us display this banner, in all our conflicts. The little personal injuries we sustain, are but for a short season, the storm will soon be over, and they shall only ripen us for that glory which God has laid up in heaven for us, and for that crown which the righteous judge shall put upon us in that day. Unto us it is given, not only to believe on him, but also to suffer for his sake. If then we be reviled, let us remember that we are not to revile again. And if we would win the misguided brother who has injured us, in our persons, property, reputation or feelings, let us display to him the banner of love. If anything will reclaim him, if anything is calculated to subdue his heart and lead him to reflect profitably on the error of his cause, it will be a sight of the banner, a conviction that his blows are leveled against one who sincerely and tenderly loves him. If under this banner, we cannot reclaim him by a first and second step of faithful labor; we must tell the matter to the church, and submit quietly to its righteous decision.

We have extended this article beyond our intention, but we have not exhausted the subject, in a subsequent number we will, if permitted, endeavor to caution our brethren against a false or counterfeit banner, a false charity or a love which originates in us. In the meantime let us remember, that we can only participate in the rich and heavenly enjoyments of the banqueting house of our dear Redeemer, while his banner over us is love.

[Published by request.]

"Thoughts suggested by the death of Mrs. PHOENIX SEYBOLD, and kindly dedicated to the bereaved children, who are left to mourn the irreparable loss of a beloved mother."

Yet another has fallen before the mighty arrows of the cruel spoiler—Death. The brightest link is dropped from the golden chain, that bound the family circle; earth's dearest tie is severed, and life having lost its ideal charms, seems to the afflicted, like a dreary pathway, bordered with thorns, or a restless ocean, on whose tempestuous bosom ever struggles the fragile bark of man.—Such is life.

"Friend after friend departs."

Who hath not lost a friend."

'Tis a mournful scene to behold the young, innocent, and lovely, the middle aged, and hoary headed, fade as the leaves of autumn; wither and die as the beautiful flowers we cherish. Still there is one sweet promise left us, that when we reach our final home, "we shall go no more out." "There the wicked cease from troubling, and the weary are at rest."

Lines to the Bereaved.

The family mansion is lonely and drear,
The star that shone brightest, shall no more appear;
The transcendent light of the household is gone,
Its lustre's forever, forever withdrawn.
The mother so loving, devoted and true,
So watchful, so anxious, with love ever new;
A friend faithful ever, in sorrow and strife,
Has eaded her course,—the rough pathway of life.
The casket is severed, the jewel is gone,
The love of that mother, forever withdrawn.
Poor sorrowing ones, are the children of grief,
No voice of sweet comfort, no word of relief;
To fall on the ear, naught to soften the blow,
Save the outbursts of sorrow, the tear drops o'erflow.
Fond ones may linger, in fortune's joyous bright hours,
When life's a strange mingling, of sunbeams and flowers;
When brimming with joy, is the chalice of gold,
When false friends surround, and flatterers untold.
Then let dark clouds lower, and sorrows appear,
But few of the many, will still hold you dear.
Dark, darkly the future, doth frown on you now,
And sad is the shadow that rests on your brow;
For your beautiful hopes are scatte'ed red and fled
They are withered, and faded, perished and dead
Your dreams of enjoyment, so lovely and fair,
Are in bitter reality, sadness and care;

For the charms broken, its blest counterpart, Shall nevermore cheer the disconsolate heart. The casket is severed, the jewel is gone. The love of that mother's forever withdrawn. Sadly, you'll miss her kind counsel discreet, So powerfully wielded, so gentle, so meet; You'll sigh for her presence, in sickness, in pain, When the death dews gather, and earth's vanities wane. Yet weep not for her, she is happy on high. In yonder safe haven, that home in the sky; Her mission is ended, and trials are past. Her frail bark is moored on the bright shore at last. There's another sweet harp, in the angel band, And 'tis wondrously touched by a seraph's hand; Then cherish fond memories, of the loved one blest; Live to meet her at length, in that land of rest. West Town, 1854.

Married.

Jan. 1.—At Stratton's Falls, Delaware Co. N. Y., by Eld. Isaac Hewitt, Mr. JOHN S. ROBINSON, to Miss HANNAH VAN DOSON, both of Roxbury. Jan. 27.—Near Otisville, on Saturday evening, by Eld. Gilbert Beebe, Mr. EZRA PENNEY, to Miss SARAH ELIZABETH, daughter of David H. Harding, all of Mouth Hope. Jan. 23.—At Lexington Green Co. N. Y., on Tuesday, by Eld. Joseph L. Purrington, Mr. DAVID VAN HORTEN, to Miss MARTHA STREETER, both of Lexington. Oct. 8.—On Sunday morning, by Eld. Jacob Winchel, Mr. HENRY CONTINE, of Gilboa, to Miss LOUISA COLE, of Conesville, Schoharie Co. N. Y. Nov. 23.—On Thursday evening by the same, Mr. HEZEKIAH ELMENDORPH, to Miss HANNAH WINN, both of Olive, Ulster Co. N. Y.

Obituaries.

Among the many who have fallen victims to Typhoid fever, in our county, during the last several years, none have caused more sorrow or elicited more sympathy than the sudden death of MRS. FANNIE FOWLES, wife of Mr. Joseph H. Fowles, and daughter of Lewis Finks, Esq., who died at her residence near Criglersville Madison Co., Va., on Wednesday morning, Oct. 25, 1854, in the 26th year of her age. The writer of this brief tribute to the memory of the departed, knew her well, and he feels that he can say without exaggeration, that in all his life he never knew a lady who displayed a more scrupulous and conscientious regard for the faithful performance of all the duties of life, and who was governed by purer and higher principles of integrity and truth. We were anticipating for her, a long life of usefulness when alas!

"The spoiler came, and all her promise fair, Has saught the grave, to sleep forever there." To her aged and deeply afflicted parents, kind brothers, and gentle sisters, and last, but not least, her bereaved husband, and above all, her sweet little, and innocent babe, (by whom the loss through life will be felt most sensibly) we would say, mourn not for her but ever cherish in fond recollection, the consoling thought that her life here, though brief, was well spent,—that she is now enjoying that rest prepared for those who put their trust in God. Mrs. Fowles' ill health for some time past, prevented her from joining the church. Yet she had related her experience to Elder Wm. C. Lauck, and he deemed her a fit subject for baptism, and often and deeply did she express a regret during her last days, that she had not been baptized. She spoke most beautifully of dying, of her hope in our Savior, and of her faith and overflowing heart of love to him for the benefits that had been bestowed upon her in life. Though the sweet music of her voice is now forever hushed, and her bounding footsteps no longer heard, yet she is not dead, but sleepeth; and the memory of her many virtues, her kind and sympathizing nature, will live in our hearts until we are all awakened by the trumpet's last sound. Then O

Weep not for her, there is no cause of wo, But rather nerve the spirit, that it walk, Unshrinking o'er the thorny path below, And from earth's low defilements keep thee back, And when a few fleet sorrowing years have flown,

May we again unite in heaven, around the throne; Weep not for the dead! A. R. B.

Florida, Jan. 14, 1854.

BROTHER BEEBE:—You will please publish the obituary notice of my brother, WM. KNIGHT, who died with the palsy in the head and neck, on the 18th of December last; aged 48 years, 3 months, and 18 days. My dear brother was a subscriber to your paper, and took great delight in reading it. He was baptised in April 1833, and has ever since been in good standing with the church. He was taken with the chills and fever in August last, and was getting better of it, when by over heating himself he took a violent cold, which settled in his neck, and gradually took the use of his tongue, so that he could not talk for some length of time before his death. He seemed perfectly resigned to the will of our heavenly Father. Though our loss is great, it is his eternal gain. We trust he is in a far better state than this life, in the paradise of God. Oh that the Lord by his grace divine, may enable us to meet our brother among the redeemed of God, is my prayer for Christ's sake. JAMES H. KNIGHT.

Motts Corners, Jan. 28, 1855.

ROXA GROUT, wife of John Grout, deceased, died Dec. 12, 1854, aged 65 years, and seven months, she was converted when young and joined the Baptist church in Berkshire, and was baptized by Elder Aaron Abbott, on the 10th day of March 1822. Her disease was palsy, of which this was the fourth shock. Sister Grout lived in the faith of the Primitive Baptists, and died in the faith of our Savior, as the sinners only hope; therefore we believe our loss is her eternal gain. Your brother and companion in the joys and tribulations of the gospel of our Lord and Savior Jesus Christ. K. HOLLISTER.

Please announce through the Signs, the death of Sister Mary Oneale, (I think that was her name) of Alexandria, who died sometime in July, 1854, aged 68 years. Sister Oneale was an humble, quiet, and consistent Old School Baptist, for many years of her life, and her end was peace. Yours as ever. ROBERT C. LEACHMAN.

Letters Received.

A. Mackintosh, Eld. T. J. Wright, J. Goodwin, J. Northrip, H. Penney, Eld. J. L. Fullilove, Mrs. M. Tubb, M. Funk, Eld. J. Stipp, J. Gilmore, Eld. J. H. Daniel, R. Lewis, P. M. J. C. Hatch, Eld. I. Hewitt, J. W. Livingston, S. Haviland, Lewis Neal, Eld. S. Trott, Eld. J. L. Purrington, Eld. J. Winchel, J. Romine, E. Brister, Eld. J. H. Biggs, T. Brown, J. Smith, Eld. J. C. Beeman, J. Howell, T. D. Clarkson, Eld. W. Thompson, W. Dixie, Eld. B. Lloyd, Dr. G. E. Smyth, V. Leonard, J. Canine, C. S. Hillsabeck, R. Slavens, P. Burk, G. Sellenger, Eld. J. E. Armstrong, (all right), D. Drake, J. Triplett, Eld. T. P. Dudley, A. H. Bryan, J. B. Johnson, I. Hickson, A. J. Burt, A. Staton, Eld. R. D. Hart, J. L. Fullilove, Eld. K. Hollister, E. West, Mrs. R. Allen, D. M. Smith, W. Dodson, Col. W. Patterson, J. S. Corder.

Receipts.

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

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

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

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THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE, to whom all communications must be addressed post paid. Terms.—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., MARCH 1, 1855.

NO. 5.

Poetry.

For the Signs of the Times.

Lines written on the occasion of attending a meeting held by a neighboring church.

To home returned, by watchful care
Of him who rules the storm and air;
In strength, and safety, to record,
The goodness of my gracious Lord.

From distance, where his saints were met,
Their joys to tell, their fears forget;
To hear the faithful watchmen sound,
The heights and depths of love profound.

To hear them speak of mighty things,
Comprising all that heaven can bring;
Such as no others can declare,
But those who have an interest there.

Nor can these tidings be received,
By any but the chosen seed;
The bride of him who has declared,
She shall his richest glory share.

Though now she feels herself oppressed,
And often mourns in sore distress;
Yet she herself will glory bring,
To Jesus, her triumphant King.

Who came to sorrow, live and die,
To raise her to his throne on high,
In keeping with his purpose made,
Before the heavens or earth were laid.

'Tis sweet to meet with those who tell,
The same that has ourselves befel;
Whose hopes desires, and wishes find,
An understanding in our mind.

Sure this is joy, the next of kin,
To those which God's own Spirit bring;
When he descends within the breast,
Revealing Christ our Righteousness.

May this bless'd principle of love,
Be nourished sweetly from above;
And heart to heart with joy respond,
The wondrous things which he has done.

So shall we prove that grace divine,
Has power in strongest love to bind;
The souls of those before unknown,
To bow as one, before his throne.

Utica, Jan. 31, 1855.

For the Signs of the Times.

In correcting the proof of the following poem, for the third number, we accidentally left out one line, we now republish it entire. [Ed.]

The Sovereignty of God.

"And he doeth according to his will in the army of heaven, and the inhabitants of the earth." Dan. iv. 36.

Thou high exalted King! thou great I AM,
Whose lofty throne no mortal eye can scan,
In the third Heavens, 'tis built forever sure,
And everlasting like thyself endures,
Thine hallow'd glory shines throughout those lands,

Where angels wait to learn thy wise commands,
Or bask within the bosom of thy love,
Chaunting their anthems through the realms above.

Nor is thy might confined to heaven alone,
The lower spheres declare what thou hast done,
Each rolling orb, proclaim thy wondrous skill,
And planets fly subservient to thy will.

O'er all the earth thy sovereign rule extends,
But thy right hand thy ransom'd church defends,
Midst dire confusion battle scenes and blood,
While trembling nations quail beneath thy rod;

Thy glorious purpose—parent of events,
Unfolds its secret bosom—and presents
To our astonished gaze, in solemn lines,
Thy wondrous counsel, and thy grand designs.

The kingdoms of this world to thee are naught,
For in one hour they're off to ruin brought,
Tossed like a ball from thy almighty hand,
They reel amidst desolation through the land.

The madden'd warrior with his stamping steed,
Nerved for the battle, flies with furious speed,
With burnish'd spear, and glittering sabre bright,
And mus'clar arm uplifted for the fight.

But who can stand before thy vengeful ire,
Which burns the warlike chariot in the fire,
That men may know that thou art God alone,
And silent bow before thine awful throne.

Thou God of armies! all depends on thee,
As who shall lose, or gain the victory,

In heav'n thy counsel stands both firm and sure,
In earth thy will be done forevermore.
But though the earth may tremble—Zion rests
In thine embrace; and is forever bless'd,
Her walls salvation! and thyself her tower;
By faith she triumphs in the threatening hour,
She knows her God; in him she puts her trust.
While earthly greatness moulders into dust,
She knows His cause will triumph over all,
And Babylon shall sink with dreadful fall.
Then sing ye heavens! ye saints be joyful too,
The Lord your God will bring you safely through;
On Him alone let all your hopes depend,
And soon, ah! soon your mourning days shall end.
When God's great trump shall sound, your dust
shall rise

To meet the Lord, and soar beyond the skies,
To reign with Him, and in his likeness form'd,
Clad with salvation, and with crowns adorn'd.

T. H.
Utica, Jan. 1, 1855.

Communications.

For the Signs of the Times.

Franklin Co. Va., Jan. 27, 1855.

DEAR BROTHER BEEBE:—In my last letter I said something about my feelings with regard to joining the church, provided I continued in the same frame of mind I then was in; but as this was not the case, before the meeting came on that I have already referred to, I abandoned the idea of saying anything to the church upon the subject; for it was suggested to my mind by the arch enemy of souls, that peradventure it was all a delusion, and that I had better wait for some clearer evidence of my interest in the merits of a crucified Redeemer. And here I would observe for the special benefit of those who have a hope in Christ, however small it may seem, that they will best consult their own spiritual interests as well as the honor and glory of God by attaching themselves to the church of Christ; and like Moses, choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; for I can say of a truth, as did the apostle Paul, that I am not ignorant of his devices, for I have thought surely no person had ever known anything about the grace of God that bringeth salvation, and had ever tasted that the Lord was gracious and had been such a dreadful backslider as I had been. And I thought surely mine was a case by itself, until I read about that time, the experience of the late brother James Osborne of Baltimore, as published in the "Lawful Captive Delivered," in which he gives an account of the dealings of God with his soul, and of his awful backsliding, and subsequent recovery by the rich and sovereign grace of Jacob's God. And very recently I have read in the *Messenger*, the experience of brother Wm. M. Mitchell of Alabama, in which he speaks of his backsliding, and going into sin after the Lord had displayed the riches of his grace, in the pardon of his sins. Brother Mitchell's case, in all its prominent features, seemed to be so very similar to my own, that I readily came to the conclusion, that we must have traveled the same road, and I thanked God and took courage; for surely if ever a hell-deserving sinner was under

a special obligation to magnify the riches of God's grace, that sinner is myself; for fidelity to truth, as well as a sense of duty to God and my fellow men, requires me to state in this connection, that I also have been a great backslider in heart; and, but for the sovereign and victorious grace of God, that reigns in the salvation of the vilest of sinners, I have every reason to believe that my final doom would have been everlasting banishment from the presence of the Lord and from the glory of his power; for when I call to mind the times and the ways that I have sinned against him who is of purer eyes than to behold iniquity, and my repeated acts of rebellion and ingratitude towards my best friend and greatest benefactor, I can adopt the language of the apostle Paul, and say, I hope and trust, from a heartfelt sense of his goodness and mercy, "O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgements and his ways past finding out!" And I have thought, my brother, that if I had carried out my original purpose of offering myself to the church, and had been received into fellowship, as I have every reason to believe I would have been, I should have saved myself many days and hours of heart-rending anguish of soul; but as I have already observed, the tempter suggested to me that I had better put it off, and I yielded somewhat reluctantly I admit at first, to his temptation; but having once carried his point, he seemed at one time to have entire possession of his victim; not however without frequent and strenuous efforts on my part to regain the ground which I had lost. I read in Paul's epistle to the Hebrews, "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." And it did appear to me that I did sin wilfully, and did, like brother Mitchell on several occasions indulge in dancing, and other sinful practices; yet I can say with him, it was always with a heavy heart, and cost me many penitential tears. But so great was my distress and agony of mind, after I once left the King's high way, that I would indulge in things that I knew to be sinful, hoping thereby to obtain at least, some temporary relief. But alas! I found, to my sorrow too, the saying of Solomon to be true, "The backslider in heart shall be filled with his own ways." And "The way of transgressors is hard." And notwithstanding the Lord did at times favor me with a ray of divine light, and grant me some reviving in my bondage, and the path of duty would be plain before me, yet I thought as long as I was not a member of any church, but was regarded as belonging to the world, if I did not live as a christian ought to live, it could not be said that I had brought any reproach upon the cause of religion. And thus I continued to live, for a period of about nine years, during which time I passed through scenes of mental anguish and suffering, which I

cannot adequately describe. Suffice it to say however, that during the time of my Babylonish captivity, as I may term it I had often to do business in deep waters, where the waves and the deep waters seemed almost to overwhelm me, and then in my distress I would call upon the Lord. Yes, as saith the sweet singer in Israel, "This poor man cried, and the Lord heard him, and delivered him out of all his troubles. It was frequently impressed upon my mind also during this time, that whenever I did join the church, I should have to try to preach; often when I was in the field at work, meditating upon these things, did it appear to me that I could hear the melodious sound of the grace of God ringing in my ears; and often was it the subject of my nightly dreams and when I considered the greatness of the work and the fearful responsibility that rested upon those who were called of God, as was Aaron, to minister in holy things, that I concluded rather than bring reproach upon so glorious a cause, I would, if I could reconcile it to my feelings, live without the pale of the church; but I learned from painful experience, that the path of duty is the path of safety, and that to obey is better than sacrifice, and to hearken than the fat of rams; and finally after long halting between a sense of duty to God and my own unworthiness, I offered myself to the church at Leatherwood, Henry Co. Va., on Saturday before the 4th Lord's day in September 1843, and was baptized on the next day by Eld. Arnold Walker, and made my first effort in the pulpit on the first Sunday in December of the same year, and am now in my 42d year, and have never been confined to my bed a day by sickness since my recollection. And, upon taking a retrospective view of the gracious dealings of God with me, a poor unworthy sinner, and calling to mind the manifold blessings and mercies both of a temporal and spiritual character which he has bestowed upon one who feels that he is not worthy of the least of all his mercies, I can adopt the language of the royal psalmist and say, "What shall I render to the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord." And, "Bless the Lord, O my soul, and all that is within me bless his holy name." And I can exclaim in the sublime strains of the poet.

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

Brother Beebe, If you think what I have written would be edifying to any of the dear saints of God that are scattered abroad you can give it a place in your truly valuable journal; if not, dispose of it as your superior judgment may dictate. And now may the God of all grace who brought again from the dead our Lord Jesus Christ, through the blood of the everlasting covenant, make you perfect in every good work

to do his will, working in you that which was well pleasing in his sight, through Jesus Christ our Lord, to whom be glory both now and forever, Amen; is the prayer of your unworthy brother, in the bonds of the gospel,—and my heart's desire and prayer to God is, that grace, mercy, and peace, may abound yet more and more, throughout all the borders of Zion.

JOHN R. MARTIN.

For the Signs of the Times.

Newark, February 11, 1855.

BROTHER BEEBE:—I send you a copy of a letter that was written years ago by William Huntington S. S. I suppose you know who I mean; if you think of it as I do, it will certainly find a place in the *Signs*.

Yours,

MAHLON FORD.

Winchester Row, May 4, 1784.

DEAR MADAM:—The life of faith, joy and peace, and an heartfelt union with the dear Redeemer, as the blessed effect of eternal love; and the doctrine of eternal election in Christ, the Rock of Ages, from whence these soul satisfying streams perpetually flow, are my favorite themes; and as you are not insensible of the value of these unmerited mercies of God, nor of the assurance and security which they afford to an enlightened mind, I do not know that I can entertain you with a more interesting subject.

This life of faith, is a familiarity and a divine correspondence, carried on between the most High God, and a redeemed soul, by which the mind is ennobled, the understanding enriched with the knowledge of heavenly treasures, and the affections inflamed with a fervent love to the Father of all mercies. Faith is a fruit of God's Spirit, begotten on the mind by the Holy Ghost. "For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." It is called the faith of God's elect, because it is peculiar to them; "As many as were ordained to eternal life believed." It is called the faith of the operation of the Holy Ghost, because it is brought forth under his prolific operations. It is a divine and unshaken persuasion of the reality of a divine report, deeply impressed on the mind of man; and is the result of an eternal union which subsisted between Christ and the elect from everlasting; the bond of which union is God's everlasting love to Christ and to his elect in him. Thus faith firmly credits a divine testimony, and makes the happy possessor most assuredly know that he is an heir of all the blessings testified of. Faith is an eye, and sees the wonderful works of God both in grace and in providence; yea, she pries into his eternal counsel, and at times sees him who is invisible. All the ancient saints saw the promised seed at a distance, and spake of him as present; and the blessed effects of every vision justified the prediction. This proves their life to be a life of dependence on God; they conversed with him in his promises; their expectations were employed in looking out for the fulfillment of them, and patience waited for the issue; and after they had endured awhile, they inherited the promises. Faith is an undoubted persuasion that fetches in the blessings couch'd in the promises, and applies them to

the renewed and heavenly mind. Faith doth the same kind offices to the soul that the hand doth to the body; for it lays hold on eternal life, and realizes the promises with such a firm assurance of their full and final accomplishment, so as to quicken and enliven every power of the elect soul, and make it joyful, in hope of the glory of God. Faith eyes the obedience of the Savior, and applies it to the disquieted conscience; and is attended with the internal witness of the Holy Ghost, assuring the conscience of the sinner that Jesus is her eternal righteousness before the throne of God; while peace from the atonement made by the great Mediator, sweetly flows in, as a proof that the most High God is appeased and the sword of justice sheathed in the Son of God. O, mysterious scabbard! Thus madam, this long and dreadful war between God and sensible sinners is ended, and eternal peace proclaimed to all believers.

Faith eyes the atoning blood of the surety, and a multiplication of pardons are produced therefrom which applies; and thus she purifies the heart from all filth or guilt daily contracted through our manifold infirmities. And to maintain life in her beloved habitation, she leads her possessor to a throne of grace, and there begs the bread of heaven, and does her office in attending every good petition. She claims her privileges in her own country, and her freedom in her own city; she will take no denial at a throne of grace, nor will her Father let her deny her suit. Faith in us is of rich extraction; God ordained her; Christ possesses her; and the Holy Ghost produces her. God has greatly honored faith, and it is certain she will never dishonor him. By her allowed fortitude and importunity she glorifies her Father and her Father will ever honor her. She keeps house at the expense of the Savior, and fetches all her food from afar. She being of a divine origin, will exist forever. In the church militant, faith is both eye and the hand of the soul; but in the church triumphant she will be only an eye; divine light can never be extinguished. Faith despises all human inventions and human assistances, and ceases to act when carnal wisdom is invited to take the reins of government; but always accomplishes the decreed and desired end, after fleshly sufficiency has left us exposed to ridicule. Faith if she is left alone, will make her despicable habitation stand firm against all assaults for she establishes her house on a rock. She will lead her armies on through the most formidable hosts of opposers; for none overcome the world but believers. In short, that man is eternally rich who has her, for God is his portion; and this she freely declares before every adversary, as it is written, "Rich in faith." He stands firm indeed whom she establishes; and he is sure to hold on his way, if she leads him in the path. Every fallen countenance that appears in a persecutor, is an indication of a conquest made on that adversary, either to reduce him to the sceptre of Christ, or leave him to the judgment of God. Faith can blunt the edge of a sword, disarm a flame of its force, stop the mouth of a voracious lion, and make a devil fly to his cave. God himself is her shield, and she is the honorable and victorious hand that wields it. Our wealth, honor, success, victory, safety, and eternal security, lay in the possession of her.—The

Lord increase thy faith, while I remain, dear madam, thy willing servant in the Lord.

W. H.

For the Signs of the Times.

Madison Co. Ky., Jan. 19 1855.

BROTHER BEEBE:—I have been a reader of your paper for several years, and if I am not mistaken, I have been many times comforted and instructed in reading your editorial remarks and the precious communications of your correspondents, from all over these United States. I have thought if I could, I would be willing to give through the *Signs*, to the Zion of God, a reason of the hope that is within me. I have always felt incompetent to write anything to come before the public, knowing that I am but a poor scholar; and if, brother Beebe, I have not been taught in the school of Christ, I must be a poor scholar indeed. I believe that all the children of God are taught by the same Spirit; and all are led in a way that they know not, and in paths which they have not seen; and uninformed as they may be in regard to natural things they all know some of the way-marks of the passage from nature's darkness, into God's marvelous light. Being firmly settled in that opinion I will try to tell those who fear the Lord, what I hope he has done for my soul. I was born of the flesh, Nov. 30, 1806. And I think I can say with the Psalmist, I was conceived in sin, and brought forth in iniquity, and was by nature a child of wrath even as others. When in about my thirteenth year, there was a considerable stir of religion in the neighborhood of my father's residence, and many of my friends and acquaintances joined the church. Young as I was, my mind was brought to reflect on the subject, and my conclusion was, that there was something for me to do and that when I should do that, then God would save me. Accordingly I went to work, and tried to pray, and to quit my outbreaking practices, and I soon became pretty well satisfied with my religion. But after awhile the stir subsided, and with it my religion disappeared. Still however I believed that I had the power, if I only had the will, and I fully intended at some future time to set myself about the work and accomplish it; and I fully intended that when I did get religion, I would be a better christian than any one else; and that I would not be seen jesting and laughing as some professors were; but I would be a pattern of piety, that anybody and everybody would be compelled to say was the right sort of a christian.

In the twenty-third year of my age, I became united to a companion for life, and as we were very poor, I had a great desire to accumulate some of the goods of this world; and for the first time that I recollect, I promised the Lord that if he would preserve my life until I could procure a home for my family, I would then attend to getting religion, and devote a portion of my time to his service. After I had come to years, I had an opportunity to hear many different denominations preach, and I could receive their doctrine, and it was just what I had always believed, with the exception of one denomination, which was known by a variety of names; some called them *Old Calvinists*, others *Iron Jackets*, *Hard Shells*, &c. But they

preached a doctrine which to me was hard and mysterious, and I could not believe it. Among, others I heard the Universalists preach, and their doctrine came fully up to my carnal understanding, and it seemed to me to be consistent with the general atonement system, in which I then thought I fully believed. This doctrine was large enough to embrace all the human family; and consequently large enough to save me. I had also the privilege of reading some of their books, and thought I had become well established in the doctrine, and it served me for a covering, and resting place, about like that spoken of by the prophet Isaiah, "For the bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it." Here I rested until sometime in the thirty-fifth year of my age.

"Till then, I saw no danger nigh,
I lived at ease, nor feared to die;
Wrapped up in self conceit and pride,
I should have peace at last, I cried.

But when, great God, thy light divine,
Had shone on this dark soul of mine;
Then I beheld with trembling awe,
The terrors of thy holy law.

How dreadful now my guilt appears,
In childhood, youth, and growing years;
Before thy pure discerning eye,—
Lord, what a filthy wretch am I!"

I became seriously concerned about my situation, but could not tell the cause. I tried to put it off; but all in vain. I had now got in possession of a comfortable home; but it did not seem as though it belonged to me; it appeared to me that I was only a renter, and my lease almost run out. All my universalian comfort, and all my power to do, had vanished like a morning cloud, or early dew; and I felt as though I had not a friend in earth or heaven; I felt myself to be an outcast from the one, and unfit to dwell in the other. I became so much distressed I did not know which way to turn, or whither to flee. Again I promised the Lord, if he would spare my life, I would read the scriptures, from the first of Genesis, to the last of Revelations, and see if I could find out my true condition. To this work I applied myself on every secret opportunity; but, my dear brother, I could not find anything there to afford me any consolation; but all tended to prove to me that I was the very sinner that the scriptures declared me to be; and, like David I had to acknowledge that I was the very man. While in this distress of mind, I was one day standing in my yard, and my dog came fondling around me; and I was led to compare our situations, and I verily thought that I would rather be in his situation than as I was, although he went at my bidding, and came at my call; we were both creatures of time, and in a few more days we should both be done with this world, and then there would be no more of him, but I had a soul that must exist in weal or wo forever; and I could not see how God could remain just and save such a soul as mine. I became so much distressed that I could not enjoy the society of my family, and when I was not at work, I was wandering about from place to place meditating on my sad condition. One evening I was walking through my orchard, and the thought came into my mind, that such a great sinner as I was, ought to get down on my knees and try to pray to God to have mercy on me; and the impression came with such force, that I was made to turn around, and said in an audible voice, No, if so great a sinner as I should attempt

to take his holy name on my polluted lips, the Lord would cause the earth to open and swallow me up, as in the case of Dathan and Abiram. On the next day there was to be a meeting at a near neighbor's; a neighbor whom I had always highly esteemed; and when the day of meeting came my wife asked me if I was not going to the meeting; I told her that I was not,—that it was not worth while for me to go to meeting. She said she thought I ought to go, as it would show friendship; and if I did not go, my neighbor would think there was something the matter. I thought her argument was conclusive, and concluded to go with her, and so we set off. I do not recollect of any conversation between us on the way; but in my mind I was trying to draw the contrast between my situation and that of others. The very worst of creatures came up in my mind. I had lately been reading a book called "The Sea Pirate, and it gave account of the most desperate acts that I ever read of; and myself being judge; their case seemed to me better than mine; for they were the open enemies of mankind, and what they did was not so hypocritical as I had been. I had been raised by pious parents and made some pretention to morality; yet it seemed to me that my heart was more desperate than theirs. We went on to the meeting, and as it was a very busy time, there were but very few persons there, except the members of the church, and they appeared to me to be the most serene and happy people I had ever seen; and I felt as though I ought not to go in among them; that it was easy for every one of them to see what a vile sinner I was. But I went in and sat down. The minister who was a young man who had not long been speaking in public, arose and took his text, which was, "What must I do to be saved?" I thought to myself, if there was any portion of scripture that I felt specially interested in, it was that which he had read. He began his discourse, and when he would utter one sentence, I would know as well what he would say next, before he said it, as afterward; and when he sat down, this thought came into my mind, Your text was "What must I do to be saved?" and you have told me the very reason why I cannot be saved; and it appeared to me at that time that he was deceiving the people, and that he was no better than I was. Another minister arose, one that I had been hearing preach for ten or twelve years, and one that preached a hard and mysterious doctrine which I could not understand; but he was a man that I believed was honestly wrong. I do not know whether he took any text or not, nor do I know how long he had been speaking, when my mind was arrested, and it seemed to me that what he had been saying was plain and easily understood. The thought occurred to me, Now sir, you have changed! you are not now preaching as you have formerly preached; hitherto you have preached a hard mysterious doctrine that I could not understand; and now you are preaching a doctrine that appears plain and easy. Now thought I, you have changed, and you are not that honestly wrong man that I have taken you to be.—Right here, brethren, I could have adopted the words of David, when he said in his heart, "All men are liars." Confidence for the time was lost, in both. The one I thought had changed his doctrine, was dis-

coursing on the errand of our Lord into the world, which was not to re-Adamize the children of God; but to make their standing more secure than it was before they fell; and, at this time brethren, if I have not been laboring under strong delusion for more than twelve years, the plan of salvation was revealed to me, a poor unworthy worm of the dust; which was through the crucified and risen Savior. It appeared so plain to me that I verily believed that I could tell it to any one. This portion of scripture came to my mind, Praise the Lord, O my soul; let all that is within me praise his holy name. My trouble was all gone. I could not apply the promises to myself, but could give them to this man, and that woman; but, if not deceived, I was enabled to rejoice in the plan; it seemed so just to God, and so safe to man. The meeting was dismissed, and my wife and I started for home. My weight of guilt was gone and my mind occupied in meditation on this glorious plan of salvation, when this text came to my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Right at this time my dear brethren, was the first thought that ever occurred to my mind, It may be that this is conviction for sin,—that it is a work of grace wrought in my heart. We went on home, and I walked through my house, and did not sit down, but walked out into the field, it being between sun down and dark; and, my dear brethren, if ever I did sincerely desire anything, I did desire that my troubles might return again. Now I entertained a little hope that this was a work of grace upon my heart; but if I could get my troubles back, I would watch the manner in which I obtained deliverance from them. This I think was on the eighth day of June 1842; on Thursday if I mistake not; from that time until the Sunday morning following, I was as much distressed as any one could be, to know whether I had an interest in this glorious plan of salvation. I was searching the scriptures to see if I could find anything that would give me any assurance. On Sunday morning I took my bible and sat down and opened to the Song of Solomon; and as I opened the book, this thought occurred to me, Now you cannot understand this; for it was written by a wise man, and such a poor simple thing as you cannot understand it. I thought I would turn over to the prophecy of Isaiah where perhaps I might find something that would afford me some relief, I began turning over the leaves, when it occurred to me, that I had promised if Lord would spare my life I would read the scriptures from beginning to end, and now I was violating my promise. I turned the leaves back, and concluded I would read it, if it did me no good, it would do me no harm. I began with the first verse of the Song, and read to the fifth, where it reads "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." My dear brethren, it appeared as plain as though it had been spoken to me, This is your true condition. By nature you are as black as the tents of Kedar; but, by faith your comeliness is in the Lord Jesus Christ. This was the first time that a tear had flowed from my eyes. I arose out of my chair, and walked out to a lonely thicket in my meadow, and it

seemed that the fountains of my soul were pouring out in praise to God, and that the whole earth was full of his goodness. And, my dear brethren, I was so simple that I thought that I should never have any more trouble while I lived, and if not mistaken, I could adopt the language of the poet.

"I'm glad that I am born to die,
In prospect of a glorious immortality."

I tried to tell my feeling to my wife; but I could not express them as I had felt them;—I tried to relate them to a brother of the church, but still I failed to tell my experience as I had felt it, and I began to conclude that I had no experience; for if I had I could tell it; so I was much distressed on that account. And often, when all my family were wrapped in silent slumber, I had to feel much distress on account of my condition. This portion came to my mind, When the queen of Sheba came to king Solomon, and he had communed with her of all that was in his heart, she said that the half had not been told her. I thought, if the queen of Sheba's messengers could not tell her the half of the greatness of an earthly king, I ought not to complain if I could not tell of the greatness of my king; for behold, a greater than Solomon is here!

My dear brother, my sheet is full, and I must close. May the God of all grace keep us, through faith unto salvation ready to be revealed in the last time, is the prayer of your unworthy brother, if a brother at all.

JOHN M. PARKS.

For the Signs of the Times.

Hopewell, N. J., Feb. 12, 1855.

BROTHER BEEBE:—I have been a reader of your valuable paper for many years, and can say of a truth, I have been much comforted and edified in reading the experiences of brethren and sisters of various parts of the country; not many of whom I have seen in the flesh; but if we are children of one Father, we are bound in the nearest and dearest ties. I have thought they must all be taught in one school, or they could not all speak the same language as they do.

I have been confined to my bed for about four months, for the greater part of the time, and am not able to sit up much yet. I have not attended meeting since September last. The Signs come regularly to me, which are a great comfort to me in my lonely moments. They bring me good news from a far country, which is strengthening to the weak. I have long felt a desire to cast in my feeble testimony; but a sense of my unworthiness and inability has hitherto prevented me from doing so. I will now cast in my small mite. For the last few weeks I have been called to wade through deep waters of affliction; I have been bereaved of many of my near and dear friends by death. But the Lord who has been my helper, has supported me in all my troubles and trials.

Had not thy word been my delight,
When earthly joys were fled,
My soul, oppress'd with sorrows weight,
Had dwelt amongst the dead."

But, blessed be his holy name, he takes but what he gave. How can our tongues be silent, when we contemplate his wondrous love? If we should spend our lives in trying to learn its height and depth, we could not succeed, for it is incomprehensible and far beyond the finite power of mortals

to conceive God's boundless love, or comprehend the bond of union subsisting between Christ and his church, the bride, the Lamb's wife. This union cannot be broken nor dissolved; neither can any of the members perish; for Christ has said, I give to them eternal life, and they shall never perish; neither shall any pluck them out of my hand. Dear brethren, as this is the case, rejoice that your names are written in the Lamb's book of life. Dear brethren and sisters, may we not adopt the language of David, and say, The Lord has done great things for us, whereof we are glad! I think all christians can adopt this language, when they have been made to see that none but the Lord could save such a poor lost sinner. "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." O, the glorious robe of righteousness which our God has provided for his children! Ought we not to praise God, who has done all these things for such poor rebels; and, through the sin-atonement blood of the Lamb, redeemed us to God that we might be admitted into the kingdom of his glory, to reign with him throughout a never ending eternity?—I must close. Brether Beebe, may the Lord prosper you and yours, is the desire, for Christ's sake, of

Your unworthy sister in hope of eternal life.

ELIZABETH H. BLACKWELL.

For the Signs of the Times.

Wetumpka, Alabama, Jan. 25, 1855.

DEAR BROTHER BEEBE:—Having been requested by brother J. M. Holly to give my views of Math. v. 19. I feel inclined to write a few things on that subject. The text reads thus, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

I cannot well decline the request, though I feel very inadequate to perform this duty. I have had many requests for several years for my views upon subjects submitted for that purpose; but have declined partly on account of my inadequacy, and partly for the want of time, and the multiplied duties and engagements which have fallen to my lot for several years past. This I have offered as an apology in this case, as well as for not writing more frequently on religious subjects until my mind has frequently felt the force of declining to bear my part with my very highly esteemed brethren, whose able productions have so richly laden the columns of our religious periodicals, many of which have been to me both edifying and comforting.

It will be remembered that this text are the words of Christ himself, delivered to his disciples in his ever memorable sermon on the mount, in which he had represented them as the salt of the earth, and the light of the world; a city set on a hill. He also taught them that he came to fulfill the law. And after fully impressing their minds with this important truth he introduces the text, under consideration saying, therefore, as much as to say, for this reason, Whosoever shall break one of these least commandments, &c. Here let it be remembered that the whole life of our Re-

deemer was an emblem and a complete fulfillment of the law. And every claim on the believer in Christ, in the extent of the law, was being fulfilled by him, when he died on the cross of Calvary. And in teaching, it was all important that he, (Christ) should be held to view as fulfilling every demand of the law, on the part of those whose sins he bore in his own body on the cross. "Whosoever therefore shall break one of these least commandments, and teach men so," &c. We suppose therefore, that if any man to whom is committed a dispensation of the gospel, shall omit to teach even the smallest command, or disregard any duty, and teach men so, as not having been fulfilled by Christ, that he shall be called the least in the kingdom of heaven, that is in the church on earth. For we consider this kingdom here mentioned signifies the church of Christ on earth. For no higher obligation can rest on any minister under the divine command, than to teach every thing which is embraced in his commission. And now if he shall break one of these least commands, when the obligation is so high, and from God himself, well might the Savior say, he should be called least in the kingdom of heaven—the church on earth.

While on the other hand, the faithful minister who declares everything that has its bearing on the glorious system of salvation and the complete fulfillment of the law by Christ, under the high obligations he sustains to the Almighty, shall be called great in the kingdom of heaven. And we are not to understand by this, that it is the man who might be called great by the misguided world; but in the spirit of the gospel, by the rule which God has given that he has filled up faithfully the command that rested upon him; and as such would be recognized as a faithful minister, answering the great ends of his vocation. He must teach all the precepts of the gospel as delivered to him, and must earnestly contend for the faith which was once delivered to the saints, not by angry contention, but must sustain and defend all the ordinances and the doctrine of the cross which excludes all human merit, and presents Christ in all his saving benefits as the only Savior, possessing all fulness. In doing and teaching these things, I consider comes up to the term used in the text, shall be called great in the kingdom of heaven.

In conclusion permit me to say, that if such views as I have given, tend to edify or instruct any of the dear followers of our Lord Jesus Christ, I shall accomplish the ends which I have had in view, and shall thereby be abundantly rewarded for my labor; and I desire that all the glory may be ascribed to the God of all grace, the Father, the Son, and the Holy Ghost.

With unabating love to all the dear saints, I remain their brother and servant in the bonds of the gospel, &c.

BENJAMIN LLOYD.

For the Signs of the Times.

Monroe Co. O., Jan. 15 1855.

BROTHER BEEBE:—Through the kind mercies of our indulgent and heavenly Father who is the faithful God, I am preserved in the land of the living, and enjoy my health as well as common, with a privilege to read the first number of the *Signs of the Times*, during which period many

changes have taken place, while I see enough that relates to me, to put my hand to my mouth and cry, O Lord I am unclean, unclean! but through the grace and mercy of the Lord I am constrained to say with one of old, "Surely goodness and mercy have followed me all the days of my life." O may my remaining days be spent in the service of him who is the same yesterday, to day, and forever. I value the reading of the *Signs*, for the truth therein declared, also maintained and defended, and as being useful and needful as a medium of correspondence for the saints of God; but, not to that degree as to consider its editor cannot err in judgment, or that his paper is to be the infallible rule of faith and practice to the Old School Baptists. I have heard it stated that some of the readers of the *Signs* neglect the reading of their bible—abstain from attending on the ministry of the gospel, because they have the *Signs* to read, and Elder Beebe, for their expounder of the scriptures; to hear these imputations on the readers of the *Signs*, is very unpleasant. Although brother Beebe you are personally a stranger to me, yet I believe it to be quite foreign from your motive or design in writing your scriptural views on certain texts given you by brethren and sisters for that purpose or your editorials, that your readers should have implicit faith in your expositions. During the eighteen years in which I have read the *Signs*, I have not observed that an inference could be drawn from the various subjects published in your paper that would establish the truth of such imputations. These brethren charge the supporters of your valuable paper with upholding that which is injurious to the peace and prosperity of Zion. For they say where members of churches, are not readers of the *Signs*, harmony and prosperity prevail. If there should be any member of the church of Christ, whether public or private, of that body who indulge in a spirit of strife and contention, he or she are answerable; yet I consider the cause of strife and contention that may have taken place in the borders of Zion, should not be attributed to you, as the editor of the paper under your control; nay, not even of the controversy which has been agitated therein. Paul, the apostle of Christ, commanded the members of the church, to prove all things, and hold fast that which is good. Therefore I consider the charges by these brethren to be ungenerous and unkind.

From various causes, many of our brethren who used to write for the *Signs*, have witholden their correspondence which were edifying to its readers; also I perceive from the obituary department of your papers, that others who have fought the good fight of faith, have been called home by the Captain of their Salvation, never to return to this valley of the shadow of death. There is nothing in this world of sin that is good and permanent; all persons, and all things are transient. Poor man in his best state is altogether vanity, subjected to passions, circumstances and death. Then with David I desire to entreat the God and Father of our Lord Jesus Christ. "O spare me that I may recover strength before I go hence, and be no more; for thou art O Lord, unchangeable, therefore we sons of Jacob are not consumed." May God Almighty bless you, and preserve you with

his grace, and strengthen you by his power, that you may contend for the cause of God and truth.

Yours in love,
JAMES JANEWAY.

For the Signs of the Times.

Fayette Co., Ia., Jan. 28, 1855.

BROTHER BEEBE:—The business part of my letter is now done; if you have leisure, read this; if not lay it aside. I now stand numbered with the children of God, but I often fear that I have no right in that number, for I find myself a poor miserable wretched sinner in the sight of a holy and just God, continually trampling upon his holy law, while I must acknowledge that I am a recipient of his gracious blessings; but alas! how void of any feeling of thankfulness for the mercies which I daily enjoy.

At an early age I was often made to tremble on account of my sinful situation before God; for I knew that I was a sinner and thought, by making some amends, I should become holy and escape the demerit of what was past; for I did not consider myself very bad, viewing only my outward acts. But when it pleased the Lord, as I hope, to draw away the veil from my heart, I saw what I never had seen, the fountain of sin and corruption, and every evil work. I then saw that something must be done. I tried to pray, I tried to work; but sinful was my work, and happy would it have been for me if I could have ceased from doing; but I could not, neither could I cease from praying; but would, before I was aware of it, groan out aloud, Lord have mercy on me a sinner, and then I feared some one had heard me and would look around to see if I could see any one; for I did not wish that any one should know my situation; and on this account I often tried to wear a cheerful face to hide a wretched heart. Thus I traveled on for years, sometimes quite carelessly, and again made to mourn for my carelessness, that I was condemned and yet so void of feeling; for often I mourned because I could not mourn, for my heart was too hard to feel as I thought I ought to feel. Yet there was one passage of scripture that sometimes supported me; which teaches that they that place their trust in him shall not be brought to shame; for I had now been brought to see that my works could not avail. I was therefore made to look to him, though I did not see how I should be justified; but while on my way to meeting one morning in 1850, I trust the Lord showed me the way of justification through faith in the Lord Jesus Christ, that righteousness appeared complete, and the access by faith so plain that I was made to rejoice in God my Savior; for he appeared to me as rivers of water in a dry place, and as the shadow of a great rock in a weary land; although I did not feel that extacy of joy perhaps which some do feel; yet the foundation did appear broad and deep and my peace flowed like a river.—I went on to meeting with a sweet calmness of feeling which I cannot express; the brethren, for they now seemed to me like brethren, looked different, the place looked different, the place looked delightful, and I was in the house of God, and might sing his praise, and did join in singing that day with delight. About three weeks after this I related some of my feelings, togeth-

er with my wife, to the Fayette Old School Baptist church, and we were baptized the same day by Elder Daniel Conner.— This was a happy day, but soon other trials came; the question arose in my mind, Have I a right to stand in this family?— What have I related, that they should have received me? And I was tempted to tell the church they were deceived in me, and ask them to erase my name; but from their conversation, I soon found we had the same trials, and I yet stand with them, the same poor sinner, without any hope, save in the righteous merits of Jesus, who I trust has loved me and given himself for me, that he might redeem me from all iniquity. I was not long in the church when the impression got hold of my mind that I must try to preach the everlasting gospel; it did seem to me that I could not perform the task; I therefore said nothing about my feelings to any one, and strove to quiet my mind with the excuse that I could not preach. But the impression remained fixed, and I was soon called on to open meeting, after some hesitation I complied, and I have never been able to tell why I was called on, or why I complied; and in a few months after this I was liberated to preach, and in June 1854, I was set apart by ordination, to the work of the ministry. And now I find myself although unworthy of a place in the church called on to try to teach others; and O, the conflicts I have to pass, often ready to shrink from the task. But I will yet trust in the Lord for strength, who has thus preserved and strengthened me by his grace. I have tried to state some of my feelings; but how faint! My pen cannot tell, neither have I space, neither can my tongue tell my feelings and conflicts while sojourning here in this tabernacle of sin, enshrouded in corruption. But I hope to be delivered from the bondage of corruption, through the righteous blood of Jesus. May his grace be with all his children, who are a poor and afflicted people; for if I know their feelings, they do feel poor, and almost destitute. And the ministers labors look to him like a very poor sacrifice to offer unworthy the name of a gift. Thus it is with me. Is it so with the servants of God, or am I alone?

HARVEY WRIGHT.

For the Signs of the Times.

Cutchogue, L. I., Feb. 4, 1854.

BELoved BRETHREN AND SISTERS:—Let us rejoice and be glad, for the Lord God Omnipotent reigneth. O, what a consolation, that amid all the turmoil of this present evil world, we can trust in the immutable word of Jehovah who hath said, by the mouth of his inspired apostle, "All things work together for good to them that love God, to them who are called according to his purpose." If God be for us, who can be against us? 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.

While the nations of Europe are fighting for their religion, we remain undisturbed; and while anti-christ with her thousand trumpeters are insisting on legal rites and abrogated ceremonies, new moons, and sabbath-days, and proclaiming that the first day of the week is holy time, (lest their craft should be in danger and their gain be lost) we, by faith enter into rest. Our

Sabbath is a continual Sabbath. Let the *Spirit-Rappers* boast of their superior knowledge; it moves us not; for we have a more sure word of prophecy. Aye, Let the atheists sneer and mock our faith in the written testimony of our Lord and Savior Jesus Christ,—none of these things move us. Again I say, "Let us be glad and rejoice, for the Lord God omnipotent reigneth.

Your sister in the Lord.

HANNAH MOORE.

For the Signs of the Times.

Ninevah, Ia., Feb. 5, 1855.

BROTHER BEEBE:—Having to write to you on business, and my sheet being not quite full, I had a thought of offering to the readers of your paper, a few reflections on 1. Pet. i. 17. "And if ye call on the Father, who without respect of persons, judgeth, according to every man's work, pass the time of your sojourning here in fear." According to the tenor of this epistle, these words are applicable to obedient children, not only those scattered throughout the different parts spoken of at that time, but those also who are of like precious faith, scattered over our American land in the 19th century. "And if ye call on the Father," this call cannot be made without faith, for Paul says, "How can they call on him in whom they have not believed?" for without faith, it is impossible to please him; he that cometh to God must believe. "Who without respect of persons judgeth according to every man's work," We see the judgment is without respect of persons; no distinction on account of high ancestry, or outward blessings bestowed, but according to every man's work. Surely the Lord hath ordained peace for us, for he hath wrought all our works in us, for "he that feareth him, and worketh righteousness is accepted with him," "Pass the time of your sojourning here in fear." And what are these children to fear? not that any of God's promises will fail, for in Christ they are all yea, and in him amen; not that he that hath begun a good work in you, will fail to perform it;—but as we are on our pilgrimage, and the time of sojourning here is short, and as the world holds out many allurements that are pleasing to the old man or fleshly nature, let us fear that we shall fall into temptation, and a snare, and into many foolish and hurtful lusts; let us fear that we shall forget, that the lusts of the flesh, the lusts of the eyes, and the pride of life, are not of the Father, but of the world; let us fear that being under manifold temptations, we may be led away with the error of the wicked and thereby fall from our own steadfastness, and thereby that growth be checked which is in grace and in the knowledge of our Lord and Savior Jesus Christ; let us fear that when we are reviled or persecuted, we shall forget Him who when he was reviled, reviled not again, but committed himself to him that judgeth righteously. Finally brethren, let us consider the importance of applying our hearts unto wisdom, as the fleeting moments pass; let us endeavor to crucify the old man with the affections and lusts, and put on the new man which after God is created in righteousness and true holiness. Brother Beebe, if you see cause to publish any part of this, do so, if not throw it away, as I have written in haste.

Your brother in tribulation.

RANSOM RIGGS.

For the Signs of the Times.

Athens, N. Y., Feb. 5, 1855.

DEAR BROTHER BEEBE:—Having to write you on business, I send you these lines written on my experience, which came to hand the other day, but which were penned thirty years ago; if you think them worthy of a place in the *Signs*, you may insert them; but if not, lay them aside, and you will not injure my feelings.

It was sometime after I obtained a hope in Christ before I found my way into the church of Christ, and I may hereafter state a few things in regard the trials I passed through. It was in Broom, Schoharie Co. N. Y., and on September 1, 1821, that I was alarmed of my awful condition, being without hope and without God in the world. When my heart was convicted of sin, I saw that I was a great sinner, and I had been sinning against God all the days of my life. I went to a godly neighbor to enquire what I must do to be saved. But when I got there, I dared not to let my case be known. After a short time I returned home, and when it was evening I went out to try to pray, and bowed my knees on the ground, but could not lift up my eyes to heaven, or say anything but "God, be merciful to me a sinner," and then returned to my rest, and on the next morning when rising from my bed I still saw that I was a sinner, and began to read; and my thoughts were running on what an awful sinner I had been all the days of my life. My sins came in remembrance before me, and I went mourning, day after day, and trying to pray, and thought I would try to do better; but my sins appeared to be greater. The more I prayed, the more I felt the need of prayer, and my prayer continued to be, God, be merciful to me a sinner, and I acknowledged the justice of God in my condemnation. I could see no way possible for God to save me and remain just. I wanted to attend meeting as often as possible and to let my case be known; but the fear of man kept me back, and when with company I tried to be cheerful, and sometimes when about my work I would get angry, and when I thought of what I had done I was sorry that I had sinned against God, and in bitterness of soul confessed my faults, and asked his forgiveness; and on retiring at night I wept on account of my sins, and it appeared to me that hell must be my portion forever. While my sins were set in array before me I could not help crying to God for mercy, and in this situation I continued about four weeks. At that time the justice of God shone so clearly in my condemnation that I could bow before God, confess my sins, and pray that if it were possible, God would for Christ's sake, forgive me. When at a prayer meeting, one evening, it was requested that if any present wanted to be prayed for, they should make it manifest by rising up. I felt as though I wanted the prayers of God's children, but did not arise. I returned home, tried to pray, and retired to my bed, and thinking of my situation, and that I did not manifest that I wanted to be prayed for, I was afraid to close my eyes to sleep, for fear I should soon find myself in hell; for I feared that hell must be my doom forever and ever. On rising the next morning, everything looked gloomy; I could see no pleasure in the world, and it seemed that hell must be my portion. On the follow-

ing day I set out for meeting alone, and on the way I fell upon my knees, and cried for mercy, begging that God, for Christ's sake, would forgive my sins and remove my burden and load of guilt, if he could be just in so doing. At that time it appeared that I was in the road to hell, and I felt willing the world should know my situation and I concluded to kneel that evening; and when at prayer I knelt several times before the meeting was closed; my sins appeared so great that I could not bear up under them, and I burst out in prayer to God for mercy; and while on my knees, at that time my load of sin was gone, my mind was at rest; but I did not know that my sins were forgiven. The meeting continued sometime after, and when they were singing, it sounded beautiful and pleasant. After the meeting was closed, I had some talk, but did not know fully that I had obtained a hope in Christ, I started for home, and having a little way to go alone, my thoughts were running on the situation I was in when I went to meeting, and how differently I then felt, and while meditating on these things, it appeared to come to my mind like a flash, and my understanding was opened, and I had a discovery of the glory of God, shining in the face of Jesus Christ, and it seemed that I had almost got into a new creation. The starry heavens, and the trees, were declaring the glory of God; the brute creation and everything were glorifying him. I had such a discovery of the glory of the Lord, I fell on my knees and praised the God of heaven for his goodness and for his loving-kindness to me. After I got home I had some talk, and tried to praise God, and my mind was filled with love and admiration. But I will stop, for fear I shall weary your patience; and perhaps I will write a few lines more hereafter if the Lord will.

Your unworthy brother, in hope of eternal life.

ISRAEL R. PORTER.

For the Signs of the Times.

New Canaan, Ct. Feb. 11, 1855.

ELDER BEEBE:—I am glad to see the commencement of the 23d. Vol. of the *Signs*, and had intended before this to have remitted the pay, and as I live remote from any agent, must of necessity send it by mail, and my delay must be charged to the inertness and lassitude of age. I was much gratified with your reply to brother Vincent on the Sabbath, it embraces the view which I have had of it for more than thirty years, and think it was very timely, as I am persuaded that very many of our Baptist people are much inclined to observe a legal Sabbath, and comparatively but few who understandingly enjoy the anti-typical Sabbath, or gospel rest; and here I would say a word to brother Vincent, as he observes at the close of his letter, "If we were all Jews according to the flesh, I should be at no loss, (as to the binding effect of the fourth command) but as we are Gentiles I have my doubts." I understand that the middle wall of partition is broken down, that he is not a Jew, that is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." Rom. ii. 28. Now I am not acquainted with brother V. but as

I understand his profession, would this day congratulate him as being a Jew, though Abraham be ignorant of him, and Israel acknowledge him not; don't know what he will think of my boldness, but hope he will continue as usual to build his fire on Saturday, and will refrain from any attempt to build an altar or slay a sacrifice. But read the last chapter of Isaiah, and Heb. xiii. 10.

And now brother Beebe, hoping that your life may be spared, and your sphere of usefulness enlarged, and you enjoy grace, mercy and peace, through Jesus Christ, is the desire of

Yours affectionately.

WATTS COMSTOCK.

For the Signs of the Times.

Genesee Co., N. Y. Dec. 28, 1854.

BROTHER BEEBE:—With your permission, I desire to say to brother Culp, that I am not a learned man; I have not been to college, nor any other school, higher than a common school, such as were found in this state when I was a boy; and I was born Sept. 16, 1800. I was brought up a farmer, and still get my living by what that occupation affords. I will in this letter give to brother Culp and others, disposed to examine the prophecy with regard to the manner in which I have endeavored to explain it, as brief and clear, an out-line of it as I can. The period that begins with the time when John wrote the prophecy, and ends at the beginning of the 1000 years mentioned in it, is divided in three parts, by the opening of seals, the sounding of trumpets, and the pouring out of the vials of wrath. The first six seals predict events, that should take place before the seventh was opened; and these events are foretold in the fourth, fifth, and sixth chapters. The opening of the seventh seal presents seven angels with as many trumpets, and in the sounding of the first six of these, the events predicted by the opening of this seal are made known. That this seal reaches down to the end of the 1260 prophetic days mentioned in the prophecy, brother Culp will find by examining the xi. chapter.—In this chapter he will find that the 7th angel began to sound, when the witnesses arose, at the end of that period; and as events predicted under the 6th seal, reach to where events under the 7th begin.—Hence chapter vi. verse, 13; and xii. 4, both refer to the beginning of the 1260 days. It is clear that events foretold by the first six trumpets with which the 9th seal begins, are those that should take place during the 1260 prophetic days. The predictions of events that were to take place during the 1260 days are all found in the seven chapters beginning with the seventh and ending with the thirteenth. This period was to be characterized by the captivity of the saints, and the enslaved condition of the kingdoms of this world to the dominion of the seven-headed beast; as also its close was to be distinguished by two remarkable events, to which our attention is particularly called in the tenth chapter viz. the preaching of the everlasting gospel in a remarkable manner, and the uttering of loud voices at the sounding of the seventh trumpet, declaring the kingdoms of this world to have become the kingdoms of our Lord and his Christ. Hence the time that should be no longer when the

7th angel began to sound, was the time of the 1260 prophetic days, during which the beast had power by commission over the kingdoms of this world; which of course was civil authority, see chapter xiii. verse 5.—7. That this power was founded in religious delusion is proved by the 8th verse. The declaration that the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ, can therefore allude only to their having belonged to the beast of the above named commission; for absolutely, Jesus Christ always had all power in heaven and on earth. I have placed the beginning of the sounding of the 7th trumpet in the 16th century. Under this trumpet the Anti-christian powers are to be judged and destroyed, see chap. xi. 18., where the import of this trumpet is briefly given, while the particulars of the judgment and the destruction of the wicked under it are given in the six chapters, beginning with the 14th and ending with the 19th. The revelator gave the sounding of the 7th trumpet in the xi. chapter, in order to show that it should begin to sound at the end of the 1260 prophetic days; but before he gives the particulars of that trumpet as seen in the pouring out of the 7 vials, he finishes his predictions about the 1260 days, in the 12th and 13th chapters. That the pouring out of the seven vials is a fulfilling of the 7th trumpet is proved by the identity of events, viz., the judging and destroying of the wicked.— Now the period of time in which this is done, has its beginning marked by the preaching of the gospel in the 16th century, announcing the arrival of the time to judge in the following words, chapter xiv. verse 7. "Fear God, and give glory to him; for the hour of his judgment is come," and its close is marked by the armageddon battle. This battle is the fruit of frog-missions, under the 6th vial, towards the close of the period; which I believe to be now fulfilling. There is no evidence in the prophecy, that the Holy Ghost will send out missionaries among the nations just before the 1000 years.— the organizing of a missionary society, and the collecting of mission funds is a Roman Catholic project, unauthorized by the word of God. The plan was invented and dictated by their priesthood; and protestant missions were organized after the pattern thus dictated by that priesthood; hence the protestant missionary spirit is in the Revelations said to be a spirit out of the mouth of the false prophet. The prophecy foreshows that this class of missionary spirits should be intent on collecting mission funds by being called, "unclean spirits like frogs," thus directing our attention to the frogs of Egypt, who went up into the kneading-troughs and ovens, and bed-rooms of the Egyptians. Dough, bread and raiment, are thus indicated as the object of their search; and as these are the necessities of life, it is thus foreshown, that the frog-missionary spirits, through whose instrumentality the nations are to be gathered to the armageddon battle, will be characterized by a spirit of covetousness spurring them up to raise funds, contrary to the command of Christ, to supply themselves with the necessities of life. The advocates of protestant missions cannot justly shift the application of this prediction from themselves to the Catholics, by saying that it is to be fulfilled in the missionary enterprises of that

sect only; for there is no evidence that the Holy Ghost will excite a spirit of universal missions just previous to the 1000 years. For that particular time will be a time of great darkness, as is predicted by these words, which have particular reference to it, chapter xvi. 15. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked; and they see his shame." This proves that the advocates of these missions will be as sound asleep with regard to the signs of the times, as the unbelieving Jews were, respecting the coming of Messiah. Wherein is the difference between the Catholic and protestant missionary spirit? The traditions of men have led Catholics to reject the use of wine in the christian ordinance, and the protestants are as reckless in trampling on scripture authority, by setting up the Alcoran above the bible, as a rule of faith and practice, in their advocacy of Maine Law principles. They have stooped down, to the shame of their profession, by clubbing with graceless reformed drunkards in denouncing God's people as wine bibbers for striving to maintain the honor of God's word against the attacks made upon it by the advocates of the drunkard's deistical Maine Law theory. A ministry so corrupt and unsound in doctrine, has not been sent by the Holy Spirit to teach the heathen. Traducing the reputation of the bible, which is an inspired standard of morals, is the work of the spirit of infidelity. When the bible society was first organized, it was urged by those who solicited funds in its behalf, that the world would be converted by placing the bible in the hands of every body. But though bibles have been circulated by the *cord*, and the *acre*, false theories have been thrust forth with it, with the greatest zeal and industry; and its teaching made of none effect. The Protestant apostacy, (and such an apostacy is foretold under the 7th trumpet, chapter xiv. 9. 10.) is essentially the same in its nature that the Roman apostacy was; for the church of Rome was once a true church. The principle of that apostacy is, that the salvation of man depends on the will of man. But the bible teaches us that salvation is the sovereign gift of God. This doctrine is unpalatable to the natural man; and the love of money, being the root of all evil and the life of modern missions, could not be gratified unless the doctrine was banished from the pulpit, and it has been skillfully and effectually done among the mission Baptists, by A. Fuller's theory of Atonement. By the speculating enterprises of modern benevolence, the bible will be spread among every nation under heaven, and spurious interpretations with it; in the conflicting elements of which, the armageddon conflagration will take place and in which Babylon will be "utterly burnt with fire." Thus the bible will be present among the nations, that an out-pouring of the Spirit which is to follow, may make its teachings understood and believed. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, coveting men's gold, silver and apparel, which none of the Apostles ever did; therefore these in our day, are unclean idolatrous spirits.

JOHN BLOOMINGDALE.

For the Signs of the Times.

Harrisburg, Ia. Jan. 23, 1855.

BROTHER BEEBE:—Having a small remittance to make, I thought I would scrib-

ble this little sheet and you can dispose of it as you think prudence dictates. I have been greatly edified by the many experimental communications of the brethren and sisters scattered abroad in our wide spread country. I have long since become tired of that intolerent spirit of bickering and criticism which has generated so much strife, discord, animosity, and division among brethren who agree in all the great principles of salvation by grace alone, but some word, or inferable idea is critically assailed, harsh words proceed, and more or less ambition rises, party lines are drawn and each party goes to work to gain numbers. These things, my brethren, ought not to be. Even in the church of Christ, (the Old Baptist,) far too much of this leaven has been at work, and we should pause and answer the interrogatory, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Let us all learn, from the past afflictions of Zion, to labor more tenderly, more fervently, with more patience, brotherly kindness and charity, to keep the unity of the spirit in the bonds of peace. While we draw the sharp two-edged sword in the holy cause of God and truth, and maintain an uncompromising war with the world and its delusive inventions, with satan and his wily snares and temptations, and the multi-form institutions of anti-christ, her will-worship and feigned humility, and firmly stand as valiant ministers, and members, and churches, contending earnestly for the faith once delivered to the saints, let us not forget that we still have another subtle and dangerous foe, always on the alert, the *flesh*, with all its sordid passions and lusts, which war against the soul. This enemy is more dangerous because his name is *Self*. This *Self* is very tenacious of character and worldly fame; it can not bear abasement, and is very apt to expand very much under flattery and applause, and is therefore always ready for an advantage. If some awkward soldier on the wall, or in our ranks, makes a random stroke, self suggests, *that* was aimed at me! My reputation is assailed, and I shall be branded with cowardice, if I do not retaliate! And at it they go; and thus the war begins in our ranks, and the devil, the world, and anti-christ, gain a truce, and we proportionately strengthen the armies of the enemy, by greatly weakening our own, by this internal war among ourselves. In this way the *flesh*, or *self*, takes the advantage when we are not aware, and we are blinded and brought into captivity to the law of sin that is in our members. Indeed, all our enemies can do us but little harm without *Self*, or the *flesh*, as an ally.

My brethren, does not a retrospect, a calm, cool and impartial retrospect confirm in some degree the melancholy reality of the above. An apostle says, "If ye live after the flesh, ye shall die; but if ye, through the spirit do mortify the deeds of the flesh, ye shall live." "They that are in the flesh cannot please God." Have we not been too often, and too much in the flesh during the divisions which have spoiled our peace and divided our strength?— It is not enough for us to say, the other party was in the flesh, and being led by it, I, or we, received great insults, and unprovoked abuse, even to the assailing of our moral character. The question arises, Did

you or we know that all these insults and assaults were false? If so, we should have rejoiced, and been exceeding glad; but were not we also in the flesh, when we were so reviled? and did we not, in open violation of the express charge and example given us by our Lord, revile again? The fleshly errors, vices, and aggressions of others can never justify us in following them in the same vices; but, if the assailant be a brother, or brethren of our order, in the spirit of meekness and long forbearance, we should, according to the plain law of our Savior and king and his holy apostles, labor to reclaim such from the error of their way; knowing that he that shall convert a brother from the error of his way, shall save a soul from death, (that death which a christian who lives after the flesh, is sure to die.) This is the plain course laid down for us to be governed by in all such cases. But alas! How frequently has all this been forgotten or neglected under one pretext or another, and the dictates of the flesh have been followed and the effects or fruits of it have been woefully realized in our borders, which fruits are hatred, wrath, strife, emulation, sedition, and every evil work. What an admonition is before us! From a review of the past, let us all learn a lesson, for the future. Let us learn to mortify and crucify the flesh with its affections and lusts; then when we live in the spirit and walk in the spirit, and are governed in our proceedings and led by the spirit, we shall not fulfil the evil desires of the flesh; but, with emphasis, it may be said of us, "Ye are not in the flesh, but, in the spirit. Then we shall not mind the things of the flesh, but things of the spirit.

I have lived for many years, brother Beebe, without a doubt on my mind as to the great system of salvation revealed in the gospel being the same that is believed, preached, and defended, in and by the old order of Baptists; and that church I have no doubt, is the only visible church of Christ on earth. Of these things I say, I have not the shadow of a doubt; but in this militant and imperfect state of her members, while we know but in part, it is not strange if in many minor matters shades of difference should appear even among us, while we are all one body, having one spirit which animates every member of that one body. Each of these members being, at the proper time, called in one hope of their calling; having one Lord, and Law-giver to rule, govern and defend them; one faith to look to, rest on and trust in him alone; one baptism, by which each of them openly puts him on, by acknowledgment of him as the king and Savior, and as the All and in all. All these being the children which God gave to Christ and which he chose and blessed in him with all spiritual blessings, before the foundation of the world; so they all have one God and Father of all, who is over all, and through all, and in them all. All these members have their different gifts by the same spirit, to perform their different offices, as members of one body. All these members, being compassed about with many infirmities, in this imperfect state of their minority, while they think and speak but as children, we should all keep a steady eye upon the family discipline of our heavenly Father. When we duly consider the oneness of the Head and the members of his body, that we are all members of Christ's body, and not only so, but members, in particular, and brethren one of another, how carefully

EDITORIAL.

Middletown, March 1, 1855.

And His Banner over Me was
Love. Cant. ii. 4.

[Continued from page 31.]

Having in the preceding number, considered the love of God, as the true Banner under which the saints are to rally for the defense of the truth, under which all their battles must be fought, and by which they are destined to triumph over all the powers of the darkness of this world, the corruptions of the flesh, and the temptations of satan, and the certainty of victory through him that has loved them and spread this glorious banner over them, and also of the delightful privilege allowed them, while in their militant state, from time to time, of banqueting with their Lord under the protection of his Banner of love, we will now offer a few remarks, by way of admonition to the children of God, to beware of all other standards, especially of the counterfeit of this banner of our Redeemer.

It is important that soldiers should be well acquainted with their own banner, in order that they may easily distinguish it from all others; otherwise in the time of battle, they may haply be found fighting against their brethren, and weakening the hands of those whom they in reality love, and in whose defense they would cheerfully lay down their lives. One of the wily tricks of the adversary has often been to decoy the inexperienced soldier of the cross by exhibiting a counterfeit Banner of love; which, although easily detected by the practiced eye of the veteran soldier who is not ignorant of Satan's devices, is calculated to deceive some of the new recruits; for, although the false standard is composed of love, yet it is not the love of God. How often have even christians been temporarily deceived by a display of human, instead of divine love. The Captain of Salvation has pointed out to his soldiers the difference; and to his admonitions we would do well to take heed, lest at any time we should let them slip. He that loveth the world, the love of the Father is not in him. The affections, as well as all the other lusts of the old man, are to be crucified; for we cannot possibly retain them, and enjoy the love of God dwelling in us.

Men who profess to be ministers of Jesus, and soldiers of the cross, often tell how much they love souls; how ardently they desire the salvation of every body. They love all the various orders, sects and denominations of religionists, with perhaps the single exception of that sect which is everywhere spoken against. They love all kinds of doctrine that will gain proselytes, and produce excitement of the natural or fleshly passions of the multitude; they love all the humanly invented religious societies of the age, and consider them eminently calculated to save sinners; and they love the wages of unrighteousness, and like Balaam they run greedily after it. A banner of this kind of love, has strong attractions, not only to the unregenerated of mankind, but the carnal sympathies of the flesh in christians are strongly attracted by it. They

are too prone to forget that the love of the creature is only a stream from a corrupt fountain, which is poisoned with the corruptions of the fountain from which it proceeds; while the love of God is pure and holy; and as far transcending all earthly love, as the heavens are higher than the earth. A standard or banner, composed of human love, may be splendidly painted with very many attractive devices; and such is truly the case with all the false signs which the enemy has set up for signs; but through all their coloring, those who are taught of God will be enabled to see that they savor the things which be of men, and not the things which be of God. Not only in the general conflict with the consolidated powers of darkness are the children of God called to guard against this universal charity, but also in their intercourse with those who are of the household of faith, and even in their communion with their own hearts. The fellowship of the saints, one with another is not to be regulated by carnal feelings of personal attachment; but by the infallible rule laid down for their government in the New Testament of our Lord Jesus Christ. If under the Banner of our Savior, whatever may be our fleshly predilection in favor of brethren we will not suffer sin to rest on them. The influence of that Banner on us, will inspire faithfulness in laboring according to the rule to reclaim offenders, in the spirit of meekness; and if not successful from every brother that walketh disorderly it will dictate to us to turn away. But if we set about the work, while we are ourselves under the wrong banner, we shall make wretched work. We would be poorly qualified to pull the mote from a brother's eye while a beam is in our own eye. And if we are not governed by the love of God dwelling in, and waving over us, all our efforts at discipline will be worse than nothing. If in our labor to reclaim our offending brother, we are influenced by the banner of God's love, the honor of God, the peace and purity of the church, and the good of the brother with whom we are called to labor, will predominate in our hearts; but if under a banner of fleshly feelings, we will be apt to lose sight of these incentives, and, a strife for the mastery, with vain ambition to secure some credit to ourselves, and, at least to lay our plans so as to carry them out, and head off the brother at every point. Or, on the other hand, if swayed by an undue fleshly attachment to the offending party, we may flatter ourselves that we are exercising a christian-virtue, by saying to our Lord's debtor who owes an hundred measures of oil, take thy bill and write four-score. A fleshly feeling in us predominating, disqualifies us for the faithful discharge of our duty to our brethren; it will either lead us to exact more, or to be satisfied with less than the word dictates. One brother is made an offender for a word; that is, for not using the same word or form of expression to express a similar idea, when there is no essential difference involved, and another is held in fellowship who has departed from the faith and order of the gospel of Christ; because of some personal attachment.

In communion with our own hearts, let us not be deceived. We have within us, as it were the company of two armies, each of these has its own banner; the one has the banner of God's love, the other

the vile affections and lusts of the flesh, which war against the spirit. And these are contrary the one to the other. Hence we are admonished to deny ourselves, and take our cross and follow our Lord and Master. Human love is always on the alert, to supplant the new man. The old man becomes wounded, and we think the new man is grieved. The old man meditates revenge, and we mistake it for christian diligence in contending against sin. Thus we sometimes think the new man is grieved, when only the old man is mad.

The minister of the gospel of the Lord Jesus, is in trouble, his mind is shrouded in darkness, he is called to preach,—an assembly is before him,—but he has no subject, he feels depressed, and in bitterness. He worries, frets and murmurs. He says, My Lord, in requiring me to preach without affording me his presence, gathers where he has not sowed, and reaps where he has not sown; and he concludes like Jonah, that he does well to be angry even unto death. What is the matter now? Poor man, his carnal pride and vain ambition is on the rack, and must be crucified with its affections, and lusts; and in the end he is astonished to find that his deep anxiety to preach well, was more for the gratification of his own fleshly ambition, than from a desire to glorify God, and edify the saints. We assay to bow in prayer before the throne of God, and we have certain desires which we wish to present in prayer and supplication; but by what spirit are these desires inspired within us? If they are fleshly desires, we may detect something selfish in them, inclining us to ask for something to consume upon our carnal lusts. How gracious is our God in withholding these things from us. But when his banner over us is love, the preacher, is as ready to stand in silence before his congregation, if God wills it, as to speak with the tongues of men or of angels; and the humble christian in his closet, inspired by the flowing banner of his Redeemer's love, is all submission to the will of God. His language is copied from his Savior's lips, "Not my will, but thy will be done."

Finally, may it be our happy privilege to fight all our battles, under the triumphant banner of the love of God, and may it be spread over us when we are permitted to enjoy our banqueting seasons with the king. And may he preserve us by his grace, from dishonoring, deserting, or failing to display the Banner of his love, in all our walk and conversation. Then shall we look forth as the morning; fair as the moon, clear as the sun, and terrible as an army with banners.

BROTHER THOMPSON'S LETTER.—The remarks of Elder Wilson Thompson, on the source of wars and fightings, among the children of God, are reasonable and appropriate; and we hope they will be read with profit by all. That there has been too much of a spirit of contention manifested among the saints, for a few years past, cannot be denied. When as soldiers of the cross, we contend earnestly for the faith which was once delivered to the saints, and our contention is directed by his word and spirit, it will always result in his glory, and the good of his people; but when from our own lusts, contentions break forth among the children of God

we should walk, how cautiously we should act, and with what loving kindness we should strive to reclaim each other when any of us err from the truth. I have believed for some time, that perhaps the Baptists are farther from the gospel standard in this respect than in almost any other; and that we are suffering the reproaches and derision which now so much afflict us on account of this dereliction from wholesome gospel discipline.

If some of your correspondents, who have the gift of exhortation, would write on this subject, and stir up the pure minds of the brotherhood, and all the churches and elders would, not only press these things on each other, and on all, and above all, if all would constantly teach them by example, knowing what poor imperfect things we are, perhaps while we look at our own imperfections and shew, and feel, a forbearing and a forgiving spirit to others who have erred in many things, but who still hold on to the great leading truths of the gospel, perhaps God may grant them repentance unto the acknowledgement of the truth. I am an old man, and a very imperfect one; I would write to the point if I could; but I feel my incompetance, and you must judge of the propriety of such a poor scribble's going before the brethren.

As ever, I remain your servant in the gospel of Christ.

WILSON THOMPSON.

For the Signs of the Times.

Monterey, Steuben County, N. Y.
Jan., 1855.

DEAR BROTHER BEEBE:—Through the goodness of a covenant keeping God, I am yet this side of the grave and an never ending eternity, and while I feel to acknowledge his goodness and mercy, and the efficacy of sovereign grace as I humbly hope and trust to me, who am the least of all saints, if one at all. I deeply feel my unworthiness and utter inability of performing one meritorious act in point of salvation; but while I acknowledge this, I also humbly acknowledge that I am too prone to set my light, if I have any, (which I sometimes fear I have not,) under the bushel, or bed, instead of a position so that others seeing my good works, may glorify our Father which is in heaven. I am often led to ask myself why this barren fig tree is suffered to encumber the ground; but the answer comes forcibly, "Even so Father, for so it seemeth good in thy sight." I often think of the two disciples who were walking the road to Emmaus, how their hearts burned in love to God, as they were traveling on, and how that distinguished stranger overtook them and preached Jesus, and him crucified, to them. O, my brethren and sisters, was not this an heavenly Sermon? How sweet to the taste are such sermons, when forcibly sent home to our hearts, and we thereby are enabled to rejoice in redeeming grace, and dying love. Then are we humbled in the dust whilst God is exalted. We are also willing to acknowledge that our salvation is yea and amen, to the glory of God, which is in Christ Jesus our Lord.

But as I am in haste, I must close by subscribing myself your unworthy sister in the bonds of the gospel.

M. M. MATHER KENDALL.

the consequence is fearful. That all christians while here in the flesh do possess in their unrenewed nature, all the elements of wars and fighting, of biting and devouring one another, has, perhaps in all ages, been but too clearly demonstrated.

Married.

On the 10 of Dec. 1854, At the residence of her father, I. S. Price, by Eld. I. W. Flint Mr. JAMES DAVIS, of Wappelo Co. to Miss JOSEPHINE PRICE, of VanBuren Co. Iowa.

In Minisink on Wednesday evening the 7th inst., by Elder G. W. Slater, Job H. LaTeer, to Miss HANNAH A. CASTERLINE, all of Minisink N. Y.

At Franklin on Tuesday evening the 13th, by the same Mr. Lewis B. Hyler, to Miss MARY L. BALL, all of Hardyston, Sussex Co. N. J.

Obituaries.

Hall's Store, Sussex Co., Del., Feb. 1855.

BROTHER BEEBE:—It becomes my painful duty to inform you, and the readers of your paper, that my dear father, Eld. LEMUEL A. HALL, is no longer a watchman on Zion's walls.

He was born August 3, 1776, received a hope that he was born of the Spirit, in 1801, was baptized in North Carolina, commenced preaching in Tennessee, and was set apart by ordination there for the work of the ministry, in 1804.

If asked, What of Jesus I think? Although my best thoughts are but poor, I say, He's my meat and my drink, My Life, and my Strength, and my Store,

Brethren pray for us, in our afflicted and bereaved state. Farewell.

L. A. HALL, Jr.

DIED—At his late residence, at Athens, Green Co., N. Y., on the 20th day of February, 1855, brother ALONZO G. FOXNER. Our readers will

remember the able and experimental communications which have from time to time appeared in the Signs, over his signature. He was a young brother of great promise, dearly esteemed by his brethren generally, and the church to which he belonged especially; possessing an amiable disposition, and exhibiting in his life and conversation, the evidence that he had learned of him who is meek and lowly.

Receipts.

Table with columns for location (e.g., New York, Maine, Va.), name, and amount. Total \$458.85.

* W. H. Thompson's paid to Dec. 15, 1855. New Agents.—M. P. Lee, Va. Tho. Livingston Esq. Columbus, Ga.

Associational Meetings.

The Chemung Association, will be held with the Asylum church, Asylum, Bradford Co., Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The Warwick Association, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Railroad, and about 3 hours ride on the cars, from New York city, to commence at 10

o'clock A. M., on Wednesday June 6 1855, and continue three days.

The Delaware Association, will be held with the church at London Tract, Chester Co. Pa., about 5 miles from the Newark Depot on the Philadelphia and Baltimore Rail Road, to commence at 11 o'clock A. M., on Wednesday the 23d day of May next.

The Delaware River Association will be held with the church at Southampton, Bucks Co., Pa., (about 17 miles N. E. of Philadelphia) to commence on Wednesday May 30th, 1855, at 11 o'clock, A. M.

The Baltimore Association, will be held with the Tuscarora Baptist church, Juniata Co. Pa. to commence at 11 o'clock A. M., on Wednesday the 16th day of May next, continue in session until the Friday evening following.

Miscellaneous Advertisements.

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

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

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

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

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

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

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

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

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

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month by GILBERT BEEBE; to whom all communications must be addressed post paid. Terms.—\$1.50 per annum, or if paid in advance, \$1.25 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., MARCH 15, 1855.

NO. 6.

Poetry.

[Selected for the Signs of the Times.]

Roxbury, Jan. 25, 1855.

BROTHER BEEBE:—The following choice lines are at your disposal; yet, some in this section would like to have them in print. The author I do not know, as they are of somewhat ancient date.

ESTHER BARLOW.

Gloom of Autumn.

Hail ye sighing sons of sorrow,
View with me the autumnal gloom,
Learn from thence your fate, to-morrow,
Dead perhaps, laid in the tomb.
See all Nature fading, dying,
Silent all things seem to mourn,
Life from vegetation flying,
Brings to mind, the mould'ring urn.

Off when autumn's tempest rising,
Makes the lofty forest nod,
Scenes of nature how surprising,
Read in nature, nature's God.
See the Sovereign, sole Creator,
Lives eternal in the skies,
Whilst we mortals yield to nature,
Bloom a while, then fear and die.

Nations die by dread Belona,
Through enraged tyrannic kings,
Just like plants in pale Pamona
Fall, to rise in future springs:
Mourful-scenes, when vegetation,
Dies by frost, or worms devour,
Doubly mournful when a nation,
Dies by neighboring nation's power,

Death and war my mind depresses,
Autumn shows me my decay,
Calls to mind my past distresses,
Warns me of my dying day.
Autumn gives me melancholy,
Strikes dejection through my soul,
While I mourn my former folly,
Waves of sorrow o'er me roll.

Lo! I hear the air resounding,
With expiring insects cries,
Ah! their moans to me how wounding,
Emblems of my aged sighs.
Hallow winds about me roaring,
Noisy waters round me rise,
While I sit my fate deploring,
Tears fast streaming from my eyes.

What to me is autumn's treasure?
Since I know no earthly joy,
Long I've lost all youthful pleasure,
Time must youth and health destroy.
Pleasures and I fondly courted,
Shared each bliss that health bestows,
But to see where then I sported,
Now embitters all my woes.

Age and sorrow since have blasted,
Every youthful, pleasing dream,
Quivering age, with youth contrasted,
O! how short their glories seem.
As the annual frosts are cropping,
Leaves and tendrils from the trees,
So, my friends are yearly dropping,
Through old age and dire disease.

Former friends, O! how I've saught them,
Just to cheer my drooping mind,
But they're gone like leaves in autumn,
Driven before a dreary wind,
Spring and Summer, Fall and Winter,
Each in swift succession fell,
So my friends in death do enter,
Bringing sadness to my soul.

Death has laid them down to slumber,
Solemn thought, to think that I
Soon must be one of that number,
Soon! Ah soon! with them to lie.
When a few more years are wasted,
When a few more scenes are o'er,
When a few more griefs are tasted,
I shall fall to rise no more.

Fast my sun of life declining,
Soon will set in endless night;
But my hope pure and refining,
Rests in future life and light.
Cease this fearing trembling sighing,
Death will break the sullen gloom,
Soon my spirit flutt'ring flying,
Must be born beyond the tomb.

Communications.

For the Signs of the Times.

Henry Co. Va., Jan. 7, 1855.

BROTHER BEEBE:—As my husband has been a subscriber for the *Signs*, for the past year, and continues to take them, and having been much pleased with them, and often strengthened and my little hope revived in reading the communications of brethren and sisters of the Old School Baptist faith and order, and believing they are a people who see eye to eye, and with the tongue, speak the same things, and having had it in contemplation for some time to give a relation of the gracious dealings of the Lord with my poor sinful soul, I embrace the present opportunity of so doing, feeling that it is a subject of such moment to me, that I am desirous of saying something about it to my brethren and sisters scattered throughout this world of sin sorrow and affliction. I shall only attempt to relate it in part, for my tongue and pen would both fail in giving a full relation of the exercises of my mind, while under conviction of sin, if I have been convinced of sin, for I am often made to fear that I have missed the substance and grasped the shadow, and that I am yet out of the ark of safety, and O! if this should be the case, what an awful condition to be in. But there are times when I am enabled to say with confidence,

"I know that my Redeemer lives,—
What joy the blest assurance gives."

It is nearly seventeen years since I trust it was the will and pleasure of my blessed Lord, to give me to see and understand my lost and helpless condition as a sinner in his sight, without his sovereign grace and mercy, and that unmerited by me. I was at meeting at the time when I trust it was the pleasure of the Lord to clothe the words of the text with divine power, to the awakening of my soul to a sense of my lost and undone state as a transgressor of God's holy and righteous law. The text reads thus, "For what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Math. xvi. 26. O what horror and distress filled my poor soul, when I thus viewed myself a sinner in the sight of a righteous and sin-avenging God; and so unprepared to meet him, had he at that time called me from the scenes of time. The words I have just quoted, rolled through my mind with such awful reflections, that had I been the possessor of this world, yea of ten thousand worlds, I would have given them all to have been relieved from my distress and anguish. I heard two sermons preached on the same day, by the same man. The text of the last was, "O that they were wise, that they would remember this; that they would consider their latter end."—this seemed rather to add more and more to my gloom. I returned home in the evening much dis-

tressed indeed; I had heard a great deal said about what the creature could, and must do. In my distressed condition I was anxious to do all in my power, and I thought I would try and amend my life. I began also to try to pray to the Lord to have mercy on me; but instead of getting better on my own good doings, I grew worse and worse, and soon found that, in me, there was no help; and that vain was the help of man. I remained in this state of mind for some time when my trouble seemed to wear off for a season, only to be renewed with double weight if possible; I did not know what was the matter with me, but it was plain before me that I was a vile sinner in the eyes of my Maker; and justly sentenced to eternal woe and banishment from his presence. O, what a poor creature I was; I would try to pray, and then would sin time after time; so willing to obey my own sinful nature, which led me directly to vice and folly. So I went on from time to time; sometimes I was cheerful and light hearted, and it appeared as though all things were well with me. But O how my conscience would smite me for it, and my distress if possible became more keen and pungent than ever. I would go to meeting sometimes, and my heart would seem as hard as a stone; and if my soul's salvation had depended on my repentance, I must have sunk to irretrievable woe; and at other times I could scarcely speak to a friend without shedding tears, and would often feel as if I could not leave the place, without falling on my knees to implore the prayers of those whom I believed to be God's people in behalf of my poor sinful soul; for I could read that the effectual fervent prayer of the righteous man availeth much; and indeed I felt that I was in need of prayer. But the wicked one would persuade me that it was all hypocrisy and pretension, and there was no reality in it. In this condition I would return home sorrowful indeed, and in much distress, and would often retire to some lonely place where I thought no eye could see, nor ear could hear me, and try in my feeble manner to pour out my soul to the Almighty God for the forgiveness of my sins; but it appeared to me that everything I did, was but adding sin to sin, that I continued to grow worse and worse, and found that in me indeed there was no help; so with this heavy load, I travelled on until the summer of 1852, when it seemed to me that my trouble was, if possible, tenfold heavier than ever I had felt it before. I thought that I could plainly see that time and time things were fast winding up with me, and I was unprepared to meet my God. O with what distress was my poor soul filled, at the thoughts of being forever banished from the peaceful presence of Jehovah. I would go to meeting as often as I could, but in this I found no relief for it often seemed that every word I heard but pronounced woe against me. I would read the bible but it afforded no relief. I could

read the precious promises to the souls who hungered and thirsted after righteousness; but the awful fear with me was that I was not of that number. So there was no rest for me. My tongue will ever fail to describe my wretched condition, nor can my pen write it, for it seemed that mine was an outside case, and there was no pardon for me. I was certainly the vilest sinner in the world, and believing in the justice of God, I did not see how he could remain just, and save such a sinner as I was; for every prayer seemed a sin, and it was sinful for me to call upon God to have mercy upon such a poor wretched sinner as I was. I could hear of others around me, making a profession of religion and I was yet left out. It would sink to my very heart, it seemed there was mercy for everybody else, but none for me. I was often made to cry out "God be merciful to me a sinner;" and these lines appeared applicable to my case.

"How often have I seen
The healing waters move;
And others round me stepping in,
Their efficacy prove.

But my complaint remains,
I feel the very same;
As full of guilt, and fear, and pain,
As when at first I came."

I felt that though it might be the Lord's will never to grant pardon to me, yet I must die begging and pleading for mercy; my last breath must be a prayer to God, while I was ready to acknowledge.

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

And so in this sad and distressed condition, I went on until the third day in October 1852, it being on Sunday morning when my husband (who is a member of the church) and myself were on our way to meeting my trouble was so great that I could not conceal it. I told him that if I remained in that condition, and my awful fears were that I should; that I never should be any more comfort to him, nor to the rest of my family; that I had been for so many years laboring under such a load of sin and guilt. I felt that I was friendless and forsaken, and if it was not for my family, the things of this world would concern me but very little; but when I looked around on them, I felt that it was a duty I owed them and my Maker, to labor for their comfort, but that I cared nothing for the gain of this world, for I felt that all this world called good or great, was gone from me forever; to me it had lost all its charms. He replied to me that I was not right, that the Lord never turned any empty away who came to him aright. I knew that I was not right; that God, and God alone, was able to set me right, if I ever was brought in the right way. This was keen and cutting to me, for I had great confidence in him, and believed that he knew that I was such a sinner, that God could not remain just, and pardon my sins. We went on, and when we had reached the place, meeting had commenced. I did not feel as if I could raise up my head. I took

a seat upon the ground, for I felt that the lowest seat I could find, was too high for me. When preaching was over, the congregation repaired to the water, where there were several to be baptized; I went with them, and during the service, it would be vain for me to attempt to describe my feelings; I could see others marching heavenwards, following in the footsteps of their Savior, and where was I? O wretched state of deep despair! I felt that I was there, and if the world, and all that it contained were before me, that it was nothing, it was all lost to me. I felt as if I had neither friends on earth nor in heaven;—that I was forsaken, and all hope was taken from me; and in this situation, when I was low sunk and far gone, sinking deeper and deeper beneath a load of sin and guilt, when no created arm could have brought relief, I trust the Lord revealed himself as my Savior, the fairest among ten thousands, and altogether lovely. He pardoned my sins, and all tears were wiped from my eyes. There were a great many singing at that time, I was desirous of joining with them, but did not as I was almost afraid that what I felt was not religion, so I did not sing; but these lines were presented to my mind.

"Then will I tell to sinners round,
What a dear Savior I have found."

In a short time we started home, we had not gone far, before my husband asked me how I felt. I hardly knew how to answer, but tried to relate some of the exercises of my mind. He asked me if I still felt like singing; I answered that I did not know whether it would be right for me to sing or not. We reached home at length. It was night, and we soon commenced singing, it was singing indeed to me. I felt that the love of God was shed abroad in my heart, and I loved every one, but felt a special love for those whom I believed to be the children of God. O my blessed Jesus! I hope I was enabled to praise him for dying love, and redeeming grace. It was a night of rejoicing with me; sleep fled from my eyes. At a late hour I lay down, but soon arose again, for joy and gladness prevented sleep. I commenced singing, "How happy are they, who their Savior obey;" I thought I could understand every line in it. The next morning I began to think that perhaps I was deceived, and that this was not religion. I thought I would go to a place where I had so often gone before, and pray to the Lord that if I was deceived, that I might still beg for mercy; but instead of begging, I began to praise God for what I hoped and believed he had done for me. The next morning which was Tuesday, I believe that I had another manifestation of the love of God, in the assurance that my sins were washed in the Redeemer's blood. It was a morning never to be forgotten by me, whilst I am blessed with memory. The sun which rolls over our heads, seemed to shine with greater brilliancy than I ever saw it before; all nature seemed to be clothed with beauty as far as my eyes could see, and I could behold the power and goodness of God displayed in all his works. O it was a new world indeed to me. "Old things had passed away, behold all things had become new!" What a delightful frame of mind I was in for several days.

"All that this world calls good or great,
I felt was put beneath my feet."

"I could rejoice with joy inexpressable
Believing that I was a child of God."

and full of glory. My tongue can never express in appropriate language, the joyful emotions of my heart. I felt as though

"On the wings of his love,
I was carried above,
All sin, and temptation and pain,
I could not believe
That I ever should grieve,
That I ever should suffer again."

On the Friday following, I went to meeting several miles off, where I met a great many of my friends and acquaintances, and a goodly number of them professors and members of the Old School Baptist church. O what love seemed to flow from my very heart to them; I felt as if I could clasp them all in my arms, in one fraternal embrace. The preaching was altogether a different sound to me, I believe through divine grace I could understand it, and partake of some of the crumbs which fell from my Master's table. It was quite a lively meeting, and I could rejoice with my friends in their religious exercises. It was a feast of fat things to a soul that had been bowed down so long beneath a load of sin and guilt, but thanks be unto God, I could rejoice in the hope that my sins were washed white in the blood of the Lamb of God. Blessed be God forever, whose infinite wisdom devised the plan of redemption; and who was self-moved to give the darling of his bosom, his only begotten Son, to come down into this lower, sinful, and base world to suffer the shame and reproach that he did; that poor helpless and undone sinners might have free access to a throne of grace, and live; when by reason of sin and transgression, they had forfeited all right and title to heaven and happiness. "But he who was rich, for our sakes became poor; that we through his poverty, might be made rich." He wore a crown of thorns, that his chosen ones might wear a crown of glory. O was ever love like this, which brought the blessed Jesus down from the shining courts of heaven.

"O for this love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak."

O my brethren and sisters, when we take a view of frail nature, how sinful, and how depraved; how far have we wandered from God, and requited his goodness, and continued mercies and blessings, with so much ingratitude, we may well adopt the language of the Psalmist and say, "What is man that thou art mindful of him, and the son of man that thou visitest him." Thanks be unto God, for the gift of his dear Son, who bore the sins of his people in his own body on the tree of the cross; I could say a great deal more, but must soon close, lest I weary your patience. I was soon received into the fellowship of the Old School Baptist church at Red Creek, Henry Co. Va., near the place of my residence, and was baptized by Elder Arnold Walker, the beloved pastor of that church, who is precious to me as a servant of the Lord, for he has labored long and faithfully in this part of the Lord's vineyard.

We have great reason to thank and praise our God, that he has once more revived his work in this vicinity; and has added to Zion a goodly number of those whom I trust he will have to be saved;—and my prayer to God is, that his work of grace may spread far and wide throughout the land; and that we may hear a cry on the right hand on the left, extorted from sinners! "What must we do to be saved?" Brethren and sisters, if I may so address

you; I often fear and am full of doubts, and view myself not worthy to call you who believe, brethren and sisters, and feel unworthy of a name and place among you; but whether I am a child of grace or not, I believe that it is the sincere desire and prayer of every saint that Zion may arise, shine, and be in prosperity; that her cords may be lengthened, and her stakes strengthened, and that the Lord will add unto her daily of such as he will have to be saved.—I must stop writing, for the half can never be told.

Brother Beebe, I send you this scribble, you can dispose of it as you think proper, if you deem it of sufficient interest, you can publish it, if not, throw it aside, and excuse
Your unworthy sister,

ELIZABETH C. TURNER.

For the Signs of the Times.

Cole Co. Ill., Jan. 22, 1855.

BROTHER BEEBE:—Having finished the business part of my letter, and my sheet not being full, I will pen a few of my thoughts, which you may dispose of as you please. Although I have been a reader of your paper from the commencement of its publication, I have scarcely written anything for publication in its columns; for I have not felt capable of writing for the edification of the brethren, or for the promotion of the interest of the Signs. It is now more than forty-two years since I united with the Old Particular Baptists of Kentucky, and I have been trying to learn ever since; but I don't know as I have learned but two things; the one is, that I am a great sinner, and the other is that Christ is a great and almighty Savior; and he is all my hope for acceptance with God. But to this day, I remain so depraved in heart, and so stupid, and so blind and ignorant, that I often fear that I am deceived, and know nothing as I ought to know. Some may be ready to ask if it be so, how did it happen that I ever attempted to speak in public? I can only reply, God's ways are in the great deep, and his footsteps past finding out; and he sometimes takes the weak things of the world to confound the mighty, and when feeble and unlikely instruments are made to accomplish great and important ends, it is shown to be of God. Some of the reasons of my conduct, I will attempt to give. I was raised by Old School Baptist parents, and in my youth, heard no other preaching. I heard Joseph Reading relate his experience and call to the ministry, and that immediately after his conversion he engaged in the work; and I afterwards read Saul's conversion, and that God called him immediately to the work, after having revealed his Son in him. This I thought was the way God always called preachers, and as I had no impressions to preach for the first six years after I had joined the church I concluded that I was free. After my marriage I settled amongst strangers, who were all of the popular religion. I sometimes went to their meetings, but got no food. They reminded me of the trapping of birds by scattering ashes on the snow to attract them; even so they made a great show to allure and captivate the simple. One of their preachers made these remarks. "Thank God, this doctrine of rigid fatality is happily giving way to common sense and reason; very few had the audacity to preach it, and they were old

and would soon die." This thrust I knew was aimed at the Baptists who hold the doctrine of unconditional election. It was true that our ministers were old, and according to the course of nature must die; and as I had never seen a young minister raised up, I thought much on the subject, until I became much concerned about it. Occasionally these workmongers would engage in controversy with me, and I did not feel at liberty to retreat; so finding that I must fight, and that the bible was the only effectual weapon, I spent every leisure moment in reading the scriptures. At length in the fall of 1818, I became much concerned about the condition of the ministry; and for a long time tried to pray to the Lord of the harvest to send more laborers into his harvest. My meditations on the scriptures, and the situation of Zion were perpetual. My heaviness increased until some of my intimate friends became much concerned; and one in particular often asked what was the matter? I replied that I could not tell; this reply I knew could not satisfy her; but it was true for I did not know, nor had I the least idea of what it was that ailed me. Towards the close of the winter, in the beginning of the year 1819, I began to have dreams, and as the Lord said by the prophet, "The prophet that hath a dream, let him tell a dream." I will relate two that I had in two successive nights. On the first I dreamed that I delivered a short exhortation in public, and it appeared to me that I was a great fool, and that I would give all that I possessed if I had not done it; at this time Elder A. Dudley sent me this message, "You are to marry a widow," and immediately appeared with me in person, I asked him what he meant by the message, as he knew I was married, and in that respect contented; and that it was not lawful to marry again; to which he replied that he was old and would soon die, and that the churches would be left as widows, and that I must serve after him; and I saw in my dream, timber drawn and laid on four sides, to build a new house, a man came to me and said, it is not done right, (and it was the part prepared by me,) I answered, it is done right; lay it up, and it will fit without the sound of any tool upon it. And I awoke, and behold it was a dream. After I commenced this man was the first that made war upon my religious principles. This dream astonished me very much, and in reviewing it, it brought the subject of preaching to my mind, and that that was the cause of my distress. Is it possible thought I that God, who calls his ministers as soon as he converts them, (for this was the view I had,) would let me pass nearly seven years? It cannot be; it must be a dream, and throughout that day I often tried to pray to God that he would reveal what was his will concerning me; and I would try to do according to his will. Again I slept, and dreamed that I saw the old deacon and deaconess of our church, I took the old man by the hand, and asked after his welfare, and he said he was well; the old sister seemed anxious to receive me, and at length grasped my hand, and said, "Thomas pray! Pray Thomas! and that is not all; you are to become a preacher." I laughed when I heard it; and they told me, "Not until I am dead, and then you will preach to the people." I awoke, and they were both dead.

As my sheet is nearly full, I will just

say, this brought the subject to my mind, and I tried every plan that myself, and satan to help me, could invent, to excuse myself. I was forced by my feelings, to comply; and on the fourth Sunday in July 1819, I commenced to relieve a troubled soul.

THOMAS THRELKELD.

For the Signs of the Times.

Fauquier Co. Va., Oct. 8, 1854.

DEAR BROTHER BEEBE:—Years have rolled by since I have written you a word, and I had thought never to appear again in any religious paper. Contrary to the wish of its editor, even the *Signs of the Times*, would sometimes contain acrimony, and the brethren seemed to strike at each other so hard, I had almost concluded the evil balanced the good, and that Zion would do as well without a journal, as with one; being satisfied from my long acquaintance with you, that your paper could not be filled by any one, who could give more satisfaction to the household of faith. But looking over Zion in her wilderness state, and seeing that many of my Father's dear children would then be entirely destitute, I think it better that such lambs, should have the advantage of your good preaching through the *Signs*; and also the advantage of other good preaching, and the many christian exercises, that tend to strengthen and build them up in their most holy faith; even though brethren may cut sharply at each other sometimes, and appear to be contending for the mastery, though they show more of themselves, than of Jesus their Lord. Let us learn by this not to follow them, but to try and imitate him, who when reviled, reviled not again; and even when buffeted, and spit upon, and nailed to the cruel cross, could forgive his murderers, and pray his Father to forgive them, "for they know not what they do." What an example to his people; may they try to imitate it, for the peace it will afford and remember they are honoring their Lord, by following him in whom there was no guile. But this pattern was God who cannot err; and we can only try to imitate him while he was manifest in the flesh, for he came to do his Father's will, and while here he told us, "I and my Father are one." I say we can only try to imitate him; for poor mortals like we are, conceived in iniquity and born in sin, and prone to evil as the sparks fly upwards, cannot be expected to exhibit in our every footstep, the walk of a God; and if it is expected, what a failure! When we would do good, evil is present with us; and we are dependant on our heavenly Father for every feeling for, and every ability to do good. Nature with all, and her best powers, only gives us ability for evil, and that continually, and even a Peter,—the bravest of the apostles, and if I might use the expression, the very hero of the *twelve* when left to himself, was but a poor timid mortal that could deny his Lord, and become a blasphemer, through fear of a damsel. We should try to remember this lesson, and never be puffed up with mortal strength, but take heed lest we fall; though like Peter we may fall, may we never forget that beneath are the everlasting arms, and if we have his mark in our foreheads—or in other words, have the testimony that we are born of him, he will not let us sink nor leave our souls in hell, but will bear us up until the gates of heaven shall be uplifted,

and the King of Glory shall enter with his saints. Not a saint made such by human means and its own endeavors, but by the body, blood and righteousness of its Melchisedec—its great High Priest, and so made because it was loved with an everlasting love, and chosen in him before the world began: Yea, and chosen to be to the praise of his glory. Wonderful love—wonderful choice—adorable plan for our salvation—and how passing wonderful is he who formed it thus. He who could so love such vile things, as he saw us to be, such revilers and enemies as we know ourselves to appear in his holy sight. I will not speak for all; I hope my brethren are better than I know myself to be; yet bad as I be, I have a hope through this plan of electing love, that I have a mansion in my Father's house. O what a Father, that would love me and save me, though it cost the blood of his only begotten, and suffering beyond our conception; for in his agony he sweat great drops of blood falling down to the ground. I say he would love me and save me even at that cost, and while I was yet in the bowels of the earth, and with grief, I testify to you my brother, that if I am thus loved and saved, and have had testimony from on high that my sins are pardoned, and that the Spirit of God had filled my heart, and made it to overflow with love to him, and all his works, it was not because he saw I would be good, and walk up to the requirements of his holy law, nor because I would love him with all my soul, and my neighbors as myself. No I confess to you what my Lord always knows that unless he takes my heart and fills it with his own holy desires it is hard, and stubborn, and wayward, and makes me feel that of the earth it was made, and to the earth it will cling. If those Baptists are right, who are such sticklers for the regeneration of the soul, and prefer it to the term *new birth*, mean that the old man is made over and made holy, and therefore can have none but holy desires, then I am yet in the gall of bitterness, and can know nothing of a christian's exercises; for evil propensities, and evil desires haunt me continually; and although my spirit would be holy even as the God from whence it came is holy, yet my nature is still earthy, and seems even more devilish than it ever appeared. When I was in nature's darkness, I then thought I was as good as other people, now I often feel as the chief of sinners, and know that I must be lost, if Jesus is not salvation to me. Precious name! and are there those who once surrounded his table with us, and with us in obedience to his direction partook of the emblems of his broken body and his spilt blood who now charge us with denying his divinity, and say we make him but a mere creature, whose blood could avail only as the blood of a bull or a goat? Have we not always contended that God sent his only Son into the world to suffer and die in the law place of his people, and as the Son of God he did die in their stead? Now I believe that whatever constituted him the Son of God, did die, and not that which makes him the Jehovah—the Everlasting Father—the Creator of all things, and the Fountain of Life. If his divinity could have died, as all life is from him, so all the living must have died, and there would have been no Mary to go first to the sepulchre, nor any world to have a sepulchre in it; nor would he have said to the

thief, "This day shalt thou be with me in paradise." Therefore as God, he was alive, while as the Son of God, he was dead, and was not to arise until the third day. Had his humanity alone died (that is, the all and only the all he derived from Adam,) then the sacrifice would be human, and as everything human fails, so must this human sacrifice have failed; but as the Son of God, he laid down his life for his own, and saved them that were in him—that were loved in him—that were chosen in him before the foundation of the world was laid, or Adam was fashioned of the dust of the earth. When was there a time, when his people were not in him? If there was a time when he was not in the Father, then there might be a time, when his people were not in him. But bless the Lord O my soul, they were in him before the morning stars had sang together, and in him they will be, when there are no stars to sing. We do not know anything about being in him, until he manifests himself to us, and makes us to know and feel that he is in us; then we can take his word, and believe him when he says, "In that day ye shall know that I am in the Father, and you in me, and I in you."

My brother, may we have this testimony, and may it be our pillar of cloud by day, and our pillar of fire by night, to protect us from our every enemy, and afford us the comforting assurance, that we are under his protecting wing, and that death, hell, nor the grave can separate us from our Lord.

Farewell,—and may he keep us, is the prayer of your little brother, if a brother at all.

P. A. L. SMITH.

For the Signs of the Times.

Milton Ia., Jan. 15, 1855.

DEAR BROTHER BEEBE:—For some days past my mind has been exercised on the subject of writing to my dear brethren and sisters in Christ, if one so unworthy as I may claim so endearing a relationship with them. For several weeks, I have been as it were in utter darkness, for there was no spiritual light in me. All seemed a dreary waste; cold and barren. I cried in the bitterness of my soul, "They have taken away my word and I know not where they have laid him. O that I knew where to find him, that I might come even to his seat; I would order my cause before him, I am weary with my groanings; all the night make I my bed to swim in tears, bow down thine ear, O Lord to me, deliver me speedily, for thou art my strong rock and my fortress." I felt as though the Lord had entirely forsaken me, and had given me over to hardness of heart. I could take but little interest in anything; everything was a burthen to me. I would start to do something, and would forget it and would have to go back. My husband asked, what ailed me? I told him I believed I was getting crazy. And thus I went on for days and weeks, hoping against hope, and mourning because I could not find him who could remove the clouds, chase away the darkness, and melt the ice which seemed to envelope me on every side. I had no taste for reading my bible, or the *Signs*, or if I did read them my mind was like the eyes of a fool, wandering to the ends of the earth. When the twenty third number of the last volume of the *Signs* came, I opened it rather indifferently; and the first thing

that caught my eye was sister Norris' letter in reply to sister Gentry. I had not read a dozen lines, before the ice began to melt, and the tears to flow, for as she said, "I feel such a sense of the depravity of my old nature," and then the deceitfulness of my heart, which is my nearest neighbor, and worst foe. If it was not for its treachery, I should not feel the tempest of passion so often raging in my bosom, (which is so unbecoming to a christian) and causes me so much sorrow. Before I finished reading sister Norris' letter; I felt as if I could thank God, for the great privilege of reading the communications of so many of the dear saints, for they so often revive my drooping spirits. After reading it I took my bible and read the history of the Savior's life, and his trials before Caiaphas, Pilate, his death, resurrection, and his appearing to his disciples;—of faithless Peter,—and doubting Thomas. Again I wept and took courage, for I had not denied him as openly as Peter did, nor disbelieved the testimony of the Apostles of the appearing of Jesus. As my mind became somewhat calm these words of the Savior came to me, "My grace is sufficient for thee." "If you are without chastisement, then are ye bastards, and not sons." Then came the first number for 1854, and I was still more refreshed with the rich communications of brethren and sister, with brother W. J. Purington on Eph. ii. 4; and with brother Dakan's too. I too live in a village alone, and often feel like adopting the language of Elijah, "I alone am left." I can truly sympathize with those who are alone; but with brother Ford, I think I can say, "I know whom the Son makes free, are free indeed; not from doubts and fears, but from the law of sin, and as sister Barlow says, I often while reading the *Signs* feel the truth of that scripture, "As face answereth to face in a glass, so doth the heart of man to man." And with sister Ely, I find in all the communications something to which my heart responds, and would gladly speak of the communications of all; but I have not room to name all; but I hope that all will continue to write, for it is encouraging to hear from those who walk in the same paths with me. I have just received the first number of the new volume, and have received a rich feast of fat things. I have read it through, and no pen can describe my feelings, while perusing its pages. After reading brother Mitchell's letter, I felt as if I had heard a good sermon; and then came sister Whitcomb's experience, followed by brethren Vincent, Patman and Beeman, who exhort us, to love and good works; next came brother Canine's experience, then brother Ford, and your friend T. Richardson, I hope to hear from him again soon;—then brother J. T. Crooks' letter. O how glad I am that there are some in Oregon who are not afraid to declare the whole counsel of God. Go on brethren, preach the word whether men will hear or forbear; and you will receive your reward. Then I had another sermon in the Wabash District, Corresponding and Circular Letters;—and last, but not least, by far, is your rich Editorial. O my dear brother, if I could make you sensible of half the comfort that I poor and weak as I am, take in reading them, you would surely feel paid in a small degree for your labors of love. You generally use such plain speech, that it is easy to understand you; but sometimes you get too deep for my weak comprehension. But I do

not feel like falling out with you or any one else, because you or they can see deeper into the things of Christ than I. I hope the Spirit of Truth will take the things of Jesus and show them unto you, that you may continue to write for the comfort and edification of the poor and afflicted in Zion; and my prayer to God is that the same Spirit may open the eyes of our understanding that we may comprehend them as you. Your reply to brother Vincent, was just the thing I was wishing for that morning, for I had just had a combat with an old arminian on the subject, and had hardly got through when the *Signs* came, and them I had, brother Beebe, to support me, and much better told, than I told it. I do believe that the saints are just as free from the Sinai law as Christ is, for he kept it for us, because we could not have kept it even if it had been given to us; but it was not given to us, but to the Jews as a nation. And Christ fulfilled it to the letter, therefore we have nothing to do with it, for we through his death, are set free from the law of sin and death. O what condescension in the King of kings, to leave his throne above, and come down into these lower grounds of sorrow, to take our sins upon himself, and bear them up Calvary's bloody mount. O how often have I wept to think my sins helped to make his cross so heavy, and to drive the sharp nails in his dear hands and feet. It is and will ever be a wonder to me why I should have any part in the inheritance of the saints. But he has freely forgiven us all our sins, that we may stand justified before a holy God, who has justified us freely through the redemption which is in his Son. O how filthy are all our own righteousnesses, compared to the righteousness of Christ, *filthy rags indeed.*

But I have as usual written too much. I shall try your patience with my scribbling. If this is worth publishing it is at your disposal; if not burn it. I would rather it were burnt, than have it crowd out anything better. I often feel like writing for the *Signs*; but I am such a poor scholar and scribe that I am almost ashamed to send my communications after having prepared them, but such as I have, give I unto thee; for I know that you will deal with me as a kind brother, for I have proved you in this respect. And now may Israel's God sustain you in your labors of love, and grant you grace to help in every time of need; and when you and I and all the saints are called to pass through the valley of the shadow of death may he be with us, and his rod and staff comfort us, that we may fear no evil.

"I long to walk from day to day,
Like Christ in wisdom's pleasant way;
And spend my few remaining days,
In shewing my Creator's praise.

To mark each step my Savior trod,
And walk like Enoch with my God;
For in his word I hear him say,
I am the truth, the living way."

I should love to hear from sister Hassell once more through the *Signs*.

SARAH H. IZOR.

For the Signs of the Times.

Jacksonville, Ill., Jan. 18, 1854.

[A few thoughts on God's watchfulness, and protecting care for his people.]

In reflecting upon this subject, the children of God can but feel that there is at once opened to their view, a field whose dimensions far surpass their utmost powers

of thought. Enough however is brought within their finite comprehension to make them realize that it is replete with all that is calculated to minister to their comfort, in their dark and trying hours. And when they for one moment consider who it is that is continually watching over them for good, who numbers the very hairs of their heads, it is evidently a source of richest consolation to feel the assurance that he who suffers not even a sparrow to fall unnoticed, is ever mindful of those who walk not after the things of time and sense. He knows all their trials, doubts and fears, and for their encouragement has said, "My grace is sufficient for thee." This is the assurance of the Lord of heaven and earth, "who maketh the clouds his chariot, who walketh upon the wings of the wind, whose voice is powerful, is full of majesty, which shaketh the cedars of Lebanon and maketh them also to skip like a calf. David said, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" And may not others of the same household adopt this language as their own? The despairing, the timid, the afflicted, the denying, the tempted, or even a poor doubting Thomas may sometimes say, "My Lord and my God." The sighing of the prisoner of hope is not shut out, the desires of the righteous are ever before the Lord, their prayers as sweet smelling incense ascend unto his throne, and for those who even think upon his name, a book of remembrance is written.

A retrospective view cannot fail to make them deeply sensible of the protecting care that followed them all the days of their lives. Though there may have been seasons when the light of his countenance was withdrawn, when the rod of chastisement had fallen heavily upon them, when clouds and thick darkness seemed to surround the throne; faith with eagle eye soars far, far beyond the things of time and sense, beyond the lowering clouds of unbelief, and beholds that justice and judgment are still the habitation thereof; that he was dealing with them as a Father with his children, for he has said, "As many as I love, I rebuke and chasten, his faithfulness cannot fail, his mercy endureth forever,

"The Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a desert land, in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praises unto our God." This language is fraught with a meaning that every heaven born soul can readily comprehend, and adopt as their own; for here is brought to view one of the most striking displays of his care and protection to which they have ever borne testimony, a gracious manifestation of his love while they were strangers to him—while they viewed him as a root out of dry ground, having no form nor comeliness, nor beauty that they should desire him. They are not only led out of the wilderness, and brought out of the horrible pit, but his promise of old is fully verified, viz. "And I will bring the blind by a way that they know not, I will lead them in paths that they have not known. I will make dark-

ness light before them, and crooked things straight. These things will I do unto them. He leads them beside the still waters where their thirsty souls are well supplied with rich draughts of living water, of which if a man drink he shall never thirst. He leads them in the paths of righteousness for his name's sake. Here he unfolds more fully to their enlightened understanding the excellency of that glorious robe of righteousness with which he has designed to clothe them. Here they see more closely the riches and glories of that inheritance incorruptible and undefiled, and that fadeth not away," of which they are now made meet to be partakers. They have the Spirit bearing witness with their spirits, that they are the sons of God, and upon these glorious heights would they always stay ever to admire the saving grace so richly displayed in opening their blind eyes, and unstopping their deaf ears, and adore the all powerful arm that has plucked them as brands from the devouring flames, and preserved their feet from falling while standing in slippery places. Here their enraptured souls could forever feast, but God in infinite wisdom has ordered otherwise. He designs leading them in another path, their joy must yield to sorrow; their hymns of praise and songs of adoration must be turned to weeping and bitter lamentation. The bread of adversity is given them for food, the water of affliction for drink. The bitter cup is passed to their lips and of this portion they must needs drink to the very dregs. In such an hour as this, when left apparently to the buffetings of the adversary, they are ready to conclude that all their former enjoyment was but a fanciful ideal, that reality is now taking the place of vain imagination. Frail nature would almost sink under such trials as these and despair well nigh take possession of the soul. In deep anguish they are led to exclaim, "Where is the blessedness ye spake of." "Save me O God, for the waters are come in unto my soul. I sink into deep mire where there is no standing. I am come into deep waters where the floods overflow me." "Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore. Here they are taught a lesson they could learn no where else,—to know wherein their true strength lies, and upon what foundation they must build, if they would survive the floods and rains that will beat against the house. In vain they look for aid, their own resources have failed to give them the comfort they once enjoyed; their bible is indeed a sealed book. They read, "The steps of a good man are ordered by the Lord, and he delighteth in his way; though he fall, he shall not utterly be cast down, for the Lord upholdeth him with his hand." The question arises, can I claim the declaration as my promise? Is this the way in which the Lord's people are led? Have my steps been ordered by the Lord? Most assuredly they have, and it matters not through what they have been called to pass, the watchfulness of God has not for one moment been withheld. This is none other than the rod of chastisement, and if manifested in this way, or in removing by death from the family circle dear and loved ones, severing the strongest earthly ties, it is evidently intended to lead those thus dealt with nearer and nearer to him who careth for them, has who said, "Cast thy burden upon the Lord and he shall sustain thee;

he shall never suffer the righteous to be moved." It is hard to say under all circumstances, "Thy will be done," but in the darkest seasons, in the most trying hour of affliction, God's presence is most graciously manifested to the soul, and with the cup still pressed to their lips, they can feel to exclaim, "The Lord is my Shepherd I shall not want." How sweet, how blessed are the seasons spent at the foot of the cross. O that we could ever lie in the lowest depths of humility, looking alone to the righteousness of Christ—to his finished salvation—to his all-sufficiency, and trusting here, look forward in glorious hope to that blessed home, when this frail tenement shall be dissolved and crumble back to dust, and we shall be found with the wedding garment on, ready to come in to the marriage supper of the Lamb. And, clad in this vestment, join with that innumerable company in singing, "Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

ELIZABETH K. LANDIS.

For the Signs of the Times.

Charleston, Ill., Feb. 13, 1855.

BROTHER BEEBE:—At the request of some of my friends, I attempt to give you an account of some of the joys and sorrows, mercies and blessings of my almost useless life, and that I am but poorly qualified to do so, I need not tell you, as you will soon perceive it. Taken from a happy home in the state of New York, I was brought to the west at an early age, and here became accustomed to scenes of affliction and death, I suffered much under the spirit of bondage and fear; but fear did not change my evil nature. But the scene changed, and I at length found myself more pleasantly situated. We had found a home in what I deemed a delightful spot where beauty surrounded me, and, for the first time in my life, I was happy.

Here nature first my infant fancy warm'd,
Her wonders aw'd me, and her beauties charm'd;
I loved the lonely vale, the murm'ring rill,
The foaming torrent and the wood-crown'd hill;
With new delight each devious path I trod,
Then, tired of nature, sought for nature's God.

But I did not tire of nature of my own accord, nor did she teach me to turn to God. No, left to her guidance, I should have still worshiped on. But God who hath mercy on whom he will have mercy, showed me, as I trust, when at the age of fourteen years, that I was a poor lost and helpless sinner. I was at a Baptist meeting, and when the preaching was over, Elder Daniel Parker informed the brethren that he expected soon to leave them, as he was going a long journey, from which, as life was uncertain, he might never return, and he desired them to join him in singing a parting song. He read the song and they all joined in singing it. As they sung I felt an overpowering awe which took possession of my heart. I had seen many dear friends borne to their last home, and thought that I had known sorrow; but now I knew that I had never experienced real grief, and utter desolation before. What was the matter?—I raised my eyes to the singers, how lovely they appeared! They seemed, to my excited mind, like bright beings of a celestial world, and the light that seemed to shine on them appeared to reflect back on heart, and, O, the

blackness of darkness which was there!— Never shall I forget my feelings of utter wretchedness, this discovery overwhelmed me. I no longer wondered or inquired what was the cause of my depression and grief. Well might such a sinner weep. Oh! that my head were waters, and mine eyes a fountain of tears. How often have I promised to repent and to reform my life, what have my vows availed me? I have broken them all, and now alas! it is too late, there is no mercy for me! Again I listened to the singing, and they sung of the joy of meeting in heaven.

"I shall the greatest wonder be,
Dear brethren, if I'm there;
If grace can reach unworthy me,
Who is there needs to fear?"

Do such as they, count themselves unworthy? What then am I? Lost! forever lost! I seemed to be sinking down, and expected every moment to hear the awful sentence of everlasting banishment from the society of these dear happy beings, who now seemed dearer to me than all the world beside, and to take my place in that dreadful abode which my sins so justly merited. And the world, what now to me were all its boasted treasures? How freely would I have given a thousand worlds, had I possessed them, for a hope in the blessed Savior. When I returned to my home, how changed did everything appear! I was no longer a worshiper of Nature. — The subjects of grace, only seemed beautiful to me now. My uncle, (Dr. Norton, my father's brother who was an agent for your paper for some years,) was with us; I doubted not that he and my parents were christians, but how strange it seemed, that he whom I had always considered quite a plain man, had now become so beautiful! Ah! thought I, it is the image of Jesus that looks so lovely to me. Oh that they would pray for poor me! But did not dare to ask them; for I feared that God had forbidden them to plead for such a sinner. I had read of such characters, and they could not be worse than I was. That night I heard my father pray, and I fancied that he did not pray for me. Ah! thought I, he is forbidden to pray for me. Now I may indeed give up all for lost. And yet I cannot realize my danger. Instead of spending my whole time in lamenting my sad case, my heart is like a rock of adamant, and I cannot even bring myself to fear the dreadful punishment that so certainly awaits me. On the next morning the sun arose as bright and beautiful as ever, but what right had I to gaze upon its splendor, and what hope was there for me, now that I had spent that precious night in sleep, which should have been spent in seeking for mercy. Had I been sincerely seeking for religion there would have been no sleep for me, and I might know that I was deceiving myself. Alas! I could be sincere in nothing. Thoughts like this possessed my mind for three days, and on the fourth I resolved to seek for comfort in solitude, I left the house for a lonely walk but, at every step my trouble seemed to increase; my sins appeared to crowd around me like a black cloud. How many promises I had made, and broken! How could one so young be so great a sinner. I desired to seek for mercy, but knew not how. I, who had thought myself quite wise in religious matters, having read the bible, attended preaching, and heard religious conversation from my childhood, now that I saw myself, how utterly ignorant and help-

less! Nature was not now beautiful to me: the sight of my own evil heart so much appalled me, that the skies seemed to gather blackness above, and everything around seemed to threaten me with destruction. I thought the hour of my doom was come; and in my distress I would have gladly done something to relieve myself, but I could do nothing. I would have prayed, but did not know how, if I were banished I felt that it was just, but I did not feel willing to commit any more sin against so good a God. Thus I stood, every moment fearing to hear my sentence. My mind was caught away, and before I was aware I found myself pleading for mercy. In a moment my distress had vanished, and the scenery that had looked so black, grew beautiful, and O, what a rest! What a quiet of mind did I then enjoy. Those who have felt it know that it is indistinguishable. I felt an assurance that Jesus had died for poor sinners, and there was hope even for me. O, that hope, how sweet!— How tranquilly I sung; how soothing to my bowed and almost despairing heart.— O that our Heavenly Father would always give us the spirit of that happy hour. But I was a child, like young Samuel, and needed instruction; but there was no Eli near to perceive that the Lord had called the child. I soon found that my burden was gone, and tried to get it back, but never could. Thus I lived for two years and six months; mourning because I could not mourn. All who observed me, knew there was a change in me; for I was not ashamed of Jesus, nor of his people, or his cause. At length a minister, after hearing my exercise related, told me to tell it to the church,—that I had got all the hope I ever would have. But O, what a death blow was this to my hopes. Now my troubles began in earnest. The more I read and tried to ask for wisdom, the greater was my distress, and when almost, in despair, I tried once more to ask the Lord to shew me just what was my state for I was at last willing to know myself. How often do we ask amiss; but alas! I could not pray, all seemed to be dark, without a ray of hope. My case seemed more hopeless than ever; darkness that could be felt surrounded me. Death itself, I thought could not be worse, then the suspense I was in. I took up my bible, and after reading several verses without finding any relief, I shut the book; but earnestly desiring to find something to comfort me, I opened it again, and the first words that met my eyes were these, "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" My troubles were gone in an instant, my shackles fell off and I was free, and began to sing, and longed to be numbered with God's children, and to be baptized in his dear name. And it was a joyful day when I told my little experience, and when my willing feet were led down into Jordan's liquid wave.—But I have made my letter longer than I intended, and I fear too long, but I am often doing things that I ought not, and many are my trials. But when Jesus gives me faith to rely upon his precious words, I am happy; but unbelief self-will, self-righteousness and pride, too often steal my weapons from my side, these are our foes. Remember the poor, and pray for the weakest of all.

DELIA D. PIPER.

For the Signs of the Times.

December 24, 1854.

DEAR BROTHER IN THE LORD:—As my husband and myself cherish the intention of continuing life subscribers to the *Signs and Banner*, we thought it best to send for both papers at the same time, and at the commencement of the new year. We are well pleased with both papers. The one gives us information of those movements in our own country, in which as citizens we are all deeply interested; while the other gives us information of the dear brethren in the Lord, who are scattered throughout the United States.

And to learn, dear brother, that there are still many who are willing to acknowledge that it is by grace we are saved, through faith, and that not of ourselves, but it is the gift of God; and that the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned, affords me a great deal of pleasure, for I have heard it declared several times of late, that in a few more years, all who preach this doctrine, will be dead, and buried, and their tongues silenced forever.

But I have too much faith in the declarations of my dear Redeemer, to place any confidence in what the church of anti-christ may say; for they would if it were possible deceive the very elect. But with all their boasted power, there is one thing they cannot do; for Jesus says, "My sheep hear my voice, and they follow me." O what a consolation to a heaven-born child, to know they are not left to themselves, but that they have a good Shepherd who careth for them, for they know, that if left to themselves, what is certain to befall them,

"Prone to wander, Lord I feel it,
Prone to leave the God I love."

is, I think, the sentiment of every child of grace. All are stripped of self-righteousness, and self-confidence, and know that of themselves, they can do nothing; but casting themselves upon the mercy of God, their cry is, Lord save, or I perish. How many are made to feel like the poor publican, who smote upon his breast, and cried, "God be merciful to me a sinner." Here is a character, who feels himself to be a poor and helpless sinner." He is brought down to the very depths of humility. He has nothing of which to boast, and helpless and self-condemned, he approaches Jesus, and although he dare not look upward, he cries for mercy, to him who alone is able to grant his prayer. How unlike the proud pharisee, who thanked God that he was not like other men, and not like even this poor publican. How unlike the religion of Jesus Christ is the religion of this world. The one, is self-abasing, but exalts the Savior; the other exalts self. How grateful should the christian feel, while he adores the name of him who bestowed such great love on us, even when we were dead in sins. We therefore have nothing of which to boast, for if it had not pleased the Lord to open our eyes, and to enlighten our understanding, we should still have been going on in sin and folly, and would have loved darkness rather than light. Dear brother, I have been a member of a regular Baptist church for the last twelve years, and I feel confident that as a body of professors of religion, they only maintain the doctrine of the gospel, and the order of the house of God. When I

go to hear a Baptist minister preach, I always expect to hear him speak of the faith, and experience of the christian. But when I go to hear any other denomination, I must confess that I never expect to hear the gospel preached, and with the exception of one or two instances, I have never yet been mistaken. And now my brother, you will think I had better stay at home. Well, I have thought so myself, and have not been to hear any of them for some time. The last sermon I heard from them was on the subject of temperance, and then I heard the Old School Baptists charged with being opposed to all the benevolent institutions of the day, such as the Maine Law, the Sunday Schools, and the Missionary Societies, which are working such a wonderful reformation, and which the preacher seemed to think, even as well calculated to benefit mankind. He did not say anything about the Know Nothings, but I have since heard that he is also a member of their society. Another benevolent institution I suppose.— But abuse from anti-christ never troubles me, for it is what I always expect to receive from them, for the Savior says, "Ye shall be hated by all men for my name's sake, but there shall not a hair of your head perish." But dear brother, there is one thing that has caused me sorrow, and that is, Old School Baptists disagreeing among themselves on some points of doctrine, that I cannot see that the christian is benefited one way or the other.— This is my reason for wishing to read brother Trot's reply to John Clark. I must confess that I was much surprised, and grieved to hear you charged with advocating doctrine, contrary to those maintained by Old School Baptists; and that too, by one who calls himself a Baptist. I have not been a subscriber to the *Signs* until the last year; but during that time, I have not read anything that does not correspond with what I have always thought bible, and baptist doctrine. Perhaps if christians would adhere more to experimental, and practical religion, it might be better for the church of Christ. But this is merely my opinion. I am ever ready to acknowledge that I am but an erring mortal myself, and never wish to dictate to any one, for I always think it may be I am wrong, and others right. But I can say with truth, that my sincere desire is, to serve my dear Redeemer the remainder of my life. Dear Brother, I must now draw to a close, I have written three times as much as I intended, when I commenced this letter. May the Lord bless you, and enable you to feed the church of God, which he has purchased with his own blood.

Your sister in Christ.

CATHARINE BARTLEY.

For the Signs of the Times.

Union Co., Ia., Dec. 23, 1854.

BROTHER BEEBE:—Having written on business, and finding that I have some room left, I feel inclined to submit a few thoughts for publication in your soul-cheering periodical, the *Signs*, but although I have the will to perform, that will I find is not so easy to accomplish. It cheers me not a little when I read the communications from the brethren, and while perusing their meditations, I felt constrained to offer some testimony, in unison with that presented

by the children of the heavenly King.—The servants of the Lord, whose testimony is recorded in the scriptures, have generally assigned some reason, why they engaged in the heavenly calling. Luke speaks of many having taken in hand to set forth in order, a declaration of those things which are most surely believed among us, and it seemed good to him also, having had perfect understanding of all things from the very first, to write unto the most excellent Theophilus, that he might know them. Paul declares that it was the pleasure of God, who separated him from his mother's womb, to reveal his Son in him, that he might preach him among the heathen. &c. The prophets of old declared that the word of the Lord came to them, thereby revealing the things which they were to prophecy. I am persuaded that they were all deeply impressed with the importance of the things which they were ordered to declare.

All scripture is given by inspiration of God, and holy men of old spake as they were moved by the Holy Ghost. I am fully persuaded that they understood the things whereof they testified, and that they felt the force of the testimony, and therefore, it seemed good to them, to declare faithfully the word of the Lord as it was given them.

It has been suggested in my hearing, that it was not likely that those who spake by the Holy Ghost, understood all that the Holy Ghost spake by their mouth. I have not felt reconciled to such an idea, from the fact that testimony is only received from an eye witness; and the apostles testified of that which they had seen with their eyes, which they had looked upon, and which their hands had handled of the word of life. 1st John i. 1. Then in regard to the subject to which I have more particular reference, which is, that unto the disciples of the Lord Jesus, it is given to know the things of the kingdom of God.

Now if I am enabled to speak with the understanding, I know I shall hold fast the form of sound words, and if all the household of faith, could feel heartily free, to interchange sentiments, with a view of mutual instruction, persuading each other from every appearance of evil, and freely investigating matters of different opinion, that error may be exposed, and all instructed more perfectly in the things which make for peace, it surely would have a good effect, could this be done in a christian spirit, and with a christian forbearance. The subject of salvation by grace, which I have been long in approaching, is an all important subject, and is probably the subject of as much controversy as any other that is spoken of among men. The word religion, is very common in the world; but, that kind of religion which is presented when we speak of salvation by grace, is everywhere spoken against, and those who are its advocates, are regarded as the most bigoted, uncharitable, and narrow minded sect under the whole heaven. Well let this be so. There are just two ways brought to view by the living witnesses who testified what they knew. "Strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad is the road that leads to death, and many there be that go in thereat."

From the scriptures we further learn, that there are in the world, two families; the one born of the flesh, and the other of

the spirit. The one, children of the flesh, and the other of the spirit. The children of the flesh, these are not the children of God. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption, inherit incorruption." 1. Cor. xv. 50. The children of light, are the children of God, born of his Spirit, enjoying spiritual preceptions and faculties. These are as superior to that which is merely natural, as light, is superior to darkness.

Men sometimes say that God never made any of his creatures to destroy them; but the scriptures testify, that all have sinned, and come short of the glory of God, and are under the condemnation of his holy law, which declares, "the soul that sinneth shall surely die." All have sinned, and death hath passed upon all. We have not only sold ourselves for naught, but are in debt ten thousand talents, and have nothing wherewith to pay; while God is under no obligation to save us, but he will have mercy on whom he will.

If God will, I will continue the subject.
ISRAEL HILL.

For the Signs of the Times.

Wapello Co., Iowa, Feb. 11, 1855.

ELDER BEEBE:—After the business part of my letter, I wish to say I have often been refreshed in the perusal of the *Signs*. It is encouraging and strengthening to know that there is at this time, a remnant according to the election of grace, who have not bowed the knee to Baal, in these days of popular delusion, when darkness covers the earth and gross darkness the people. Seeing that the writers for the *Signs*, are aiming at things whereby one may edify another, feeling their emptiness poverty and weakness. I thought I would aim to state in a short way what I have taken to be the evidences of a change from nature to grace.

I was born in Kentucky, in the year 1814, my parents were Baptists long before I could recollect, though they did not prevent me from going to meeting wherever my inclination might lead me, of course I preferred to hear Moses's disciples who preached for doctrine the commandments of men. Ever since I was ten or twelve years old, I had serious reflections at times about my future state; but then the enemy would suggest that it was time enough yet, that I was too young. When about nineteen or twenty, something seemed to say that it was time I should set about the work and get religion. I went to hear the Methodists and Missionary Baptists who were holding meetings and preaching together. I tried all their plans which I had great confidence in at that time, all of which failed me in that time of great need. Being naturally of a still and quiet turn, not in the habit of using any profane language, I was frequently talked to by the members of these societies, and requested to join them, which I politely declined, as I had no evidence that my sins were pardoned. On the contrary I heard the thunders of Sinai, with all the force that made Moses so exceeding fearful. About the time I was twenty one, my father moved to the state of Illinois, and I went along, in hopes that I should leave all my old troubles behind me. Not long after I got to Illinois, I attended the Spoon River Association, there I heard Elder Elisha Holcomb

preach from these words, "And Philip began at the same scripture and preached Jesus," which was perhaps the first gospel sermon I ever heard. It had a powerful effect on me, it jostled all my legal notions, which had the effect to rouse all my sins before me like pointed mountains, so I concluded I would read, the Old Testament through carefully and prayerfully, if possible, by which I expected to be justified by the deeds of the Law. I read on until I got into the book of Leviticus, where the offerings of the law were to be made according to a certain rule, where I became completely confounded and confused by my own ignorance. Here was a great extremity which I verily thought I could not survive, my inward breathing was, Lord save a wretch condemned to die, unclean, and full of sin. In this extremity I would sometimes conclude to quit reading the bible, as it condemned me, though I would frequently turn and read a passage in the proverbs, which says, By the sadness of the countenance the heart is made better. I thought I felt sad. In fact I thought I would die soon, and hell was gaping to receive me. These were some of my feelings for one whole long winter, late in the spring my agony of soul was such that I was disqualified for the labor of the day; so I thought I would go out into the field where my brothers were breaking prairie. I felt extremely gloomy, my situation, a guilty sinner before God was what my thoughts were engaged about all the time, on this occasion I was more burdened than usual. It seemed to me I was hardly able to drag one foot after the other. Suddenly my mind was drawn to the circumstance of the Lord, causing the chariot wheels of the Egyptians to roll heavy, then the darkness of the land of Egypt that might be felt, all of which appeared to be applicable to me. So powerful were these reflections that it caused me to set down in the path, the darkness seemed to gather around me, and as my heart strings were about breaking, this scripture was applied with sweet consolation to my soul, "Blessed are they which hunger and thirst after righteousness, for they shall be filled." In that moment, in the twinkling of an eye, my burden rolled off, and I felt that old things had passed away and all things had become new. I thought I experienced that peace which passeth all understanding, and thought I should never have any more trouble, my heart which had hitherto been as stone, was melted into tenderness and love. I felt like shouting, it seemed to me that my eyes were water, and my head a fountain of tears, for some time. After all passed off I looked round to see if any one had seen me, and seeing no one, I felt glad, and thought I would never tell of it. I did not think at that time that this was christian experience; but then it was a hope that I would not exchange for anything earthly. I stayed away from the church some eighteen months, or two years, till I was nearly starved to death. The tempter meanwhile persuading me it was all a delusion. I tried hard to get my burden back. I spent much time in hunting for the body of Moses; but never could find it. I was subsequently made willing to tell all my troubles to the church, (the Old Baptists) and was received into fellowship, and baptized the following day in the month of February, by Elder Thomas H. Owen, with my companion, and four others. I verily thought I felt the answer of a good conscience in the discharge of that ordinance. It was my unspeakable privilege to hear Elder T. H. Owen preach stately once a month for several years, whom we esteem very highly in love for his work sake, who is now far away from us. Though I hope we are as firmly united to Christ in love we would say to him, be not discouraged, many are the afflictions of the righteous, but the Lord delivereth him out of them all. We often think of you, and our prayer is, that the Lord may not forsake you, but may hold you in his right hand, and keep you as the apple of his eye, also it has since been our privilege to live in a church capacity with Eld. Wm. M. Mor-

row, and hear him preach stately, who has also gone to the Pacific coast. Our love to all the brethren. Brother Beebe, this is at your disposal, of course.

Yours in love.

Wm. McCORMICK.

EDITORIAL.

Middletown, March 15, 1855

Dark Co., O., Jan. 29, 1855.

FRIEND BEEBE:—Please give your views on Heb. vi. 4-6. in connection with John iii. 9.
J. M. SMITH.

On the first of the two passages named, we have given our views, in some of our former volumes; but we can perceive no particular connection between that and the words of Nicodemus in John iii. 9, in which that master of Israel expressed his astonishment at the doctrine of the New Birth, as taught by our Lord Jesus Christ. The passage in Hebrews reads thus.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." We should observe the general drift of the apostle's argument throughout this epistle, is to show the distinction between the legal and the gospel dispensations, that the one was typical, figurative, and shadowy, and only designed to prefigure eternal realities which should be disclosed under the gospel dispensation, while the other is anti-typical and answers to all that was shadowed forth under the former. Those early converts many of whom had been brought up under the ceremonial law, were exceedingly dull to comprehend the distinction between the two covenants. In the shadows of good things to come, the carnal or fleshly children of Abraham were required to sustain the Levitical priesthood, which provided for typical offerings continually. So that those who were once purged, ceremonially, by the blood of bulls, goats and other animals, were just as liable to conviction or consciousness of guilt, after, as before being so purged. But it is far otherwise in the anti-typical offering of the Redeemer. He, by one offering has forever perfected them that are sanctified. His blood effectually cleanseth those for whom it was shed from all sin. And he having through the eternal spirit offered himself without spot unto God, has obtained eternal redemption for them. Hence he needed not, like the Jewish priests, to repeat his offering from time to time, but only to offer himself once for all. That is once, never to be offered again. In insisting on these disciples of the Redeemer, leaving the principles, or first rudiments of the doctrine of Christ, as they had learned them in the types, in the a, b, c, of the shadows, and going on to perfection, the inspired writer proves that the law could make nothing perfect, but the bringing in of a better hope. The gospel makes everything perfect, hence he exhorts these primitive disciples to leave the former, and go on to the perfection of the latter. And as an argument in support of his admonition, he shows in the text before us, that the repetition of Jewish offerings, are totally inapplicable to the saints under the gospel economy. If we were only Abraham's

seed, according to the flesh, and under the old priesthood, we might very often receive the purifying and cleansing provided in the ceremonial covenant; but, if we are of the character in our text set forth, who have been once enlightened, passed from death unto life, translated from the power of darkness into the kingdom of God's dear Son, have tasted of the heavenly gift, partakers of the Holy Ghost, and joys of the world to come, then are we very differently situated from those under the law. And it is impossible for these to fall away and be renewed again to repentance, as the Jews were in the habit of falling away and being renewed by the provisions of the Levitical priesthood; for the priesthood of Christ is after the order of Melchisedec, and not after the order of Aaron; by the power of an endless life, and not by the law of a carnal, or fleshly, or ceremonial commandment. First, it is altogether impossible for these to fall away, for by his one offering, as we have shown, he has perfected them forever, he has obtained eternal redemption for them, and pledged his veracity that they shall never perish, neither shall any pluck them out of his hand. But in the supposition that it were possible, and these should fall away, What then? Way in that case the repeated offering; under the law could not avail them, for there remaineth no more offerings for sins. If Christ has given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, if he has borne our sins in his own body on the tree; if he was delivered for our offences and raised again from the dead for our justification, and it were possible that we should lose our interest in his blood and righteousness, then might we indeed sink down in everlasting despair. If the gospel fails to save the law certainly cannot effect for us a salvation; or if the blood of Christ has not the efficacy to secure our redemption, we may seek that efficacy in the law in vain.

Those who have contended that christians are liable to fall from grace, have generally also contended that they might be renewed again to repentance, just as the Jews were from time to time cleansed ceremonially by the offerings made under the law. According to their theory, if we understand them, they may get religion as they call it, and loose it as often as they will, and having got it, and lost it, they are to repeat the same process of offerings and operations, and get it again. And, in truth we have no doubt that they can get and lose, and get again, what they call religion as often as they please; but unless the Lord in infinite mercy saves them from their gettings as well as from their losses they will die in their sins and perish eternally. But if they had ever been once enlightened, tasted of the heavenly gift, been made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, this getting and losing, and getting again, would be impossible. If these shall fall away, it would be impossible to renew them again unto repentance. Why? Because a second offering, would derange the whole plan of grace, and falsify what eternal truth has affirmed. God, in covenant with all those for whom Christ has died, has confirmed his promise by an oath that by two immutable things in which it is impossible God should lie, that we

might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. And what is that hope, and that promise confirmed by the oath of Jehovah? Christ is the christian's hope of glory, and this hope we have as an anchor of the soul, both sure and steadfast. And the promise in the New Covenant is, I will be their God, and they shall be my people, and I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.

Now all these promises must fail, and the everlasting covenant must fail, before any of God's children can fall away or lose their interest in his one offering; but should all this take place, should the blood of Christ fail to cleanse effectually those for whom it flowed, should his righteousness fail to justify them, should the promise and oath of God fail, and should they fall away, they could not be renewed again to repentance; because such a renewal would involve the necessity of Christ being again crucified and put to an open shame. As his crucifixion was indispensable to our redemption in the first instance, it would be no less indispensable in a second, and if he were thus required to try again to execute what he supposed he had forever completed, it would show some imperfection in his work, or in his wisdom. The failure of the blood of beasts offered under the law to save from guilt and wrath, proved that the law could make nothing perfect. But 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. There can be no possible failure in this, for the decree was published by the holy prophets, He shall not fail nor be discouraged. Behold the Lord cometh, with a strong hand.—Behold his reward is with him and his work before him. He shall gather his sheep with his arm, and carry them in his bosom, He shall say to the North, Give up, and to the South, Keep not back.—Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory.

The supposition that those who were once enlightened, and had tasted of the heavenly gift, &c., were not regenerated persons, hardly requires a serious thought; for we venture the assertion that there is not a saint on earth or in heaven that has ever experienced more than what is here stated in describing them. Nicodemus with all his opportunities for acquiring an acquaintance with the religion of the Jews, had never been once enlightened in regard to the new birth. Knew not how these things could be. When a sinner is enlightened it is as the apostle has declared, "God, who commanded the light to shine out of darkness, has shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Until God commands this light to shine in us, we are held in chains of darkness. Nor can we taste the heavenly gift, until that gift is bestowed, and the gift of God is eternal life through Jesus Christ our Lord. We could neither receive the Holy Ghost nor partake of the joys of the world to come if we were not born of God, for Christ has said of the Holy Ghost, "Even

the Spirit of truth whom the world cannot receive, because it seeth him not; neither knoweth him. A taste of the joys of the world to come is an earnest of the inheritance of the saints and, of course is given to none but the legitimate heirs. As it is written, "After that ye believed, ye were sealed with the Holy Spirit of promise, which is an earnest of your inheritance until the redemption of the purchased possession."

To OUR SUBSCRIBERS.—At the commencement of this volume, we marked the amount of time due us, in red ink, on the margin of papers sent to such subscribers as, according to our subscription books, appeared to be delinquent; since issuing our first number, we have received explanations from many which are entirely satisfactory to us. We are aware of our liability in the course of twenty two years to make some mistakes in entering the amounts paid to the credit of those for whom they were designed, and we expected and desired that wherein our statements were inaccurate, that our subscribers would correct us. We wish no one to pay more than his due. And where money is sent us for the *Signs*, and lost in the mail, the loss is ours. We cheerfully make all corrections of errors on our books, as soon as we are advised of them. Those who write us on the subject, if they receive no answer from us, may rest assured that their explanations are satisfactory. If any of those whose names have been dropped from our list, or accidentally omitted, in copying our list into new books, desire a continuation, they have only to inform us, and their orders will be promptly attended to.

Married.

January 31, by Eld. I. Hewitt, Mr. NELSON BEARDSLEY and Miss MILLISSA VERMILYA, both of Middletown, Delaware Co. N. Y.

Obituaries.

Henry Co. Ia. Feb. 1855.

BROTHER BEEBE:—At the Greenville Association last August, brother P. Mikesell then of Ohio, requested me to write an obituary for the *Signs*, and gave me the necessary dates, &c. On returning home, I was hurried off first to Conn's Creek Association, in the western part of this state, then to Licking in Kentucky. When I returned home, the instructions were mislaid, and as he had informed me of his intention to remove to the west in the fall, I could not ascertain his whereabouts; and therefore, could not obtain the information desired. I have however lately found the instructions received from brother Mikesell, and this may account to him and others for the delay.

Therefore, by request of the surviving companion of the deceased, I write for publication in the *Signs of the Times*, the following obituary notice of the departure of sister AMANDA MIKESSELL, of Winchester, Ohio, who dropped the veil of mortality, on the 14th day of March 1854, aged 50 years, 1 month, and 3 days, after an illness of four weeks of the most patient and submissive endurance of her sufferings.

Sister Mikesell was baptized about the year 1820, since which time she has been a firm believer in the doctrine of God our Savior, and therefore a faithful and unwavering member of the Old School Baptist church. She closed her pilgrimage in the triumphs of the faith of God's elect, leaning with unshaken confidence upon the arm of her beloved. Sustained by his all-sufficient grace, and calmly reposing on the bosom of her Redeemer, she dropped the fleshly veil, released from the deep scenes of tribulation

to the saints which are incident here. Having lived the life, she died the death of the righteous.

Having been long acquainted with sister Mikesell for a number of years, and having received her special and very kind attention both when diseased, and when in health, I can freely testify that her house was the home, of the care-worn pilgrim, and that in her exit, I have sustained the loss of a tried and faithful friend. But what is the loss of her distant friends, when compared with that of her bereft companion and children? And what is their loss when contrasted with her gain, upon being inducted into the celestial kingdom of complete and endless bliss.

It is not long since I passed through a similar ordeal, and having to my deep sorrow, realized the sad and withering consequences of such a bereavement, I can deeply sympathize with brother Mikesell and his family. It is however a source of cheering consolation to witness under those appalling circumstances that, "The Lord is good, a strong hold in the day of trouble and he knoweth them that trust in him."

All hail the happy, happy day,
May not the saints triumphant say,
I leave this murky vale below,
King Jesus calls, and bids me go,
Eternal lucid glories bright,
Shine through death's sable shades of night,
Enraptured hosts there praise the Lamb,
Let me with those extol his name,
Let me their bliss enjoy, Amen.

Your brother in tribulation, and fellow-laborer (I trust) in the Redeemer's kingdom.

J. F. JOHNSON.

[From the Southern Baptist Messenger.]

Jones Co., Ga., Feb. 5, 1855.

DEED, at his residence in Jones Co., Feb. 2d, after a painful illness of eight months, of the dropsy, brother NATHAN DENNING, aged 62 years, 11 months, and 18 days.

The subject of this notice was born in North Carolina, Wayne Co., Feb. 14, 1792, where he was raised; was married Feb. 14, 1822, and emigrated to Georgia in 1832, where he lived until his death. He united with the Old School Baptist church August 1, 1852, and was baptized by brother Luke Nowell at Mountain Spring church—dated his experience some twenty years back before joining the church. He adorned the profession he put on, by an orderly walk and godly conversation, and contended for the faith once delivered to the saints. His seat was seldom vacant at his meeting when he was able to get there. He was decidedly an Old School Baptist, greatly beloved in the church, as well as in the family and neighborhood. His house was always welcome to those who visited him—he delighted in talking of the goodness of the Lord Jesus Christ, as being precious to his never-dying soul. Often has the writer of this notice heard him say if he was not saved through the salvation of Jesus Christ, his chance was a gone one; but he died in the full triumphs of that blessed faith in the Lord Jesus Christ, of reaping that blessed reward that Christ hath promised to those who die in the Lord. Yes.

He has gone to reap the great reward,
That Jesus Christ for him prepared.

His brother talked with him the day before his death; he asked him if he was willing to go, and he said he was resigned to the will of the Lord, and also that he had the same hope that he had had for bygone years. He died as though he were falling asleep, and we fully believe he fell asleep in the arms of Jesus, where he is free from all the troubles, trials and afflictions of this world.—He has gone where the weary are at rest, and where all is peace, joy and comfort—where trials, troubles, and afflictions cannot come. His funeral was preached by Elder Luke Nowell, before interment, to a large and attentive congregation, and we hope some good was effected by it; the text used on the occasion was, "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."—2 Cor. xv. 40. He has left six children, and many relatives and friends to mourn their loss, but we mourn not as those who have no hope; for we believe our loss is his eternal gain. And may God who worketh all things agreeably to

the counsel of his will, sanctify the dispensation of his kind providence to the good of all the relatives and friends, for Christ's sake; and may we be enabled to say, Blessed are they that die in the Lord, that they may rest from their labors; and their works do follow them. May the God of all grace sustain and bless the bereaved family is my sincere prayer.

"Why should we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

JOEL MIZLES.

Accomack Co. Va., Feb. 2, 1855.

BROTHER BEEBE—It becomes my painful duty to send you the obituary notice of our beloved brother **ELISHA JONES**, my wife's father, who departed this life Nov. 27, 1854, in the 60th year of his age. Brother Jones was born, raised and married in Worcester Co. Md. About twenty years ago, he moved to Missouri, where he had the misfortune to lose his wife. He then with his children returned to his native place, where he again married and resided until his death.

He was a member of the Old School Baptist church thirty years, strong in the faith, and unshaken in gospel principles. He contended earnestly for the faith which was once delivered to the saints, and stood aloof from all the fashionable religion of the day, which he considered all delusion, and expressed fears that his votaries would be mocking Ishmaelites. He was chosen deacon some years since, and acted as such until his death, for the Upper Pitts Church, which is connected with the Salisbury Association. He was a kind husband, a tender parent, a worthy neighbor, and a faithful advocate for the truth as it is in Jesus. His disease was of a complicated nature; *Rheumatism* and *dyspepsia*, which reduced him during the last year of his life almost to a skeleton. It is supposed that it settled into consumption, which terminated his existence, and his emancipated spirit took its flight, as we have every reason to believe, to that house not made with hands, eternal in the heavens.

He has left a widow, four children, and many relatives and friends to mourn their loss. While the church mourns the loss of a worthy member and faithful officer, they sorrow not as those who have no hope, but have every cause to believe that our loss is his eternal gain. May the Lord impart grace and consolation to the afflicted relatives, knowing that all things work together for good to them that love God, and are called according to his purpose.

Softly his fainting head he lay,
Upon his Maker's breast;
His Maker kissed his soul away,
And laid his flesh at rest.

Yours as ever in gospel bonds.

THOMAS WATTERS.

St Clair Co. Ala. Jan. 20, 1855.

Another Watchman Gone.

BROTHER BEEBE—By request of the surviving friend, it becomes my painful duty to request you to publish the obituary of our much beloved brother **ELDER JOHN HOOD**, who departed this life, at his late residence, December 26, 1854, between nine and ten o'clock. He was a son of Robert and Sarah Hood, born January 27, 1820, professed a hope in Christ in 1838, and united with the O. S. Baptist church at Hope-well, St Clair Co. Ala., and remained a faithful member until his death. Shortly after he united with the church, he received a call to the ministry, in which he went forth and shunned not to proclaim the doctrine of the gospel of Christ, both far and near. Truly we can say he was greatly beloved in his country by all who knew him. His orderly walk and godly conversation, was such as the scriptures enjoin upon the saints, that others seeing their good work may glorify God.

Brother Hood was afflicted for many years with a disease of his lungs, of which he suffered much; but seemed to bear his sufferings with much patience and fortitude; looking and waiting for the appointed time when his change should come. We can say in truth that he died in the triumphs of faith. After his speech had failed, he raised his hands, in token of his unwavering faith in Christ, and with his eyes set

homeward, his ransomed spirit departed from the mortal tabernacle. He has left an affectionate father and mother, with many other relatives and friends to mourn their loss; and the churches all around where he served, have lost a lowly and faithful pastor, for which bereavement they deeply mourn.

Yours in hope of eternal life,

THOMAS W. GILBERT.

Receipts.

NEW YORK.—H. Tibbits 1, Miss M. Roberts 1, Eld. R. Burritt, 2, P. West, 21, J. Gilmore, (for E. Stanford) 1, S. T. Thorne 1, C. P. Hunt 1.50, E. G. Cherry 1, J. T. Streeter 1, Mrs. A. Burritt 1, I. Hewitt 2, P. West (for T. Ripley up to Vol. 23, No. 24) 2, Dea. J. Perrine 1, S. Springer 1, J. W. Coleman 1.50, \$18.21	
LA.—C. Johnson 3, R. Wood 3, I. Rice 9, J. Cook Esq. 1, Wm. Ellis (for J. Kelley) 2, Eld. J. F. Johnson 9, H. D. Conner 7, I. Stover 7, E. Thomas 1, A. B. Walker 3, Wm. Merriam, 1, Ann Brown 1, P. Burk 1, D. G. Carter 3, Eld. H. D. Banta 2, J. A. Thompson 6, I. Vermillion 1, 60.00	
MO.—J. H. Burnett 2, B. Davis 3, P. S. Burroughs 5, 10.00	
OHIO.—Eld. H. Phillips, (last years rem. also rec'd) 1, J. Howell 1, Eld. J. C. Bee-man 7, J. Hill 2, L. A. Stevens 1.50, D. S. Ford 1, Eld. J. Janeway 2, D. K. Keller-man 25, S. Wolf 1, E. Miller, 3, P. Wil-liamson, 1, N. Looflourrow, 1.50, J. Green, 1, J. Messmore, 7, 20.25	
VA.—Eld. P. A. Klipstein, for. A. S. Peery, 1, Wm. T. Craft, 2, J. Moore, 3, D. Musgrove, 5, J. D. Ferguson, 1; Dea. J. B. Shackelford, 1; Wm. Miller, 4, 17.00	
KY.—J. Scott, 1; Wm. G. Eads, 1 M. Q. Ashley, 1; J. F. Settle, 1, 4.00	
TEXAS.—Pamela H. Wright, 2, A. Hef-ner, 2, 4.00	
CT.—I. L. Mosher, 3, J. Fish, 1, 4.00	
MD.—L. Reynolds, 1, W. Woolford, 5, 6.00	
PA.—S. Miller, 1, Eld. H. Alling, 3, G. Thompson 2, J. Finney, 350, Sarah Wood, 1, Dea. J. V. Willard, 2.50, J. Rotherford, 1, Wm. Updyke, 2, S. Yerkes, 2, T. S. Stroud, 1, E. Maynard, 1, 20.50	
ILL.—J. P. Block, 8, Dea. A. Sanford, 6, N. Wren, 2, J. W. Hurd, 2; E. Ellis, 1, L. Hess, 5; Eld. A. Gregg, 6, 30.00	
TEN.—W. F. Thomason, 1, T. D. Ker-by, 1; P. Whitwell, 7, 9.00	
N. J.—C. Scott, 1, S. W. Hoyt, 1.50; M. Ford, 1, S. H. Stout, 3, Eld. P. Hart-well, 1; Eld. C. Suydam, 6, J. H. Hill, 2, Eld. G. Conklin, 10, 25.50	
GA.—A. P. Cowart, 1, C. Farring-ton, 5, 6.00	
MICH.—R. Whitcomb, 1, A. P. Clark, 5, J. Whitacre, 1, 50, 7.50	
MI.—S. Flinn, 1, C. Buck, 1, J. Shows, 1, Eld. E. A. Meadows, 5; 8.00	
ME.—R. Lewis, 1.00	
CAL.—Mrs. M. L. Buckner, 2.00	
Q. T.—Eld. J. Stipp, 2.50	
WIS.—Eld. J. D. Wilcox, 14.00	
ALA.—M. Thompson, 1, N. W. Hun-ter, 1; T. M. Ramsay, 1; T. J. Norris, 1; Eld. B. Lloyd 2, 6.00	
N. C.—C. Moore 5, G. F. Neathercott 5, J. R. Green 7, M. Green 2, 19.00	
LA.—J. Perkins 3.50	
IOWA.—Wm. McCormick 2.00	
Total \$304.6	

NEW AGENTS.—P. A. Klipstein, Salem, Va. T. D. Kerby, Ten.

Old School Meeting.

Church Creek, Dorchester Co., Md., }
Feb. 16, 1855 }

BROTHER BEEBE—Please give notice through the *Signs*, that the Old School Baptist church at Jones Mills, Dorchester Co. Md., having nearly finished their new meeting-house, have appointed an Old School meeting to commence the Saturday preceding the third Sunday in March next the 18th at 11 o'clock A. M. Ministers our of faith and order and brethren and sisters generally are affectionately invited to attend a full meeting is desired. Yours,

WHITFIELD WOOLFORD.

Associational Meetings.

The *Chemung Association*, will be held with the Asylum church, Asylum, Bradford Co. Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The *Warwick Association*, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Hcwell's Depot, on the New York & Erie Rail Road and about 3 hours ride on the cars, from New York city, to commence at 10

o'clock A. M., on Wednesday June 6 1855, and continue three days.

The *Delaware Association*, will be held with the church at London Tract, Chester Co. Pa., about 5 miles from the Newark Depot on the Philadelphia and Baltimore Rail Road, to com-mence at 11 o'clock A. M., on Wednesday the 23d day of May next.

The *Delaware River Association* will be held with the church at Southampton, Bucks Co., Pa., (about 17 miles N. E., of Philadelphia) to com-mence on Wednesday May 30th, 1855, at 11 o'clock, A. M.

The *Baltimore Association*, will be held with the Tuscarora Baptist church, Juniata Co. Pa. to commence at 11 o'clock A. M., on Wednesday the 16th day of May next, continue in session until the Friday evening following.

Miscellaneous Advertisements.

MOORE'S LETTERS.—*The Doctrine of Uni-versal Conditional Salvation, examined and refu-ted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax Co., Virginia.*

We have received a copy of these "Letters," which have just been published by *William L. Beebe*, at the office of the *Southern Baptist Messenger*, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

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

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

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

THE SIGNS OF THE TIMES.—Devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by **GILBERT BEEBE**; to whom all communications must be addressed *post paid*. TERMS.—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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The following agents for the *Signs of the Times*, are duly authorized to collect and trans-mit all money due us on account of subscriptions to the paper, and they are hereby requested to aid in extending our circulation.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., APRIL 1, 1855.

NO. 7.

Poetry.

For the Signs of the Times.

Sweet Home.

When 'mid scenes of confusion, contention and strife,
There is not a place so heavenly, and divine in this life;
As the spot where each fearlessly declares his complaints;
Then a banquet is spread, and we commune with the saints.

When clouds and darkness has our horizon o'er-spread,
And the flesh makes all thoughts of the kingdom lie dead,
And from our Savior, with temptations we roam,
Then we trustingly think of our joyous home.

If through affliction's deep waters we are here called to go,
Faith will point to our leader who'll guide us safe through;
Then calmly and silently we'll descend to the tomb,
And arise in thy image, dear Savior, at home.

If the arch enemy appears with a dignified mein,
When the Conqueror comes forth, how changed is the scene;
While we at the throne are assured there is room,
With glorified millions to praise him at home.

Then we long from this body of sin to be free,
A barrier which prevents communion with thee;
Then no more an exile from thee we will roam,
But thrice loving Jesus we will praise thee at home.

How glorious thy union, dear children of grace,
Ah, it flows from a fountain that never will cease,
How sweet to the soul who has tasted this love,
And is destined to roam with fair spirits above.

Then with angelic legions which around you shall raise,
A harmonious anthem of never ending praise;
You'll join the bright choir and unceasingly sing,
All the praise I ascribe to my Redeemer and King.
Home, sweet home, it is thy mercy alone that has wafted me home.

F. A. D.

Wurtsboro, Feb. 23, 1855.

[From the British Messenger.]

The Unchangeableness of Jesus.

"Jesus Christ, the same yesterday, to-day and forever."

Ever the same, in mercy free,
Which always waits to bless
The guilty, yet repentant ones,
That to his footstool press.

Ever the same, in plenteous grace,
To heal the broken heart,
And to the lowly contrite mind
The peace of God impart.

Ever the same in tender care,
To mark out all our way;
And to the tried believer give
Strength equal to his day.

Ever the same, in faithful love,
Which will not, cannot fail,
Which all through life will keep us safe,
And over death prevail.

Ever the same in days long past,
And now, and to the end;
Thou hast been, wilt be, all we need,
Our ever-present friend.

Ever the same, our Savior still!
Though all besides grow strange;
Why should I shrink, for Thou art near,
And Thou dost never change!

Communications.

For the Signs of the Times.

Raleigh, N. C., Jan. 24, 1855.

BROTHER BEEBE:—Having been absent from home for a considerable time, and feeling very lonely. I have concluded to address a few lines to the readers of the *Signs*. The communications which I have read from brethren and sisters from various parts of the United States, have exceedingly comforted my soul; and at such times I have been impressed to write and give a reason for my hope in Christ. And in doing this it may be necessary to state briefly some of the exercises of my mind, when but a boy; not that I believed at that time that I was under the teachings of the Spirit of God, in the work of regeneration. I was raised by my grand-parents who were Baptists, and who I doubt not were partakers of that rest which remains for the people of God. In consequence of my being the only small member of the white family, I was almost always carried to meeting. It was not unfrequent in those days for the Baptists to hold quarterly meetings, on which occasion ministers from abroad would be present, and communion would be observed; the members would become animated, and in a very lively manner would evince their joy and gratitude to God for his goodness. While witnessing such scenes my mind would become much affected, and I would resolve that I could reform my life, and I verily thought in my heart that I was sincere. But on leaving the place, my resolutions would give way; my relish for amusement return, and but for the shame of being regarded as inconsistent, I could have returned to my former course of amusement, to which indeed I did return in a short time. In those days I was terrified with dreams, and fearful apprehensions of the devil, who to my terrified imagination would make his appearance in various forms, sometimes as a well dressed human being; and again, invested with all the terrors, with which he is usually depicted. But this I well remember that I was always induced to flee from him, in whatever garb he made his appearance. I have often thought, brethren and sisters, that my dreams have been realized in the various temptations which I have experienced since I believed. I will state here, that I am fully of the opinion that under the influence of that excitement of mind to which I have alluded, I might have been induced to have made a public profession of religion, without any saving knowledge of Christ, in the work of regeneration. When I grew up and became married, my mind became engrossed with the things of this world, and I thought of little else, until September 1831 when my father was removed by the hand of death. This afflicting dispensation had a very serious effect upon me, and brought me under

great despondency of mind, beyond even what I was able fully to account for. While in this situation, I started one evening to go to the house of a neighbor, and had to pass through a piece of woods about three hundred yards in extent. After entering the woods, it came into my heart to kneel down, and implore the mercy of God; and I stopped and pondered the subject in my mind, and then went on, and this occurred to my mind as often as four times while passing through the woods. And I would say, brethren and sisters, that my not complying with the suggestion did not arise from the conclusion that I was not needy, but from a sense of my own unworthiness to appear in the sight of a just and holy God. After returning home I started across the fields after some wood, when the impression returned so forcibly that I fell prostrate upon my face in the open field, and I can say, brethren, that this was the most solemn time I ever witnessed. The firmament seemed an open space, and there appeared nothing intervening between my naked soul and the searching eye of a righteous God. In those times my mind was naturally led to the perusal of the word of God, and reading one day in the Acts of the Apostles, where Peter declared to Simon the sorcerer, that his heart was not right in the sight of God, that sentence sunk deep into my heart, and I believe that within twenty-four hours that scripture was addressed to my conscience, at least one hundred and fifty times. This circumstance connected with the conviction that my heart was not right in the sight of God, caused me much uneasiness and I then thought I must reform my heart, but in attempting this, I soon found myself entirely without strength. This alarmed me, and I was then convinced there was something in my condition yet undiscovered, and I concluded that I would ask the Lord to show me the worst of my case. But in attempting this, unbelief would intervene, and this continued to be the case until I became convinced that I was an unbeliever before God, and destitute of power to believe. I found myself in a state of conflict; sometimes I would conclude that I never had been convicted of sin, for viewing my heart such a sink of corruption, I thought if I was convinced of sin, that I must become completely convulsed. But of this one thing I felt assured, that if it was the work of the Spirit of God, it would be perfected, from the fact that I believed God to be a God of perfection. After becoming convinced that I was an unbeliever in the sight of God, I suppose I was three days and nights in a state of utter despondency, and the only plea I had was to God for mercy; and this was my incessant cry; when on the 24th of November 1831, about the dawn of day, as I was leaning on a fence about two hundred yards from the house, meditating upon my sad condition, unexpectedly these words sounded in my ears, "Turn to the Lord; in Christ be-

lieve," which were succeeded by this promise, "His love will never end." The words were so impressive (though I did not hear a voice) that I involuntarily looked around as if to behold the speaker, when it seemed to me that I was elevated in my mind, and nature appeared to wear a different aspect, and I was led to exclaim, "Lord! can this be thy work? My wife also being much exercised in mind, I concluded that I would run to the house and tell her, and I thought I started on a run, grew faint hearted, and could not relate what had happened. And now I found myself in a strange condition. The burden of guilt under which I had labored was gone, and I did not appear to have the evidence, that I thought Christians had; and in this state I left the house, and went into the plantation, still pondering my uncertain condition. And now brethren, a new petition was uttered;—"Lord, if deceived, undeceive me." This seemed to be the breathing of my soul. About one hour after sunrise the same morning, Jesus, the Son of God, seemed to be presented to my mind as the only way to heaven; and since that time I have had no trust in any other name or power. At this time I came to the conclusion that I would keep the matter to myself, fearing greatly that I was deceived, and that I should reproach the name of Christ. While thus meditating this scripture was presented to my mind with much force, and so repeatedly, "Him that is ashamed of me and my words, in this adulterous and sinful generation, of him, will I also be ashamed, before my Father and the holy angels." This in connection with other circumstances, convinced me that it was my duty to put on Christ, by a public profession, and complying with the ordinances of his house. Accordingly on the 12th day of January 1832, my wife and myself both went down into the water and were baptized. Since that time we have both separated ourselves from the church we then joined, the circumstances which induced us to this step I may detail in another communication. Having related some of the exercises of my mind, while under guilt and condemnation, and given a faint view of my deliverance therefrom, I would say to the household of faith, "Stand fast therefore in the liberty wherewith Christ hath made us free, although the world, the flesh and the devil, all stand in battle array against the church." We hear the blessed Savior say;—"Greater is he that is in you, than he that is in the world," and again; "Greater love hath no man than this, that a man lay down his life for his friend." "Again he says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." What words of consolation from the blessed Redeemer!

Dear brethren and sisters, when I reflect upon the many sorrows and temptations, and difficulties to which the people of God are subject, in connection with the powers

of anti-christ, which are all arrayed against the church, I feel that I should sometimes faint by the way were it not that I confidently believe that he will not suffer his people to be tempted above that they are able, but will with the temptation, provide a way of escape, that they may be able to bear it. Thus though we are weak, he is strong; though we are ignorant, he is holy harmless, undefiled, and separate from sinners; and though we have nothing, he possesses all things; and withholds no good from them that walk uprightly.

In conclusion permit me to add that

"The feeblest saint shall win the day,
Though earth and hell obstruct the way."

"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Dear brethren and sisters—Farewell.

MAGER GREEN.

For the Signs of the Times.

Williamston, Feb. 25, 1855.

MY DEAR BROTHER IN THE LORD:—It is with feelings of grateful emotion that I am permitted to address you, notwithstanding I feel unworthy even to attempt it; yet I am strengthened from the fact that you continue to encourage those who are of the weaker vessels, to contribute their offerings to your columns, and they somewhat help to embellish your valuable paper the *Signs*. I thought I might write you a private letter that is one not to be seen by the public eye. My soul does sometimes long to speak forth the praises of the Lord and and make mention of his righteousness and his only; yet I know and feel that I have nothing to communicate like the rest of my brethren and sisters, for it really seems as though some of their pens were dipped in the fountain of eternal love, and they give evidence of living near the wounded side of our Redeemer. The testimony which they bear in behalf of the truth and the power of God's grace in the testimony of their experience, evinces that they know something about the doctrine of the cross of Christ. But it has been said by some, and thought perhaps by others, what do women know of doctrine? But might it not with equal propriety be said, what does she know of the grace of God, and the experience of the love of Jesus being shed abroad in the soul? Most assuredly if she knows nothing about the latter, neither can she the former, for the two are linked in one golden chain which cannot be broken.

The experience of the grace of God in the heart teaches the subject, (whether male or female) the doctrine of the cross in all its fulness and freeness, its divine power and glory. The recipients of this boundless mercy and free favor are taught that it is unmerited grace, and they know the soul-cheering truth, that we love him because he first loved us; and this is nothing short of discriminating grace, or electing love, unchanging in all its course from eternity unto eternity the same, boundless and free. It is too precious in its nature to be bought with silver or gold, or with the works of men's hands. Its origin is high and holy, and centres in the bosom of God, who is perfection itself.

In the rainbow of his covenant, he embraces all the objects of his love, and they are all taught "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." They are not taught as some vainly suppose to do evil, that good may come; do as you please, it matters not, they say; for if you are to be saved, you will be. These are the sayings and conclusions of many who know and understand not whereof they affirm, but contrawise those who have been made alive from the dead, are exhorted to "work out your own salvation with fear and trembling; for it is God which worketh in you both to will, and to do of his own good pleasure." If ye love me, says the blessed Jesus, keep my commandments, and by their fruits shall ye know them.

O, my brother, here is the trying point with me; I am made daily to inquire, what fruit do I bear, whereby I give evidence to my brethren and sisters, and to all the world, that I have been with Jesus and have learned of the Father? I feel that I follow my blessed Lord afar off, if I follow him at all. Yet if I am not awfully deceived I desire to dwell close by his side, and receive instructions from his blessed lips. But by experience do I know the truth that without him in the blessed influences of his Spirit I can do nothing. How those feel who have so much strength of their own, I do not understand; for I find a law in my members, that when I would do good, evil is present with me, the good that I would, I do not, and the evil that I would not, that I do. So I find myself to be utterly helpless, and I am nothing less than a poor wretched sinner, and without the mercy and free favor of God, being made manifest through his beloved Son, I am lost, forever lost; grace full and free is that alone in which I feel to trust. And, glory be to his adorable name, that there is such a strong hold for the lost and helpless. Jesus, how dear and precious is that name in the believers-ear, its sweetness carries joy and peace through every avenue of his soul. But when the believer is called to walk in darkness and can see no light, he is encouraged to trust in the name of the Lord and stay upon his God. Yet how trying when his faith becomes so weak that he feels as though he could not trust, he dare not venture lest he should seem to be presumptuous, fearing that he only has a name to live when he is dead. Is it not a trying moment then? He feels in such an hour that he needs something besides his own works to lean upon. Oh! the freeness and fulness of that salvation which dwells in our blessed exalted Savior, the uncreated glories of his characters are enough to captivate the soul of the believer. The heights and depths of his love can never be fathomed in time, it will take a boundless eternity to unfold it to the enraptured vision of the redeemed. I often feel to adopt the language of the poet,

"When thou my righteous Judge shall come,
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

How forcibly do I feel the truth, if I am

a christian I am less than the least of all; so little-fruit do I bear in testimony of having been born again. I am too much buried up in the rubbish of this world. O that I might hold all things earthly in their appropriate place, and put a just estimate thereon. I desire to shine in the glorious habiliments which adorn the christian character, the fruits of which are joy and peace, long suffering, meekness, gentleness and every good word and work. The things of earth are fleeting and vain are the bawbles that float upon the waters bed, yet we cling to them and it is hard to let go our hold, for we are of the earth earthy; *but grace is a mighty conqueror.*

The faithful in-Christ have much to encourage them on their journey, for they have a great High Priest, who can be touched with the feelings of their infirmities. He knows how to succour them when tempted, he knows their weakness, and remembers that they are but dust. Do they stray from the fold? like a kind and tender Shepherd does he call after them, and sometimes they wander so far that they seem estranged, and are somewhat afraid at first at the sound of his voice. Yet he calls loud and gently with such melting accents of love, "Return, O backsliding daughter, return, for I am married unto thee," saith the Lord. And when this heavenly voice is heard by the wanderer in all its sweet forbearance, it melts his hard and flinty heart, and like the prodigal he returns and falls in the arms of his loving Savior and Redeemer. He then feels that joy that angels never knew. O let us give thanks unto the Lord for he is good, for his mercy endureth forever; let the redeemed of the Lord say so, those whom he hath redeemed from the land of the enemy.

I rejoice, my dear brother, to see how firm and unshaken you stand, amidst all the storms and ills which you have to encounter. But the Lord upholds you by his strong arm, which is nerved with more than mortal energy. Indeed you have nothing to fear, for he will continue to be with you, until your work is accomplished, and then will come the welcome plaudet, "Well done good and faithful servant, enter thou into the joy of thy Lord." What of all the scoffs and frowns of the ungodly world, and what of all their honors and applause? They are both alike with the christian when faith is in exercise, nothing in comparison with the Savior and the eternal weight of glory that is to be revealed to his disembodied spirit. I sometimes feel as though I wanted to say to my brethren and sisters, "Fear not to bear the cross of our blessed Jesus, who has done so much for us, as we humbly trust, fear not the reproaches of man; neither be afraid of their revilings. For the day is coming that will prove to a congregated world that there is a divine reality in the religion of Christ, and those who know its power here, will know its full glory hereafter. Those who now deride and make light of these things, will then mourn, unless prevented by divine grace. There will be no hiding place then under the failings and short comings of the child of God, for this covering will be too short, and the shelter too broken for any poor soul then. The only hiding place then will be in Jesus the friend of sinners, and his perfect righteousness will be a complete cover for all those who put their trust in him. The

only hope we have for our friends and neighbors and a world lying in wickedness is grace wonderful grace; it can humble the proudest heart, and subdue the most obstinate will, it can and does search out the most wretched lost and undone, and raise them from the lowest depths of sin and degradation.

The Lord is pleased to show favor to some of our churches yet, although we realize much coldness. Dear old brother Hyman has shared largely in the divine favor, he has had the privilege of seeing four of his children baptized within a short time of each other. Do you not think he is a happy man? Brother Beebe, I hope you will visit us again, the Lord willing, and our dear brother Hartwell also. My dear companion unites with me in sending my christian salutation to you, and those who love the Lord with you;—excuse this long letter, for really I did not intend to write but a very short letter when I commenced.

Your affectionate sister, as I humbly hope, in gospel bonds,

M. M. HASSELL.

For the Signs of the Times.

Hannibal Mo., Feb. 13, 1855.

BROTHER BEEBE:—I herewith send you the name of an additional subscriber to the *Signs*, which you will please forward as indicated below. I feel gratified whenever I can procure a reader of your most excellent little messenger, the *Signs of the Times*; not only on your account as publisher, but on account of the reader also, who if they love the truth will in my poor estimation find times of rejoicing in their perusal. In reading the God-honoring editorials, and communications, I feel like I had been lifted up, and my heart, as the Apostle said, feels enlarged, and I think if I could only write to the comfort and edification of the dear people of God, as others can, how I would like to mingle with them, in ascribing honor and might, and dominion to our exalted and adorable Redeemer, for his mercies endure forever. O, if we are children of Abraham, then are we heirs, and joint heirs with our Lord Jesus Christ. What a glorious consideration, not only to be an heir, but to be joint with Christ; and if the promises are sure to him, are they not equally sure to all the seed? for all the spiritual blessings come through him, and also come by inheritance from the Father, and if we are manifested as the children of promise, it is because we are counted for the seed, or derive our life from our spiritual head, just as we receive our natural being from our natural head; and this I take to be the scriptural view of the subject; for there are two kingdoms and subjects for each, the natural and the spiritual; we are all the subjects of the natural kingdom, by generation from Adam our head; but the apostle says, "but we brethren, as Isaac was, are the children of promise," making a distinction between their natural and spiritual progenitor. Now this doctrine to my mind, is one of the most consoling and cheering that I can conceive of; for it is sure though we may be poor and unworthy, and seem to come short of the glory of God, yet it does not depend upon our goodness or badness, nor anything in us, nor about us; for it was all purposed and established before our natural being, else it could not be sure. Yet as the

children of the kingdom, it is our duty and privilege to manifest our allegiance to our exalted King and law giver, by walking in all the ordinances of his kingdom; and I the least of all (if indeed I am a fellow, citizen of the household of God) do mourn and groan, being burdened, that I cannot serve him acceptably, with reverence and godly fear," that I feel so much of the corruptions of my old nature, that when I look at myself, I can hardly believe that such a corrupt creature by nature, can be a child of grace; but as I said in the beginning, I am sometimes lifted up, or mount up as on eagles' wings, and can look beyond this poor tabernacle of clay, and can say, I know that my Redeemer liveth; and this is the use of the Signs, and the gospel as preached, to feed the flock of God, not to make a flock. Brethren, is it not glorious to contemplate, "Israel shall be saved with an everlasting salvation, and shall not be ashamed nor confounded, world without end." O let us make mention of his name, and write, and speak often one to another. Brethren, you who can write, let us hear from you; hold up brother Beebe's hands, he has enough to do, let us cast in our mite, be it little or much.

Brother Beebe I wish to ask of you, to give an exposition of the 2 and 3 verses of the 9th chapter of the epistle to the Romans in connection with the 1st verse of the 10th chapter. What was the curse the apostle referred to? What was the salvation he desired? Seeing that he says, "All Israel shall be saved."

May the Lord bless you with all his poor tempted, desponding children, everywhere, and under all circumstances, and may we all join in ascribing to him glory, might, honor and dominion forever and ever, is my prayer for his name's sake.

W. F. KERCHEVAL.

For the Signs of the Times.

Alleghany Co. Va., Feb. 1, 1855.

BROTHER BEEBE:—I have often thought I would try and write something for your excellent paper. I do not know as I can do better at present than to give a brief relation of the gracious dealings of the Lord with me. As an introduction to the subject, permit me to call your attention to 1st Cor. xv. 10. "By the grace of God I am what I am." I am not what I once was, an unbeliever in our Lord Jesus Christ. I am not what I wish to be; for I would wish to live without sin. But by the grace of God I trust I have been made to believe that Jesus has borne our sins in his own body on the tree of the cross. As I purpose to be as brief as possible I will pass over the first 24 years of my life which was spent in the evil pleasures of this world. But at that age from some cause I became alarmed about my condition, and the prospect of my future state, and as the sailors on a heavily laden ship which has sprung a leak while at sea, find it necessary to lighten their vessel to stop the leak, so I began to unload thinking if I broke off from my outward evil practices all would be well. Thus I soon became very good in my own estimation, and as I thought, better than others, as the plan of do and live was the theme of the day. It is true I tried to take shelter under the law system; but I did not stay there long, for I soon broke over, and there was no rest there for my soul. I then turned my attention to the scriptures, and

there found that I could not be justified by the deeds of the law, for by the deeds of the law shall no flesh living be justified; and from the word of God I read that I was justly condemned, for it testified that my heart was deceitful and desperately wicked and that at my best estate I was altogether vanity. My convictions of sin grew stronger and stronger, until I was brought to the verge of despair. I tried to guard against sin but failed, and could find no rest for my soul. I read day and night, until nature was almost worn out. I thus labored days and weeks and months. I would often retire to some secret place and try to pray, but my prayers were an empty sound. Thus I went on under sore distress and anguish of soul. At this time I went to hear the Methodists, and they wanted me to join them; but I told them that I read that Jesus when he was baptized went straightway up out of the water. Then they said that they would immerse me. I told them that they did not believe in it as the only mode of baptism, and that which was not of faith was sin, and we would both be doing wrong. As there were no Baptist preachers among us in these days to teach me anything, here I was brought to a stand. I could not go forward, and I durst not go back, and often this scripture would come into my mind, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then Mt. Sinai would roar, "Cursed is every one that continueth not in all things written in the book of the law to do them." Thus was I tossed to and fro until I almost despaired of hope. One day being alone in the room in deep meditation I took the testament and commenced reading the history of the sufferings of Jesus; I was so condemned, and it seemed that there was no pardon for poor me; but I thought if I must perish I would perish pleading for pardon. I went into another room, and falling prostrate upon my face if ever I prayed it was then. I had not been there long until it seemed that I had a view of Christ on his meditorial throne saying, "Father forgive them, they know not what they do," and at once light shone in my soul, as a light shining in a dark place, as when day the dawns, and the day star arises in the heart. 2d Pet. 1, 19. "For God who caused the light to shine out of darkness, has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ," 2d Cor. iv. 6. "My soul was filled with joy unspeakable and full of glory. Talk no more of will worship, for I was compelled, and no thanks to the flesh. But by the grace of God I am what I am. But not many days after, fears came that I was deceived, and strange as it may appear, I tried to pray to get my burden back again, but could not.

It was two or three years after this that a Baptist preacher came into our country, and my wife and myself both gave a relation of our experience, and were baptized. Since that time I have had much fightings without, and many fears within, and if I am saved, there is one sinner saved by grace; for I have no confidence in the flesh. And now I must stop, for I have written a great deal more than I intended.—Brother Beebe, if you think any or all of this is worthy of a place in the Signs, put it in, if not, cast it aside, and you will give no offense.

May the Lord direct you in all your labors and deliberations, that all may rebound to the glory of God for Christ's sake.

Your unworthy brother in Christ,
CROFFORD JACKSON.

For the Signs of the Times.

Warren Co. O., Jan. 13, 1855.

BROTHER BEEBE:—Having enjoyed the privilege for two years past, of reading in your valuable paper, the communications of brethren scattered abroad throughout our land, I sometimes feel to rejoice in the hope that I have traveled the same road, in which they are found walking. I have often felt as though I would like to cast in my mite, but feeling my inability, I have hitherto refrained. I was born in the state of Virginia, in the year 1813, and was brought up by parents who feared the Lord; they being Old School Baptists. At an early age, I had serious impressions about death and judgement. When I was ten years of age, my father died, and a few days after we moved to Ohio, where I now reside. When about eleven years old, it occurred to my mind, that all was not well with me, and I thought I would amend my life, by breaking off from improper habits, and by trying to pray to the Lord. I continued in this course for about three years, and thought the Lord must regard me with favor. But I was soon made sensible that all my efforts were vain, and that I was a sinner in the sight of a just and holy God. I, like the rest of Adam's race, fled to the law for refuge. I read the bible, and tried to pray, but the more I saw of God's holy law, the greater did my sin appear, and in the light of that law, I saw myself lost and forever undone. It occurred to me that I must try and approach God in the most humble manner possible, and perhaps he would have mercy on me. But alas! when I attempted this, and tried to pray, it appeared as if my prayers never could reach the throne of grace. About this time I went to learn the trade of a Wheelwright, with a man who was a Methodist. In my forlorn situation the distress of my mind became so great, that my health began to fail, and my friends thought I had the consumption. It occurred to me that I must give myself to the Lord. I tried day after day, I would go to some secret grove, and try to pray in the most humble manner, saying, "Lord have mercy on me a sinner," or "Lord save or I perish." But my burden remained, and my cry was, "Alas! what shall I do? I saw that I deserved banishment from God, but the breathing of my soul was, "Lord if it can be consistent with thy will, that mercy be conferred on one so vile, let it be conferred on me." When night approached, I could sleep but little, I was afraid to close my eyes in sleep, lest I should awake in torment. One night while in this situation, I arose dressed myself and went down stairs. My master asked me what was the matter. I told him that I was such a sinner that I should be lost, and I wanted him to pray for me. He told me to read the bible, and pray, and go to meeting &c. One night I was so pressed under a sense of my guilt, that I turned from side to side for relief. It seemed that something said, "Rest in the Lord." My anguish ceased, and I fell asleep. After some days I began to think that I was deceived, that I had grasped the

shadow, and missed the substance. One day after meeting, Elder David Layman commenced conversing with me on the subject of religion. He asked me if I delighted to be with the brethren. I told him I did; but that I was such a sinner I was not worthy to be in their company. He told me that such were the thoughts of a christian. I thought if he could not look on me as a christian. In June 1829 I went to the Providence church and gave a relation of the exercises of my mind, of my sinful state, and the doubts and the fears which troubled me. I was received by the church, and brother Layman baptized me. For some time my path seemed gloomy, but at length these words were presented with force to my mind, "Fear not I am with thee. O be not dismayed," My troubles were gone, I thought never to return.

"I could not believe that I ever should grieve, That I ever should suffer again." but I have passed through many changes since, but have the assurance from the Lord that his grace is sufficient for me.—Brother Beebe, do with this poor scribble as may seem good unto you.

Your unworthy brother.

ARIEL BEEMAN.

For the Signs of the Times.

Orleans Co. N. Y., Dec 29, 1855.

BROTHER BEEBE:—When I review the Signs for the past year, I miss many names which once appeared as contributors, some of whom I have read the obituary notices of their deaths; others I hear nothing of any more. A thought has occurred to me like this, Are they corporeally dead, or spiritually so? Have they joined the army of the aliens? and are they engaged in fighting those whom they once called brethren? Are they afraid of persecution from the fashionable religionists, and can they no more endure the cross for Christ's sake? Had they rather save their own lives in the esteem of popular professors, than lose their lives, (good names) for the sake of Christ, and his truth? Have any gone in the ways of Cain? And are they greedily running after the error of Balaam, for reward? Or lastly;—are they disheartened by the floods of error, which have crept into what are called churches? To those who may be disheartened, I would say, If you are alone among the multitude of nominal professors of the present day, if God has cast your lot in a strange land, and amidst a people of a strange dialect, like God's ancient servant Elijah, stand immovable; remember many christians in ancient times were, and many at the present are, like you, alone. Who knows but God has thus cast your lot for a little light, in the dark abodes of anti-christ as some restraint upon them? for truth is mighty, and the weapons of your warfare are not carnal but spiritual and mighty through God to the pulling down of the strong holds of Satan, or spiritual wickedness (false religion) in high places. With such lonely pilgrim-strangers, the writer of this knows how to sympathize. It will be recollected that after the martyrdom of Stephen, the disciples were scattered abroad, and went everywhere preaching the gospel, like so many torches of light and fire to consume the false religion of that day. They were not provided by a missionary board, with a supply of money and tracts, nor were they

taught theology at divinity schools. Now, as then, if they are taught in the school of Christ, they can go forth and speak a language which the kings and princes (learned priests) of this world, cannot understand; for they are taught by the Spirit of truth, which the world cannot receive, because it knoweth him not. And the glorious truths communicated by that Spirit, the world with all its boasted light and knowledge, cannot receive, because they are spiritually discerned. This is the advantage which the disciple of Christ has over the disciple of a theological missionary school. Who can know the things of the Spirit, unless they are taught by the Spirit, for the Spirit searcheth all things, even the deep things of God.

Your brother in the truth,

NATHANIEL P. RHODES.

P. S.—Should any of my Old School Baptist brethren come this way, they will find me two miles north of the Murray Depot, on the Rochester and Niagara R. R. Orleans Co. N. Y. They will be welcome guests at my house.

N. P. R.

For the Signs of the Times.

Ohio Co., Ia., Feb. 3, 1855.

DEAR BROTHER BEEBE:—If one so unworthy as I may be allowed to use so endearing an appellation to one of the saints of the Most High. I have been a reader of your valuable paper for many years, and it has been to me a source of great comfort to read the communications of so many of the dear children of God scattered over this wide spread country. I have been so comforted and strengthened when it seemed I was almost ready to give up all for lost, by hearing the gospel Shibboleth sound so clearly from the different parts of the world, it caused me to rejoice and cry, "The Lord God omnipotent reigneth, and will reign until he hath put all enemies under his feet." He says to the North, give up, and to the South, keep not back; bring my sons from afar, and my daughters from the ends of the earth. In this my joy is full, that the Lord will work and none can hinder him. The whole anti-christian world with all their inventions, systems, anxious benches, protracted meetings &c., together with their boasted numbers cannot pronounce Shibboleth, for the Lord will confound their language though they build their towers to the sky.

Brother Beebe, when I began this scrawl I intended to try to say something about the dealings of the Lord, (as I hope) with me a poor miserable sinner. I was born in Kentucky Jan. 1785 reared amid the voice of the panther, the yell of the savage, and the screeching of the owl, and was a very reckless boy until I was eighteen years of age, when I hope the Lord arrested me in my wild career and discovered to me that I was a sinner; and if I died in that state where God and Christ was I could not come. Being an arminian, as I believe all men are in a state of nature, I concluded I would do better. I tried to pray as I thought, but was only like the Catholic counting his beads. In this way I got along and thought I was getting along very well for about six months, when I hope the Lord opened my mind and I saw my heart was deceitful above all things and desperately wicked; then I thought I must get a better heart. But alas! the more I strove to be-

come better the worse my heart seemed until I truly thought it was impossible for God to pardon such a sinner as I and remain just; but still I was not willing to be lost, neither did I wish God to act contrary to his holy nature. Here I was completely hedged up, it was adding sin to sin to try to pray; but I could not rest, for my grief grew worse and worse until August 28, 1814, when at night I thought I would go and try to pray once more for the last time, and while going I tried to pray if there was any unseen way to me wherein mercy could be extended and God remain just, he would give me an evidence of it in his own way; for I really had no choice in the way it was to be made manifest. When I came to the place it was very dark I fell upon my knees but what I said I do not know nor ever after knew, but every word seemed to fall into the ground. I then thought my prayer was unanswered and this was an evidence that it was impossible for God to have mercy; for in so doing he would tarnish his holy throne. I thought my case was unalterably fixed, and while deploring my awful situation, these words seemed to sound in my heart, "Why doubt ye?—Know you not that your name is written in the Lamb's book of life from the foundation of the world?" and with that Jesus Christ was revealed to me, and I saw that it was only through Christ that God could extend mercy to sinners and that Jesus had canceled my debt and I stood justified in him.

Oh! Brother Beebe, it appeared to me that the whole creation bore a new aspect, and the joy I then felt I never can describe. I thought my sins were all gone and would never trouble me any more; but alas! how I was mistaken. But a little time and the world, the flesh and the devil seemed to get such a hold of me that I despaired almost as bad as ever; but thanks be to God he has again, and again, renewed my strength by revealing himself the chiefest among ten thousand and altogether lovely. So I still remain an Old Baptist, though despised by the whole arminian brood; yet I am sometimes made to rejoice and be very glad. I must stop my pen, lest I trouble you too much. Do with this as you think will be most to the glory of God and the comfort of his chosen.

I remain your ever affectionate brother in Christ.

HENRY D. BANTA.

For the Signs of the Times.

Oxford, Feb. 23, 1855.

TO THE FRIENDS OF ZION'S KING:—I have a desire in common with you to know whether I am a member of that family whose mother is Jerusalem which is above. Of all the subjects of interest to us, this is the most grave. Am I born again? This I believe is an unpopular enquiry which many of the religionists of the present day. Peter, in Acts, xv. 18., asks, "Why tempt ye God, to lay a yoke upon the necks of the disciples, which neither we nor our fathers were able to bear?" Was it indeed a tempting of God to teach that we must be circumcised and keep the law of Moses or we cannot be saved? The apostles took this view of the subject in their day. Times have changed, but the truth has not. If it was tempting God then, what is it now? You must

do or you cannot be saved, or, as I suppose, You must keep the law, or observe some system of doing. Well if this is the system of salvation, I am lost! For I was not called according to my works, and glad am I that I was not. Even christians cannot do the things which they would, how much less can they do right, who love the ways of sins? First make the tree good and the fruit will be good. Trees do not change themselves, neither do men.—Christians, do not tempt God by putting the yoke of *do and live*, upon the necks of men, or by preaching the works of the law of Moses, as a system of salvation. I am ten thousand talents in debt, and have not a farthing to pay, and if to keep the law is the way of life, I am too poor. But am I born again? I hope so, is all that I can say.

Zion languishes in these parts, and barrenness prevails. O, that the Lord who rides upon the winds, and manages the seas, who counts the stars, and numbers the sands of the sea shore, would visit us with an outpouring of his Spirit, and manifest his stately walk among his golden candlesticks, or churches, gather in his children, display his power, show his face, and say unto the weak, Be strong; to the fearful, Be valiant; and to the weary, There is a rest for the people of God.

Dear reader, if you have the spirit of prayer, pray for the least of all, the poorest, and the most unworthy of all, and one who, if born again, is as deeply in debt to the divine clemency as any poor sinner living.

Yours in hope of eternal life, which God who cannot lie promised before the world began.

E. A. MEADERS.

P. S.—Brethren in the South and West, I desire to hear from you, especially those of you who reside in the states of Tennessee, Mississippi, Arkansas, and Texas. I take the *Signs of the Times*, *Banner of Liberty*, and *Southern Baptist Messenger*. I seldom hear from brethren with whom I am personally acquainted through the *Signs*.

E. A. M.

For the Signs of the Times.

Geauga Co., Ohio, Feb. 11, 1855.

MR. BEEBE:—I have seated myself to write a few lines to you, but I feel unworthy to address you as brother. I am much pleased with the *Signs*, with the correspondence we have through them, with brethren and sisters, in different parts of our land, and with the experience which they relate, and the account they give of their hopes and fears, in this world of sorrow. They often revive me, and I sometimes, when reading their communications hope there is hope for me; but how can it be that one so sinful can hope to be delivered from sin. If this could be I might truly say all would be well. But if God were indeed my friend and helper, and my sure defense, then would not my soul be drawn out to him who is our Life, in love and gratitude? But I find in me so much evil, and am so full of it that my life is a life of sorrow. I mourn that I cannot live a life free from sin. But God is the same yesterday, to-day, and forever, he changes not. I love to look back on seasons that have gone by, and travel over the times when it seemed to me that the candle of

the Lord shone upon me. My mind is now beclouded in darkness; but I think my desire is still to trust in God. When I was quite young, the thoughts of death and judgement sometimes deeply affected my mind, and I often promised the Lord that I would do better; but all my vows were soon broken. Sometimes deeply depressed and at other times my depression seemed to wear off, until I reached about my sixteenth year, at that time it seemed to me that I was the vilest of all beings. O, thought I, that I could truly love God as I ought, and that I had him for my friend. At length I attended a meeting, where my whole life was told to me. My feelings at that time I cannot describe, when I returned home I retired to a private place, and again tried to pray, but finally gave up, under the gloomy impression that there was no mercy for me. I thought that I was forever lost, and that there was no other being so vile as myself. O, thought I, what can I do? I put my hand upon my breast and fell prostrate upon the ground, and repeated these words,

"Here Lord, I give myself away;
'Tis all that I can do."

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

But unexpectedly something seemed to speak to my mind, (for there was no outward sound,) yet the words to my mind were clear and distinct, "Thy sins are forgiven thee!" My fears and terror left me, and all nature seemed to be changed, my mind became calm, all things appeared lovely. I felt an assurance that Christ was my friend indeed. But, thought I, can it be that he has condescended to look upon one so vile and unworthy? Can I now sing those hymns which but yesterday I I dared not repeat? I thought I could,—The next thought was, Am I willing to go down the banks of Jordan and be baptized with him? I then thought that I could. But soon alas, the scene changed, and I feared that I was deceived. So I tried to give it all up, and labored to obtain a better hope. O, how dark I became! But I could not get back my former convictions again. I tried every way to find the body of Moses, but could not. I then began again to make vows. I promised to do better, or to stop praying, but I found that I had done no better, and thought that I must stop praying, or break my vow.—What could I do? Pray I must. Then I could look back and see many places where I had taken comfort; but now I thought I had cut myself off from all hope. How precious did the past time now appear to me. Yet I thought I would once more look to him for forgiveness. My fears seemed to be again subdued, and I felt reproved for having taken the course I had. I now thought I would do the best I could and leave the event with the Lord. But years have since gone by, and I find myself the same sinful mortal. I still have my ups and downs, my hopes and fears, and to this day find nothing in myself, to commend me to the favor of God. I have now passed the meridian of life, am now in my forty-fourth year; but from sin I am not free. O, could righteousness always be my theme, and my actions right! But I still find in me an evil nature, and when I would do good evil is present. For me, this is somewhat of a lonesome world. Though surrounded almost with all kinds of religionists, there is no place where I

can attend meeting. The Baptists here are of the modern mission order. I want to see and become acquainted with your kind of people. Though I have but little personal acquaintance with them, excepting through the *Signs and Messenger*. I think I should like them. I have read the *Signs and Messenger*, for a year or two past. The hand of death has been heavily laid upon my family. The wife of my youth is laid low, and the rest of my family, except a little girl of seven summers, have gone to that bourne, from whence they shall never return. My house was with its contents consumed last September, from the ruins of which we barely escaped with our night clothes. I was taken sick in November last, and have been confined to the house ever since; but am now gaining, so that I can get about the house, and write, and sit up a good portion of the day. My child is well.—But why do I yet complain? I hope that all is well. Our God is the same yesterday, to-day, and forever. He is unchangeably the same. Now if indeed I have passed from death unto life; if God is my Father and friend, then come what will, all is well. But I fear there is nothing but the *old man* about me. It is no small matter to be a christian. But I must draw my letter to a close.—Although I have not written this for publication, you may dispose of it as you think best. As I have no correspondence with brethren, I sometimes feel a desire to be known to the brethren of the household of God. The church with which I once was connected is among the things that were. The people call me a *Hard Shell Baptist*.

Brother Beebe, may the Lord prosper you, and when it is well with you, remember unworthy me. May we at last be fully freed from sin, is the prayer of your unworthy friend and well-wisher.

IRA PHELPS.

For the Signs of the Times.

Blanchester, Ohio, Jan., 21, 1855.

BROTHER BEEBE:—In reflecting on the wonderful works of creation and providence, the contemplative mind is not unfrequently directed to that beautiful expression of the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him?" *Psa. viii. 4. 5.* We are led to inquire, was it simply to make a display of his power in creation that the world teems with living beings from the smallest insect which seems almost devoid of life and locomotion, including all the species of insects, birds, beasts, and fishes, of every size, form, and order, to fill the chain of nature's harmony, the vegetable world after its order, with every herb and plant, and tree that grows in the field, forest or mountain, the cooling spring, purling rivulet, flowing river and rolling ocean, the earth with all that it contains both animate and inanimate, and all governed by the same almighty power that first designed, and then said, Let it be done, and it was done. But the sun, moon, and stars, the whole firmament dazzling with light and glory, all the work of his hand, all go at his command, each in its regular orbit, fulfilling the decree of its creator. No jar, no discord, each obeying what we call the

laws of nature, but indeed the mandate of their creator who is on his eternal throne. The heaven is his throne, and the earth is his footstool. He meets out the heavens with a span, takes up the Isles as a very little thing, weighs the mountains in scales, and the hills in a balance. He counts the nations of the world as a drop of the bucket, as less than nothing and vanity. O, what is man, that thou art mindful of him; or the son of man that thou visitest him! Here is the wonder! the wonder of angels, the desire of prophets, that man, the rebel worm, the ruined sinner should have hope, should be permitted to hear of a Savior, should be redeemed from sin, should stand justified in the sight of his God. Well might the apostle exclaim, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." The gospel of the Son of God, This good news, this opening of the fountain of life, of peace, and of immortality, this spreading of the table of the Lord in Mount Zion,—this feast of fat things and of wines on the lees, well refined,—this breaking of the Bread of Life to the hungry,—this well of living waters to the thirsty, which springs up into everlasting life, this garment to the naked, waxeth not old, to the weary and heavy laden, it is rest. All this and more does the gospel declare, but why? asks every quickened sinner. The gospel messenger replies, Because, He has 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. Here I feel like stopping; the subject is too profound for such a pen as mine.

"Keep silence, all created things,
And wait your Maker's nod,
My soul stands trembling while she sings,
The honors of her God."

Grace given us in Christ Jesus, before the world began! Soul-cheering language!—Christ Jesus was in the bosom of the Father, in the midst of the Throne of God, "As one brought up with him, and He by inheritance has obtained a more excellent name than any of the angels. For unto the Son, hath He said, Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy hand." What Christ has received by inheritance as the Only Begotten of the Father, the First Born, the promised Seed, and the He adover all things to the church, pre-existed time and time things, and so long the church, as his body, in her spiritual life existed in him. Even as we had our natural beings, time and temporal standing in Adam, from the time that he was set up as the head and representative of his then unborn progeny. And as our head and representative sinned and fell under condemnation, all that he represented, when developed by natural generation, by being born of the flesh, manifest that they are from a corrupt fountain, and under the curse of the law, receiving by inheritance no other blessings than those promised to their head, who was under condemnation prior to their birth. For it is written, By the offense of one man sin entered into the world, and death by sin, so death hath passed upon all men for that all have sinned. Hence the melancholy truth is

proved, that death has reigned over us from the time that sin entered into the world. Consequently condemnation has rested on us as long as we have stood related to the sinner, Adam. Thus all who are born of the flesh are flesh, and all the works of man are works of the flesh, and being scions of a corrupt tree, all the fruits are evil. All being the streams of a corrupt fountain, must necessarily be corrupt, and led by the prince of darkness, run greedily into all that is earthly, sensual and devilish, being without hope and without God in the world. But herein are some of the glorious things which the gospel reveals; for, as in Adam, our fleshly head, we stood condemned before we had any knowledge or consciousness of sin or condemnation, even so, in Christ, our spiritual head and husband, we stood justified before we had any knowledge of righteousness or justification. For being, as an apostle has said, Blessed with all spiritual blessings, in heavenly places, in Christ Jesus, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.—Now we understand justification to be one of the all-spiritual blessings, for Isaiah says, "All we, like sheep have gone astray; every one has turned to his own way, and He hath laid on Him the iniquity of us all." When did he lay on him the iniquity of his people? When he gave us grace in him, and that was before the foundation of the world. But, can we be in a state of justification and of condemnation at the same time? Most assuredly we can, if Jesus is our Righteousness, for if Jesus is the Shepherd of his sheep now, he has always been, and if he is now my righteousness, he has been from the beginning. And if I have such a perfect robe of Righteousness, and stood in him, I stand justified from the time he has been my Mediator. Yes, if my unworthy name is written in the Lamb's book of life, it is because I was there and then blessed, chosen, and preserved in him who is now, and ever has been my life. But notwithstanding this, my earthly and fleshly father had sinned; and, he had been dead thousands of years before I had any knowledge of him, yet I am an Adamite in the flesh, born under the law, and raised up under the curse, and by nature a child of wrath even as others. That, you may say, is a paradox; Well so be it; I feel myself to be a paradox still, for never did a rebel feel more rebellious than, in my flesh, at times, I feel myself to be; and yet the great apostle to the Gentiles could never have longed more to be like Jesus. If I am indeed a christian, I am in possession of both the *old man*, and the *new man*, Christ. As it is written "Christ in you the Hope of Glory."—But I must bring my wandering scroll to a close.

May all the heirs of God, ascribe all the glory of their salvation, to the grace of our Lord Jesus Christ. Amen.

J. C. BEEMAN.

For the Signs of the Times,

February 13, 1855.

BROTHER BEEBE:—I have thought for some time, that notwithstanding my incompetency to write anything for publication, in this day of criticism, I would attempt to give a reason of my hope. I am aware of the various and conflicting opinions that

are entertained on the subject of religion. My father moved from Kentucky to the Wabash county at the time of the first settling of that country, and I was there raised under the disadvantages which are common in all newly settled countries.—When in my twentieth year my mind was arrested to consider my future destiny, or welfare. I had thought upon the subject before, but my former thoughts and impressions had passed by like clouds without rain. But at this time, they were all set home with weight that I cannot describe, neither could I account for them. With all my power I endeavored to throw them off; but instead of getting rid of them, my distress increased more and more. I was still ignorant of what was the matter with me; but still my burden increased for some time. At length it suddenly rushed into my mind, in a very forcible way, that I was a sinner before the just and holy God, and then I also saw that I was not only a sinner, but a lost and helpless sinner. I felt suddenly impressed to retire to a secret place and try to pray; but when I attempted to do so, I found myself so completely shut up that I could not utter a word; it appeared to be as impossible for me to pray, as to create a world. So I returned to my work with an increase of trouble. Again and again I tried, mourning over my hard and stony heart, my wandering and wretched mind, from day to day, for some three months; my mind more distressed at times, and sometimes less, until the month of May, so that I was unfit for business. At length, concluding that I could not live in that condition, I begged the Lord to show me the worst of my case. I plainly saw myself a justly condemned sinner, and the justice of God in my condemnation, and wanted to know the worst of my case. One day, I think it was a Friday in May, I thought that would be my last day. I took my bible and went to a place where I had often been to pray for the mercy of the Lord, if it could be extended to me without a sacrifice of the dignity of his throne. I left my house never expecting again to return or to see my family again; for it appeared that the earth would open her mouth and swallow me up. I arrived at the place and kneeled down; but all that my poor heart could utter was Lord have mercy upon me, a poor sinner. While I was looking for the just judgment of God to be poured out without mixture upon me, I arose and I think had taken one step when, all at once, my burden of guilt was gone, and a whispering in my soul, Thy sins which are many are all forgiven thee. At that instant I felt a joy that I have never been able to express.—The Savior was presented to my view, and I clearly saw that what the law demanded of me, Christ had done for me more than eighteen hundred years ago. He had appeared in my room and stood and met and satisfied all the claims of the divine law in my behalf. By virtue of the union, I saw how mercy could be extended to one so vile as I. For a long time I was subjected to doubts and fears, and desired a more convincing evidence, and even tried to get my burden back again, that I might know better how it was removed. But I never got it back, but greatly desired to know if my hope, if indeed I had a hope, was a christian's hope or not. At last, with this same little hope which I had so often tried to throw away, in order to get a larger one, I

went to the Predestinarian Baptist church called Reserve, and related my experience and was received, and baptized by Elder, Jesse McClain. I have had many trials, many ups and downs since then, but the Lord is still precious to me. I must close this imperfect scribble, for I fear I have already wearied your patience. Brother Beebe, you may give this a place, if you think it will not crowd out better matter. May grace, mercy and peace be multiplied to you, and to the Israel of God. I remain your fellow-laborer in the kingdom and patience of our Lord Jesus Christ, in hope of eternal life.

JOSEPH SKEETER.

P. S.—Brother Beebe, if it is not asking too much, please give your views on Galatians, iii. 16.

J. S.

Circular Letter.

The Clover Lick Regular Baptist Association, to the churches composing the same. Whereas the time is at hand, when according to custom, you will look for a Circular Address.

We propose to call your attention to the Atonement of Christ; it being one of the fundamental points of the christian faith. For, saith the Apostle, "Ye are not your own; ye are bought with a price." The prophet has said, "Ye have sold yourselves for naught, and shall be redeemed without money." Again the Apostle says, "Husbands love your wives, as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Again, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Peter speaks 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." Let us briefly examine this important point of doctrine, for this is the main pillar of our hope.

Atonement, is a word which occurs very frequently in the law which was given by Moses. There we are informed of atonements being made for individual crimes of almost all colors, from early infancy to tottering age; but remember, no atonement is mentioned without the shedding of blood; for without it there is no remission. Another truth is worthy of remark, that is, those sacrifices for sin, all those legal washings and cleansings, and atonements made, were for Israel alone, and not applicable to the surrounding tribes. So the atoning blood of Jesus, with all its benefits, is for the special benefit of the Spiritual Israel, in their collective and individual capacities, and suited to their peculiar wants. But the most prominent argument is drawn from the great yearly atonement, which was made for all Israel, which of itself proves the nature and design of the atonement of Christ. Israel under the law, being the church, in figure, everything that pertained to her worship necessarily pointed to Jesus and his kingdom; thus we see in the law of Moses, (read the 39th chapter of Exodus) the particulars of Aaron's office, robes, and the offerings made by him. Look at the onyx stones, graven as signets are graven, with the names of the children of Israel; and he put them on the shoul-

der of ephod for a memorial. Examine his breastplate also adorned with all the precious stones that were found in the foundations of the new Jerusalem; notice, the Revelator says, "These are the twelve apostles of the Lamb." Thus we see the analogy is very plain. Ex. xxxix. 11, "And the stones were according to the names of the children of Israel; twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes." This is a description of the priestly robes; the priest being the representative of all Israel; whose sins he has already confessed with his hands laid upon the head of the sin bearing victim, which is now slain, his flesh burned on the altar, and his blood reserved in a golden vessel, (thus is taught the doctrine of imputation,) the high priest now advances to the inner court of the tabernacle, not with his own blood, or that of Israel, but of their substitute; and while there sprinkling the blood from the golden basin, the glory of the Lord appears on the mercy seat, thereby bearing testimony that all is done according to the law. But in all this we do not find the name of an Egyptian, nor of any other nation of the earth; but of Israel alone. And in strict agreement with the law, "which is a figure of the gospel church, are we to understand every passage in relation to Christ and his atonement. Isaiah in allusion to this spiritual people says, "All we like sheep have gone astray, every one has turned to his own way; and he hath laid on him the iniquity of us all." And Jesus is very pointed on the subject, saying, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." Now it is evident that if these were not his sheep, or people, before their conversion then it was not for his sheep, obviously, because, if goats, then they were not of his sheep, as he told the Jews. But some will inquire in what respect were they his people? let Jesus answer, "Thine they were, and thou gavest them me." And the apostle thanks God, who hath blessed us with all spiritual blessings, in heavenly places, in Christ Jesus, before the foundation of the world, that we should be holy without blame before him in love." It was in Israel, and to Israel, whose names were engraved in their high priest's breastplate that Aaron made the yearly atonement, and none out of the bounds of that covenant had any right in the same, as we have already stated. That nation, under their priest, was the shadow of the gospel church; so Christ represents all the spiritual tribes from the beginning of the world; their sins were laid upon him, he bear them in his own body. "He was made to be sin, for us, who knew no sin, that we might be made the righteousness of God in him." But, why all this love manifested to us? Why should the Great God have regarded us in our sins and rebellion? Why did it behoove Christ to die, and to suffer, and rise from the dead the third day?

The mystery, wisdom, and glory, of the whole scheme are the legitimate results of the grand cause; which is nothing more or less than the eternal oneness and union of Christ, who is the spiritual Head over all things to the church, which is his body, the fulness of him that filleth all in all. He being her head, her life and spiritual progenitor, took flesh and blood, like as did his bride; for in the flesh she sinned,

so in flesh and blood, he suffered for her sins; not as our opposers say, and affirm that we teach, that he suffered for scattered unborn spirits, in an unknown abode of wandering space, whose condemnation is just. But where she was at the time of blessing, he blessed her, he chose her there, he sanctified her, and preserved her, and kept her, and bear her all the days of old. He found them who should be heirs of salvation, even his people which is his portion, in a waste howling wilderness; he led them about and instructed them, and kept them as the apple of his eye. In his love and his pity he redeemed them; yes and when the atonement was made for their sins, "He finished and gave up the ghost, So says the Apostle, "For he by one offering hath perfected forever them that are sanctified." What shall we then say to these things? If God be for us who can be against us?—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Now dear brethren, farewell; be of good comfort, be careful to maintain good works for necessary uses.—Farewell.

JACOB LAYMAN, Moderator.

D. L. ROBBINS, Clerk.

Corresponding Letter.

The Clover Lick Corresponding Association of Regular Baptists, to the several Associations with whom we correspond, sendeth christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD:—God, in his alwise providence has favored us with another blessed privilege of meeting together in our associate capacity, and our hearts have been made to leap for joy at the oneness of sentiment expressed by the letters from the churches which are scattered abroad in the wilderness of sorrow. The dispensation of the gospel has been faithful, on the part of the ministers, and brethren, and our correspondence has been satisfactory and refreshing; and we earnestly solicit a continuation of the same.

Dear brethren, although our trials have been great and numerous, we desire to still stand fast in the liberty wherewith Christ has made us free. The enemy which we have to encounter is subtle and strong; but the King of Zion has all power in heaven and on earth, and he holds the keys of death and hell. He shutteth and no man can open, and he openeth and no man can shut, and He hath said, "Fear not little flock, for it is your Father's good pleasure to give the you kingdom." If satan should seem to get the advantage over you, and should he even drag you to the very gates of hell and death, our Savior, who is the Mighty God, the Everlasting Father, the Prince of Peace, has not only the keys of death but of hell also. The power of satan is limited, and it shall be wasted in vain against the children of God; for they are the members of the body of Christ, of his flesh and of his bones.

Now may the grace of our, once humbled, but now exalted Lord and Savior Jesus Christ, reign in, rule over, and rest upon you all, until he shall bring us into the uninterrupted and everlasting enjoyment of himself, is our sincere prayer, for his name sake, Amen.

J. LAYMAN, Moderator.

DANIEL L. ROBBINS, Clerk.

EDITORIAL.

Middletown, April 1, 1855

Remarks on Galatians iii. 16.

At the request of brother J. Skeeters, whose letter will be found in this number, we will offer such views as we have on the passage which he has proposed. The text reads thus.—

"Now to Abraham and his seed were the promises made. He saith not, And unto seeds, as of many; but as of one. And to thy seed, which is Christ."

How many churches there were in Galatia, we are not informed, nor is it necessary for us to know, whether many or few they were all addressed, by the faithful and divinely inspired apostle of our Lord Jesus Christ. The peculiar circumstances which called for the admonitions, reproof, and corrections in righteousness, with which this epistle abounds, are disclosed by the apostle, who used great plainness of speech in this his labor of love. Paul marvelled to find these Galatians, before whose eyes Jesus Christ had been evidently set forth crucified, so soon moved from him who had called them into the grace of Christ unto another gospel; which is not another; but there were some who troubled them and who would pervert the gospel of Christ. These troublers of the churches were detected by the holy apostle of our Lord, and their base designs to pervert the gospel of our blessed Redeemer are discovered and exposed, and the record of the same placed, as a beacon upon the hill of Zion, for an everlasting warning to the saints of God in all succeeding ages of their militant state to beware of those workmongral legalists, who, under pretence of setting up a higher standard of morality and religion than that which was taught by Christ and his apostles, insinuate themselves into the confidence of the saints, until they find opportunity to beguile unstable souls. It is probable that in every age of the gospel church, from Pentecost to the present day, some portions of the church have been infested with the same description of troublers, under a variety of names, forms, and pretenses, but whose grand design has been to so pervert the gospel of Christ as to represent it unsafe to trust alone for justification before God in the blood and righteousness of the Son of God, without some work of the creature to give efficiency to the Savior's blood, and to entitle us to the saving benefits of his righteousness: "Except ye be circumcised and keep the law of Moses," say they, "ye cannot be saved." This was the language of Judaizing teachers, at Antioch, at Galatia, and such, in substance, is the doctrine of all will-worshippers, and gospel perverters down to the present hour. The same arguments used by the inspired Paul in this epistle, for the refutation of the doctrines of those who troubled the Galatian saints, are equally in point at this day, in resisting the strong current of arminianism which has only waxed more strong, artful, and sly, as it has progressed in years.

Having himself been brought up a pharisee, in the Jews religion, this apostle to the Gentiles was eminently qualified to treat upon the subject of the old covenant, and the whole Jewish economy; but by the immediate inspiration of the Holy Ghost, his arguments, deductions and conclusions are free from all the imperfections of hu-

man judgment, infallible—beyond all contradiction. These simple hearted Gentile converts, who knew that circumcision was enjoined upon the carnal seed of Abraham, by the old covenant, and that the sons of Jacob were required by the Sinai covenant to keep the law of Moses, were easily ensnared by designing and artful Jewdaizers, to drink in the plausible, but intoxicating and bewitching doctrines which they taught, and probably thought that, even if the gospel was alone sufficient to save them, as a punctional measure, they would be still more safe, if in addition to justification by Christ, they could avail themselves of a law righteousness to fall back upon in case of necessity, it could do them no harm. If such were their thoughts, how surprised and mortified must they have been to hear the apostle affirm, that this notion was a complete perversion of the gospel of Christ; that if they were circumcised they became debtors to do the whole law, and if they performed all the law, and were justified by the law, they were then fallen from grace, and Christ should profit them nothing; that if salvation be of grace, it is no more of works, &c.

By way of correcting the wrong impressions which had been made on the mind of the saints by false teachers, in regard to the spirit and design of the law, to show them what that law could, and what it could not do, the apostle labored to show them, that while the letter of the law with its almost interminable ceremonies, temporal blessings for obedience to its precepts, and temporal curses for disobedience, was given to the carnal or fleshly tribes of Israel, and adapted to their carnal state and condition, that every precept, every rite, ordinance and ceremony that it contained, was typical of good things to come, of things of a spiritual nature. Even Abraham, and all the patriarchs, in their persons, in their progeny, and in all their history, including all that is written of them in the scriptures, were figures of things which should be brought to light under the gospel dispensation. Conspicuously among these types, the apostle recognized the covenant which God made with Abraham, in which Abraham, as a unite, and Abraham, as multiplied beyond the number of the starry hosts, was included, and to this covenant, and its provisions, the apostle alludes in the text proposed for consideration.

Now to Abraham and to his seed were the promises made. For an account of the covenant and promises, read Gen. xii. 1—3. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee; and curse them that curse thee; and in thee shall all the families of the earth be blessed."—Also, Gen. xvii. 3—7. "And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish

my covenant between me and thee; and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee." And for the confirmation of this covenant, read Gen. xxii. 15—18. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

From these scriptures we perceive the truth of the apostle's declaration, that unto Abraham and his seed were the promises made. All the seed of Abraham being in the loins of Abraham at the time the promises were first made, and only Isaac his son, his "only son," made manifest by generation, when the promises were confirmed by the oath of God, to Abraham and to his seed.

"He saith not, And to seeds as of many; but as of one, And to thy seed which is Christ."

How strikingly sublime and glorious the figure before us! Abraham the chosen called and consecrated friend and servant of the eternal God, separated from his father's house, from all his kindred, and from all the inhabitants of the world, called out alone. In him embodied, and by him represented the whole election of God. All their life and being was in him, when the covenant and promises were made.—The covenant and promises, providing for, and securing their subsequent manifestation, by generation after the flesh, and all their covenant blessings given, and secured to them in him. They were so completely identified with Abraham, that the patriarch could not be known in the covenant or promises without them. "Blessing I will bless thee, multiplying I will multiply thee." The personal pronoun *thee* as fully identified the seed, as the progenitor. *Thee* when viewed as an unite, and equally so, when multiplied. *Thee*, when called from his father's house and kindred, and *thee* when multiplied into many nations. The singular number must not be lost sight of in this astonishing figure, for, "He saith not, unto seeds, as of many, but as of one." One before the birth of any of his posterity, and but one in the development of all his seed. Here then we have the patterns of the things in heaven; though this is but a man's covenant, or a covenant made with Abraham, as a man, and embracing his natural posterity after the flesh; yet inasmuch as it was confirmed by the oath of him who could swear by no greater, and who swore by himself; none could annul or add to it. All the provisions of the covenant, and all the blessings promised were made certain and secure to Abraham and his seed. According to the covenant and promises, the process of multiplying began with the birth of Isaac, and continued until Abraham outnumbered the sands of the sea shore, and had branched out into a multitude of nations. This multiplication which began with Isaac, terminated, or was completed, by the birth of the Messiah, for confirmation of which, read Matthew, i. 1—16. Now to Abraham, in his seed was the land wherein Abraham

sojourned being a stranger, eventually given; according to the covenant and promises, after that seed had sojourned in Egyptian captivity four hundred years, and all the other stipulations of the covenant were fulfilled to Abraham, in his seed, according to his flesh, no man disannulling nor adding thereto. "So, says Paul, "after he, (Abraham) had patiently endured, he obtained the promise." Heb. vi. 15.—What promise? The promise made in this covenant, "Surely blessing I will bless thee, and multiplying, I will multiply thee." see verse 14, same chapter. Though Abraham in his individual person had been dead for centuries, yet Abraham, multiplied, in his seed received the promises. Now for the application of the figure.—"He saith not, And to seeds, as of many; but as one, And to thy seed which is Christ." It is Christ, set forth, the same as the Rock in Horeb, which supplied the streams of life and salvation to Israel in the wilderness, was Christ. According to the flesh, Christ was of the seed of Abraham, see Matth. i. 1. But we understand the expression in a higher, and more important sense,—Christ as the grand anti-type of all types, and the substance of all the shadows going before. Christ in coming in the flesh, "took not on him the nature of angels; but he took on him the seed of Abraham." Heb. ii. 16, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29.

Abraham as the head of life to, and personal embodiment of all the fleshly seed, very fitly represented in figure, what the gospel has now disclosed of the church of the Living God, created, chosen, blessed with all spiritual blessings, preserved, saved and called, in Christ Jesus before the world began. As Abraham was the head of life, and old covenant blessings to his posterity, so Christ is and was the Head of spiritual life and of all new covenant blessings to his spiritual posterity, to that seed that should serve him, and that should be counted to the Lord for a generation. As all the fleshly seed of Abraham, including Levi, and all the levitical priesthood, was in the loins of Abraham, when the covenant and promises were made, and as God made that covenant and those promises with and to them, when, and as, they then existed only in him. So the God and Father of our Lord Jesus Christ hath blessed us, (all the saints and faithful in Christ Jesus, Eph. i. 1.) with all spiritual blessings in heavenly places, in Christ; according as he hath chosen us in him, before the foundation of the world." Eph. i. 3. 4. And as the covenant and promises made to Abraham, as fully and as infallibly embraced his posterity as his person, so the covenant of life and peace, which the eternal God has made with his chosen, as fully and infallibly embraced the whole election of grace, as it did the chosen and anointed Head over all things to his church. No old covenant blessings were ever added to the fleshly seed of Abraham, which were not provided for in the original covenant, neither is there any new covenant blessing ever to be given to the church of God, which was not embraced in covenant provision made and secured in Christ for his people, before the world began; nor can any that were made ever fail to be accomplished. Hence our Hope of eternal life, is based on what God that cannot lie, promised before the world began.

From what we have written, brother Skeeters, will perceive that we understand that the whole spiritual import of the cov-

enant and promises made to Abraham, had reference to Christ. While the seed of Abraham embraced a numerous posterity after the flesh which are not the children of God, a multitude of nations, &c. The anti-typical or spiritual application, had, Christ, and in him, his church, alone in view. In this sense Christ as a unite, is recognized as the seed of Abraham, but as all the election of grace are members of Christ, his body, his flesh and his bones, so if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 29.

We might greatly extend our remarks on this interesting subject, but we must forbear for the present.

[From the Northwestern Regular Baptist Association.]

20.—We agree to request Elder Gilbert Beebe to give us his reason for not complying with our request in that of publishing our Letter in refutation to a certain production written by order of the Bethel Church relative to the latter end of this Association.

ANDREW GREGG, Moderator.

JOSIAH CONLEE, Clerk.

REPLY.—We were totally ignorant of the facts involved in the matter between the Bethel church and the association, at the time we received and published the letter of Bethel church; but relying on the truth of the statement made by the church, and supposing from the statements of Bethel church, that the cause of truth required an expose of what was set forth as facts in the case, we incautiously admitted that letter into our columns, without any apprehension that we should thereby involve the *Signs*, in a controversy between the parties. According to the statement of Bethel church, we of course supposed that the Association had departed from the faith, in some particulars, as held, by all Regular, or Old School Baptists, and that the church was right in making known to the churches abroad their position. Some time afterwards, we received a communication from the Association, denying the truth of the statements made by the Bethel church, and asking of us, as an act of justice to the Association, to publish the same. At the time we received this letter of the Association, which we believe was after their next annual meeting, there was already so much sparring and discord crowded into our columns, from restless spirits then connected with us, but who have gone to their own place, and we were unwilling to distress the minds of our readers, with a record of any farther contradictions, concerning local difficulties, and we had pledged ourself to close our columns against such communications. We repeat, the facts of the matter we do not know, only as stated by the parties, and their statements conflict with each other. The association denies what the church has charged; we sincerely regret that we admitted anything on the subject into the paper. And the defense of the Association come to us while the matter was fresh in the minds of our readers, and before we had closed our columns against controversies, we should have felt bound to give it a place. So far as we have, unintentionally done injustice to any, or wounded the feelings of any by publishing or by forbearing to publish, we are willing to make any reparation in our power, but to revive a controversy in our paper, especially, in regard to misunderstandings, contradictions, criminations, and re-criminations, among brethren, churches and Associations more than a thousand miles from us, we honestly believe would only make the matter worse for those who are involved, and inflict a distressing scourge upon the peace-loving readers of the *Signs of the Times*.

This reply and explanation, we respectfully submit to the Northwestern Regular Baptist Association, and we sincerely hope the Lord may heal all the wounds which have been given; that the church and the Association, and all parties involved, may be reconciled with each other on principles of truth and righteousness, and learn to bear one another's burdens, and so fulfil the law of Christ.

Married.

Oct. 18. At West Amwell, N. J., by Elder P Hartwell, Mr. ABRAHAM QUICK of East Amwell, to Miss MATILDA HOLCOMB, of West Amwell.

At the same time and place, by the same, Mr. LOT PHELIPS, to Miss LOUISA HALCOMB, both of West Amwell.

Dec. 6. At Hopewell, by the same, Mr. ALFRED DRAKE, to Miss ANN ELIZA DRAKE, both of Hopewell.

Jan. 3. At Hopewell, by the same, Mr. DAVID S. BARTINE, of Lawrence, and Mrs. ADAELINE B. GREEN, of Hopewell.

Jan. 27. At East Amwell, Mr. JOHN S. DANBURY, to Miss MARY E. WOOLVERTON, both of East Amwell.

March 3. At Hopewell, by the same, Mr. JOHN COOK, of East Amwell, and Miss SUSAN HORTMAN, of Hopewell.

March 10. At East Amwell, by the same, Mr. WM. WOMBURGH, of Hopewell, and Miss URA H. VANSICKLE, of East Amwell.

March 11. At Southampton, Pa. by Eld. D. L. Harding, Mr. JOHN D. WILSON, to Miss LUCY ANN LEWIS, both of Southampton, Bucks Co. Pa.

Obituaries.

Roanoke Feb., 21, 1855.

BROTHER BEEBE:—In compliance with the request of a respectable circle of mourners, I send you for publication, (if you think proper) a short account of the death of our beloved brother ALONZO G. PORTER, who departed this life, Jan. 20, 1855, died of quick consumption, aged 28 years, 3 months and 20 days. The death of his only child is noticed in your paper Feb. 1, under the 24 page being five days before his death. Thus leaving his widow in the morning of life to feel the loss of her little family. And though thus bereaved she manifests submission to the divine government; believing that though her beloved ones are taken from the embrace of friends on earth, they are now enjoying the society of shining ones in heaven. Brother Porter joined the New School Baptists in Athens, Green Co., N. Y., in Feb. 12, 1843, being then in his 16th year. But after walking with them a number of years, his mind grew in the farther knowledge of the scripture, he became dissatisfied with some of their doctrine and practice, for this cause he formed an acquaintance with the Old School Baptist church in South Westerlo, of which I was then the pastor, and after becoming acquainted with our religion, found a home in that church, of which he remained a respectable member about five of the last years of his life. Brother Porter has written many valuable communications, a part of which are in the Signs, and many scattered among his friends for them now to look upon, whereby he being dead yet speaketh. His gifts in the church were such as gave us to hope that he was designed by the great head of the church for further public usefulness in Zion; but we leave that for the great Shepherd to send by whom he will. I am informed that his departing hour was one of sorrow and solemn joy, he enjoyed his right mind to the last minute. And some of his language was like this, (connected with smiles) Jesus is coming; and angel spirits are hovering round to waft my spirit home. His loss is, and will be sensibly felt by his friends and the church.

Yours in hope of eternal life.

Wm. CHOATE.

Chemung Co., N. Y., March 3, 1855.

BROTHER BEEBE:—At the request of Mr. Alfred M. Horton, of Pine Valley, Chemung Co., N. Y., a friend performs the sad duty of writing to you of the death of his only child, with a request that you publish the same in the Signs of the Times. MILICENT J. HORTON, died March 2nd of Scarlet fever, after two weeks of intense suffering, aged three years, nine months, and sixteen days.

Oh how little did we think, a little more than two weeks ago, that she would so soon lie cold and lifeless. She was a child of uncommon promise, and her afflicted parents cannot but feel deeply the dreadful trial with which God has seen fit in his infinite wisdom to visit them. Possessing beauty and intelligence rare-

ly equalled, and that loving gentle disposition which wins the love of all, her place cannot be filled in hearts of any who knew her. But three hours before she lay down upon the couch from which she was never to rise again, she sung regularly and sweetly several pieces, but now we trust her sweet voice joins with those who sing the praises of the Lamb who redeemed them forever.

Like a gem from a purer sphere she came on earth a while to cheer us with her presence. "Till an angel passed by and took her away, Through countless stars and flowers above, To dwell on the bosom of purer love."

MARY LOCKE SLEEPER.

Lexington, Jan. 28, 1855.

DIED, at her late residence in Lexington, Jan. 27th, MARY D. CORNISH, daughter of Marion and the late Samuel Peck, deceased in the 34th year of her age. She was a member of the Baptist church in Lexington.

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

Low in the grave thou there shalt sleep, Till Christ shall bid thee rise; O then in glory may we meet, In realms beyond the skies.

There in that blissful land of light, God grant that we may dwell, Where endless day excludes the night, Our songs of praise to swell.

A. L. PECK.

Receipts.

Table with columns for location, name, and amount. Includes entries for New York, Md., Va., Ga., Ala., Mo., Ill., Ia., Ky., and Tenn.

Total \$156.00

New Agent.—Eld. F. Jenkins, Mo.

Associational Meetings.

The Pig River Association, will be held with the Fairfield church, Pittsylvania Co., Va., to commence on Friday before the first Sunday in May, 1855.

The Baltimore Association, will be held with the Tuscarora Baptist church, Juniata Co. Pa. near the Depot opposite Mifflin, known as the Patterson Depot, on the Pennsylvania Central Railroad. We are requested to give an urgent invitation to ministering, and other brethren to attend. Those who go by Rail Road, will enquire at the Patterson Depot, for brother John P. Shitz, who lives one mile south of the Depot, and at or very near the place of meeting. To commence at 11 o'clock A. M., on Wednesday the 16th day of May next, continue in session until the Friday evening following.

The Delaware Association, will be held with the church at London Tract, Chester Co. Pa., about 5 miles from the Newark Depot on the Philadelphia and Baltimore Rail Road, to commence at 11 o'clock A. M. on Wednesday the 23d day of May next.

The Delaware River Association will be held with the church at Southampton, Bucks Co., Pa. (about 17 miles N. E., of Philadelphia) to com-

mence on Wednesday May 30th, 1855, at 11 o'clock, A. M.

The Warwick Association, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Rail Road and about 3 hours ride on the cars, from New York city, to commence at 10 o'clock A. M., on Wednesday June 6 1855, and continue three days.

The Chemung Association, will be held with the Asylum church, Asylum, Bradford Co. Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The New River District Association, will be held with the New River church, Pulaski Co. Va., to commence on Saturday before the third Sunday in June 15 5.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

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

All moneys remitted to the editor by mail will be at our risk.

List of Agents.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., APRIL 15, 1855.

NO. 8.

Poetry.

For the Signs of the Times.

BROTHER BEEBE:—By the request of sister Thurston, I send you the following verses, and if you think proper, publish them, and if not, throw them away.

E. SMITH.

Thoughts on Dying.

Soon I shall bid this world adieu,
With all its fleeting gaudy show,
And soar through the ethereal blue,
Till I the heavenly mansions view,
Prepared for me in glory.

There I shall see my Savior's face,
Who did for me prepare the place,
And brought me by his power and grace,
To rest in his beloved embrace,
And give him endless glory.

There I shall be no more oppressed,
By sorrow, sickness, or distress,
But leaning on my Savior's breast,
Through all eternity shall rest,
In that bright world of glory.

These separated friends shall meet,
Around their heavenly Father's seat,
And joyfully each other greet,
And bow at their Redeemer's feet,
And give him all the glory.

O that will be a glorious sight,
When all the blood washed souls unite,
Adorned in robes of spotless white,
All bearing palms of victory bright,
And wearing crowns of glory.

I hope to join the heavenly choir,
And with them strike the golden lyre,
With songs of praises rising higher,
And we by love and joy aspire,
From glory on to glory.

And when we strike the lofty theme,
How will our eyes with transport beam,
When in our notes we mention him,
Who did our precious souls redeem,
And bring us home to glory.

And while I am a pilgrim here,
Exposed to sorrow, pain and fear,
Where death is swiftly drawing near,
It does my fainting spirit cheer,
To view my home in glory.

But I must tarry here below,
Till I am prepared to go,
And then my Lord will let me know,
And take me from this world of wo,
To that bright world of glory.

Jesus, to thee I all resign,
My spirit from its drear's refine,
Till thine own image on me shine,
And all my will is lost in thine,
And I'm prepared for glory.

ANNA BIRDSILL.

Flat Rock, O., April 1, 1855.

From the Religious Herald.

My Father's at the Helm.

When angry clouds o'erspread my sky,
When lightnings flash, when winds howl by,
Methinks, at that dread hour, I hear,
The voice: "Fear not, thy God is near."

Then (blessed truth!) since this is so,
Let clouds collect, let loud winds blow,
Let waves my fragile bark o'erwhelm,
I'm safe: "My Father's at the helm."

He'll speed me o'er the swelling tide,
And land me safe on Canaan's side,
Where freed from ev'ry toil and care,
I'll in the joys of heaven share.

There, 'neath that sky that's ever bright,
And in that land that knows no night,
I'll my Redeemer's praises sing,
And make the heavenly arches ring.

L. W. MOORE.

Communications.

For the Signs of the Times.

Fairfax C. H. Va., March 8, 1855.

DEAR BROTHER BEEBE:—Having had my mind somewhat impressed for some time past, with the text, Col. i. 12, and having some more distinct views than formerly of its import I have thought of offering a few remarks on the passage.

I have had some hesitancy as to which paper to address it, the *Signs* or *Messenger*. But as brother William drew the lines pretty tight, in reference to all controversial subjects in his introductory to the present Volume, and as my remarks may be considered by some as rather of that stamp, I have concluded to submit them to you for a place in the *Signs*, if you judge proper. I will further preface, that although the subject and my remarks, may be considered controversial, as differing from the opinions of some others, yet my object is to present for the consideration of the brethren, my view of the subject. Whether they be correct, or whether they be of any importance, they may judge. Brother Dudley has anticipated me on some points of my subject, but there are other points not in contradiction to what is contained in his excellent communication in the fourth number of the present volume, which I wish to notice.

The text reads thus, "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light."

The expression, "Giving thanks unto the Father, which, &c.," clearly shows that the making meet, &c., is the work of God and not of the creature. But that on which I wish particularly to remark is the *making meet to be partakers of the inheritance, &c.* By the expression, "The inheritance of the saints in light," whether we understand by *the saints in light*, the saints in glory, or believers in general, I think none will dispute that we are to understand the inheritance to be that inheritance which is *incorruptible and undefiled and that fadeth not away, reserved in heaven for them*; and therefore that it must be entirely distinct from that inheritance which was given to the natural seed of Abraham through the lineage of Isaac and Jacob. That was a natural inheritance and the nature derived by their natural birth as the posterity of Abraham, and certified by their circumcision made *them meet to be partakers* of it, their nature being suitable to the enjoyment of it, and they being known as the legitimate posterity of Abraham, see Gen. xvii. 1—14.—But the inheritance of which our text speaks, is not earthy, but heavenly; not corruptible, but incorruptible, not natural, but spiritual; it is not given of God merely as the sovereign disposer of events upon covenant obligations and conditions, but

it is bequeathed of God as a Father, for an inheritance for his children. Hence it appears to me that to those who have ears to hear what the Spirit saith, it is an easy task to describe what is requisite to make any meet for this inheritance; we must possess a nature that is heavenly, incorrupting, and spiritual; for without a nature corresponding to the inheritance we cannot enjoy it. And further we must have the witness that we are the children of God, and if children then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. viii, 16, 17. The question may be asked, whether adoption with its necessary accompaniments, redemption, and emancipation from the law, would constitute this *meetness* for the inheritance? It might make us *partakers of the inheritance*, but not *meet* to be partakers of it; and our text speaks of being *meet* to be partakers, &c. Adoption and redemption have an important place in our being made heirs, because as the children of Adam we are bond servants under the law, until redeemed, emancipated and made partakers of the spirit of adoption. But redemption and adoption give no new nature. They only make us as we were the children of Adam legally partakers of the inheritance, without giving that heavenly, that spiritual nature, adapted to the nature of the inheritance. Hence the declaration, *ye must be born again*, sounds as emphatically from the word as does the doctrine of adoption or redemption. It bears as prominent a place in the gospel revelation, is as important a point in the plan of salvation. I see not why the declaration, "Except a man be born again," &c., is not as definite in its import, as are the declaration concerning adoption and redemption; or how a person can speak loosely of the nature of the new birth any more than he can of the nature of redemption, consistently with a correct view of gospel doctrine.

The question may be asked, whether, if we understand by the terms *regeneration, and born again, born of God, &c., a washing*, we do not form an adequate idea of what is intended to be conveyed by those terms in the scriptures? I answer, No.

1. Because the idea conveyed by the terms being born, in their uniform use is very different, from that conveyed by the terms being washed.

2. Because no washing can give to an earthly person, a new and heavenly nature. No washing will change the *Ethiopians' skin*, or the *Leopards' spots*. No washing will change the *cow* into a sheep, but after being washed she still retains her old nature, and will therefore *return to her wallowing in the mire*. But do not the terms *washing of regeneration* found in Titus, iii. 5. convey the idea that washing and regeneration are one and the same? Will any say the terms *renewing of the*

Holy Ghost, found in immediate connexion convey the idea that the renewing and the Holy Ghost are one and the same? Yet both expressions are similar in construction. The plain manifest import of the one expression is that the renewing is the result of the operation or communication of the Holy Ghost; so, that of the other, is that the washing is the result of regeneration. The one is the Holy Ghost's renewing, or a renewing which is experienced only where the Holy Ghost is given, (John vii. 39. the other is regeneration's washing or a washing which is experienced where regeneration takes place. There is an experience of washing, both of the water and of the blood, resulting from regeneration.—But I think I have said enough to show any true inquirer after truth that this text does not convey properly the idea, that a washing is regeneration; and I know of no text of scripture that does.

But the question returns what do the terms regeneration and born again mean? I cannot conceive that any one has a right to say that they do not mean just what they say; that *regeneration* is not a regeneration, that being *born again* is not a being born again. If then no one has authority to say that the meaning of these terms do not correspond with the word used; I think I may safely say they do mean what the words import. And this is just what is needed to make us meet to be partakers of the inheritance of the saints in light.—For as showed, the inheritance is not earthy or fleshly, but spiritual. In our first birth we were born of the flesh and that which *is born of the flesh is flesh*, and will remain till death does its office to return it to dust. That only *is spirit which is born of the spirit*. In our first generation we were generated as the seed of Adam the *living soul*, but *earthly man*. Those who are regenerated, are generated a second time, generated as the seed of the second Adam, who is the *Lord from heaven* and a *quickening spirit*. In the first birth persons are brought into manifest existence, in a nature that is of the *earth, earthy*. In being born again they are born of a nature, that is spiritual and heavenly; capable of *receiving the things of the spirit*, and enjoying that which is heavenly. So that those who are *born again*, exist in an *old man* and in a *new man*, in the same person, exist as the seed of Adam and as the seed of Christ, as the children of Adam and the children of God. Hence notwithstanding their *old man*, clings to its mother earth and is *corrupt*, yet they are *made meet to be partakers of the incorruptible inheritance*; for who so *meet* to partake of the inheritance laid up by a father as his own children? Hence the declaration of Paul before quoted, "If children then heirs heirs of God." &c. I have above represented this second birth to be of the seed of Christ, and I think I have truly so represented it according to the scripture. But our text reads, "Giving thanks unto the

Father who hath made us meet," &c. How is this? It is even so. The believer is born of life, and *Christ is their life*; (Col. iii. 4.) he is born of the spirit and the Lord is the spirit of the New Testament, 2 Cor. iii. 17. The second Adam was made, not a *living soul*, but a *quickening spirit*. What is it that quickens a dead body but life imparted? So what will quicken a dead soul but spiritual life imparted? Christ is that spirit and is that life. Hence that which is in the believer, *the hope of glory* according to the scriptures, is not the old soul new formed, but it is Christ in him. Col. i. 27. That Christ is the seed, the life of which the children of God are born, I have contented, (if brother Beebe, you will allow me to glance a little at old things) heretofore as now; but though charged with it, I never have said that Christ as the quickening spirit was the *regenerator*, I have said that I knew not from the scriptures, or to that effect, that the Holy Ghost, as such, was the regenerator. And I have said that the Scriptures, ascribed the work to God, but whether as Father, of Word, or as Holy Ghost, they did not say. Here according to my present construction of this text, I was mistaken. For what does the text say? "Giving thanks unto the Father," &c., not unto the Word or to the Holy Ghost. But how has the Father made us meet? 1. The *new man* which I understand to be the production of the *new birth* is said to be *after God created in righteousness, and true holiness*.—Again it is said, "For we are his workmanship created in Christ Jesus unto good works." &c. If then we were created in Christ Jesus, we are in our second birth the seed of Christ, as our being created in Adam constituted us the seed of Adam; but in both cases it was God that created us, in the one case as servants, in the other as sons. In the second place it is God even the Father, that regenerates.—For it is written, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God." &c. God's shining in the heart to give the light of the knowledge, &c., is his regenerating, by imparting that *life which is the light of men*. Hence Christ said, "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." If Christ is that *eternal life which was with the Father*, (see John i. 2.) and that life is the light of men, then God shines in the heart to give the light of the knowledge, &c., by regenerating with that life.

I have thus given my view of what it is to be made meet to be a partaker of the inheritance of the saints in light, and who it is that makes meet. It is not for me to say that God could not in any other way meeten heirs for his inheritance, but I think I may say, this is the standard which God has revealed, "If children then heirs;" and that these children are born children by a second birth; born not of the flesh, but of the spirit; *born not of blood, nor of the will of the flesh nor of the will of man but of God*; born not as the seed of Adam, but as the seed of Christ. I think also from the view I have taken of the Scripture testimony on the subject, that although there is a *washing of water by the word*, and a *washing from our sin in the blood of Christ*, connected with salva-

tion, yet that no washing can constitute the regeneration and new birth spoken of in the scriptures, or can change one from a natural person to a spiritual born child of God. You may wash an African slave until you rub the skin off and yet you cannot make him a free born son of his white master.

I do desire that our brethren would examine this and other subjects of like importance, carefully in the light of the Scriptures; and be careful that they look at it in the scripture light, and not in that of the theories of men. If the Scriptures do not sustain the views I have given, I hope any discovering the error will point it out in the spirit of christian love.

I remain yours, the same poor sinful wretch as when younger.

S. TROTT.

For the Signs of the Times.

Near Lawrenceburg, Ky., March 5, }
1855. }

DEAR BROTHER BEEBE:—Great and marvelous are the works of the Lord, as displayed in nature, and in grace; the effects of which, in many of their displays, are visibly seen. But his works of grace through Jesus Christ, seem greatly to excel the works of nature. The children of nature admire the latter, and the children of grace are delighted with the former. Whilst the one has the domain of the visible creation to explore, and are in almost every age discovering something new that had been hidden from all observation and research of man from the time of the creation, and when it is discovered by some fortunate one and published abroad for the investigation of the world, it is then the common privilege of all men to investigate it for themselves, and satisfy themselves of its reality. And often whilst the investigation is going on, warm controversies arise, and very often the character of the admired discoverer is wantonly assailed. But during all this he remains patient, resting fully satisfied that his discovery is real, and that it cannot be successfully controverted; and after awhile the public mind settles down and gives him his reward as a benefactor to mankind.

And my brother, although the work and salvation of God in Jesus Christ alone, is by sovereign grace, and in him is fully complete, and that from everlasting, yet is it not equally true that the children of grace, while here in the flesh, have not fully discovered the riches of that grace which was given to them in Christ? Neither do I suppose that God has anywhere in the scriptures given any of the children of grace that promise whilst here in the flesh. And, although God, in his infinite wisdom, has been pleased to circumscribe the knowledge of the children of grace, while they remain here on the earth, is it not equally true, that according to his divine arrangement, they increase in the knowledge of God, even while in this imperfect state in the flesh? I believe as far as my own limited knowledge, and as far as I have understood from others of our brethren in fellowship with us, that the holy men of old spake as they were moved by the Holy Ghost; and, notwithstanding I believe it is equally agreed on by us all, that in order that christians may discover and realize here in the flesh, the same Holy Spirit acts, in opening their understanding that

they may therein discover the mind of the Spirit. Jesus said, He shall take of the things of mine, and shew it unto you. Now in this shewing, something *new*, is revealed and clearly discovered by the brother, (I mean by the expression *new*, a truth of God concealed in Christ when he was set up from everlasting, with all his glorious fulness; for I cannot believe that God has added any in him since,) ought he not declare it? When this revelation of the word is made by the Spirit, and the thing, (although old, is discovered in Christ Jesus, although in the time it may be considered new) yet because it is considered new, is it right in the sight of God, that the discovery should be concealed? I leave this for the brethren to decide.

I hold that the Holy Ghost never opens the understanding, or shows the child of grace anything that is not in Christ Jesus; so the thing that is discovered to the believer, may on first, sight fill his mind with fear and doubt for the moment, fearing that the wicked one had revealed it, and brought up the discovery. Yet God will sustain the child of grace in the conflict, for he has opened a door right here for his safe retreat, as he has never left himself without a witness in the revelation of truth. The child of love has only to hear what his Heavenly Father has revealed and discovered, by the same Spirit to the prophets and apostles, and if he can hear them testifying to and of the same things or discoveries, he may rest assured that the discovery is no optical illusion, but the thing discovered is actually in Christ Jesus. And being thus sustained by a "Thus saith the Lord," let him proclaim it, for Christ has given him full liberty, as his freed man, in my weak judgment, so to do, even from the house top. But, and if some of the children of grace should take strong exceptions, and pronounce the spiritual discovery all a delusion, and that they do not and cannot believe it, simply for the reason that their understanding has not been opened, and the discovery has not been made to them, and a spirit of envy manifests itself in them, speaking hard things against the child of grace, shall even this be a sufficient cause for restraining the declaration of it? It looks to me that the children of grace should take great care, and be very certain from the word of God that they are right before they hastily condemn, lest they be found fighting against God. But, I suppose that it is not the publishing of the truth, against which the children of grace complain; but the manner of spirit manifested in the opposition, commencing in crimination and ending in recrimination. Such a course should not be indulged among the children. They should be affectionate and courteous one towards another. And surely if brethren would observe the golden rule of the Master, such difficulties would end.

Brother Beebe, when a spirit of the flesh is manifested from his Satanic Majesty, and sent to you for publication, either send the epistle back to the writer, or in love tell him of his wrong before he publicly exposes himself. And really I think if this course was pursued, brethren would find good resulting from it; and the number of your subscribers among the children of grace would increase throughout the states; and the saints would be edified, and the King of Zion glorified.

I have spun out a long scribble; look

over it, if you have time; and if you think there is nothing in it that would be beneficial to the children of grace, throw it under the table, or into the flames, and be assured that you will not touch me.

Yours as ever,

J. H. WALKER.

For the Signs of the Times.

Greenwood, Ia., March 12, 1855.

BROTHER BEEBE:—The friends of the late Elder Morgan McQueary, are frequently asked whether he was in his right mind, or what was the cause of his jumping off the cars? The accompanying letter, from Eld. Tho. P., and brother James Dudley, will answer these enquiries much more satisfactorily than we can, inasmuch as brother McQueary, owing to injuries received in getting off the cars, was not sufficiently composed in his mind, long enough at a time, to give us an account of the occurrence. We know that his attachment to his family, caused him frequently to encounter hardships, and sometimes dangers, in order to reach home, after he had filled his appointments. You will please publish the accompanying letter in the *Signs*.

Yours in gospel bonds,

P. K. PARR.

Near Lexington, Ky., Jan. 20, 1855.

MY DEAR SISTER:—Our hearts were truly saddened to hear of the demise of our dear old brother McQueary. We feel that we have lost a friend indeed, the cause of truth, a faithful and able advocate, the churches he supplied, a most reliable, devoted, and uncompromising pastor; and the real lovers of bible truth, one whose place will not be supplied for years to come, if ever. We know that the Lord is able to supply his place, but such ministers are rare, very rare indeed, in these degenerate days.

If the loss of such a brother, is so deeply and sensibly felt by us, who had only occasionally the privilege of mingling with him, setting under the sound of the gospel ably administered by him, how deeply must his surviving widow and children feel the loss they have sustained? You may be assured that you have our deepest and most heartfelt sympathies; and we pray God to fully verify his ancient promise, to "be a father to the fatherless, and friend to the widow." He has said, "I will never leave thee, nor forsake thee." The poet has paraphrased on the promise, "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; though thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. xliii. 2.

"Fear not I am with thee, O be not dismayed, I, I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous Omnipotent hand."

There are many exceeding great and precious promises in the word of God for you. May the spirit of our God apply them with force and power to your troubled breast.

I feel quite confident that no minister has been called away from us within the last twenty-five years, whose loss we more deeply deplore, and although we know that what the Lord does is right, we can but lament; that the shaft of death has struck where it has.

The painful intelligence of his death, when it reached us, called up to our recollection, the recent pleasant and interesting tour we had just completed. We remarked that we had never seen brother McQueary more at liberty in promulgating the glad tidings of salvation, more powerful in his illustrations of gospel truth, or more convincing in his arguments. Indeed we concluded we had never heard any man more convincing than he was. Long, long will our brethren in Illinois remember his visit. He and Elder T. P. Dudley each tried to preach seven times on our trip.

When we reached Crawfordville, where our last appointment was, on Friday evening the brethren insisted we should remain to their monthly meeting on Saturday and Sunday. I replied that I had an appointment in Louisville in this state, for Sunday, and brother McQueary replied, his family would look for him on Saturday evening. After meeting at night, we inquired if the congregation could inform us whether there would be an opportunity of making a connection with the cars for Lawrenceburg and Jeffersonville, at Indianapolis on Saturday? We were answered by several, there will be no chance of making the connection. After we retired to a friend's house, where we tarried that night, brother McQueary seemed restless, and finally in company with two of the brethren walked down to the depot, about ten o'clock at night; for the purpose of ascertaining whether we could not get on the next morning. He was answered, the cars will be on for Green Castle about day break, and will connect with the Terre Haute train for Indianapolis at 9 o'clock Saturday morning. He returned to our lodgings in good spirits informing us that we could make the connection, and he could reach home on Saturday evening, and we could reach Louisville. Our friends gave us breakfast before day light; we went to the depot, and about sunrise the cars came on. We reached Green Castle before the cars from Terre Haute came along. Very soon however, the cars came along, and we got aboard, and reached Indianapolis between 10 and 11 o'clock. He took an affectionate leave of us in the depot at Indianapolis, about 11 o'clock. As it is now but to manifest, a final leave, so far as this world is concerned. We indulge in the confident hope, if we are so highly favored as to reach that "rest that remains to the people of God," we shall meet again where parting is no more. The dear old brother's frankness and honesty, endeared him greatly to us in this country; indeed, wherever he went, and truth is appreciated. But he is gone, and let us exhort you to sorrow not as those who have no hope; for if we believe that Jesus died and rose again; even so them also, who sleep in Jesus, will God bring with him." You are destined to meet him again in a better state of things. Several interesting occurrences took place in the vicinity of Crawfordville, which will cause him to be long remembered.

God Almighty bless you, our dear sister, and your children. May they all participate in the riches of that grace which was the theme and burden of their father's efforts in the gospel. May the kind providence of a covenant-keeping God be especially over you, and may you all be brought ultimately to that haven of eternal rest, where "the wicked cease from troub-

ling and the weary are at rest," is the prayer of your sincere friends and brethren in Christ.

THOMAS P. DUDLEY. }
JAMES DUDLEY. }

P. S.—My wife desires to be affectionately remembered to you.

T. P. D.

For the Signs of the Times,

December 25, 1854.

BROTHER BEEBE:—Through the mercy and goodness of our Lord, I am permitted to write a few lines for the *Signs*. I have been a reader of your paper for nearly twenty years, and they have afforded me much satisfaction; for the matter which they have contained has been to me like good news from a far country. I have many times been comforted in reading communications from the brethren and sisters, who have told my experience much better than I could, and they have pointed out the way-marks so clearly and so much in accordance with the scriptures that it has helped to confirm my faith and hope. I have had for many years, a great desire to write, and cast in my mite, in bearing testimony to the truth, and to tell the children of God what he has done for my soul. But I have felt myself so unworthy and incompetent to write anything that would edify any of God's dear children, that I have deferred it from time to time. At this time it is so impressed on my mind that I am compelled to make a trial.

I have read brother McColloch's communication, and if I rightly understand him, his views do not fully correspond with my understanding of the scriptures.—Christ has said to his disciples, "If ye love me, keep my commandments," and in Revelation xxii. 14, it is written, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." When the Lord enables his children to obey his commandments, and to thus show that they love him, I believe they do enjoy more spiritual blessings, and more of the smiles of their Heavenly Father. I do not believe that satan ever tempts us to obey the commands of our Lord and Savior, or to believe that when we are walking in obedience to him, that we enjoy more of the heavenly blessings. I do believe that the scriptures teach that when we go astray the Lord will chastise us, and that too for our faults, and not for our obedience. We are commanded to let our light so shine, that others may see our good works, and glorify our Father which is in heaven. James says, "Faith without works is dead." Again, Was not Abraham, our father justified by works, then he offered up Isaac, upon the altar?"

I am a poor sinner, saved by grace, if saved at all. I have been a professor of religion forty-six years; and am about sixty-seven years of age. I have had many trials, doubts and fears, and many dark seasons to pass through. But the Lord has enabled me to put my trust in him. He has brought me by a way which I knew not, and in paths that I had not known, and he has supported and sustained me in all my trials, and enabled me to "Stand still and see the salvation of God." He has sealed a promise to me, with heavenly love, that he will never leave nor forsake me; blessed

be his name. I had rather suffer affliction with his people, than to enjoy the pleasure of sin for a season. I believe the Old School Baptists are the nearest right of any people on the earth.

I must close; may the Lord bless you and yours, with every needful blessing, and support you in all your arduous labors, and enable you to stand as a living witness for the truth; and may he prepare you and me and all his children for a happy entrance into the joys which await the righteous in heaven, is the prayer of your unworthy sister, if a sister at all.

SARAH CALVERT.

P. S.—Please give your views on 1 Pet. iii. 18—20., and oblige.

S. C.

For the Signs of the Times.

Todd Co., Ky., March 5, 1855.

DEAR BROTHER BEEBE:—I have been a reader of your paper for the last twenty years, and it has always brought me some good news concerning Zion and her king, but never in all that length of time, has there been a greater oneness of sentiment among the correspondents of the *Signs of the Times*, than there is at this present time. Controversy seems to be forgotten, and unity and love abounds, "Behold, how good and how pleasant it is for brethren to dwell together in unity." May the Lord sustain you and your paper, and may you and it be preserved from the evils that might lead you astray. May the Lord bless you with a proper spirit to discharge all the important duties devolving on you in so glorious a cause; may he bless and strengthen you to perform your arduous labors, and give you grace according to your day, and fit you for the responsibilities of the station you occupy.

I remain your brother in tribulation.
Farewell.

T. K. HOLLINGSWORTH.

For the Signs of the Times.

North Jay, Me., Feb. 1, 1855.

BROTHER BEEBE:—It appears a great cross to me this morning to take up my pen, to try to indite a few lines for the personal of the brethren and sisters, who speak to each other through their valuable medium, of communications, the *Signs of the Times*. Sensible of my unworthiness, and feeling my inability to write to edification, it is with fear and trembling that I attempt to address a few imperfect lines to so many precious children of grace, and heirs of the kingdom of God. And indeed how can a mere mortal find suitable language to speak of that kingdom, to those who shall be called precious in that kingdom, and who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. These are all precious and lovely, because Christ, a precious Savior is within them, and by the power of his spirit, he makes us willing not only to communicate of his gracious dealings with us, but to bear all things for his name's sake. He will also put within us an humble and contrite spirit, and make us willing to be reviled and persecuted for his sake, for it is said, "Blessed are they who are persecuted for righteousness' sake for theirs is the kingdom of heaven," and again, "Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely, for

my sake, rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." In whatever circumstances we may be placed, may we be enabled by the power and spirit of grace, to let our light so shine that men seeing our good works may glorify our Father which is in heaven. And should we be buffeted for our faults, may we be willing to confess them, and with patience, bear all things as good soldiers of the cross.

What a great consolation while the enemy of all truth is lurking around us, that we are in the hands of one who rules in his kingdom, and will bring about all things for his glory and our good, so we will not fear what man can do, for "God is our strong salvation, what foe have we to fear? In darkness and temptation, our light and help is near." During the past year, I have been in great darkness much of the time, so that I sometimes feared that I have been deceived in all that I have experienced. But again the Lord has given me sweet meditations, and has so opened his words to my understanding, that I have been enabled to rejoice abundantly in the light. He has also lifted me out of deep waters of affliction, and given me such fellowship for, and union with those who bear the marks of Christ, that I cannot doubt that I have passed from death to life; and enjoy peace and comfort in the assurance that Jesus is the Alpha and Omega, the first and the last, and will save all the Father has given him. He will sustain them in all their tribulations, and will in no wise cast them out. Thus notwithstanding all my trials, I have had some delightful meditations on different parts of the word of the Lord, especially upon these, "Let the inhabitants of the rock sing." None but those who inhabit the rock can sing the Lord's songs. They can sing redeeming grace and dying love, for he has set them free, and has blotted out the hand writing of ordinances which was against them;—henceforth they can joyfully sing the high praises of God, and make his name glorious.

The communications of the brethren have been very interesting to me, as have also the editorials, particularly in the last two numbers, your remarks on the Sabbath and the views of the everlasting kingdom of our God. May the Lord enable you to set forth the mystery of godliness, for the comfort of his Zion.

Your unworthy sister in the gospel.
SOPHIA MACOMBER.

For the Signs of the Times.

Leyden, N. Y., March 15, 1855.

BROTHER BEEBE:—I have been favored with the reading of the *Signs*, from the commencement of the second volume, and can truly say they have been a medium of information, instruction, and strong consolation that I should be very loath to be deprived of. As a medium of correspondence for the saints in their present scattered condition, I consider them of inestimable value. Those who enjoy the constant labors of a divinely taught gospel ministry, can form but a slight conception of their real value to those who are deprived of such privileges in this dark and cloudy day; for in the various communications, it brings to them the assurance that God's ministers are taught of the Lord; the declaration of the religious press gen-

erally, and of the popular religionists, by whom they are surrounded, to the contrary notwithstanding. And that God has a people on earth who take the scriptures as a perfect and infallible rule and guide for their faith and practice, is also fully demonstrated.

Brother Beebe, one year ago last fall, I felt a necessity laid upon me to go and visit that section of country where Elder Tho. P. Dudley is preaching, in Kentucky. Why my mind was thus led, was a mystery to me; but it appeared that God would make it all plain to me, when I got there, and that he would show me my place in Zion. When I read the communication of Elder Beeman of Ohio, a year ago this winter, relative to his labors; that he was called to travel and administer to ten destitute churches, which communication he concluded with a prayer that more laborers be sent into the harvest, my soul was overwhelmed, and my eyes burst forth with tears; and was half inclined to tear myself from my present situation, and go and see what the Lord had for me to do; and what all these things could mean. But, who is sufficient for these things? I am a worm and no man. My family and business relations combine to keep me where I am. What lies before me I know not; but this much I have learned, that it is not in man that walketh to direct his steps.

Dear brother, I am glad to see that the attention of the churches is called to the subject of gospel discipline, by some of your correspondents. The communication of Eld. Wilson Thompson, was well timed, as also a Circular Letter published in your last volume. The subject cannot be too closely examined, nor can the directions of Christ and his apostles be too closely adhered to. The New Jerusalem is a walled city, as well as the ancient Jerusalem. "Salvation will God appoint for walls and bulwarks." Her walls are salvation and her gates are praise. Christ is a wall of fire round about Zion, and a glory in her midst; and he is God's salvation to the ends of the earth. The height of her walls the permanency of her foundation, together with the vigilance with which her gates are kept (Rev. xxi. 12—14,) show the security of her inhabitants. The church militant has her walls. Of her it is said, I will make thy windows of Agate, and thy gates of Carbuncle, and all her borders of pleasant stones. Such are her walls. The agate is a compound gem, partly transparent, which answers to the use of the various gifts which the Lord has bestowed on his church, for her comfort and edification. The Carbuncle is of a brilliant red color, bordering upon crimson, and is said to be found on the border of streams, below low-water mark; a fit emblem of baptism; which is the entrance into the visible church; and every gate is of one several pearl. Thus the praise of him who hath called us is brilliantly set forth the representation, in the ordinance of baptism, death, burial, and resurrection of Jesus Christ our Lord. The walls I conceive to be the discipline of the church, administered in the spirit of Christ and his apostles, embracing the duties of the church to each other. Jesus says, "My yoke is easy and my burden is light. The prophet calls them pleasant stones. If the rules laid down in Matthew xviii., and the directions of the apostles in all other matters be

strictly adhered to, in the spirit of meekness, in those matters only which are plain violations of the statutes, (for no others should be brought to trial) much distraction would be avoided in the church; and she would be preserved from the assaults of the enemy without, when her gates are duly guarded against those who creep in unawares, who have not the seal of the King imprinted on the tables of their heart. But when there is a breach in the wall, the enemy will rush in like a flood.

Yours in the best of bonds,

A. M. DOUGLASS.

For the Signs of the Times.

Montgomery Co. Ia., Feb. 11, 1855.

BROTHER BEEBE:—I have thought of giving for the *Signs* some of the exercises of my mind for a few months past, on the wherefore, or on the relation of cause and effect in the experience and trials of christians. We inquire of one who was once dead in trespasses and sins, on his first emerging from darkness, why this deep abhorrence of sin?—this loathing of self? Why this hungering and thirsting after righteousness, and this fervent longing after holiness? Why this fearful apprehension, yet hearty acquiescence in the justice of God? Why this view of the holiness of God, and of his law, contrasted with the unholiness and depravity of the soul? Why this mourning and sorrow? Why this sense of guilt and condemnation, and this bowing of the head like the bulrush; this fearful despondency, these groans and tears?

Again we see the same desponding fearful being effected in a different manner; his mourning turned to rejoicing, the guilty condemned criminal set free, and now we ask, why this confidence in coming "even to his seat?" Why this meekness, patience, love and reconciliation to God?

The (so called) christian teachers, often attempt by a system of moral philosophy, (mere human wisdom) to account for these moral changes of character and of affections; but how utterly at fault is every attempt of man, by wisdom to find out God!—To know the Son,—to see the kingdom of heaven, or to solve the great mystery of God manifest in the flesh, the Immanuel, the God with us. How vain the attempt to explain to carnal reason, what the carnal mind cannot see or understand. How then can the mystery be understood? We answer by revelation only, by the same spirit, both to the ancient and modern saints. Do we yet enquire what cause has produced these effects? It is the communication of spiritual life, and consequently the performance of spiritual actions follow. The cause must be a power capable of producing the effect. What but the power that commanded the light to shine out of darkness, could shine in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ? Who but the Lord from heaven is a Quickening Spirit? What power can beget faith, but that which is the Author and Finisher of our faith? Who, but the sin-atonig Lamb can cleanse us from all sin? And how can that be effected but by a union or oneness with him who is in the Father, and his brethren are in him, and he in them? John xiv. 20. It follows that the effect we have seen, is from the begetting or forming of Christ within, the new man which is born not of blood, nor of the will

of the flesh, nor of the will of man; but of God. This new creature or new man, being the offspring of spiritual parentage, is spiritual in its affections, and cannot be subject to the law of sin; it cannot sin, because the seed remaineth; the incorruptible seed, that liveth and abideth forever. The God with us. This being admitted as truth, it follows, that all evil propensities, or whatsoever is not of faith, proceeds from the flesh, or from the old man, which lusteth against the spirit. And as the spirit also wareth against the flesh, there is constant opposition between the two; and the warfare often causes the burdened soul to cry out, "O wretched man that I am; who shall deliver me from the body of this death?" And were it not for the hope of the redemption of these bodies, beyond this life we should be of all men the most miserable. Paul says, The body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you."

Brother Beebe, can you not make us a visit during the coming season? We very much regretted that you could not visit us last season. Our Association meets on Saturday before the third Sunday in August, with the Union church, one and a half miles from Waveland, in this county. Come to our town, and I will try to find you a conveyance to the meeting. By the bye, I think your subscription will be largely increased by a visit to our, and the adjoining associations.

In much love, yours.

CHILION JOHNSON,

For the Signs of the Times.

Bureau Co. Ill., March 6, 1855.

BROTHER BEEBE:—When young I came to the conclusion that I was a sinner; the death of a kind father, was the cause of my separation from associates who were adepts in wickedness, with whom I eagerly participated; the severe dispensation referred to, and a situation among strangers in the year 1815 and then fifteen years old, gave me an opportunity for contemplation, and the result was, that I would become a christian; much of the preaching which I heard, was conditional salvation; I received it as the gospel, but the testimony of the teachers did not agree, as to what the conditions were, or how it was to be obtained; (like priest-like people) so to work I went, Moses was preached, resolutions were made and violated again and again; at times I came to the conclusion that my prospect for happiness was good; all at once my good works would be gone, and I left destitute; my sins would increase in magnitude. Once when my prospects were very flattering, in conversation on the subject of religion with an old gentleman whom I believed to be a christian, he informed me that when a sinner, was almost in despair on obtaining the pardon of sins, the blessing was not very far distant; but when we felt that we were much better, and anticipate it by more self denial, and mortification of the flesh, a few more good works, &c., that the sinner was most wretchedly deceived. I retired to a lonely and dreary place, and in a melancholy mood, and thus reflected. Is it possible that all my good works, self denial, prayers and tears, will

not prove effectual, and induce the Lord to save me.

I was very punctual in attendance of divine worship, and much of the time quite serious. I was finally convinced that my sins were of a heinous nature, that they were against light and knowledge. My wish then was that I had never been born, that I had died in infancy. My situation appeared altogether worse than the brute I read that the soul that sinneth it shall die. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." At times my conclusions were, that of all sinners, I was chief. In the year 1822 I attended the Ketocton Association, held with the Ebenezer Church, Loudon Co. Va. On Saturday Eld. Wm. Fristoe preached on the stand; I was convinced that some of the congregation enjoyed the discourse, by the tears which flowed; and at the same time the countenance serene. I there heard as I never had before. The following morning I could not enjoy the company with whom I staid over night. I retired to the orchard, and meditated on the expressions, which I had heard the preceding day, somewhat similar to the following. By grace ye are saved—that it was free favor—unmerited grace—that it did not depend on an act of the creature—that it was sovereign love. The question arose in my mind, how can these things be? Of all depraved mortals, my case appeared the most trying,—that I was beyond mercy,—that if the ministration of death was glorious in any case, it must be in mine. Yea, I could not see how God could be just in the salvation of such a vile wretch as I, and for two years and eight months without a ray of hope. "The sorrows of death compassed me, and the pains of hell got hold of me; I found trouble and sorrow." I well remember the enjoyment, when the following words crossed my mind.

I can but perish if I go,
I am resolved to try;
For if I stay away I know,
I must forever die.

To see that I must sink forever down, and then to realize that Christ died for the vilest of the vile, would afford comfort to me at times. I can truly say with Paul, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. In February 1826, as I was about entering the meeting house in Winchester Va., a colored minister asked me the question; Will you relate your experience to the church to day? My remark was, that I was not worthy of participating in such favors as were enjoyed by the members; that I was a sinner, and had a deceitful heart. He remarked that I was not a suitable judge, and that the church was better qualified to decide that point; I was greatly astonished to hear that any person could know my case better than myself. Before the meeting closed, I willingly related to the church some of the exercises of my mind; and was received by the church, and on the following day was baptized by Elder Daniel Davis. I can say, I have never regretted it; but have much regretted, that having had so much forgiven, that my love should be so cold. I am a wonder to myself, I had no confidence in an arm of flesh, nor in any ability which the creature has to save himself; and I was compelled to look to Christ for all. And having found Christ

so merciful and kind to me, a desire arose in my mind to make a declaration of the great love of my divine Master, to my fellow sinners. But as to the difficulties in the way, a man of slow speech, and a stammering tongue, without a suitable education, without a suitable acquaintance with the bible, and destitute of natural abilities; my conclusions were, the grave is preferable, as an attempt would only be a dishonor to the cause. In June 1831, I heard Eld. Stephens W. Woolford preach from these words, "The work is great and large, and we are separated upon the wall; in what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us." Neh. iv. 19, 20. Before he closed the discourse, I was made willing to expose my ignorance; at a suitable time. The effort has been very feeble, though half of the excellencies of our Savior cannot be told. I have thus far endeavored not to be in the way of those in whom I had confidence. It will be twenty years in July next, since I came to this state, and have but seldom met Elders of our faith and order; how lonely at first to meet the red man and youth, with his rifle, instead of brother soldiers. I found those who were willing to hear, when I moved here, and notwithstanding there has been opposition from the world, also from those who made a profession of religion, friends have opened their doors, with other opportunities, so that appointments have been made for almost every Lord's day, and very frequently on other days of the week. My mind is often called to the text referred to. The work is great and large. We cannot boast of large numbers; but at our church meetings, we speak often one to another, we have the presence of the King of Saints, and fellowship and union is the happy result. As I have met with elders and brethren who, when last heard from, were in California, and Oregon, also in other parts of the country, if they see this imperfect scroll, I wish to say, that I see more and more of my own imperfections and depravity, and also more of the beauty, and superior excellency of Emmanuel. With regard to the divinity of Christ, the following has been very interesting. God was manifest in the flesh. The word was God. Looking for the blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. To the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. He that hath seen me, hath seen the Father also.

The Spoon River Association will convene in Almira, Oseola Grove, Stark Co. Ill., on the eighth day of September next. Elders and brethren are cordially invited to attend. My residence is three miles south of Tiskilwa, Bureau Co. Ill., it is on the Chicago and Rock Island Rail Road. The nearest point to the Association, for those traveling by the Rail Road, is Kewana, Henry Co. Ill. On the Rail Road from Mendola to Galesburg, inquire for Deacon Potter, Weathersfield, who lives twelve miles from Kewana. In a letter of Elder G. W. Crow, published lately in the Western Evangelist, he announces the death of Elder Cyrus Wright of Illinois, he died the 29th of October last. He was much esteemed, and an able defender of the truth. The loss will be deeply felt, he stood very high in my affections; I do hope

that some brother will prepare a suitable obituary notice for the *Signs*.

Farewell.

JAMES B. CHENOWITH.

For the Signs of the Times.

BROTHER BEEBE:—While attending a yearly meeting at Andes, Delaware Co. N. Y. in February last, I was requested to give my views through the *Signs*, on the following scripture, "And Jesus said unto them I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst." John vi. 35.

At the time when this scripture was spoken our Lord was in conversation with the Jews, who followed him not because of the miracles which he performed, but because they did eat of the loaves and were filled. When he testified that he was the living bread which came down from heaven they manifested their ignorance of his divine character. They knew him not, as the Son of God, or as the bread of life, but supposed he was the son of Joseph, whose father and mother they knew.

Absolutely and essentially Jesus Christ is the eternal God, but as the Son of God, he proceeded forth, and came from God, and is the living bread which came down from heaven. Therefore as the Son of God, he is the bread of life. It cannot be justly supposed that in the sense spoken of in the text, that he is the natural life of the Adamic family, and natural bread for them to live upon. The birds of the air, the fish of the sea, the beasts of the earth have animal life, and subsist upon temporal food. Our Lord was not from the earth as Adam was, nor from Adam by ordinary generation, "The first man is of the earth earthy the second man is the Lord from heaven." 1 Cor. xv. 47. The whole Adamic family were identified in Adam, before their individual manifestation by ordinary generation, so the spiritual family of God were identified in Christ the living bread before their individual manifestation in time. If it was not so there would be no manifestation among the posterity of Adam, of a people born again of incorruptible seed, by the word of God which liveth and abideth forever. Paul speaking in relation to the communion of saints, declares, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we brake is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread." 1 Cor. x. 16, 17. Could there be any communion of saints if they were not one bread and one body having life in Christ? Certainly not. And his people are bone of his bone, and flesh of his flesh, and are consequently one bread and one body.

I will now come to that part of the text upon which I was requested to be the most full and definite in my remarks. The Jews supposed they were coming to Christ and would be accepted of him while they were seeking to be justified, as it were, by the deeds of the law. They were the natural progeny of Abraham, and boasted much of their pedigree, and their own righteousness before God. But they were enemies to God by wicked works; and it was clearly manifest against Christ and his apostles. The same spirit has been, and still is manifest in the world since the apostolic age. Thousands have supposed they have come

to Christ by their self-righteous prayers, and creaturely efforts, and make great pretension to religion in a variety of forms, manifest much zeal, and devotedness, and yet after all, it is of the same nature, and no better than the righteousness of the scribes and pharisees. They will treat with contempt the doctrine of free, matchless, distinguishing, unmerited grace. Such have not come to Christ, neither believe on him.

Jesus said to the Jews who murmured at him, "No man can come to me, except the Father, which hath sent me, draw him." John vi. 44. There was a people who was under divine instruction, and were drawn to Christ, and had come to him, and saw him in the days of his flesh, and also after his resurrection, and in his ascension, and who believed on him and were satisfied. They loved him, and he was the bread and water of life to them. They had seen, heard, and handled of the good word of life and rejoiced in hope of the glory of God.

The Jews as a nation were under obligation to observe and keep the laws, rites, and ceremonies which had been delivered to them under that legal dispensation.—But through the wickedness of their hearts they substituted many things to be observed which the Lord never commanded them. The violation of that national covenant did not prove that the covenant was bad, but it proved that the people who were under it was a wicked race. But there was a spiritual family dwelt in that national house, who trusted in the Lord, and had no confidence in the flesh. It is worthy of remark that the old covenant when kept outwardly in the flesh did not spiritually justify its subjects before God.

The ancient saints, probably, were faithful in obedience to its requisitions in the letter; but they had the faith of Christ to justify them before God. Life and salvation from sin, death, and hell, was not revealed in that covenant. If it had not been for the new covenant established upon better promises, the saints under that typical dispensation would not have had any hope. Paul said, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. iii. 21, 22. What would have become of all the saints from righteous Abel until Christ came in the flesh, if the law had existed without the promise of the Savior? They must have remained in sorrow and mourning, for their own works would not save them, and the law cursed them. They would have hungered and thirsted without relief, or hope, for the law in its demands furnished no bread nor water. By faith they were justified and did rest in hope. Christ is the end of the law for righteousness to every one that believeth. Rom. x. 4.

But the text says, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." All the redeemed family of God among the Gentiles are recognized by the distinguishing characteristic *he that cometh to me, he that believeth on me, &c.* It is natural for a sinner to suppose it is his own act to come, and to believe. He vainly attempts to do so when under the leadings of a self-righteous spirit, but when brought under divine teaching

his own works of righteousness are swept with the besom of destruction, and being drawn by the Father away from his own works, he comes to the throne of sovereign mercy a lost and ruined sinner, and cries, "God be merciful to me a sinner." He has labored long and hard for life, has done all he could to live upon, and receive support from that kind of bread which feeds hypocrites, nominal professors, and pharisees, but alas, to his sorrow and grief, his own prayers, and performances are a mass of corruption in his own view. He thinks he must do something for life, but the law in its spiritual demands removes every subterfuge from him. He learns that it is the effect of grace to come to Christ; but he does not yet know to his own satisfaction that he is actually coming to Christ. He cannot see how God can be just and save him. He believes in God from real knowledge of his character, divine law, and his justice. He finds he is in a pit wherein is no water, and cries, "Lord save or I perish." He learns that it is not the work of the creature to believe, to repent, to cry for mercy, and to pray; for he tries hard to believe, repent and pray, and fails to do so for his heart is unbelieving, hard, and impenitent. It is only by the *still small voice* of the Spirit that he has any knowledge of his deplorable condition, and the justice of God in his condemnation. Being quickened to divine life he feels to be in a state of death. He is kept under the law shut up unto the faith of Christ, until *that faith* is revealed in his deliverance from wrath.—Christ is the bread of life, and water which never fails. The penitent and contrite sinner is in distress and trouble until his hungry and thirsty soul is satisfied with a comforting manifestation and refreshing assurance of the blessedness of that dear Redeemer as the bread and water of life. He believes on him, by an experimental knowledge of his glory and preciousness. Being completely delivered from the curse of the law, and the power and dominion of sin, and brought experimentally under law to Christ, he hungers and thirsts no more as he did under the curse and condemnation of the law. He is not under the law but under grace. Being established in the truth he feels satisfied with the glorious plan of salvation, and it is his meat and drink to do the will of his heavenly Father.

The experience of the saints in substance is the same. The deliverance of the church collectively from under the law, and her redemption from sin, death and hell through Jesus Christ, is a scheme so profound for seraphs to pry, or finite worms to scan. Paul declared, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. 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." Rev. vii. 16, 17.

But do not the people of God still hunger and thirst? To contrast their situation under grace, with their former situation under the law, they do not. A query suggests itself to the mind: Are there not some now that hunger and thirst for the bread and water of life? Very probably. In their experience they are not yet set at liberty fully, by the

revelation of the immaculate Son of God. I will express another view of the subject. They that have come to Jesus and believe on him will never hunger and thirst any more as aforesaid, for those things they once enjoyed. They have seen an end of all perfection, and being established in the gospel, Christ is their theme and song.

I have in substance expressed my views of the text, and I trust it is not far from being scripturally correct, though perhaps it may not be satisfactory to all who may read my communication.

Yours affectionately.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Bradford Co. Pa., March 29, 1855.

DEAR BROTHER BEEBE:—In the third chapter of the first epistle of Peter it is written, be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Whatever might have been the design of the apostle in this particular injunction, one thing is evident; it is a privilege, if not a duty, of every renewed soul to communicate to the Lord's people the dealings of the the Lord with them and give a reason for their hope. Says the Psalmist, "Come and hear all ye that fear God, and I will tell you what he hath done for my soul." When the poor afflicted soul, sinking under its weight of sin, finds relief in a crucified and risen Savior, it is drawn as by the power of a magnet to the possessed people of God, to make known to them its miraculous deliverance, and the boundless joy of salvation. And when evidence is received that the soul has passed from death unto life, a kindred feeling immediately springs up in the hearts of God's dear children.—They feel that such are members of the spiritual family with them, that their interests are one, that all of their pursuits in the divine life lead to the same glorious and happy end, and that sympathy which exists between the members of Christ's body is at once extended to him, by which they become partakers of each others joys and sorrows. It is also essential that we give the reason of our hope in Christ, for the church to judge of our qualifications to be received into communion with her.—For those who have been raised to newness of life by the power of God have a right to all the privileges of the church and it is their duty to walk in all the ordinances of the Lord's house blameless, thereby showing becoming loyalty to Him who is king of Zion.

Deception often obtains upon the credulity of the church from a want of sufficient discernment of the spirit and character of those who present themselves. The theory of christian experience is become so common that it is familiar to every one of much reading, and it is possible for persons possessing a strong memory and cunning tact to practice, deception with great success. I have heard those of the most debauched characters tell a melting experience and pray apparently with the most fervent zeal. Others have become united with the church, not from a desire to deceive, but because they are deceived in themselves; for it is evident that many persons have a kind of law con-

version, and are deeply distressed about their eternal welfare, who have not been convicted by the Spirit of God, in their condemnation. Their consciences have been aroused by some exciting presentation, and the exercises of their minds having been produced wholly by human agency decline shortly and cease, as the power that moved them, and in the final issue they reject the truth and become the most potent enemies of the church of Christ. But it is not so with those who are begotten of God, in whom Christ is formed the hope of glory. The governing principle of this new nature is love. They love God because he first loved them; they love his people because of that near relationship which they feel, that spiritual union existing between them, and they love the truth because it is the word of the Lord, and has made them free.

The life and travel of the christian, is progressive. New exercises continually occupy the mind. Through the word and spirit of God the divine glory and excellency of our Savior is brought more fully to view, which fills the mind with admiration and praise. He becomes more sensible of his own utter helplessness and unworthiness. He often feels that his heart is a world of iniquity wherein dwelleth no good thing, and like the Psalmist, he cries out, Wo is me, I am undone! I am a man of unclean lips! Corrupt nature corrodes his happy feelings, often leading him astay, and causing him to do those things which are not convenient. And when made to feel the chastening hand of God, he mourns and weeps, and in bitterness of spirit cries unto God for mercy. Trials and difficulties beset his paths which he had not anticipated. The arch enemy of souls confronts to turn him from following the Lord, the world allures with glittering charms, professed friends turn against him, those with whom he had walked to the house of God in company; clouds shut out the light, hiding the Savior from his view, and causing doubts to arise whether he has a title to that inheritance which is promised to those who love and obey the Lord. Thus his mind is led back to the hole of the pit from whence he was digged, and the rock from which he was hewn, to review the first openings of his mind, when his sins were presented in fearful magnitude and to the time when deliverance from its reigning power was sensibly felt, and pardoning mercy made manifest through Christ the Lord, and from that landmark it takes a new start.

But without renewed manifestations of the pardoning love of God, first experience affords but poor satisfaction to the soul, and though we take encouragement from the experience of the past, the soul can no more feed upon it than the body can sustain its health and vigor from the food of yesterday.

I will inform you here, that our esteemed brother Deacon Wickizer has been severely afflicted all winter with inflammatory rheumatism, by which he has nearly lost the use of his limbs. His age and infirmity indicates approaching dissolution, but we hope, if the Lord will, his body may be restored to health, and his brethren still, for a long time be favored with his company, and the exercises of those gifts with which the spirit has en-

dowed him. Truly in the lives and experience of the children of God is the declaration of Job verified. Man that is born of woman is of few days and full of trouble.

Yours in hope.

DANIEL DURAND.

EDITORIAL.

Middletown, April 15, 1855.

Remarks on 1 Peter iii. 18—20.

Sister Sarah Calvert, whose communication may be found in this number of our paper, has desired our views on the passage referred to above, viz.:

"For Christ has also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

When the prophet of the Lord applied to the widow of Sarpeta for food, she did not withhold from him a portion of the scanty provision on which she and her son depended for subsistence, because she had so little, but generously divided her little store with him; neither do we feel at liberty to withhold from our brethren and sisters such views as we have, because we are unable to comprehend the deep things of God any farther than it is his divine will to lead us into an understanding of them by his Spirit. Like the widow's meal and oil, our stock of understanding is exceedingly limited, and if we were certain that such views as we have, limited though they are, were all taught us by the Spirit, we should feel relieved from much embarrassment. The first verse seems clear and plain; but the two succeeding verses have puzzled the minds of some of the most wise and talented commentators we have among us.

That Christ has once suffered for sins, is a truth so rooted and established in the hearts and experience of all who are born of God, that we cannot recognize any as being of that number, before whose eyes Christ has not been evidently set forth crucified; for it is only by a revelation of the crucified, risen and exalted Savior, that any of us have truly found deliverance from the condemnation which we were under, as sinners before God. But in this instance the inspired apostle, in urging upon the saints the necessity of a circumspect and holy walk and conversation, and a patient endurance of all the sufferings they are called to bear, reminds them that their adorable Lord and Master, once suffered for sins. And having admonished them against giving occasion for being buffeted for their sins, he adds, But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror; neither be troubled; and as an encouragement to them in their suffering for righteousness' sake, he reminds them the blessed Savior suffered *the just for the unjust*. No guile was found in him; he was holy, harmless, separate from sinners, and higher than the heavens; and yet he suffered for sins! But his sufferings were for the sins of his people, which he bore in his own body on the tree. Only on the

ground of imputation could he be numbered with the transgressors; but in that indissoluble union and relationship in which the holy law of God could regard him as the head over all things to his church, and the members of the church, as members of his body, of his flesh, and of his bones, could eternal justice lay on him the iniquities of us all. Thus related he could surely bear our griefs, carry our sorrows, and endure the chastisement of our peace, so that with his stripes we are healed. Thus related, and thus united, he was delivered for our offenses, and raised from the dead for our justification. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. In this sense then he suffered the just for the unjust.

The grand object of his sufferings was, as stated in our text, that he might bring us to God. He is himself God in his eternal oneness and equality with the Father, but in his mediatorial relationship with his church, he was found in fashion as a man. The Word which was God, was made flesh and dwelt among us; and we beheld his glory; the glory as of the only begotten of the Father, full of grace and truth. While his eternal Godhead is undivided and unbegotten, his mediatorial identity is begotten of the Father, and did proceed forth and come out from the Father; and as Son of God and head of the church, his goings forth were of old, from everlasting. As truly and absolutely the very and eternal God, as he is truly and absolutely the mediatorial Son of God. Hence, when as a Son, all things shall be subdued unto him, and the last enemy shall be destroyed, he shall deliver up the kingdom to God, even the Father, and the Son himself shall be subject to him that put all things under him; even then his eternal majesty and Godhead shall be but the more fully understood, worshipped and adored by his redeemed family. He shall not fail nor be discouraged; though suffering, bleeding, groaning and dying on the painful cross, lay in his way, he had undertaken the redemption of his people unto God, he was fully able, and fully resolved to bring them. Therefore it was for the joy that was set before him, he endured the cross, and it behooved him to suffer all these things, and then to enter into his glory. All this he has effectually accomplished. *Being put to death in the flesh*. Some have contended, and some do still contend that the Son of God was not put to death in the flesh; that only the flesh of the Son of God suffered. We design not in this article to join issue with them on the point; but we will only say, the flesh in which he suffered was that flesh which the Word of God was made; for the Word was made flesh, and as such was recognized as the Son of God, the only Begotten of the Father, full of Grace and Truth. John. i. 14. At least until we shall be better informed, we desire to be excused for believing that Christ himself bare our sins in his own body, and that Christ suffered, and that God spared not his own Son, but delivered him up, and that he commanded the sword to awake against the man that was his fellow, and that Christ was, even as our text plainly declares, put to death in the flesh. Christ was crucified; Christ died, and Christ is risen indeed, and become the first fruits of them that slept.

But quickened by the Spirit. Do any enquire, By what Spirit was he quickened? We understand it to be the Spirit of the Lord God, which is upon him, because he is anointed to preach good tidings to the meek, to bind up the broken hearted, &c. Paul speaks of it as being the Spirit of Christ, and in the same connection of its dwelling in his saints, and of their walking after it, and so going to it, in distinction from the flesh. Says he, "And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. Rom. viii. 10, 11. The same Spirit that raised up Christ, shall also raise up all the members, of his body. For there is one body, and one Spirit, even as ye are all called in one hope of your calling. One Lord, one Faith, and one Baptism. One God and Father of all, who is above all, and through all, and in you all. Eph. iv. 4-6. This Spirit is Life, and this Life is Christ. "And this is the record that God hath given us eternal Life and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son hath not life." 1 John v. 12, 13. In Rom. viii. 9, it is called the Spirit of God, and the Spirit of Christ; and in the same chapter it is also called the Spirit of Life; and the Spirit of him that hath raised up Jesus from the dead. But the Spirit by which he was quickened is in our text simply identified as that—

"By which also he went and preached to the spirits in prison." Who the spirits in prison were, when he went and preached to them, or what, or how he preached, we are not told; only the spirits preached to, were sometime disobedient, and a reference is made to the long suffering of God, in the days of Noah, &c. Many vague and vain speculations have been indulged in regard to the meaning of the apostle, while very many of the more cautious have regarded the subject as Peter did some of the writings of his beloved brother Paul, *hard to be understood*, and so have generally passed it by as too deep and obscure for their soundings. Of this last class, the writer of this article may be numbered, as we have never ventured to express any view upon the subject, until the present time; and even now we approach the subject with fear and trembling. Some have expressed the opinion that the spirits in prison here intended, are the spirits of the departed dead, and that when Jesus died he descended into hell, and there preached to the spirits of the damned; what they suppose he preached to them we are not informed. Others have supposed that the spirits of all the dead, remained in a sort of purgatory between heaven and hell, but in neither, until after the crucifixion of Christ, and that he went and preached to them, disclosing to them the destiny that awaited them. But our own view of the subject is, that the same Spirit by which Christ was raised from the dead is that in which his goings forth have been of old, from everlasting. By his Spirit, or Angel, before he was made manifest in the flesh, he went and preached to the spirits in prison; and the example given in the text, may be regarded as an illustration of every other instance. In the days of Noah, while the ark was a preparing, he went by this spirit

and preached to the ante-diluvians. His spirit then strove with men; and in the person and in the work of Noah. Christ not in his incarnation, but by his spirit which was in and upon Noah, was a preacher of righteousness. Thus by his Spirit his goings forth have been of old; as he appeared unto the patriarchs, to Moses in the burning bush, as the Captain of the Lord's host unto Joshua, unto Manoah, to the three Hebrew children in the fiery furnace, to Daniel in the den of lions, and in many other examples which are given in the scriptures. The same apostle says, the prophets sought to know what manner of time the Spirit of Christ which was in them did signify, when it spake of his sufferings, and of the glory that should follow. As we know of no mission which Christ had, to those who are finally lost, we are compelled to the conclusion, that the spirits in prison, had reference to the prisoners of hope, and that He by the same quickening Spirit which raised up his crucified body from the dead, went forth from the days of Abel, in spiritual converse and communion with all the old testament saints, the same as he now by the same Spirit preaches to the heirs of promise under the gospel dispensation. His Mediatorial commission is to the meek: to them he is anointed with the Spirit of the Lord God, to preach good tidings. He is sent to bind up the broken hearted, to proclaim liberty to captives, to open the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day and vengeance of God, and to comfort all that mourn, &c. Our text does not say nor imply, that he went, during the time his body lay in the tomb, or immediately after his resurrection, and preached to the spirits in prison; but, simply we are informed that his body was quickened by the Spirit by which also he went and preached to them.

We shall not at this time attempt to show in what sense those unto whom Christ ministered, by his Spirit, either under the old or new dispensations, are called spirits in prison; it is enough to know that they were so called; and that as such in all their afflictions, He was afflicted, and the Angel (or Spirit) of his presence saved them; in his love and in his pity he redeemed them, and he carried them, and bear them all the days of old. They were addressed by the angel of his presence, through the prophet. "Rejoice greatly, O daughter of Jerusalem, Behold thy king cometh unto thee; he is just, and having salvation, &c. This was loud preaching to the meek; and in this connection he adds, still addressing the daughter of Zion, of Jerusalem. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water. Turn ye to your stronghold, ye prisoners of hope; even to day do I declare that I will render double unto thee." Zech. ix. 11, 12. The inspired psalmist says, "This shall be written for the generation to come, and the people which shall be created shall praise the Lord. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoners, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem." Psa. ciii. 18, 20. It is we think, in view of this quickening or life giving Spirit of the Lord God, which

was, and is upon Christ, as the Anointed One, by which his own body was quickened from the dead, and by which also his mystical body is quickened together with him and made to sit together with him in heavenly places, by which he putteth forth his own sheep, and goeth before them, that Paul speaks of the quickening of all the saints, as being effected only by the exceeding greatness of the mighty power of God, which he wrought in Christ when he raised him from the dead; and in perfect harmony with the same idea, Peter, in our text, says the Spirit by which he was quickened from the dead is that by which he went and preached to the spirits in prison. His preaching to such spirits is the preaching Liberty to captives, the opening of the prison, and the bringing the prisoners out of their prison houses. It is the preaching of righteousness in the great congregation. Thus did he go by and in his prophets, at sundry times, and in divers manners, in days of old, and thus by his apostles and other gifts bestowed on his church, does he now preach glad tidings to the meek. In all these things, may we know him and the power of his resurrection and the fellowship of his sufferings; being made conformable to his death. And may he by that Spirit by which he burst the bars of death, bruise Satan under our feet, deliver us from all bondage, open our prisons, and sit us at large. The reason of the reference to the days of Noah, the building of the ark, and the salvation of Noah and his family, appears to be because it presents a striking figurative illustration of the doctrine embraced in the text. The Spirit of Christ in Noah, striving with, and contending against the wickedness of the people made him a preacher of righteousness. The building of the ark, was in itself a preaching of righteousness, testifying the impending judgments which hung over a guilty world, and the salvation which God had provided for Noah, and those who went with him into the ark. Eight souls were saved by water; the same water which bore up their ark, and saved them, overwhelmed the ungodly in death. This was a figure of salvation,—not a type of baptism; but a like figure. The ark and the preservation of the godly in it was a figure, and so baptism to us is a like figure of the same distinguishing grace of God in the salvation of his people. The ark did not save or deliver the eight souls which it contained from the curse of the law of God, or prepare them for eternal glory, their eternal salvation, as well as that of all the saints is by the blood and righteousness of the Son of God alone; but their temporal salvation from the deluge, was a figure, and a very brilliant one of God's method of salvation, and so also is baptism a figure of that salvation which is effected by the death, burial and resurrection of Jesus Christ our Lord.

If what we have written shall be blessed of the Lord to the edification of sister Calvert, or any other honest enquirer after truth, our labor will not be in vain. If any or all our brethren shall see defection in our views, or in our manner of presenting them, we shall not be surprised; we will only say we have done the best we can; and shall be glad if brethren who are favored with a more clear view of the subject, will let their light shine. The subject is by no means exhausted, and we will be highly gratified to receive the views of others on it.

CHEMUNG ASSOCIATION - The brethren of the Asylum Church, where the Chemung Association is to be held, desire us to give notice to those who may come from a distance, that brethren coming from the east will inquire for brother Elias Vaughn, and Wm. Chamberlain; those from the north, for brother Daniel Durand, and those from the west, for Chester Schoonover. Those who can attend both meetings, will go in company together, from the Northern Pennsylvania Old School Meeting to the Chemung Association, as there will be but one day between the two meetings, which will afford ample time to get from the one, to the other; and the Chemung Association will close on Wednesday evening, so that ministers in attendance can get to their appointments by the next Sunday.

We expect to attend both meetings if not providentially prevented; and hope to meet a goodly number of our brethren from various parts of the land.

Married.

Feb. 24.—At North Berwick Maine, by Elder Wm. Quint, Mr. REUBEN CHADBOURN, to Mrs HANNAH A. JOHNSON, both of North Berwick.

Jan. 28.—At Jay, Maine, by Eld. Joseph M. Comber, Mr. JOSIAH ALLEN, to Miss HELLEN J. MACOMBER, both of Jay.

Obituaries.

BROTHER BEEBE:—By the request of Mr. Henry VanDyke, husband of the deceased, I send you for publication the following obituary.

DIED.—At the residence of sister Druzilla Redman, on the 26th of December 1854, sister ELIZABETH VANDYKE, daughter of sister Redman, in the 19th year of her age. Her disease was Consumption; she suffered more than is common for a person to suffer with that complaint, but she bore her sufferings with great meekness and submission, only desiring that her change might soon come.

I visited her several times during her sickness, and always found her composed in her mind, rejoicing in her hope of a blessed immortality, and Christ was all her hope beyond this vale of tears. The last time I visited her, she said to me, "How could I bare my afflictions, if I had no hope." And I can truly say that I never saw in any one the power of grace more clearly manifested; for death and the grave seemed entirely disarmed of their terrors to her; and she could talk about them, as cheerfully as she would about a friend, and even in death, when told by her mother that she was dying, she said to her, "Mother, give me up, and let me go." And bidding those around her farewell, closed her eyes on all below, fell asleep in Jesus, without a struggle or a groan; her spirit is gone to rest, her body laid in the tomb, awaiting for the adoption, to wit, the redemption of our bodies. Sister VanDyke had been a member of the Old School Baptist church about nineteen months. On the third Sunday in May 1853, I baptized her in the fellowship of the Marlboro church. She has left a kind husband and mother, and numerous friends to mourn their loss, but we believe their loss is her gain. May the Lord grant to the bereaved husband, sustaining grace, to sustain him under the severe affliction, if it is his will.

Yours in christian love,

JOHN H. BIGGS.

BROTHER BEEBE:—Please publish in the *Signs* the following obituary of Mrs PATIENCE GOODRICH, who departed this life in the town of Owego, N. Y., on the 6th day of April 1855, in the 86th year of her age. The deceased was the wife of Zenas Goodrich, and the surviving widow.

of brother Asa Webb, of the town of Rensselaerville, Albany Co. N. Y., who left this vale of tears some thirty years ago. For many years previous to her husband's death, the church and covenant meetings were held at her house, which subjected her to some additional labor, which she performed cheerfully, being ever willing to remain a humble servant to her divine Master, and to the church of her choice. We cannot give any information in relation to the state of her mind in her last moments, as she had experienced a paralytic shock some ten years since, which nearly destroyed her communicative faculties, as well as her physical powers, and from which she never recovered. But we trust she has now gone to that blessed region, where the inhabitants shall never say they are sick, or diseased, and where, without any impediment, she is enabled to sing the song of the Redeemed, in immortal strains, forever and ever.

Weep not for me my children dear,
Shed for yourselves the mournful tear;
May virtue guide to realms above,
Where all is peace, and all is love.

ZENAS GOODRICH.

At Warwick Feb. 12. 1855. MRS. MARY E wife of John Pelsee, in the 38th year of her age.

Mrs Pelsee although not a professor of religion had for several years manifested a deep interest in the cause of truth, and her regular attendance on divine worship, the love she exhibited for the truth, and for the society of the people of God, afforded a satisfactory evidence that she had been taught of the Lord. Her sickness was long and severe, but she bore her sufferings, with resignation to the divine will, and while she felt willing for the sake of her family, to live, yet she rather desired to depart, and be with Christ which was far better. Her funeral was attended on Tuesday the 14th, and a sermon preached by Elder G. Beebe, from John xi. 25. 26.

At Warwick on Tuesday, March 13th MR. SAMUEL DEMEREST, in the 76th year of his age.

Mr. Demerest was among the oldest and most respectable citizens of the town. In early life he made a profession of religion and became a member of the R. D. church, but being dissatisfied with the doctrine, and order of that church he left them and for many years was a regular attendant of the Baptist church, and manifested a warm attachment to the doctrine as well as the members of that church. At a good old age, he was gathered to his fathers, and his memory will long be cherished by surviving relatives and friends. His funeral sermon was preached by Elder G. Beebe from 2 Cor. v. 11

DIED:—Near Horseheads, on Tuesday the 6th of March, of Scarlet Fever, JULIA M., infant daughter of William and Sarah Wheat, aged one year, eight months, and six days. She was attacked on Sunday, and died on Tuesday morning, and although her sufferings were short, they were intense during her sickness, but all is over now, and that tender and lovely flower, is sleeping in death, while the father and mother are left to mourn her departure from this vale of tears, and to cast their eyes on him who in the days of his flesh took children in his arms and blessed them; and if by this manifestation we are to understand that those whom Jesus calls to him while in infancy, are of those who were blessed with all spiritual blessings in Christ before the foundation of the world, with great propriety can those mourning parents say, Though the Lord cause grief, his tender mercy extends over all his works. May the Lord grant them the consolations of his grace, and enable them to realize with Abraham, that God is able to raise their child again from the dead.

Brother Alexander Gray of Mason county Mo., in a letter dated March 6. writes, "I will inform you of the death of our brother ELDER CYRUS WRIGHT, who died on the night of October 29, 1854, leaving satisfactory evidence with his surviving friends of his acceptance with God." We had heard of the death of this distinguished servant of our Lord, but were not informed of the time or the circumstances of his

death. We delayed the announcement, hoping to be favored with an obituary notice, which we expected from some of the friends or brethren in the vicinity of his late residence. Many of our readers will recollect of having seen his well written communications in the Signs.

Receipts.

NEW YORK.—Mrs. B. Harding, 1,50; E. P. F. Cleveland, 6; H. Corwin, Esq. 1; Mrs. P. Everett, 1; J. Briggs Esq. 4; B. Carney, & N. Kimball, 2; W. H. Uptegrove, 5; A. M. Douglass, 6; G. J. Beebe, 68,10; J. Knapp, 1; Wm. H. Horton, 1,50; H. N. Bennett, 1; S. W. Wright, 2; Mrs. J. A. Smith, 4; Wm. Hulse, 2; Mrs. Ann Horton, 1, 50; Eld. I. Hewitt, 1; A. Williams, 1; A. Mo eley, 1; \$110,10	
MAINE.—Mary H. Lawson, 3; Eld. Wm. Quint, 1; C. Glidden, 2; E. S. Bailey, 1,50; N. H.—Joel Fernal, 1,00	7,50
N. J.—H. P. Dills, 2; Wm. H. Johnson, 2; PENN.—T. Page, 1; D. Durand, 2; D. Griswold, 1; Eld. A. Bolch, 3; John A. Gorder, 1; N. C.—J. K. Green, 25; Eld. R. D. Hart, 6; S. C.—O. Woodward, 2,00	4,00
GA.—J. Barker, 1; Wm. L. Beebe, 22,87; Eld. D. C. Davis, 4; N. Tolson, 1; L. B. Bridges, 1; Sarah Edwards, to Jan. 1. 1855, 1; L. B. Morton, 10; ARK.—Eld. Wm. E. Bates, 2; M. P. & A. P. Suggett, 3; MI.—W. P. Meaders, 1; G. K. Tillman, 1; TEXAS.—Eld. Samuel Wheat, OREGON T.—J. T. Crooks, 2,50; Eld. I. Cranfill, 5; IOWA.—John Williams, 2; R. Cummins, 2; MO.—C. Dennes, 5; H. B. Hokit, 1; J. Peal, 1; J. S. Buncan, 1; R. H. Pence, 1; L. Dedson, 1; Wm. F. Kercheval, 1,50; Eld. A. Moss, 1; MICH.—John E. Hammond, 1,00	40,87
ILL.—S. Hukill, 1; Eld. C. West, 4; Eld. J. B. Chenowith, 7; M. Bradley, 2; J. Ward, 2; Eld. J. G. Williams, 5; Eld. J. B. Moore, 1; A. C. Lewis, 2; IA.—P. K. Parr, 3; John Kelsey, 5; D. H. Wheeler, 1; Eld. D. Shirk, 1; A. McKay, 1; J. A. Stutville, 8; P. M. at Northfield, 2; A. Wood, 1; C. Dickerson, 8; H. D. Conner, 1; P. Burk, 2; D. Long, 3, 75; W. A. Bowles, 1; J. Long, 1; I. Rice, 1; OHIO.—J. R. Miller, 4; Wm Niebarger, 3; A. Hazleton, (in full on Signs & Banner, to end of this year) 3; John Burley, 1; J. Fry, 2; Eld. J. H. Biggs, 12; Eld. G. Beeman, 2; Z. McColloch, 1; KY.—Eld. T. K. Hollingsworth, 3; Eld. J. H. Walker, 5; J. F. Kelley, 2; Mrs. Martha Jones, 1; J. Arnold, 2; TEN.—Eld. M. Hodges, 2; Eld. Sion Bass, 5; Eld. J. Cox, 4,30; J. C. Griffing, 1; Eld. P. Whitwell, 5; W. T. Thomaston, 1; T. W. Pettus, 3; James Bunch, 2;	5,00
	2,00
	7,50
	4,00
	12,50
	1,00
	24,00
	39,75
	28,00
	13,00
	23,30
Total	350,67

NEW AGENTS.—Caswell Dennis, Mo., L. C. Brock, Ga., M. J. Howell, Ia., Wm. F. Kercheval, Mo.

Associational Meetings.

The Pig River Association, will be held with the Fairfield church, Pittsylvania Co., Va., to commence on Friday before the first Sunday in May, 1855.

The Baltimore Association, will be held with the Tuscarora Baptist church, Juniata Co. Pa. near the Depot opposite Miffin, known as the Patterson Depot, on the Pennsylvania Central Rail Road. We are requested to give an urgent invitation to ministering, and other brethren to attend. Those who go by Rail Road, will enquire at the Patterson Depot for brother John P. Shitz, who lives one mile south of the Depot, and at or very near the place of meeting. To commence at 11 o'clock A. M., on Wednesday the 16th day of May next, continue in session until the Friday evening following.

The Delaware Association, will be held with the church at London Tract, Chester Co. Pa., about 5 miles from the Newark Depot on the Philadelphia and Baltimore Rail Road, to commence at 11 o'clock A. M., on Wednesday the 23d day of May next.

The Delaware River Association will be held with the church at Southampton, Bucks Co., Pa., (about 17 miles N. E., of Philadelphia) to commence on Wednesday May 30th, 1855, at 11 o'clock A. M.

The Warwick Association, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Rail Road, and about 3 hours ride on the cars, from New York city, to commence at 10

o'clock A. M., on Wednesday June 6 1855, and continue three days.

The Chemung Association, will be held with the Asylum church, Asylum, Bradford Co. Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The Mad River Association, will convene with the Leatherwood Church, in Miami Co. O., at their meeting house, near the village of Lena, on Friday, next preceding the 2d Lord's day in June 1855.

The New River District Association, will be held with the New River church, Pulaski Co. Va., to commence on Saturday before the third Sunday in June 1855.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

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

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

Terms: Single copy 20 cents, six copies \$1,00.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1,50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed post paid to Gilbert Beebe editor of the Signs of the Times, Middletown Orange Co., N. Y., G. J. Beebe, editor of the Banner of Liberty, same past office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington Newton Co., Georgia.

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

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

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE to whom all communications must be addressed post paid. TERMS.—\$1,50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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

ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

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CALIFORNIA.—Elder Thomas H. Owen.

DELAWARE.—Elders Peter Meredith, L. A. Hall, John McCrone.

GEORGIA.—Elders David W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, I. Lewis, W. C. Norris, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, and brethren Wm. L. Beebe, J. C. Simms, P. Stewart, G. Leaves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, D. F. Montgomery, J. W. Moore, T. Livingston.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., MAY 1, 1855.

NO. 9.

Poetry.

For the Signs of the Times.

Lines written in an hour of darkness.

My many wants thou knowest, my God,
O bend thy gracious ear;
Helpless I lie at mercy's door,
And thy most precious grace implore.

I want a praying spirit, Lord,
To read and search thy written word,
I want dark unbelief to stroll,
Far from the chambers of my soul.

I want to know that I am drest,
In Christ's imputed righteousness;
I want to shun sins tempting voice,
And in my Saviour's love rejoice.

I want to know that Jesus lives,
That in my inmost soul he breathes,
I want an eye of faith to view,
My Savior as unchanging too.

I want thy blessed spirit Lord,
To fill my empty soul with love;
Oh lead my wandering soul aright,
And guide me to the source of light.

I want a humble grateful frame,
I want to praise my Lord, the Lamb,
I want to know, that through his blood,
"My life is hid with Christ in God."

One more desire my God I have,
Of all thy blessings, this I crave,
I want a prayer within my soul,
"Lord not my will, but thine be done."

MARIANA.

Athens Pa.

For the Signs of the Times.

We love Him because He first loved us.—
John iv. 19.

We love the Lord, we love his ways,
We love to join the voice of praise,
We love to hear his name revered,
That name by so much love endeared;
We love the Lord, why is it thus?
'Tis said because he first loved us.

First Cause of all, to Thee we trace,
Unchanging love, unbounded grace,
O if we feel one spark divine,
Within our souls, we'll own its thine,
We love the Lord, why is it thus?
O 'tis because he first loved us.

O, Holy Spirit, day by day,
Bless us with an enlivening ray,
We need thy presence, heavenly King,
To warm our hearts, that we may sing,
We love the Lord, and 'tis because,
The Lord our God has first loved us.

O when we, fickle worms, can trust,
The unchanging God, has ever loved us,
We feel a Rock beneath us firm,
Which doubts nor fears can overturn,
We love the Lord, why is it thus?
O 'tis because he first loved us.

Upon that Rock, O may we rest,
Though billows rise, and storms oppress,
If called to bear the chastening rod,
Sing the unchanging love of God,
We love the Lord, why is it thus?
O 'tis because he first loved us.

MARIANNA.

Athens, Pa.

Drawn by Divine Love.

Draw my soul to thee, my Lord;
Make me love thy precious word!
Bid me seek thy smiling face,
Willing to be saved by grace.

Dearest Jesus! bid me come,
Let me find thyself my home,
Thou the refuge of my soul,
Where I may my troubles roll.

Lord, thy powerful works begin,
Thou wilt never leave undone;
Teach me to confide in thee,
Thy salvation's wholly free.

Communications.

For the Signs of the Times.

The Christian Sabbath.

"I also will show mine opinion." Elishu.

BROTHER BEEBE:—As the observance of the Christian Sabbath is a subject much talked of in the religious world; and there are various opinions of men in regard to it; therefore "I said, I will answer also my part; I also will show mine opinion." Job xxxii. 37.

This is a subject, which, like all others of a religious nature should not be treated lightly, as a matter of no consequence; but should be carefully weighed in the balance of the sanctuary. It should be strictly tested by the scriptures of divine truth, and what God has said on the subject, should receive our strict attention; whether it agrees with the traditions of men or not. This will no doubt be admitted by every person who claims a "Thus saith the Lord," for his religious practice.

Not to be further tedious, I shall enter upon the subject by remarking that sabbath, is rest; or as some Lexicographers explain it, a time of rest. Then I shall commence at Genesis and trace the subject down, according to the ability that God giveth, and see what can be found in the sacred page in relation to a time of rest; and what God has enjoined on his creature man, in regard to it.

The first I find in relation to it, is in Gen. ii. 2, 3. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it, he had rested from all his work which God created and made." Here is abundant evidence to prove that God rested on the seventh day, and blessed it, and sanctified it; but is there any command or intimation given here, that man must rest on that day? If there is, I can't see it. The only commands that I can find given to man while in a state of innocency was, to "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish and the fowl and every living thing that moveth upon the earth; and that he should not eat of the tree of the knowledge of good and evil," Gen. i. 28, & ii. 17. How long Adam remained in a state of innocency we are not informed; but we have no intimation of his observing one day out of seven as a day of rest, either before or after he ate of the forbidden tree. In Gen. iv. 2, 4, we learn that Cain and Abel brought their different offerings unto the Lord; but on which day of the week they brought them we are not informed. And we also learn that Noah, after he went forth out of the ark, built an altar unto the Lord, and offered burnt offerings on it, but we are not informed as to what day of the week he

did it. In Genesis ix. 4, 5, 6, we find some new-commands to Noah and his sons, viz. that they should not eat blood, nor shed man's blood; but we find no command in regard to observing a Sabbath. Although there are several places in Genesis, where it speaks of Abraham, Isaac, and Jacob building altars, and calling on the name of the Lord; yet so far as I can discover we are left in the dark, as to which day of the week they employed for this service. In my researches I have not been unable to find any place, where men were commanded to observe, or where they did observe any particular day of the week, either as a day of rest or worship, from the creation, down to the days of Moses. If any brother can find any such place in the bible, I will thank him to point it out to me. From the entire silence of the bible on this subject, I am led to infer, that no particular day of the week was enjoined upon man to be observed as a Sabbath, until the days of Moses.

The first intimation that I can find, of a weekly Sabbath is in Ex. xvi. 5, where the Israelites are told to prepare twice as much manna as they gathered daily. In the 23, 25, 26, 29, and 30 verses of this chapter, we have the following words, "This is that which the Lord has said, To-morrow is the rest of the holy Sabbath, unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you, to be kept until the morning." "And Moses said, Eat that to-day, for to-day is a sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none." "See, for that the Lord has given you the Sabbath, therefore he giveth you on the sixth day, bread for two days; abide ye every man in his place, let no man go out of his place on the seventh day; so the people rested on the seventh day." Here we find a direct command to the Israelites to observe the seventh day, as a day of rest. In Ex. xx. 8—11, we find it incorporated in the ten commands, and the reason given why that particular day of the week was enjoined on them as a Sabbath. "Remember the Sabbath day to keep it holy, Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven, and earth, and sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Here then is the reason why the seventh day in particular was given them as a Sabbath. "And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm, therefore the

Lord thy God commanded thee to keep the Sabbath day." Here is one reason why they in particular were commanded to keep the seventh day as a Sabbath. You will notice that in the previous verse the seventh day is designated as the Sabbath. They are in no case left to decide which day to keep as a Sabbath; the particular day is pointed out as well as the manner of its observance; and for them to change the day from the seventh to the first, or any other day of the week, was just as much a breach of the law, as not to keep any day. They are commanded to keep the Sabbath, and are told that six days they shall labor, and do all their work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work. The command to keep the Sabbath, was equivalent to commanding them to observe the seventh day as a day of rest; for that was the day of rest, it was the day on which the Lord rested from all his work which he had made." See Deut. v. 13, we find strong presumptive evidence that no other nation or people had ever been commanded to observe the Sabbath. The reason why the Israelites were commanded to keep the Sabbath, was, that God had wrought a great deliverance for them in bringing them out of hard and cruel bondage. No other nation or people had ever been so dealt by; therefore the same reason for commanding them to keep the Sabbath, could not exist. Again, in Ex. xxxi. 13, 17, we have another reason why they were commanded to keep the Sabbath. "Speak thou also unto the children of Israel saying Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever, for in six days God made heaven and earth, and on the seventh day he rested and was refreshed. Here is another strong evidence that no other nation or people were ever commanded to keep the Sabbath. It was one of those peculiar marks which God was pleased to put upon the Israelites whereby it might be known that they were his people, and he their God. Men are in the habit of putting particular marks on their property, whereby it may be known to be theirs. These marks are signs by which it may be known to whom the property belongs. If all men used the same mark, it would lose its significance, and would cease to be a sign, that the property upon which it was put belonged to any particular person. So if all other nations had been commanded to keep the Sabbath, it could not have been a sign between God and the Israelites, showing that they were his particular people in distinction from all other nations. It would have lost its significance as a mark placed upon them to designate them as being his people whom he had sanctified. We have another strong evidence that no

other nation was ever commanded to keep the Sabbath, in the fact that although the nation of Israel is often upbraided by the prophets for breaking the Sabbath, yet in no case is any other nation charged with that sin. The other nations are charged with abundance of other sins; but in no instance with that of Sabbath breaking. The plain inference therefore is, that they were never commanded to keep it.

Having, as I think, clearly shown that the weekly or seventh-day Sabbath was given exclusively to the nation of Israel, and to no others; I will now see if I can find a Christian Sabbath. And as it seems to be a very common idea among the religionists of our day, that the Christian Sabbath comes on a different day of the week from what the seventh day or Jewish Sabbath (as it is commonly termed,) did; we will examine the New Testament, and see if we can find any command or authority for it. It is generally admitted that there is no direct command in the New Testament for christians to keep any particular day of the week as a Sabbath. However if there are any who do not make this admission, but insist that there is such a command, I will thank them to point me to the chapter and verse where it is found. In the absence of any such command, we will look for the example of Christ and his apostles, and see what they will teach us. Math. xxviii. 17; Mark xvi. 14; Luke xxiv. 36; and John xx. 19, informs us that Jesus met with his disciples on the same day that he arose from the dead, which was the first day of the week. From the account Matthew, Mark and Luke gives us of the transaction, we are led to conclude that he did not meet with them until evening; or at least the latter part of the day. Luke xxiv. 29, tells us that the two disciples whom Jesus joined in their way to Emmaus; "constrained him saying, Abide with us; for it is toward evening and the day is far spent." After this they rose up, "and returned to Jerusalem, and found the eleven gathered together, and them that were with them." And while they were telling what they had seen, Jesus himself stood in the midst of them, 33, & 36 verses. From all this it appears quite clear that it was in the evening that he met with the eleven. But John xx. 19, is still more clear. He says, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." Here we have a very clear account of Jesus meeting with his disciples in the evening of the same day on which he arose from the dead, which was the first day of the week. The next meeting we have any account of, John tells us that "After eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." 26 verse. If John had said, on the eighth day, again the disciples were within, &c., we should not hesitate to say, that this second meeting was also on the first day of the week, for it would just bring it on that day; i. e. if we count both meeting days. But he says, after eight days, which gives us strong ground to suppose that it was on the second day of the week. From the end of one first day, until the end of another first day, is only seven days; but if we say, the second meeting was on the

eight day after the first, and count both meeting days, it would bring them both on the same day of the week. But if we say, after eight days there was a second meeting, it would bring it at least one day later in the week. But, if any insist that according to the idiom of the Jews it must be understood to be on the same day of the week that the first meeting was, I shall not dispute the point with them; for I do not consider it essential to the main point that I would be at. If we admit that both those meetings were on the first day of the week, we can find no evidence that Jesus instructed them to meet again on that day of the week in preference to any other, nor any evidence that he taught them to observe it as a Sabbath. In the 21st chapter of John we have an account of another meeting of Jesus with his disciples; and we are not informed on which day of the week it was; but from the circumstances, I am led to conclude that it was not the first day. The circumstances were as follows, Peter and some of the others were together, and Peter said he would go a fishing, and the others said they would go with him, and "they went forth and entered into the ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore;" and asked them if they had any meat, and receiving a negative answer, he told them to "cast their net on the right side of the ship," and they should find. It seems quite unlikely that the disciples would be guilty of so great a breach of the Sabbath as to start a fishing on that day; and unless they did start on the Sabbath it could not have been on the first day of the week that Jesus met with them on that occasion. And it goes to prove that Jesus meets with his people on other days of the week besides the first; and not only when they are met together for his worship, but when they are employed about their daily labor. In Acts xx. 7, we are informed that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight." Here we have an example of their coming together on the first day of the week to break bread, and of Paul's preaching to them; but we are not informed whether they made a practice of doing so every first day; or whether this was a particular occasion caused by Paul's making them a short visit and being about to leave them on the morrow. In Acts ii. 46, we read that "They continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Again we read, that "Daily in the temple, and in every house they ceased not to teach and preached Jesus Christ." Acts v. 42. Here are two passages proving that they met daily for worship; and yet who is there willing to admit this as sufficient authority to prove that we are under obligation to keep every day as a Sabbath? No one certainly. Why then should we conclude that the others prove that we are under obligation to keep the first day as a Sabbath? There is considerable stress laid by some on 1st Cor. xvi. 2, as though that went a great way to prove that the first day of the week was a Sabbath; but on reading the text, it is difficult to learn from it that they kept any Sabbath; or

even met together for worship. The text reads, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There is nothing said here about keeping a Sabbath; or meeting for worship, and if this is all the authority we have for it, we should be sadly in the dark about it. This is merely a command for them every one to lay by him in store such things as they were able to, to send to the poor saints at Jerusalem; and they were to lay it by upon the first day of the week, so that it might be ready when the apostle got there, so that there should be no gathering when he came, Again Rev. i. 10, is thought by some to be strong proof that the first day of the week is the Sabbath; but in that text John merely says, "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet." There is no mention made here of a Sabbath. He speaks of the Lord's day, but he does not tell us which day of the week it was, and we are left to guess at it. It is true, tradition says it was the first day of the week; but we are not now hunting up tradition to prove a Christian Sabbath by; we are trying to hunt up bible testimony, and if that fails us, we shall have to give it up. We do not consider tradition to be any better guide for our religious practices now, than it was in the days of our Savior. We have now I believe noticed all the most prominent texts, by which men try to prove a first day Sabbath; and so far as we can discover, we have failed to prove any such thing. We have found no place where the first day of the week is called a Sabbath, and no command to observe it as such, or even to meet on that day for worship. Is not the plain inference to be drawn from these facts, that there was no command given to observe it as a Sabbath, and that the disciples did not observe it? We find abundant proof that they met for worship on that day; and we also find proof that they met daily for worship; hence we believe that it is right for us to meet together for worship on that day, and we believe that it would be right for us to meet together every day for his worship if we felt so disposed, and were able to spend the time. As we have failed to find any command to observe the first day of the week as a Sabbath, and have inferred from that fact, that no such command was given; we will now see if we cannot find direct proof that our inference is correct.

[To be Continued.]

For the Signs of the Times,

Cape Elizabeth, Me., March 29, 1855.

BELOVED AND ESTEEMED BROTHER IN CHRIST:—I wish to write a few words to you, although I am thrown upon a bed of sickness, which is to human appearance my last. I rejoice in the doctrine which your paper is established in, and have rejoiced for forty-seven years in the same; and yet it is new every morning; great is God's faithfulness. I am encouraged by your own short sermons which your paper contains. If one so unworthy might exhort you, I would say, "Stand fast," and so you shall raise the drooping spirits of some weary child when I am no more. I had thought that if ever I were laid on a bed of sickness that naught but clouds and darkness would be my portion, but I find

it far otherwise. I now can say, I would not alter the purposes of God, for he cannot do wrong; let him do what seemeth him good. My disease is a tumor growing in my left side, which causes much suffering, as I have to be tapped once in three weeks, and am expecting to be tapped again soon. I have no choice which way God takes down this earthly house of my tabernacle, his way is perfect; justice and truth are the habitation of his throne. Of all creatures I have the greatest reason to bless God for the hope which I am permitted to enjoy; it entereth within the veil, whither Jesus has entered. I feel unworthy of the least of his blessings, although surrounded by all that is necessary for me; but because Jesus lives, his people shall live also. Brother Beebe, do not faint in tribulation, God is faithful to his promise; I have been praying for my unconverted child, and had believed that I should see my desire before I went hence, although I was often sad because of hope deferred, the Lord is so good as to give me at this late hour my desire, and I can say, Lord, now let thou thy servant depart in peace, for thou hast made my lovely child to see thy salvation, and to rejoice in it. Brother Beebe, Jesus gave his life a ransom for many, and they shall surely come from the north and from the south, until the last jewel is made up, when the door of mercy will be closed. I have been sick about twelve months, although in this time I have had short respites from my sufferings, and been able to do my work and go abroad; in this time I have had enlarged views of God's plan of salvation, and of the Bride the Lamb's wife, such as I never had before. I can truly say, the comfort arising from them was worth more than a mountain of gold, or restoration to my former health. I have most of the time been confined to my bed, I have great reason to bless God for his written word, and the precious promises it contains. Brother Beebe, do not doubt, do not doubt, I will repeat what he has said, "As thy days, so shall thy strength be." I had a desire to call in my thoughts, although I am very feeble, and send them to you for publication, hoping to encourage some one similarly situated, which I think is the sole motive which now governs me. I love the Leader, and I love his people; I love him that begat, and I love them that are begotten of him. If it is not asking too much, I would be glad to see in the *Signs*, a short sermon upon 1st Thess. iv. 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Why I mention this passage of scripture is, it was forcibly brought to my mind, sometime within the last fortnight, with a good deal of satisfaction while meditating upon it. We receive our papers directed to Cape Elizabeth since the 15th of March; my husband joins me in sending love to you; he loves the precious cause of Christ, and wishes Mt Zion well, whatever becomes of him.—I must now draw to a close, and I would say to my brethren and sisters scattered up and down the world, bring in all the tithes into the store house, and write for the *Signs*; your communications have been to me as cold water to a thirsty soul, for I have had no other preaching for many years. Brethren and sisters, if we forget Jerusalem, let our right hand forget her cunning; if we do not remember her,

our tongue cleave to the roof of our mouth, if we prefer not Jerusalem above our chief joy.

This is the last communication from your afflicted sister, probably.

REBECCA WILSON.

For the Signs of the Times.

Cincinnati, O., Feb. 16, 1855.

BROTHER BEEBE:—If one so unworthy may thus address you, although a stranger to me in the flesh, I feel a union of spirit with you and all who love our Lord Jesus Christ in sincerity and truth. I have been a reader of the *Signs* about three years, although this is but the second year of my being a subscriber. I have felt a long time a desire to write something for the *Signs*; but feeling my unworthiness, I have feared to do so. Having been comforted by reading communications from dear brethren and sisters, of whom we could never have heard of but for your valuable paper,—often after reading the letters of dear sisters, I have been encouraged to go on in the good old way; feeling assured that I was not alone, as I used to feel, before I saw your paper, or before I joined with the Old School Baptists. It is now four years since I united with this people, who are every where spoken against; but blessed be God, I have never once regretted doing so; for God by his Holy Spirit said unto me, "This is the way, walk in it," and my desire is that I live and die among them; that their people, be my people, and their God, my God and guide even until death. My desire is to be more and more conformed to the image of Christ. I feel that I am in an enemy's country, surrounded with temptations without and within, and my heart too much like a cage of unclean birds. I have learned that my righteousness is as filthy rags, and fit for nothing; my very best performances need to be washed in the Redeemer's blood, therefore boasting is excluded; for I know that salvation is and must be altogether of grace; and I bless God that he is the Alpha and Omega in man's salvation. I feel particularly interested in a communication in the *Signs* for the 15th of January, written by sister Mary Skinner of Oswego. I was somewhat acquainted with the Mr. Shilling of Bethondon, of whom she mentions, although not very intimate; being but young; and I am also acquainted with some of his hearers. My father is a native of Headcorn, in Kent. He thinks he remembers brother Wm. Williams. There being no particular Baptists in that place, he used to attend at Smarden, where his mother was a member. He afterwards removed to Ashford, and was married, and there became a member of a little church of Particular Baptists. There he remained until he came to America in 1843. Mr. Tappender was pastor for some years. There I heard Mr. Shilling preach on several occasions. I have heard him also at Bethondon. We can truly sympathize with our dear sister in leaving many dear friends, those with whom we have taken sweet counsel together, and in whose company we had walked to the house of God. This is a trial none know but those who have experienced it. But we bless God that we have found those here who speak and mind the same things, who contend earnestly for the faith which was once de-

livered to the saints. We are blessed with the privilege of meeting with a few of God's dear children, but we have no stated pastor. Our prayer is that the Lord of the harvest, if it is his will, may send us a true laborer. We meet twice on each Lord's day, and on Thursday evenings. Should any of the brethren in the ministry pass through Cincinnati, we would be very glad to see and hear them. We meet in a school room on the corner of Ninth and Elm streets. We have many enemies to contend with; but we rejoice that the Lord reigneth. We pray that we may be enabled to take up the cross and follow the dear Redeemer, we ask his guidance and directions in all our ways, though often very painful to the flesh. But it is through much tribulation we are to enter the kingdom; the cross and the crown are inseparable; if we would wear the one, we must bear the other. May we, like the pilgrims going through Vanity Fair, say to all those who would wish us to buy of their enchantments, we buy the truth but sell it not. O may it be dearer to us than a right eye; may we, like the great apostle, be determined to know nothing, save Jesus and him crucified, and in doing so, we must not expect to go on very quietly; for the carnal mind is enmity against God. The believer knows this by painful experience. For, by faith we have been enabled to lay hold of Christ for salvation, and to say with Thomas, "My Lord and my God," which were blessed lines to me. But,

"Many days have passed since then,
Many charges I have seen."

I have often thought God's ways were very hard with me, both in providence and grace; I have often rebelled against his love, and am often made to feel that the Canaanites are still in the land. When I would do good, evil is present with me, I cry with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" But he adds, I thank God, through Jesus Christ our Lord. Blessed word! if salvation depended on any other name, I could not be saved. I can adopt the language of the poet,

"No more of works I vainly boast,
Nor so employ my tongue;
Jesus alone is all my trust,
Free Grace, my only song."

When I think of the love of God to poor sinners, and by faith behold him stretched on the cross, a spectacle of wo, mocked by his enemies; and hear his dying words, "It is finished!" (glorious words are these) it seems almost too much for me to think that I am interested in his death. How wonderful is the love of God, that he who was rich, for our sakes became poor, that we might be made rich, and that we might inherit a throne and glory. Can all this be for me, who am so unworthy to be a witness for Christ. I have often set to my seal that God is true, and that he is a God that heareth and answereth prayer. Jesus is indeed precious to them that believe. What is so sweet to the children of God as communion with Jesus; this is indeed to drink of the river, the streams whereof make glad the city of God. God is in the midst of her; she shall not be moved. Though we be poor frail changeable creatures, our God changes not; therefore the sons of Jacob are not consumed. How blessed it is also to enjoy christian communion and fellowship here

below. My soul is often refreshed in hearing the dear children of God tell of their trials and difficulties by the way, and how God has, again and again appeared for them to comfort, support and encourage them on their way to the celestial city; to talk of the love of Jesus in dying to save them from their sins which is their greatest burden. Still we often feel like the two favored disciples, on their way to Emmaus when they said, "Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures?" Have not our hearts burned with love to Jesus when we have met together for prayer and praise, and when we have met under trying circumstances and felt sad and cold; but while talking over our hopes and fears, Jesus himself has drawn near and warmed our hearts with love to him; and we have so often found his words verified, "Where two or three are gathered together in my name, there am I in the midst?" O, that the Lord would pour out upon his people the spirit of grace and of supplication, and that he would revive our hearts. The harvest is truly great; but true laborers are few. There is no lack of such as cry, Peace! Peace! where there is no peace; but their cry will not do for such as have felt the plague of their hearts. They feel convinced that they are complete sinners and therefore need a complete Savior; one who is able to finish all that he has undertaken.

Dear brother, may the Lord strengthen and uphold you, that you may feed the sheep and lambs of the fold of Christ, and enable you to still contend earnestly for the faith, in this day of darkness and delusion.

Yours in hope of eternal life.

RUTH W. KINGSWORTH.

For the Signs of the Times.

Iowa ville, March 24, 1855.

DEAR BROTHER BEEBE:—Through the tender mercy of our heavenly Father, we are yet numbered with the living, and enjoy common health at this time. My long silence has probably caused you to think that I was either dead or apostatized from the faith; this will inform you however that I still live, and am through the grace of God enabled to contend earnestly for the faith as I believe it was once delivered to the saints.

The course you have pursued in conducting the publication of the *Signs*, commands my entire approbation; may the God of all grace give you strength equal to your day, and enable you to fight the good fight, keep the faith, and finish your course with joy, that you may receive the crown of righteousness which is laid up in heaven for all those who love the appearing of our Lord.

I find, in tracing the history of error and delusion, in matters of religion, it is in all ages of the world in spirit and in essence, substantially the same, from the time it was preached in the garden by the old serpent to our mother Eve to the present time, as it is now preached by all arminians and workmongers throughout Christendom. True, it has changed in name, and dress, and assumed multiform appearances to accommodate itself to different ages and sections of the world. Hence it is that Paul speaks of it in the plural number, and calls it *doctrines of devils*. But when all its different parts, parcels, or

members are summed up, they all make but the one *man of sin*, which John emphatically calls, the *spirit of error*. This error has for its basis, the works of the creature to fit and bring itself into the favor and glory of its Creator. This was boldly assented by Satan himself, who preached the first arminian sermon that was ever preached in this world. He said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." This doctrine was received, believed, and practiced; and thus the spirit of error became engrafted in the human heart, and is called the flesh, because derived by us from our first parents who were partakers of flesh and blood, and in flesh and blood became partakers of it. Hence the world has become deluged with this error; and this is the darkness that covers the earth, and gross darkness that has covers the people. It produces in man a carnal mind that is enmity against God, and that is not subject to the law of God; neither indeed can be. Therefore when Jehovah asserts his sovereign right to work all things after the counsel of his own will, and man's impotency and utter dependence on him for every good and perfect gift that he enjoys, this spirit rises in rebellion, and prompts those who are under its control to deeds of violence and persecution. An instance of this may be seen in the case of Cain and Abel; the former acting on the arminian plan of works, brought forth the fruits of the earth, which he had procured by his own agency and industry, expecting thereby to be accepted of the Lord. While the latter brought the firstling of the flock, a gift which the Lord had bestowed on him, and which was typical of the Messiah, for his offering. The Lord accepted the latter but stamped with his disapprobation the former; this so much enraged Cain, that he arose and slew his brother, and thus was shed the first human blood. Similar examples mark almost every page of the sacred volume, insomuch that Jesus said that all the blood which had been shed, from righteous Abel down to Zachariah, whom they slew between the temple and the altar, should come upon that generation. But this spirit of error seeks not only to overthrow the truth, by cruelty and persecution, but also by flattery, deception and fraud. Hence in all ages of the world, Satan has had his emissaries well skilled in the arts and sophistry of this world, seeking by fraud and cunning craftiness to overthrow the truth, and deceive the hearts of the simple. Thus was the Messiah assailed both by flattery and force. Sometimes a crown was proposed, at other times death was threatened; but each in their turn were disregarded by him. Steadily to his purpose he pursued the work which was before him, declaring that he came not to do his own will, but the will of him that sent him; which was to save all that the Father had given him, and raise them up at the last day. Thus also do the enemies of the truth carry the weapons of fraud and falsehood in one hand, and the sword in the other. This is an uncompromising war; which cannot cease so long as the militant church remains on earth. Then brethren, let us have on the whole armor for the conflict; for we wrestle not against flesh and blood, but against spiritual wickedness in

high places; against the rulers of the darkness of this world. Let the church guard well her pulpits; suffer not the woman Jezebel to teach and seduce the Lord's people. Let it not suffice that your minister calls himself a Baptist, or even professes to believe the truth, and occasionally preaches it, theoretically; all this will the enemy do, who creep into houses or churches; but satisfy yourselves that your preacher not only knows the truth in theory, but that it is his meat and his drink; then will he constantly affirm the same thing, nor be bribed by flattery or rewards, nor terrified from the ground by threats or punishments.

To my ministering brethren I would say, The day of trial is before you, and close at hand. The enemies are marshalling their forces, calling to their aid every weapon within their grasp. How it behooves us to be united, and to present an unbroken front. Let us enter into no entangling alliances with the enemy, but warn the dear flock of God, of every approaching danger. Be strong in the Lord, and in the power of his might; and be assured that victory awaits you.

Yours in gospel bonds,

JOSEPH H. FLINT.

For the Signs of the Times.

Lapeer Co., Mich., Jan. 1, 1855.

DEAR BROTHER BEEBE:—I am a lonely pilgrim, in these far western lands. It is seldom that I read much of the doings of our brethren, or hear a sermon from a minister of our faith and order. As a request has been made by one of my brethren, that I would give a relation of my experience and the reason of my joining the Old School Baptists, I comply with his request, and will try to give my brethren, my little child-like story; peradventure it may afford a little consolation, to some poor, faltering brother, in his journey through this wilderness world. The first impressions I had, was while at school, when about nine years of age. This was in the year 1809. It was near the close of the winter term. The New Testament was my reading book, we were reading the 5th chapter of Matthew, and when we read the 29th verse, it appeared to me to be dreadful indeed. To pluck out the right eye, how painful! when even a small mote caused so much distress; better than having two eyes, to be cast into hell. And what a place is hell? This caused me much anxiety of mind, and whenever we came to that word, I was led to regard it very seriously. I read that hell was a place of everlasting torment, where the worm dieth not, and the fire is not quenched. What! no time, when the fire shall cease? no time when the sufferings shall end? what a picture was drawn in my mind. I had seen small worms fall into the fire, and how great appeared their agony; but soon they expired and their agony was over. But this was a feeble comparison; the worm dieth not, and the fire is not quenched; no end of suffering, and the torment so great. When spring arrived, I left school, and had charge of my father's sheep. My mind was in constant distress. When I saw the lamb's skip and play. I thought it would be happy for me, if I were as innocent and happy as they, and like them had no future to dread.

On one occasion I passed by a place where sugar had been made, and the kettle remained. A large tree had been blown down, which crushed one of them to pieces. As I looked upon it, I thought, God could as easily crush me, and then I must go where the worm dieth not, and the fire is not quenched. While thus reflecting, it appeared as if the miseries of the wicked, were before my eyes, and I could look upon their torment; and it seemed as if my place must be among them, as I was deserving of the greatest condemnation, and I could say with the poet,

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

My mind continued in a distressing situation until the latter part of the summer. At that time, the wolves were numerous, and as I was driving home the sheep one night after dark, I was much troubled, lest the wolves should follow and kill me, and then I must go to that place of torment. I cut as large a club as I could with my knife, in order to defend myself if attacked, and was passing along, pondering upon my situation, when I heard the noise over my head like the fluttering of a bird, and as I looked up, these words came to my mind, as forcibly as if spoken by an audible voice, "Thou art my beloved Son, in whom I am well pleased." At that time my fears of hell vanished, and I went on my way rejoicing. I flung away my club, thinking that if I was a beloved son in Christ Jesus, he would preserve me from the jaws of the wolves, as well as from the fear of hell but if he did allow the wolves to destroy my body, it would be only to take my soul the sooner to himself. Soon I began to ponder *αὐτοῦ* to say anything about what had passed or not. I was so young, and there were so many wicked boys in the neighborhood, that if I should tell it would only expose me to ridicule, and none would place confidence in so small a boy as I was. While reading the testament, I found the words which sounded in my mind, and I found that they referred to Christ, and were addressed to him at his baptism; and then I doubted about their being applied to me; and my mind being so soon turned from duty, I concluded that I was mistaken in thinking this passage applied to me. Yet there were times when I could not but believe it was the voice of Jesus to my soul. About that time, my father joined the Baptist church, and often the Baptists would call on him, and I would frequently get in some corner, and laying aside all my childish toys, listen to what was said, in the hope that I would hear something, that would satisfy my mind, and apply to my case. I dared not go forward lest I should deceive myself, and others. In this way I continued and could not be satisfied as to my evidences of a gracious work being wrought in me, and passed on for forty-five years, without becoming satisfied, being often chastised for neglecting my duty. Truly the scriptures declare that, "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." On the last week of Dec. 1853, I had a very strong desire that I might know whether my experience was to be relied upon, or not.

I thought if there could be some miraculous manifestation of divine power, I could believe, and then I thought that I must be directed by the Spirit and word of God. After seeking counsel from God in prayer.

I read the history of Dives and Lazarus, the former requesting that Lazarus might be sent back, to warn his brethren, lest they should be sent to that place of torment. He was answered, "They have Moses and the prophets, if they will not hear them neither will they believe, though one should be sent from the dead."—Whenever I wished for some better evidence than I had, this same answer would be all the one I would receive. On New Year's day, one year ago, I awoke in an unusual frame of mind. My whole heart was drawn out in prayer and praise, I then felt no reason to doubt my experience and was willing to walk in the path of duty, and yet for my evidence I am compelled to go back and tell my child-like story.

Now as to my reasons for joining the Old School Baptists. At first I thought of joining the Presbyterians, but finding that they held the Hopkinsian doctrine, which though it appeared plausible, yet I was induced to compare with the doctrine of the gospel, and concluding that if anything could be found in support of that sentiment it would be found in the prayer of the Savior as recorded in the 17th chapter of John I read and found the following words, "I pray not for the world but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine and I am glorified in them." If this is gospel truth where is there a way to make a difference between the redemption, and salvation of Christ. He does not so much as pray for the world; how then is the redemption to extend to the world? I strove hard to find some authority in the scripture for a general redemption, but this declaration, "I pray, not for the world, but for them which thou gavest me," and kindred passages, destroyed the idea of a general atonement; it is as Christ said, "Thine and thou gavest them me, and I am glorified in them." How could Christ be glorified in any other, or in any more than those which the Father gave him? I therefore went to the Old School Baptists.

Brother Beebe, do with this as you think proper it is a child-like story, but on it is based the evidence of my hope in the mercy of God, and that I am a child of grace.

NICHOLAS GASS.

A lone Pilgrim of Lapeer, Michigan.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been a reader of your valuable paper, the *Signs*, for the last three years, and if not very much mistaken, have been much comforted thereby; and have in my own mind wrote many times to that effect, but could not have courage enough to bring it to paper, until now. And now I tremble at the thought; but feeling sometimes at least, an interest in that blessed inheritance of which your dear correspondents speak, I feel a strong desire to put in my claim, which I trust my heavenly Father hath given me, or I never should have had it. But dear brother, if any one comes to me saying, they have an interest in my Father's will, I should want in the first place, to see their authority, and feeling some desire to do as I would be done by, I feel a desire by the blessing of my God to give you a short account of the dear Lord's dealings with poor little me.

Dear Friend, I have but little to tell, to

what I sometimes see in the *Signs*, and sometimes almost question the reality of that little. Yet one thing I do know, I love those that love our Lord Jesus Christ, and the apostle says, "We know that we have passed from death unto life, because we love the brethren." Well, this poor little one was born in England, in the county of Suffolk, in the year 1816: born of poor parents, and all in the dark, and so remained until the little one was about 10 years of age, when I trust the Lord made some stir in the mind of my dear mother, by a sermon preached from these words, "Break up the fallow ground, &c." which made her very anxious about her little one; and she often tried to impress my mind with the knowledge of good and evil, and I trust by the blessing of God it was even so; for from that time there was something that would not let me sin at so cheap a rate, as I would liked to have done; but by the blessing of God, and the strict attention of my dear parents, for my father soon became acquainted with himself as a sinner, so they kept me pretty close to what I sometimes thought hard bondage; but still there were times when I thought of a future state, and I often heard of the devil, and how he would torment the wicked in hell, and I remember the thought once running through my poor simple mind, whether I could not be bad enough to be a devil myself, and so torment others, and escape myself; but still by restraint, the outside was kept pretty clean, and amongst professors of religion, I went for a good boy. But time rolled away, and I must leave my parents, and go to service. Now I tried to take my fill of sin; but bless the dear Lord, it was not at a cheap rate, for a guilty conscience who can bear? But the Lord was pleased to lay on me many stripes, sometimes bringing me down almost to the grave, and what was the result of this? Why I mustered up a note of hand, promising if spared to pay all. But the Lord restored me again, and I was once more able to go to service, and if I mistake not, before I had been at my place a fortnight a company of us met together and I the first one to break out in strains to please the world and the devil, and away went all my promises; and but for the sovereign grace of my covenant God in Christ Jesus, away I must have gone to the pit of hell; but having loved his, he loveth them unto the end, and whom he loveth, he chasteneth and scourgeth, every one whom he receiveth. Thus the rod was again applied to the poor foolish one, and again I promised, and as often broke them; but still carrying with me a guilty conscience. Thus I went on sinning and repenting until I was 23 years of age, when in the providence God, I married a woman who was a member of an Independent church; and I carrying a pretty good outside, was at length prevailed upon to join them, where I remained about six years, during which time I worked as hard as any poor arminian could to keep the outside clean; and in this way I obtained a little false peace within. But as time rolled on, the dear Lord permitted me to meet with some of the Old Baptists, such as I looked on as a very narrow minded sect; but by the blessing of God they were not so narrow, but they were willing to show to me a more excellent way, and put into my hands, books of their own faith and order; one book was I think brother to the *Signs*, it was called

the *Birthen Vessel*,—also Gadsby's works, —Jno. Warburtons—and Daniel Herbert's, &c. These in the hands of God, seemed like so many masons, pulling down the untempered mortar with which the structure had been built; and you know, dear brother, that work of this sort makes a great mass, and so I found it; for I was so full of odds and ends, that when I met with my old plasterers, they could not daub me well enough to make me think I looked anything like decent. Besides having had a taste of the old corn of the land, when I went to them I had a different appetite, and although I did the best I could to be satisfied with their provision, yet it was so husky I could not eat it, and so after a long trial, and almost starved, I begged to be excused, and left them, and found a new home where the gospel was faithfully preached, and there I trust I did feast on wines on the less well refined. Then I understood what the Savior said was true. "That no man having drank of the old wine desireth the new, for he saith the old is better." Here I remained a short time, gave my poor experience to the church, and was baptized by J. Tetman, and remained with them until I came to this country, and I still wear the appearance of a poor traveling beggar, carrying often a large pack of ifs and buts, doubts and fears, but still can say by the grace of God I am what I am.—Dear brother, I hope the blessing of him that dwelt in the bush, will still hold, guide, and instruct you.—Pray excuse this poor imperfect scribble from a trembling hand, if you think any of it worth sending out, you can do so; if not, cast it under the table, and you will not hurt me.

Yours in love for the truth's sake.—Attached is an acrostic in which you spell my name.

R ighteous and holy are thy ways,
O nly to thee, Lord I look;
B e thou still my guide and stay,
E 're this mortal thread is broke.
R ising Sun upon me shine,
T ill in heaven I call thee mine.

A las the weakest of the weak,
L ord wither shall I go?
E very help must come from thee,
X perience teaches so.
A ll my fig-leaf: righteousness,
N ow let it die away,
D ear Lord bestow thy glorious dress,
E 'en now without delay.
R est my soul on him, thy stay.

U nto the Lord now let
T rue thankfulness arise,
I too indulge a humble hope,
C hrist was the sacrifice,
A nd paid the dreadful debt.

March 18, 1855.

For the Signs of the Times.

Jasper Co., Ill., April 1, 1855.

BROTHER BEEBE:—For some weeks past my mind has been seriously impressed in regard to relating through the *Signs*, to the scattered saints some of the dealings of the Lord with me, in leading me from the love of sin to the love of holiness, and in translating me from the power of darkness into the kingdom of God's dear Son, as I humbly hope. But I could not consent to make the attempt, until to day, while reading in the sixth number of the current volume of the *Signs*, the communication of sister Izor, my objections were overcome and I now, in my weak manner will attempt to, write and submit to you for your disposal, some sketches of my christian experience, if indeed I have any.

On the second Sunday in November 1844, I attended an Old School Baptist

meeting at Conn's Creek church, Shelby Co., Ia., at which my father, Eld. John P. Bartley preached. During his discourse he spoke of Christ, as a Rock upon which his church is built, and exhorted his hearers to examine themselves, whether they were upon this Rock or not, and said, if they were not they were enemies to God, and yet in their sins, and that the curse of the law was upon them. This sentence came to me with a still small voice, softer than a whisper, but piercing my inmost soul, saying, you are not upon this Rock, you are yet in your sins, and an enemy to God. These words fell upon my heart like a thunderbolt, and in an instant my heart was changed. I turned my eyes within and beheld there was nothing but sin. In a moment I was made to see the holiness and justice of God, on the one hand, and the character of an unholy and condemned sinner, on the other; and then, oh! I saw that my heart was as black as midnight darkness; my head sunk upon my chest, and I felt like sinking through the floor down to hell. I would have left the house, for I thought the whole congregation could see me, as I saw myself, the vilest of the vile, but I seemed chained to my seat. So I remained until my father had done preaching, and then returned home, but not as I went; for I went to that meeting with a light and careless heart, but returned with a deeply burdened soul. Thus it continued with me for a few days, when I was induced to believe that satan was at work with me, and that my exercises and trouble was the effect of his influence upon my youthful mind; for I was only seventeen years of age. I then resolved, and made a solemn vow that I would think no more about my sins, but that I would banish the mighty load of gloom which pressed so heavenly upon me, and again be cheerful and gay as was my wont in times past; for I had come to the conclusion that this was all a delusion, and I yet knew nothing of myself as a sinner in the sight of God. But alas! for my vow, for in spite of it, I often found myself involuntarily bemoaning my sinful heart.—Oh my sins! My sins were the burden of my poor soul. Finding myself unable to keep my vow, or to get rid of my burden, I undertook to reform myself, and by doing to get better, so I laid down my rule of action, by which to square my life. Among other things, daily prayer was in my code, and I verily thought that in doing all these things I should feel much better, and finally become so good that God could forgive me. But my fig-leaf covering availed me nothing. When I retired to a secret place to pray, my heart was so hard and wicked, I could not utter a good prayer; for all my prayers seemed to me but mockery and sin, so instead of growing better I grew worse and worse, until in despair I was forced to give up my contemplated good works, as a ground of hope for acceptance before God.

Being now divested of legal hopes my only comfort was to plead, and cry, and beg for mercy. For a long time I continued in this way, bowed down under a mighty load of sin. Besides my God, the lonely woods and silent nights were the only witnesses of my bitter lamentations, sighs, groans and tears. Lonely and solitary indeed was the state of my soul, my heart yearned for sympathy. But I believe I would rather have died than to reveal the

secret of my soul to any living mortal; for I had a proud and stubborn heart, and long and bitter was my struggle before I was made to yield.

During this time my mind was exercised much about the justice of God in the salvation of vile sinners. I could not understand how the spotless Lamb of God could, in justice suffer for, and save such a wicked and hell-deserving sinner as I felt myself to be. But after some time, this mystery was revealed to me. I retired one night beyond the limits of the town, as I was in the habit of doing, and was sitting on a log, lamenting my sad condition, and wondering how God could in justice save sinners, when suddenly I had a glorious view of Christ and his church, He, the Head, and they the members of his body. O, what a lovely soul-inspiring view! It did not seem to me that I was embraced in that blessed family; but I was filled with joy to see how justice and mercy united in the glorious plan of Redemption. I arose from my seat, and walked to and fro clapping my hands and praising God aloud, and for a short time, was lost to earth, and transported with the heavenly vision. I now saw how Jesus could save his people. But, am I one of his redeemed people?—It pleased God at that time to withhold this evidence from me, so I continued on mourning and heavy laden.—

As my sheet is full, I will, for the present take leave of you, my dear brethren and sisters, and continue this relation at another time, if the Lord will.

D. BARTLEY.

For the Signs of the Times.

Southampton Pa., Feb. 4, 1855.

DEAR BRETHREN AND SISTERS IN THE LORD:—I am about to fulfill a duty which I have felt incumbent on me for years, but from the performance of which I have tried to excuse myself, thinking that I cannot write anything for the comfort and edification of the flock of Christ; but I must relieve my mind of a burden which has followed me by day and by night.—Sometimes I feel somewhat relieved from this duty, and then I think I will not write, but when again I read some of the communications of the brethren and sisters admonishing us not to put off our known duties, lest we be beaten with many stripes, their admonitions come home to me with power, that I cannot resist. The words of our Lord, John xiii. 17. "If ye know these things, happy are ye, if ye do them," sound constantly in my ears. About four weeks ago I wrote for publication. At that time the afflicting hand of God was upon me, so much so that I could not refrain from writing; but before I had finished my letter, my affliction appeared to be removed. My little daughter had been afflicted with fits for about seventeen months, which cast a gloom over my little family, I had but one son; and this daughter; for the Lord had been pleased to take three sons from me to himself, before this, and it appeared to me that my daughter's disease would remain until she should be removed by death. This made me feel myself unable to bear up under my trial without divine support. I had given her up, as she was much worse than she had ever been; for ten days we despaired of her recovery, and I tried to commit her to the hand of him "Who doeth all things

well," and to be reconciled to his will, which is hard for us to feel, at all times.—Yet I think I can say, I put my trust in him. After she had suffered ten days, these fits left her intirely, and we have discovered no sign of them since. O, brethren and sisters, what a change I met with! My heart was overflowing with joy; and shall I now withhold my pen from proclaiming the goodness of the Lord to me? No, I dare not. I cannot rest until I do it, lest a worse thing come upon me.

Dear brethren and sisters, I feel myself to be a poor erring creature, and have often to go back to my first experience for a renewal of my evidence that I am what I have professed to be. When I review the path in which I have been led since first I hope I knew the Lord, the many ups and downs, losses and crosses and disappointments I have experienced, can I say, "Thy will be done?" I cannot say that I have always felt resigned to the will of God. I have often found myself rebelling against him who doeth all things well, and saying, Why are things so? My desire was to have them some other way. But blessed be his name. His ways are not as our ways, or what would become of us? We should utterly fall to rise no more. Of late I can look back and see the hand of providence in every event of my life, and am led to praise his great name for having ordered things as he has, for he has brought me just where I ought to be, even at his feet. O, may he ever keep me there. Brethren and sisters, read the hymn which begins thus,—

"I asked the Lord that I might grow." &c.

and you will read my exercises in every line. I am a member of the afflicted church, called Southampton; as a church we have passed through deep waters of affliction, for some cause; for we cannot think the Lord chastens his people without a cause. O, may he ever lead us in the pathway of duty, and not leave us to our own doings, but lead and guide us in righteousness. The Lord has sent us a pastor, we trust, after his own heart. Pray for us brethren and sisters, that brother Harding's labors may be blessed in this part of Zion, that her waste places may be built up, and the hearts of God's children may be made glad in seeing converts flocking to the church militant. May many be added, of such as shall be saved, and may we continue steadfast in the apostle's doctrine, and show to all that we are not of the world, that we seek a city which is beyond the grave. I feel deeply interested for the church at Southampton, that has been my home from infancy. I often think it strange that none of her members write for the *Signs*. Are there none who have a talent? Lord forbid that they should hide it; but may they improve it, that it may increase. Where is there one who has less talent than I? My dear sisters, you who have written in the *Signs*, how my heart has been drawn out to you, though we are strangers to each other in the flesh, yet in spirit, children of the same family, bought with the same blood, and acknowledging the same Father, and comforted by the same spirit. Write on, speak forth his praise to the latest generation; and may the Lord put it in the hearts of his dear children in this branch of Zion, to speak through the *Signs*, of His wonderful love and goodness to them. May each bear a part in sustaining so valuable a paper, in which we learn how the Lord is pleased to lead so many of his children through this

world of affliction. See how they are scattered all over the world; some have not the glorious privilege of sitting under the preaching of the gospel as we have. Do we, brethren and sisters, appreciate the blessing as we should? I fear that we do not. When we see a negligence in duty, it makes us fear that this blessing will be taken from us, and given to those who have it not. O, may we prize the blessing more, for what is all the world, compared with the excellency of the kingdom of Christ, where we enjoy fellowship one with another, and where we may mingle our voices in the praise of our God?

But what am I, that I should thus write? I find myself often going out of the way; but if I know my heart, it is my desire to live to the honor and glory of him who has made me to feel an interest in these things. O, how dependent we are on him to lead the way.

By reference to the number of the *Signs of the Times*, for August 15, 1849, you will find a statement of my christian experience, in which there is a slight typographical mistake. Where it is stated that I was baptized '49, it should have been, '39. But I did not like to put brother Beebe to the trouble to correct it; especially as I thought my name would appear no more in the *Signs*. But I have to yield to my feelings. I will now draw to a close, and leave the event with him whom I trust has impressed the duty on me to write, if the communication shall prove profitable to any of the dear children, to him all praise is due.

I remain yours, in the best of bonds.
ANN M. FETTERS.

Circular Letter.

The Siloam Association of Regular Baptists now in session with the Little Bethel Church, Linn Co. O. T., to the churches composing her body, sendeth love unfeigned:—

According to our former custom, we again address you by way of a Circular, hoping thereby to stir up your pure minds by way of remembrance, and inasmuch as our last annual epistle, was on the subject of the *new birth*, we would on this occasion say a few things relative to the life we now live as new creatures. The new born babe desires the sincere milk of the word that he may grow and thrive thereby; how the poor soul longeth after that food which alone can satisfy his appetite. He reads, "Ho-every-one that thirsteth," he feels to be that character, hungering and thirsting after righteousness, he feels to be poor, and he reads, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He is made to mourn when viewing his conduct from day to day, and again he is revived with, "Blessed are they that mourn, for they shall be comforted, and thus in each and every situation in which he may be placed; he is led at times, by the Spirit, to that fountain, opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness; and there he sees a full provision made for all his wants. How he is made to feast, and to admire the grand display of infinite wisdom, in thus providing every thing needful, and that for such a poor hell-deserving sinner as he feels himself to be;—and now we can hear him cry, O amazing grace, such a wonder of

wonders that the Lord of glory should ever have condescended so low as to have thought of mercy on one so vile, and that in the counsel of infinite wisdom, he laid the plan, and provided the means, and fixed every minutiae with such exactness, that everything meets in such a complete system, and harmonizes so beautifully together, that the soul admires, and wonders, and adores the author of such a grand scheme, for its beauty, for its exactness, but most of all that it should embrace one so vile as himself; he contrasts his own case with those brethren and sisters that he can turn his eye to, and he feels that they are more worthy that such provision should be made for them; they do not appear to be such sinners as himself, while the poor child can thus feast on the beauties of the plan of salvation, and be thus humbled in the valley of self abasement, he can realize truly a feast of fat things, wines on the lees well refined. But alas, clouds at times, intervene between him and the Sun of Righteousness, and darkness surrounds him, so that he is made to cry, O my leanness, my leanness. O wretched man that I am, who shall deliver me from the body of this death. His sins rise up before him as mountains, he cannot see any chance for his escape, the beautiful plan of salvation, which he once thought himself interested in, appears not to meet his case, he is tempted to believe that all his pretensions to religion has been vain, that he has deceived himself and others, he reads the scriptures, they appear sealed up, and only denouncing curses on his head; he seeks the lonesome groves, his closet, and places of retirement, where he can pour out his burthen of soul to the Lord to reveal his lovely face once more in his deliverance, and show him his sins forgiven. And as it were to heighten his torment, the enemies of Zion will tauntingly say unto him, Sing us one of Zion's songs, he is made to feel as the poor prodigal, and to resolve accordingly, how many hired servants of my father's have bread enough, and to spare, and I perish with hunger. I will arise and go to my father, and say unto him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. While he is thus tossed between doubts and fears, sometimes it pleases the Lord to cast a small ray of light into his soul, and as he reads he tries to glean some comfort therefrom; but his fears are that it is not for him. But at the appointed time those clouds which darkened his mind burst asunder and the sun breaks through with more refulgent light than ever; it enters his inmost soul, Jesus reveals himself as his Savior, that he died for his sins, that he arose again for his justification, and says unto the poor soul, son, or daughter, thy sins which are many are forgiven thee. 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 the singing of birds is come, and the voice of the turtle is heard in our land; the poor soul can then say, He brought me to his banqueting house and his banner over me was love.— Again, Tell me, O thou whom my soul loveth, were thou feedest, where thou makest thy flock to rest at noon; for why should I be as one who turneth aside by the flocks of thy companions. He can now say my beloved is mine, and I am his, he feedeth among the lilies. Thus dear brethren

you can realize some of those sweet tokens of heavenly love, in viewing the wisdom of God in the great plan of salvation and of the manner of your deliverance from the power of sin and being made heirs, and fellow-citizens with the saints, and of the household of God; and although he may suffer you to get into doubts and fears, wars without, and within, yet he will bring you off conquerors, and more than conquerors through him who loved you, and gave himself for you; all these trials are for your good and teach you most forcibly that your whole dependence is in the God of Jacob. May he enable us all to fight the good fight of faith, and be always found humbled at the feet of our Savior, loving and obeying Him; for if we love Him that begat we will also love them that are begotten of him. Finally, brethren farewell, live in peace, and the God of peace shall be with you, Amen.

ISOM CRANFILL, *Moderator.*

J. T. CROOKS, *Clerk.*

Corresponding Letter.

The Siloam Association of Regular Baptists now in session with the Little Bethel Church, Linn county O. T., to those associations with whom she corresponds sendeth christian salvation.

DEAR BRETHREN:—We again have been blessed by divine providence with the privilege of meeting together once more, on the shores of time, of seeing our brethren and sisters from different parts of Oregon Territory, of hearing our ministering brethren proclaim the way, the truth, and the life, as it is brought to view in our adorable Savior, and of hearing from you by your minutes, for which pleasing tokens of fellowship we feel thankful, and always glad to hear of the steadfastness of those of like precious faith; may we all be enabled to contend for the faith of God's elect. We have had some trials in regard thereto since our last; some with whom we once took sweet counsel together, have separated from us; and have been, and are now siding against us, proclaiming another gospel, and have lead off some into Babylon. The churches composing our body, stand firm in doctrine, there has been but few additions since our last. O that the Lord may visit Zion, with the outpouring of his Spirit, and enable us all to stand fast in the liberty wherewith Christ has made us free, and to be not again entangled with the yoke of bondage. You will discover by examining the face of our minutes the time and place of holding our next annual meeting, at which time we hope again to hear from you, and would be happy if it would please him who ruleth all things, to cast the lot of some of you in this far western country. Brethren farewell, and may the God of peace be with you all, Amen.

ISOM CRANFILL, *Moderator.*

J. T. CROOKS, *Clerk.*

MOSEUM'S TESTIMONY.—"The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained."

The foregoing testimony has been given by Mosheim, who stands at the head of

ecclesiastical writers. From which we learn that the Baptists in every particular represents those who are described as the true church, and who, according to prophecy, were to be persecuted and driven into the wilderness. Now, Mosheim bears testimony to this fact. And he proves that, although concealed even from history, they all at once, when the Reformation broke out, appeared in various parts of Europe. When this renowned historian, however, attempts to account for their origin, he admits the impossibility. He follows them back the pathway of history as far as he could penetrate, and then declares that "their true origin is hid in the remote depth of antiquity." And what Baptist does not feel that he would rather it should be said of his church—that its origin runs back into the night of the world, so far that none can trace it, than to have his church fastened on to the pseudo Christians that have broken off from the church of Rome during her history, and yet still adhered to much of her corruption?

S.

EDITORIAL.

Middletown, May 1, 1855

What early Christians believed.

Brother Wm. Batting, has sent us some paragraphs clipped from the *N. Y. Chronicle*, for which he will please receive our thanks. The sentiments expressed by the editor of that journal, although blasphemously contradictory to the inspired scriptures, are harmonious with the popular doctrine of New School Baptists, and of all arminian will-worshippers of the present age. The assertion of the *Chronicle*, that, "The early christians believed that they could conquer the world to Christ;" is a slander on the primitive saints; but probably true in reference to modern nominal professors of christianity. The missionary stock-jobbers, and probably all other modern work-mongers, act upon the principle that they could greatly enlarge, and essentially improve the kingdom of Christ, by their exertions and treasures, and their belief of that falsehood, is the grand principle of all their unscriptural operations. But the primitive saints held sentiments diametrically opposite. Instead of believing that they could, in any sense, conquer the world to Christ; they believed that Christ could conquer the world unto them, and all the victory they ever had expected or desired was that which God giveth them through our Lord Jesus Christ. They believed that Christ could make them more than conquerors; but they never had the vanity to believe that they could make Christ a Conqueror by anything in their power; for well they knew the truth of their Savior's words, that without him they could do nothing. The apostle John testifies that "whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John v. 4, 5. This is a very different thing from the aints conquering, or subduing the world to Christ. "Whatsoever is born of God," had its existence in God, before its birth, and therefore is not of the flesh. The power then by which the saints triumph over the world, is of God, and not of even the saints. "This is the victory that overcometh the world, even our faith." This

declaration read in connection with the first clause of the text, "Whatsoever is born of God, overcometh the world," shows that the faith of God's elect is born of God, and not a thing of earthly or human origin. By grace you are saved; through faith, and that not of yourselves; it is the gift of God. Paul says, The life which I now live in the flesh, I live by the faith of the Son of God, who has loved me and given himself for me. Of this faith which overcometh the world, Jesus Christ is both the Author and Finisher, Heb. xii. 2. And for the exemplifications of faith's victories over the world, read the eleventh chapter to the Hebrews.

But the sense in which the editor of the *Chronicle*, uses his extravagant language, was not, as he would now pretend, in reference to the triumphs of faith in christians over the lust of the world, the lust of the eyes, and the pride of life, according to 1st John ii. 16, for he made the declaration in connection with his boasting assumption that the weakest possessor of a christian hope, "believes that he can bring sinners, as trophies to his Master." "He believes that the worst of men may be converted, and goes at the work with the assurance that he shall succeed;" then follow the words quoted and commented upon, "The early christian's believed that they could conquer the world to Christ."

Being called on, in a subsequent number of their *Chronicle*, by a writer over the signature "C. S." to prove by scripture testimony, that the early christians believed that they could conquer the world to Christ, and after proving they so believed, prove by the same authority that they were correct in so believing, and if they believed so, and were correct in so believing, to show why they did not arise in their might, and do it; they attempt very adroitly to back out of their position, by saying, "We did not mean that they believed that they could conquer the world in the sense of bringing every man in it, or even the great majority to be true christians; but only that they could vanquish the enemies of their personal holiness, and also succeed in the face of all opposition, to establish the kingdom of God in the world, and could multiply its subjects in all lands," &c. Well, how much will this subterfuge avail? Pray, Mr. Chronicle, tell us, if christians can convert the worst of sinners to Christ, why they cannot with equal ease and expedition convert the better class, and so save them all? Is the machinery so geared, that it will only take in the worst? You say, The weakest possessor of christian hope believes that the worst of men may be converted, and goes at the work with the assurance that he shall succeed! Now if the weakest christian can succeed in converting the worst of men, and bring them in, as you say, as trophies to Christ, why, in wonder, cannot the stronger christians, the Sampsons, for instance, manage to convert the better portion of mankind, and so subdue the whole human family as trophies to Christ? Is it possible that the worst of men are so much easier converted, that the weakest saints can manage them, while the very best of men, are more than a match for your Sampsons? But—You only mean, they can vanquish the enemies of their personal holiness, and succeed in the face of all opposition in establishing the kingdom of God in the world, and can multiply sub-

jects in all lands! Did the primitive saints believe even this? Did Paul believe that he had power to vanquish the law in his members, which warred against his soul, and brought him into captivity to the law as of sin? Did he believe that he was able to vanquish the body of this death, that made him cry out, "O wretched man that I am?" Did he and his brethren really believe that they were going shortly to bruise Satan under the feet of Messiah? Or, did they not feel encouraged in the thought that God would shortly bruise Satan under their feet, and give them victory over sin, death and hell, through Jesus Christ their Lord?

Again, Mr. Chronicle, How do you ascertain that the early christians possessed power, or that they believed themselves able to establish the kingdom of God in the world? Christ has testified that the kingdom of God was prepared for the saints from the foundation of the world. Daniel, by the spirit testified that, In the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and shall consume all these kingdoms, (which were indicated by the image in Nebuchadnezzar's vision,) and shall stand forever." Pray, where did you learn that the early, or the latter christians, were to do this? Is the kingdom of our Lord, and of his Christ, a house made with hands,—a building of men, set up, or established by men? When the eternal Jehovah said "I have set my king upon my holy hill of Zion." *Psa. ii. 6.* When unto the Son, he saith, Thy throne, O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." *Heb. i. 8.* When he spake in vision to his Holy One, and said, I have laid help on 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 also 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." *Psa. lxxxix. 19—29.* Was all this designed to teach us, that the kingdom was to be established by men, or that the trophies of Christ were to be gained by the zeal and labor of his disciples? Was it said that Jesus should ask of his early or later saints and they would give him the heathen for his inheritance, and the uttermost parts of the earth for his possession? Or, did his people say unto him, Sit thou at our right hand, and we will subdue all things under thee? We will procure thy trophies. We will make thine enemies thy footstool, and we will establish thy kingdom? Where shall we find a record of anything of the kind? Why, in the New York Chronicle; but not in the bible.

Nor less fallacious are the assumptions of the Chronicle in regard to the subject of Christ's kingdom being either multiplied or diminished by christians, early or late. Except a man be born again he cannot see the kingdom of God. And those 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. Such, and no others, are subjects of the heavenly kingdom, for them exclusively, the kingdom was prepared before the foundation of the world. It is the good pleasure of God that such, and only such, shall inherit the kingdom. Christ will gather all such with his arm, and carry them in his bosom. He shall say to the North, Give up, and to the South, Keep not back, bring my sons from far, and my daughters from the ends of the world; even every one that is called by my name, for I have created him for my glory. "All that the Father giveth me, shall come unto me and he that cometh, I will in no wise cast out." "No man can come unto me, except my Father which sent me, draw him." It does not depend on the mission efforts of men, but the sovereign power and purpose of the unchanging God. Christ, the Good Shepherd, putteth forth his own sheep, and goeth before them, and they follow him, and he giveth them eternal life, and they shall never perish, neither shall any pluck them out of his hand.

In conclusion, we will say to the Solons of the Chronicle, Cease your ravings, at least until you issue your new Bible. We do not wonder that you desire a new translation of the scriptures; for it must be hard for you to kick against the pricks.

Death-bed Requests to Churches, to be Unlawful.

A bill has been reported in the New York Senate, which provides that no estate, real or personal, shall hereafter be bequeathed, demised, or conveyed to any corporation, body politic, or person, for pious or charitable uses, except the same be done by deed or will, duly acknowledged and attested at least six months before the decease of the testator.

REMARKS.—Such a law is loudly called for in our country, not to interfere with the religious creeds, faith or rites of any religious sects; but simply to protect the civil rights of citizens. How many widows and orphans have been literally robbed of their legitimate rights in the estates of husbands and fathers, whose death-beds have been haunted by hungry swarms of clerical jugglers, who have persuaded the dying to believe that large bequests of their property to what they denominate religious or charitable institutions, will secure for them favor with God, and entitle them to immortal joys beyond the grave. The same spirit which was manifested by the ancient pharisees, which led them to creep into widows' houses, and lead captive the silly, and to devour also widows' houses, and for pretense, make long prayers, has prevailed to an alarming extent in our country, for many years. If our legislature, instead of allowing the clergy to instigate them to judge the people, (in violation their heaven-granted, and inalienable rights) in meats, and drinks, new moons, and Sabbath days, would so legislate as to protect all the citizens in the full enjoyment of all their rights, civil, social and religious, in person, and in property, they would better carry out the spirit and design of our constitution, and contribute much to the perpetuity of our free institutions.

Warwick Association.

As the Annual Session of our Association, is at hand, it will be encouraging to many of our friends to learn that we expect several highly-esteemed brethren from distant states to be with us; among whom we will name Eld. Thos. P. Dudley of Kentucky, S. I. Lowe of Missouri, besides several from Virginia, Pennsylvania, and other states. And we hope for a general attendance of ministers and other brethren and friends in this and neighboring states. The Association will be in session, as will be seen by the notice on our last page, on Wednesday, Thursday and Friday, the 6, 7 & 8th days of June, at New Vernon, in this county.

Obituaries.

DIED, in New Orleans, of Yellow Fever, MR. ELIHU SLAWSON, son of Dewitt and Elizabeth Slawson, of Illinois, (formerly of Orange Co. N. Y.) aged 23 years, 10 months, and 18 days.

DIED.—In this town, on Sunday morning, the 22d ult., Wm. Joan N'COORS, aged about 55 years. He died of a disease of the heart, after a severe illness of a few days.

Warwick, N. Y. April 14, 1855.

BROTHER BEEBE:—It becomes my mournful duty to announce to you, and to the readers of the *Signs*, many of whom were acquainted with him, the death of DEACON JEFFREY WISNER, who died on Wednesday morning, the 11th inst.

Few have lived more useful lives, or have been more respected than brother Wisner. He was exemplary in every relation of life. As a husband, tender, faithful, and affectionate. As a parent he trained up his children in the way they should go; and, both by precept and example inculcated those principles of honesty, integrity and virtue, which he desired they should imitate. As a citizen, he was active and enterprising, and being blessed with abundant means, he was ever ready to promote those measures of public utility, which were calculated to benefit his fellow men. In him, the needy had a warm and sympathising friend, and very many can testify to his liberality to the poor and destitute.

He was a member of the Warwick Baptist Church for more than half a century, and for much the larger part of that time held the office of deacon, and it may with truth be said, he used the office well, and was active, liberal, and zealous in promoting the welfare of the church. Among my earliest recollections of the Baptist church at Warwick, she was destitute (as now,) of a pastor. Then James Burt, Azariah Ketcham, Jer. Morehouse, and Jeffrey Wisner were the deacons, and I remember them Sunday after Sunday, conducting the exercises of the church, and exhorting the brethren to maintain the doctrine and order of the house of God. The last of these venerable and venerated men has now sunk to rest, and may we not with propriety ask in the language of one of old, "The fathers, where are they?"

I well remember the first Sunday after our pastor was called from Warwick, two years ago this spring; it was with a heavy heart that I went to the house of God. Soon after I went in Deacon Wisner came a tottering beneath the weight of more than fourscore years, and took his seat in the place where I had seen him sit with his venerable brethren whom I have named, a quarter of a century before. After some of the younger brethren had taken a part in the meeting, the aged patriarch arose, and as he looked around, the tears trickled down his furrowed cheeks, he addressed his brethren in tremulous accents, expressed his gratification at witnessing so many at meeting. He expressed an earnest hope that the brethren would continue to assemble for divine worship steadily, and not become scattered; he expressed the warmest regard for the church, and his wishes for her prosperity and welfare. He told the brethren that he should be here but a few

days longer, and probably should not meet many times more; but it would be cheering to know that they maintained the order of the house of God. After he concluded, he turned to one who stood near, and said, How good they look! How I love them all." He came as often as his strength permitted to meeting, the ensuing summer and autumn; but as his strength gradually failed, he was unable to come to the house of God.

Nearly the last time I saw him from home, was at my house, this was in October 1853. I was absent from home when he came, it was a time when the brethren were very much depressed. We had given repeated calls to ministers to become our pastor, but had met with repeated disappointments, and it appeared as if all these things were against us. My own mind was unusually depressed, and after a little conversation upon general topics, brother Wisner alluded to the object of his visit. He spoke of the departure of Eld. Hartwell, and the failure in obtaining another minister, and how well calculated these things were to dishearten us, and said he, "I hear that you too, have become discouraged, and I have come from home expressly to see, and have some conversation with you. I am old, and never expect to meet with the brethren again; but I am anxious for the welfare of the church, and wish to see those who are younger, and still vigorous standing in their lot and place, and endeavor to maintain the doctrine and order of the gospel." He said much more, and I cannot describe the emotions of my mind, while listening to one so old and feeble, and it appeared that I had before me a verification of the words of inspiration, "Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The labor of love of our venerable brother, was not in vain. Many times since, in dark and trying circumstances, his words have recurred to my mind, and have afforded encouragement and hope. I have seen him occasionally at his own house since. The last time I saw him you were with me, and you well remember the pleasure he manifested at seeing us, how he urged us to stay, and how reluctant he was to have us depart. He continued much as he was then, until a few days before his death, when he was taken with severe pains, which ended only with his life. His funeral sermon was preached to a very large audience, by Eld. Hartwell, his last and beloved pastor, from 1st Cor. xv. 57th verse. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." His aged and greatly afflicted partner survives, waiting with patience, the messenger who shall call her from the trials of this earthly pilgrimage, to the bliss which is in reserve for all who love the appearing of our Lord Jesus Christ.

Yours in the bonds of truth,

W. L. BENEDICT.

Bonham, Texas, March 18, 1855.

BROTHER BEEBE:—By request of his bereaved companion, I send you the obituary of Mr. THOMAS H. BAREN, he died January 28, 1855. He was born September 28th, 1828. He was taken sick in February 1854, from which sickness he never fully recovered, but continued to linger and pine away until his dissolution. He bore his sufferings with becoming and christian fortitude, having a little hope, (as he expressed it) in the blood and righteousness of the Son of God. He had made no public profession of religion, but was a firm believe in the reign of grace. It was my privilege to visit him frequently, and hear him express, his humble confidence in the Redeemer, and he lamented his own unworthiness, and his neglect of duty, and he expressed a desire, if ever raised, to walk in the discharge of his duty. Finally as death approached, he met the monster calmly. A day or two before his departure, thinking that he was going, he gave his hand and bid farewell to his weeping companion and friends. As I came in shortly afterwards, he told me he was ready and willing to go; and requested me to pray that he might be kept willing. Finally when his days and the cup of his

offerings were filled, he sank to rest, leaving a loving companion and three small children to feel and mourn their sad bereavement. May the Lord enable her to adopt the words of the poet, and in humble resignation say,

"Dear Lord, though bitter is the cup
Thy gracious hand dea's out to me,
I cheerfully would drink it up,
That cannot hurt which comes from thee."

Yours in gospel bonds.

J. E. DEATHERAGE.

At Warwick, on Saturday March 24, JAMES son of James B. and Esther Benedict, aged 15 months. May the bereaved parents,

Remember it was God who called,
Their infant from their warm embrace,
And caused the hand of death to fall,
With blighting touch on its sweet face.

Receipts.

NEW YORK.—T. Pettitt, 2, W. Batten, 1; J. G. Harmer, 4, Eld. C. Merritt, 2, J. H. Hoyt, 1,	10,00
N. J.—Eld. P. Hartwell, 3, M. W. Elston, 2,	5,00
VA.—Eld. R. C. Leachman, 5, L. Edmonds, 3, Eld. J. W. Martin, 1; R. L. Rudasilla, 2,	11,00
N. C.—J. S. Duggan,	2,00
GA.—P. Hires,	1,00
ARK.—I. E. Erwin, P. M.	2,25
ALA.—T. W. Gilbert,	2,00
IOWA.—E. T. Gardner, 1 H. Duncan, 1,	2,00
MO.—J. Guttridge, 2; Eld. S. J. Lowe, 1; W. Brewen, 1, 25, R. B. Lear, 4, J. J. Cobb, 1; J. F. Nichols, 50;	9,75
ILL.—Squier Hall, 2, Dr. D. Bartley, 2, W. Harmerson, 1, J. E. Black, 1,	6,00
IA.—W. Huston, 1; A. B. Walker, 1; B. Romine, 3;	5,00
OHIO.—J. Yeomans, 3; S. P. Ashbrook, 1, J. Wirt, 1,	5,00
TEN.—P. C. Buck,	1,00
KY.—Eld. J. L. Fullilove, 2; Eld. J. H. Walker, 1; Eld. L. Jacobs, 5,	8,00
Total	\$72,00

Dea. R. Hutching's remittance was received, and his subscription credited to the end of the present volume.

Associational Meetings.

The Pig River Association, will be held with the Fairfield church, Pittsylvania Co., Va., to commence on Friday before the first Sunday in May, 1855.

The Baltimore Association, will be held with the Tuscarora Baptist church, Juniata Co. Pa. near the Depot opposite Millin, known as the Patterson Depot, on the Pennsylvania Central Rail Road. We are requested to give an urgent invitation to ministering, and other brethren to attend. Those who go by Rail Road, will enquire at the Patterson Depot for brother John P. Shitz, who lives one mile south of the Depot, and at or very near the place of meeting. To commence at 11 o'clock A. M., on Wednesday the 16th day of May next, continue in session until the Friday evening following.

The Delaware Association, will be held with the church at London Tract, Chester Co. Pa., about 5 miles from the Newark Depot on the Philadelphia and Baltimore Rail Road, to commence at 11 o'clock A. M., on Wednesday the 23d day of May next.

The Delaware River Association will be held with the church at Southampton, Bucks Co., Pa., (about 17 miles N. E., of Philadelphia) to commence on Wednesday May 30th, 1855, at 11 o'clock A. M.

The Warwick Association, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Rail Road and about 3 hours ride on the cars, from New York city, to commence at 10 o'clock A. M., on Wednesday June 6 1855, and continue three days.

The Chemung Association, will be held with the Asylum church, Asylum, Bradford Co., Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The Mad River Association, will convene with the Leatherwood Church, in Miami Co. O., at their meeting house, near the village of Lena, on Friday, next preceeding the 2d Lord's day in June 1855.

The New River District Association, will be held with the New River church, Pulaski Co. Va., to commence on Saturday before the third Sunday in June 1855.

BROTHER BEEBE:—Please give notice in the *Signs*, that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting, if the Lord will, at the Centre school house in Jackson, Susquehanna Co. Pa., on Saturday

and Sunday the 16th, and 17th days of June, to commence at 10 o'clock, a. m. Old School brethren and sisters, and especially ministers of our order are most earnestly and affectionately invited to attend. Brethren from the east will inquire for Joseph L. Marsh, those from the north for Arnold Bolch, from the west for Wm. K. Beadsell.

The Allegany Assoc. atou, will meet with the church at Lakevill, Livingston Co., N. Y., (two miles from the Levonia, Depot, on the Buffalo and Corning Rail Road) on Saturday before the first Sunday in July, 1855, at 10 o'clock, A. M. It is our attention, if the Lord will, to attend, and we hope to meet a goodly number of ministers and brethren of our faith and order on that occasion.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by *William L. Beebe*, at the office of the *Southern Baptist Messenger*, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: *Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.*

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

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

Terms: *Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.*

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

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

Terms: *Single copy 20 cents, six copies \$1,00.*

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, AND BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for *Two dollars* per year, provided the subscription be paid *strictly in advance*, or any two of them for \$1,50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed *post paid* to *Gilbert Beebe* editor of the *Signs of the Times*, Middletown Orange Co., N. Y., *G. J. Beebe*, editor of the *Banner of Liberty*, same past office address, or to *Wm. L. Beebe*, editor of the *Southern Baptist Messenger*, Covington Newton Co., Georgia.

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

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

THE SIGNS OF THE TIMES.—Devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by *GILBERT BEEBE*; to whom all communications must be addressed *post paid*. TERMS.—\$1,50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All monies remitted to the editor by mail will be at our risk.

List of Agents.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., MAY 15, 1855.

NO. 10.

Poetry.

Selected for the Signs.

Well may I say my life has been,
One scene of sorrow and of sin,
From early days I griefs have known,
And as I grieve, my griefs have grown.

Dangers were always in my path,
And fears of death and endless wrath;
While pale dejection in me reigned,
I often wept by grief constrained.

When parted from my company,
Or when I laid my pleasures by,
How hath uncommon dread prevail'd,
And sighs no more could be conceal'd.

I offer to divert me strove,
Of't tried my troubles to remove;
I sung and utter'd sighs between,
Assay'd to stifle guilt with sin.

But oh! not all that I could do,
Would stop the torrent of my woe;
Conviction still, my vileness shew'd,
How great my guilt! how far from God!

Prevented that I could not die,
Nor might to one kind refuge fly;
Just like the orphan did I mourn;
Forsook by all and left forlorn.

Though every day I wail'd my fall,
Three years of grief excluded all!
No rest I knew! a slave to sin!
With scarce a spark of hope between!

From every mortal eye I veil'd,
My heart I kept, my grief conceal'd,
Till eighteen tedious years were o'er,
In secret all my cross I bore.

To none but the omniscient eye,
Would I unlock my misery,
Nor even to my friends impart,
The dire distemper of my heart.

The world beheld my cheerful mein,
Nor guessed my woe, to all unseen,
They by appearance judged nor knew,
The troubles that I waded through.

Lust, anger, blasphemy, and pride,
With legion other ills beside,
Troubled my thoughts, while doubts and
fears,
Clouded and darkened all my years.

Harden'd in grief, inured by woe,
Trained up in fears and perils too,
I said it ever thus must be,
No quiet is permitted me.

Hard hap! and more than heavy lot,
Estranged from peace, by God forgot,
That I must bear, by heaven consign'd,
The terrors of a troubled mind.

Strivings and wrestlings found I vain,
Nothing I did, could slay my pain,
Then gave I up my works and will,
Resigned to share in heaven or hell.

Like some poor prisoner at the bar,
Conscious of guilt, of sin and fear,
Arranged and self-condemned I stood,
Lost in the world, and in my blood!

Yet here midst blackest clouds confined,
A beam from Christ, the day star shined,
Surely thought I, if Jesus please,
He freely can impart me peace.

He died for sinners! I am one!
May be, he did for me atone;
Though I am nothing else but sin,
He, if he will, can make me clean!

Thus light came in, and I believed,
My self forgot, and help received,
My Savior there, I know I found!
And pressed by guilt, no more I groan'd.

O happy hour! in which I ceas'd
From man; for then I found a rest,
No longer was my Lord unknown,
Thy light, O Jesus, in me shone.

I ignorant of thy righteousness,
Set up my labors in its place!
Forgot for why thy blood was shed,
And pray'd and fasted in its stead.

Bless'd be thy name, for now I know,
I and my works can nothing do;
The Lord alone can ransom man,
For this the spotless Lamb was slain.

When sacrifices works and prayer,
Provided vain, and ineffectual were,
"Lo! then, I come," the Savior cry'd,
And bleeding, bow'd his head, and died!

He died for all who ever saw,
No help in them nor by the law;
I this have seen, and glad I own,
Salvation is by Christ alone.

Communications.

For the Signs of the Times.

The Christian Sabbath.

"I also will show mine opinion." Elihu.

[Concluded from page 66.]

And first we look at Acts xv. 28, 29, "For it seemeth good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." The occasion of these words being written, was, certain men went down from Judea to Antioch and taught the brethren that except they were circumcised and kept the law of Moses they could not be saved. Acts xv. 1, 5. And after no small discussion and disputation about it, Paul and Barnabas, and certain others went to Jerusalem to consult the apostles and elders about it; and they got to Jerusalem, the apostles and elders came together to consider the matter; and after duly considering it, they agreed that it was not necessary for the Gentiles to keep the law of Moses, and they wrote them a letter to that effect; and the two verses we have quoted, is a part of that letter, and contain all the necessary things which the Holy Ghost, and the apostles, and elders saw fit to lay upon them. It strikes me very forcibly, that if Jesus had made any change in the day to be kept as a Sabbath, or if it had been necessary for the Gentile converts to keep any particular day of the week as a Sabbath, whether it was the first, or seventh day, the apostles would have mentioned it; but we find no intimation here that they must keep any day as a Sabbath. We will now look at Rom. xiv. 5. "One man esteemeth one day above another; another esteemeth every-day alike. Let every man be fully persuaded in his own mind." It is evident from this, that some in the apostles' days esteemed one day above another; but we are not informed which day it was, and are left to our own inference in regard to it. It might have been the first, or it might have been the seventh; we cannot tell which it was; but we would infer that it was the seventh, from the fact that the Jews had always been taught from the days of Moses that the seventh day was holy above all others; and nothing that we can learn, had

ever been said about the first days being holy any more than others. Others esteemed every day alike; or if we leave out the word *alike*, which is a supply, it will read that they esteemed every day, Paul does not say that either of them was right or wrong; but exhorts them to be fully persuaded in their own minds. He treats it as a matter of indifference, whether they esteemed one day above another, or esteemed every day. We will now turn to Galatians. There had been some at Galatia who perverted the gospel of Christ, and troubled the church there. Gal. i. 7. They had bewitched the believers there, and made them think they must observe the law of Moses; and Paul reasons the case with them plainly, and endeavors to show them that they had left gospel ground, that the works of the law could not save them, &c. And he says to them, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv. 10, 11. Paul does not say what day they observed; but we infer from the general tenor of his letter, that they were the Jewish Sabbaths. Under the law the Jews were commanded to observe certain months and years, as well as certain days. Every seventh year was to be a Sabbath of rest to the land." Lev. xxv. 2, 3, 4. Paul classes these years and months, and days, altogether, and censures the Galatians for observing them. Now, if Paul had intended to reserve the observance of a weekly Sabbath, whether it was the first or seventh day of the week, from his censure, does it not seem reasonable to infer that he would have mentioned it? If it had been necessary that they should observe one day in seven, does it not seem reasonable to infer that he would have said so; especially if it had been the first day? But no, he makes a clean sweep; and does away with days, as well as months and times and years; and leaves them without even a peg to hang a meeting on. We would not wish to be understood as inferring that Paul censured the Galatians for meeting together at any time they saw fit, to worship God; but we do infer, and we think the inference is a plain one, that he censured them for observing any day as a legal Sabbath. How believers in Christ can carefully read Paul's letter to the Galatians, and still contend for a legal Sabbath, I can account for it no other way, only that they are bewitched and led astray, either by tradition, or something else. We are aware that some contend that Paul in this letter, was speaking of the ceremonial law, and that these were ceremonial days that he speaks of their observing; and that he had no reference to a weekly Sabbath, as that belonged to the moral law, and was binding on all men alike. If this is so, it is a little curious that Paul did not make the distinction; and tell them that he had no reference to the weekly Sabbath. It also seems a little

curious that Paul did not bring in Sabbath breaking as one of the works of the flesh, in his catalogue of them, in Gal. v. 19—21. If the keeping of the Sabbath was morally binding on all mankind; why is the sin of Sabbath breaking never mentioned in the New Testament, by Christ or his apostles? The only places that I recollect of its being mentioned in the New Testament, is where the self-righteous scribes and pharisees accused Jesus and his disciples of being guilty of it. If any person can find it in any other place I would thank him to point me to the chapter and verse. We think that the texts we have examined, go directly to prove that our inference, that there was no command given to observe the first day of the week as a Sabbath, is correct. As we have entirely failed to find any command for changing the Sabbath from the seventh day to the first; or observing the first day as a Sabbath, we must conclude that if it is binding on us, either morally or otherwise, to observe any particular day of the week as a Sabbath, it must be the seventh. For that same law which says, "Remember the Sabbath day to keep it holy," says also, "The seventh day is the Sabbath." The one is just as much moral as the other, and how men dare to alter or change the moral law of God, seems strange to me. What right have they to say, it means one seventh part of time, and that one fourth, or one half of the first day in each seven, will satisfy the law? Do they think that one half of the first day of the week is equivalent to the whole of the seventh day, or to one seventh part of time? I believe that one half of Sunday, is full as much of the day as the generality of people devote to the service of God; i. e., what they generally term the service of God, going to meeting, &c. If they should employ a person to labor for them one seventh part of time, and that person should only labor for them one half day out of every seven, would they be satisfied with it, and call it right? I think not. How then can they think to satisfy the law of God with half a day's service out of every seven, when it requires about one seventh part of their time? I think those who talk and act in that way, can have but a very faint idea of the holiness and purity of God's law. But notwithstanding all that men say on the contrary, we believe that the seventh day Sabbath, was, like all other Jewish Sabbaths, ceremonial and typical, and when Christ came, he "took it out of the way, nailing it to the cross." For Paul says, "And you being dead in trespasses and sins and the uncircumcision of your flesh, hath he quicken'd together with him, having forgiven you all trespasses, blotting out the hand writing ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no

man therefore judge you in meat or drink or in respect of a holy day, or of the new moons, or of Sabbath days, which are shadows of things to come; but the body is of Christ." Col. ii. 13-17. It seems to us altogether unreasonable to suppose that Paul did not intend to include the seventh day Sabbath in this text; for he says, "a holy day, or of the new moons, or of the Sabbath days." If we leave out the word *days*, which is put in italics, denoting it to be a supply, it will read, "a holy day, or of the new moons, or of the Sabbath." If Paul did not intend to include the seventh day here, he must have been a very careless writer, to say the least; for the seventh day is seldom, if ever mentioned in the four gospels, or Acts of the apostles, by any other appellation than the Sabbath or Sabbath day. We must of necessity conclude, taking the whole subject of the quotation into consideration, that he meant by the term *Sabbath*, (or *Sabbath day*, if any choose to have it so,) the seventh day, or weekly Sabbath. And he says, that *that* with the holy day, and the new moon, "are a shadow of things to come, but the body is of Christ." Well, if they are a shadow, when the substance comes, they are of no further use, and are done away; and Paul assures us that Christ has taken them away, nailing them to the cross. Well, if the seventh day Sabbath is done away and we can find no authority to observe the first day of the week as a Sabbath; what shall we do for a christian Sabbath? We have labored thus far, and have not found any; shall we give it up and conclude there is none? or shall we conclude we have been on a wrong track; and go back, and try another? Certainly, christians want a Sabbath, or they would not plead so hard for one, and we think there is one for them, if we can only find it. Instead of going back, we will pursue our course a little further, and see if we cannot find it; for we think we are just getting on the track of it. We recollect that Paul has just told us that the Sabbath days are a shadow of things to come." Col. ii. 16, 17. Well, what are they a shadow of? We said, on the first start of our subject, that Sabbath is rest; or a time of rest. The Mosaic, or weekly Sabbath, was preceded by a time of labor. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, &c. In the Sabbath they rested from their work. We see here a lively figure of the gospel day; the nation of Israel labored under the law, from the time of Moses down to the gospel day; this they had to do. Their peaceable possession of the land of Canaan, with all its accompanying blessings, came to them on condition of their works of obedience. If they ceased to labor, or to obey the law, they were chastised by being given into the hands of their enemies; if they labored or obeyed the law they were blessed. They were dependant on their labors or obedience to the law for all the blessings of that covenant. But when Christ came, he fulfilled the law in all its jots and tittles, and "took it out of the way, nailing it to his cross." Here then, is the time of rest from under the law, here is the commencement of the christian Sabbath. Jesus says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall

find rest unto your souls." Math. xi. 28, 29. Here then is where the believer finds rest; here he finds a Sabbath in Jesus. Jesus gives him rest; gives him a sabbath. When a soul is quickened and made alive by divine grace, he goes to work and labors under the law to make himself better, and he labors there until the law slays him; he is brought to the borders of despair, and dies as to any hope of salvation by his own works, and just as he has given all up for loss, and is fast sinking in despair, he is revealed to him as the way, the truth, and the life; and faith is given him to view Jesus, as having died that he might live; as having washed away his sins by his own blood; and as having redeemed him from the law and all its curses; and he is made to rejoice in the goodness and mercy of God, and he ceases from his own works, and enters into rest. He rests in the love of Christ, and in the goodness and mercy of God. Here then, the believer commences keeping the christian Sabbath; and so long as he ceases from his own works, i. e. ceases to have any confidence, or place any reliance on them for salvation, but trusts wholly in Christ, so long he keeps the christian Sabbath, so long he rests in Christ. Paul brings this very clearly to view in his letter to the Hebrew brethren. He says, "For we which have believed, do enter into rest." Heb. iv. 3. He does not say, we *shall* enter into rest, as though it was something future; but it is in the present tense, *do*; we *do* enter into rest." Again he says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Paul is evidently in this, and part of the preceding chapter, trying to show his Hebrew brethren, that their inheritance of the land of Canaan was typical of the gospel day. He quotes a part of the xcvi. Psalm, where the Lord says by the mouth of the Psalmist, "Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest." Allusion is had here, to those who fell in the wilderness, on account of their murmuring against Moses and Aaron, when the spies brought back a false report of the land, and disbelieving the good report brought by Caleb and Joshua. Paul in commenting on this quotation says, "For some when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom did he swear that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. iii. 10-19. Here he shows that they could not enter the land of Canaan because of their unbelief. And from this circumstance he would caution his Hebrew brethren not to let their unbelief prevent their entering into gospel rest. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed, do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of

the world. For he spake in a certain place of the seventh day of this week, and God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief; Again, he limited a certain day, saying in David, To day, after so long a time, (as it is said,) To day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterwards have spoken of another day. There remained therefore a rest to the people of God." Some have supposed that in these last two verses, Paul had reference to the change of the weekly Sabbath, from the seventh, to the first day of the week; but it is evident from his whole argument he had no allusion to any such thing. There can be no doubt that Joshua is meant by the name Jesus, in this place; for both names have the same signification, i. e. Savior. Joshua was a lively type of Christ, in leading the Israelites into the promised land, after the death of Moses; so Christ takes his people from under the law, and leads them into gospel rest. But says one, it is evident that Joshua did not give the people rest for Paul says, "If Jesus, (i. e. Joshua) had given them rest, then would he not afterwards spoken of another day." Paul's meaning, no doubt is that Joshua did not give them rest from their labors under the law. They still had to labor under the law in attending to its ceremonies, in offering sacrifices &c. and in that respect he did not give them rest. But notwithstanding they had no rest from attending to the ceremonies of the law; yet, they had rest from their travels through the wilderness, and from their enemies round about them. For we read, that "the Lord gave them rest round about, according to all he swore unto their fathers; and their stood not a man of all their enemies before them, the Lord delivered all their enemies into their hand." Josh. xxi. 44. We see therefore that they had rest. We do not understand, by the expression *another day*, in this place, that Paul had any allusion to any particular day of the week, or month; but to a period of time. As we often speak of things taking place in the present day; without reference to any particular day of the week or year, but to the present time. And as prophets often speak of things to come to pass in that day, having reference to the gospel day. So Paul means here, by *another day*, he is evidently laboring to show his Hebrew brethren that the day or time had come for them to rest from their labors under the law. As they were very zealous of their legal ceremonies, he is trying to show them that their zeal is misplaced, and cautions them not to let their unbelief prevent them from entering into gospel rest; as their fathers who fell in the wilderness, were prevented from entering into the promised land, by their unbelief. All that was necessary for them to do to enter into the gospel rest, was to cease from their own works. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." As God rested the seventh day, by ceasing from his works; so he would have them enter into rest, by ceasing from theirs. He says, "Let us labor therefore to enter into that rest, lest any

man fall under the same example of unbelief." Let us labor to get rid of our legal notions, and cease from our legal works, lest any man fall of entering into gospel rest, through unbelief, as our fathers failed of entering into the land of promise through unbelief. We have said before in this communication, that the seventh day Sabbath was given exclusively to the nation of Israel, and to no others; so the christian Sabbath is given exclusively to believers in Christ, and to no others. No others are capable of keeping it. None but believers can enter into gospel rest. The seventh day Sabbath was a peculiar gift to national Israel. Says Moses, "See for that the Lord hath given you the Sabbath." Ex. xvi. 29. It was given to them, and it was a peculiar gift; it was given to them to be a sign between them and the Lord, that they might know that it was the Lord that sanctified them. Ex. xxxi. 13, 17. So the christian Sabbath is a peculiar gift to believers in Christ, to be a sign between them and their God; that they may know that God hath from the beginning chosen them to salvation through sanctification of the spirit and belief of the truth." 2d Thess. ii. 13. "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." Eph. i. 4. And that they have been redeemed to God by the blood of the Lamb. Rev. v. 9. that Christ has redeemed them from the curse of the law, being made a curse for them. Gal. iii. 13. The sum of what we have written is this, that there is no proof in the bible, that God ever commanded anybody to keep the seventh day Sabbath, but the nation of Israel, and that it was a peculiar gift to them to be a sign between them and their God, that they might know that he sanctified them. And also, there is no proof in the New Testament that Christ or his apostles ever commanded or authorized anybody to observe the first day of the week as a Sabbath. Although they showed by their example that it was, and is right to observe it as a day of worship; yet there is no proof in the New Testament, that they ever commanded anybody to so use it, in preference to another day of the week. That the seventh day Sabbath was ceremonial and typical, and was done away by Christ; that it was typical of the believers rest, under the gospel dispensation. And that the gospel day is the christian Sabbath; that none but believers keep the christian Sabbath; for none but believers cease from their own works, and enter into gospel rest. It is a peculiar gift given to believers, to be a sign between them and their God, that they may know that he has sanctified and redeemed them. When I hear men saying, "That it is, and always has been God's mind, that the whole human family should devote one seventh part of their time to his service and honor," and that "they are morally bound to do so." It strikes me that one of these two things is certain; either they do not know what they are talking about, or else I do not understand them. It is possible that the latter is the case; for it seems to me that if God requires only one seventh part of our time to be devoted to his service and honor, if we only fulfill that

requirement, the rest of our time we can serve the devil as much as we please and it will all be right. And the majority of mankind act as if they thought so too. The majority of mankind so far as my acquaintance extends act as if they thought that abstaining from labor and going to meeting on the first day of the week, would make ample atonement for all the sins they commit during the week. For myself, I have supposed that God required that our whole time should be devoted to his service and honor; the reason why I have supposed so is, because I have never found any place in the bible where he has given any liberty to men to sin against him, or to serve Satan. If he has never given any liberty to men to sin against him, or to serve Satan, then does he not require the whole of their time to be spent in his service, and to his honor? The great commandment in the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Math. xxii. 37. If this command does not require the whole of our time, then I have never understood it. Paul in writing to the saints says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." 1 Cor. x. 31, Col. iii. 17. And 1st Pet. iv. 11, says, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God may be glorified in all things through Jesus Christ." If the above texts do not require that the whole time of the christian should be devoted to the service and honor of God, then I have not understood them.

May God in his goodness enlighten our minds, and lead us into truth; and enable us by his rich grace, to devote not one seventh part of our time only, but our whole time to his service and honor. And may he enable us to glorify him in our bodies and spirits, which are his. 1 Cor. vi. 20.

Yours, in bonds of love,

CLEMENT WEST.

For the Signs of the Times.

Walker Co. Ga., January 10, 1855.

BROTHER BEEBE:—I feel constrained to write a few things for publication in the *Signs of the Times*.—I read many soul-cheering communications from the saints, and desire to say to them, write on; fill the present volume with the relation of the riches of God's grace, to the comfort of the household of faith. This bewildered world does not know the things of the kingdom of God, for they are revealed by that spirit which the world cannot receive, for it knows him not. But those things are revealed to the saints. And what are they? Why, that the church of God was chosen in Christ before the foundation of the world. This is a revealed truth, but in what sense was the church chosen? In life or in seed? There are two families brought to view in God's word; a fleshly family or generation, set up in Adam; a spiritual family or generation chosen in Christ. There is a natural body there is a spiritual body, 1 Cor. xv. 44. Christ in his conversation with Nicodemus, brings both these families to view, John iii. 6. Now we have both the generations before us.

In flesh and blood, as their natural head they had their standing in Adam. In what sense? In life or seed? Now suppose there was but one grain of corn in the world; and this was planted in the spring, should germinate, and in the fall should produce one ear, and that should be planted again the next spring, and cultivated, and so for the period of twenty years, what an immense quantity of corn there would be. Now look back twenty years can you see all this corn standing in the one grain in seed? If so, then look at Adam, standing in the garden. Can we not see the whole human family, standing in him in seed? God commanded him to be fruitful, and multiply and replenish the earth.

In six days God made all things, he has not made anything since; so we were all made in Adam, and stood in him in natural seed. Now permit me to ask, Could you see the body of Adam, till you were born of that body? If not, can you wonder that the world cannot see the body of Christ? Adam, our earthly head, by disobedience became corrupt, and every thing which springs from him is corrupted. Are we related to Adam? Is there any union between him and us? Can you not trace that union and relationship to Adam? If not how did you make your appearance in the world? Is it not by virtue of this union and relationship, that we are constituted sinners? Let us endeavor to illustrate this view of the case. Suppose Cain had been born before Adam's transgression; could Adam's transgression have been imputed to him, and made him a sinner? No. Then it is by that union and relationship, Cain standing in him is the manner that sin was imputed; for by the disobedience of one, many were made sinners, which was the whole Adamic family, we being the multiplication of Adam's body. Can we not now see the many who were made sinners by Adam's disobedience? Now some one is ready to say, Was this absolutely necessary? Far from me to say what would have been the result if Adam had not transgressed. It would have been an idle speculation. You see it is so, and I might as well have asked you what would have been my name if it had not been Fuller? Can you not in these things see the plan of salvation already shadowed forth, as it was to be developed in Christ? Bear with me brethren, a little. I do not understand Adam's transgression to have been by God's decree, and yet man must transgress, else God could not remain what he has revealed himself to be in his word. Eternal in wisdom. Now if Adam had not transgressed, God would not have been perfect in wisdom; he would have been disappointed. God saw that Adam would become a transgressor, but this did not compel him to transgress the law given to him. God saw it and suffered it to be, and out of confusion God brings order; hence you see the plan of salvation revealed in the redemption of the church. Now I have tried to show the generation in flesh and blood, standing in Adam their head and representative, and all sinners by imputation standing in him; now let us take a view of the body of Christ. Adam is said to be a figure of him that was to come. The first man was of the earth, earthy, the second man is the Lord from heaven. A figure is a likeness. Now how does the figure present the reality? As the first

man stood the life or embodiment of his generation; so Christ stood the life of his church, his spiritual children standing in him in seed; thus proving that he has a generation. See Math. i. 1. "The book of the generation of Jesus Christ the son of David, the son of Abraham." Peter addressing the brethren calls them a chosen generation, and David declares "A seed shall serve him; it shall be counted to the Lord for a generation." Isaiah viewing the sufferings of Christ, and the glory that should follow says, "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, in his humiliation, his judgment was taken from him, and who shall declare his generation?" This proves that he has a generation. Where is the life of that generation? Is not Jesus Christ their life? and they stood in him in seed. Is there union or relation between Christ and this generation? There is, and was when Christ existed, they existed in him in spirit or seed. This brethren, is my reason for believing in the eternal union of Christ, and his church. Is Christ eternal? In the beginning was the Word, and the Word was with God, and the Word was God. John i. 1. And the Word was made flesh and dwelt among us, &c. This proves the existence of Christ, and his children existed in him. He is their seminal progenitor, and as he was conceived by the power of the Most High, and the overshadowing of the Holy Ghost, so they although in natural generation, conceived from the corrupt seed of Adam, yet they must be born again, being begotten not of corruptible seed, such as Adam, but of incorruptible, which liveth and abideth forever. Now the great difficulty with the world is they cannot discern spiritual things, and not being able to discern a spiritual child, not being born of the spirit, they cannot see the body of Christ, (the church) hence they as fleshly children, look for a material church, and suppose that the spirit converts the old Adam or fleshly nature, and by renewing the carnal mind, forms the man afresh, and makes of him a child of God. Ishmael the child of means or flesh, mocked Isaac the child of promise, in whom the seed is called. Thus while God gathers the solitary, (the hidden ones, or spiritual seed,) and sets them in families, and manifests them as the true church; those whom Ishmael represented are engaged in embodying the world (the old Adam) together, and think it is the church. But what are they? but mocking Ishmael. You know we have an account of Isaac having been weaned, but of Ishmael no such an account is given. So you see all Ishmaelites derive their nourishment and support from the world; but thank God, the church is weaned from the world, I had my fill of sin twelve years since, and I just that I am dead to it, but they say that if they believed our doctrine, they would take their fill, thus you perceive they love the world and the things that are in the world still. Let us look at the union a little farther. The world does not admit that the believer is elected, till born of the Spirit. This, if it were true, would sap the foundation of salvation by grace, and the imputed righteousness of Christ. For as Cain could have become a sinner, only by his relation and union to Adam, (as he did not sin after the similitude of Adam's transgression, that is by vio-

lating a law of God) and sin being imputed to him by his union to Adam; so the righteousness of Christ could not be imputed to us, unless we stood in him; thus if not related to Christ, the sinner would have to work out a righteousness of his own, which would be of the law, and like that spoken of by the Prophet, "but filthy rags." O brethren! I put my trust in Christ, believing in the eternal union of Christ and his church, and short of that I cannot see any deliverance from sin, and condemnation. Can you trace your natural life back to Adam when God breathed into his nostrils the breath of life and he became a living soul? we all received our life there; and then let our minds run back (if possible) into eternity, and see a living Jesus, a living Mediator. I say unto you all brethren and sisters, there is our spiritual life, and thank God for it, and now for a manifestation of it. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. As the children of Adam are manifested by natural generation, quickened and born into the earthly family; so the spiritual child, or child of grace, is quickened and born by the Spirit into divine life, and is thus manifested as a child of God; into whose heart is sent forth the Spirit, crying, "Abba Father." In both the natural and spiritual life man is passive. Thus Paul says, "When it pleased God who separated me from my mother's womb, and quickened me by his grace" &c. We are just as incapable of bringing ourselves into existence spiritually, as naturally. As for me I was helpless in both cases. Brethren and sisters, can any of you claim kin or relationship to me, or am I alone by myself? May God bless his children.

Farewell. Pray for me. I have some intention of moving to the Kansas Territory, if I can sell my land. I would be pleased if some of the brethren on the western side of the Missouri, would open a private correspondence with me, so that I can ascertain the particulars. Brethren will some of you address a letter to me at the above office, so that I can write and obtain the information I desire.

Brother Beebe, you are authorized to do with this as may seem to you good.

H. G. FULLER.

For the Signs of the Times.

Henry Co., Va. March, 3, 1855.

BROTHER BEEBE:—We are strangers in the flesh, but I sometimes hope that I have some experimental knowledge of, and interest in the communications of yourself and the brethren and sisters which are in the *Signs*. My husband has been a subscriber nearly a year, and I have been often refreshed and gratified in reading them, as they have been for some months the only preaching I have had, owing to bad health. I have thought of casting in my small mite, notwithstanding I feel weak and incompetent. I was born in Henry Co., Va., and am daughter of Elder Arnold Walker. My mother died when I was quite young, which occasioned me very serious reflections on the subject of death, feeling convinced of my unprepared state to meet her, often made me shudder. I always believed that the Old School Baptist faith was correct, and was as wild and wicked as I could well be. When about seventeen years of age I was struck

under conviction, if I ever was. I heard of a female who had been, if possible, more wicked than myself, making profession of religion. This struck me with such force that I shed tears. Until now all my convictions left me; but at this time my conviction went to my heart. There seemed to be a task for me to perform, but where or how to commence I did not know. I retired and tried to pray, and appeared to feel somewhat relieved, and continued so for two or three days, and then the more I tried to pray the worse I grew; my words had a dead sound, and seemed not to ascend above my head. I felt as though my father and all my friends had forsaken me, and I had no friend in earth or heaven. My mother was gone and I believed she was at rest; but felt as though it was settled, that I should never be prepared to meet her in heaven. I prayed earnestly for conviction, but my prayers seemed unavailing. The load which now laid so heavily on my breast, made me believe that I was consumptive, and had but little time to remain in this world, and as soon as dead, eternally lost! But no person seemed to me, to care how soon. When reading the bible, I was afraid for any one to see me, for fear they would think me hypocritical. I attended on preaching and was sometimes deeply affected, but did not like that any one should see me weep. It was a cold dull time, and I could find no relief at any place. One night I lay down under the impression that I should not live until morning, and the pit seemed to be open to receive me, and the smoke ascending up, it appeared to me, that the Savior was so far off, that I was nearer to the pit than to the Savior! I awoke and thought I would ask my father to pray for me; but again I thought it would be of no use to disturb him for one so vile. I began then to think that if I should ever be truly convicted and experience religion, it would be at such, or such a time; but when the time I set came and passed I found myself no better, but rather growing worse. I then began to beg for mercy with every breath, crying, Lord, have mercy on me. Time began to look short and precious; I could look back, and see that there had been a time; but that time had passed away. I heard of a young man in that neighborhood, who professed to have experienced religion, but it seemed like a death sentence to me; and I gave up to die, firmly believing that if it were the pleasure of the Lord to send me down to hell, it was just and right, for I was a hell-deserving sinner. I tried to beg for mercy, and cried until I could cry no longer. I was sitting down; my strength was taken from me, and seemed every moment to be sinking down to eternal woe; I fell back upon some chairs, and everything grew dark, and I remained perfectly insensible for a space of time. But when I recovered my consciousness, I was standing on the floor, and exclaiming, O, I am so happy! Everything now looked new and lovely. I have never seen the sun pour forth such floods of light. My burden was all gone, I did not know whether I was in the body or not, in heaven or on earth. The blessed Jesus now appeared as my Savior, my resting place, and my all. I could not refrain from publishing it. I wanted

To tell to all around,
What a dear Savior I had found.

The saints now looked so beautiful. My

father, and my step mother, I now thought loved me. My first song was,

"O, how happy are they,
Who their Savior obey."

And I seemed to understand every word of it. I continued thus for two days and nights without any clouds of darkness; this was on Saturday and Sunday. My father preached at Town Creek, and it appeared to me that I had never heard such preaching before. The church set; but I did not feel like talking to them; for I felt so high and lifted up. I felt near enough to them. But when I returned home, clouds began to come over me. My burden was gone, and I had no religion! Alas, I had caught the shadow, and missed the substance, as it seemed to me. And I prayed the Lord if I were deceived, that he would show me my true condition; and I was again made to rejoice. One month after that time, I united with the church, and was baptized on the first Sunday in September, 1852, at Towns Creek, Franklin Co., Va., where my membership now is. It was indeed a time of rejoicing with me. But, sometimes I am so cold, so dull and inactive, and the cares of this world, the corruptions of the flesh, and temptations of the devil, seem to compass me about and break my peace. Dear brethren and sisters, if so I may call you, for I feel unworthy of the privilege, if I am a saint I am the least and weakest of all, and I have many doubts and fears,

"I am so vile so prone to sin,
I fear I am not born again."

I am very far from being righteous in myself, but by grace we are saved, through faith, and that not of ourselves; it is the gift of God; not of works, lest any man should boast. If my salvation depended on my good doings, I certainly should be lost forever. I can say with Jonah, "Salvation is of the Lord." Small as my hope sometimes appears to be, I would not part with it for all the treasures of this world. I could write much more; but lest I weary your patience, I will close. May the Lord protect us from all the harms and dangers of this world, is the prayer of your unworthy sister.

MATILDA V. SMITH.

For the Signs of the Times.

Jasper Co., Mo., Feb. 24, 1855.

BROTHER BEEBE:—Having finished the business part of my letter, and there being some room left on my sheet, I will write a little, which if you have not time to read, you may throw aside as blank paper. This is Saturday evening, the day of our stated church meeting, the weather having been inclement, but few of us met. We had received the first number of the *Signs*, some time before, and to-day we received the second number, and to reading we went, and read the number through. The communications from dear brethren and sisters, whom we had never seen pronounced the *Shibboleth* so plainly, that we are satisfied they have all been taught the same *watchword*, and it was indeed loud preaching to me, for I seldom hear much preaching. There are but few of us, old-fashioned folks, in this part of Missouri, but there are a great number of all other denominations at this day. We have all sorts of arminians, Parkerites, Campbellites, Regular built Missionists, United Brethren, Free Will Baptists, Presbyterians, and Methodists, and they are all arminians,

and all seem to agree in their starting point, which is to denounce the justice of God, and his sovereign right, as displayed in the bible doctrine of election and predestination. And then they charge him with partiality, in bringing into existence a race of beings who became transgressors; and then saving a part of them according to his own sovereign choice, while the rest are suffered to perish in their sins. In this, so far as I can understand them, every denomination agrees, excepting the Old Baptists, and therefore I lump them altogether as arminians. So you see I have but the two classes. The one class may be called *Legion*, because they are many, differing in names, but agreeing in the *do and live* systems of the age. The other is the Old Baptists, who trust alone in and upon, a free salvation, through the crucified and risen Savior. The one that Salvation is of the Lord alone, from first to last, they acknowledge that they were dead in trespasses and in sins, and that they were like our first parents, (naked and they were not ashamed,) that they were deaf, blind and destitute of understanding, and were not ashamed, that they were lost, and going astray like Saul of Tarsus, and like Jacob in the wilderness, and like the man the Gadarene country, captivated by the devil, so that "No man could tame" them.— That Jesus overtook them, bound the strong man armed, cast him out, and divided the spoils, and that Jesus has graciously taken his abode in them. Hence they are now made alive; now the religion of Jesus Christ is in them, because Christ himself dwells in them, and they now cry for a manifestation of this fact. This may seem strange at first to some of the brethren and sisters; but a little reflection will make it plain. God, is in them, and God is love, and true religion is the love of God shed abroad in the heart. And it is this that keeps the subject of grace alive, and makes him see, and his first discovery is that he is a sinner, and the justice of God's holy law in his condemnation. How he tries for justification by the law, but soon finds that by the deeds of the law no flesh can be justified before God. He is now brought to see that ten thousand rivers of oil would not be sufficient to satisfy Divine Justice. Now stripped of all self-dependence, sin seems to be mixed with all his performances, and he is brought to see that if God does not freely justify him, without the consideration of merit on his part, he must sink down to eternal woe. Now he cries, God be merciful to me! O God, if thou canst remain just, and save me for Christ's sake, O, save me. The fact that they already have religion, or spiritual life in them, is what makes them feel, and what they now want is a manifestation of the fact. And when they are brought humble enough, in God's own time, he says "Son," or "Daughter," (notice the expression, Not to make them Sons or Daughters, but because they were so,) "thy sins are forgiven. They are enabled to see their relationship, and in the spirit of it to cry, Abba Father! and to rejoice with joy unspeakable and full of glory; and with the psalmist they can say, "Come and hear, all ye that fear the Lord, and I will declare what he done for my soul. They are now willing to trust him for all things, and if they had a thousand souls they would gladly commit them all into his hands. Then, brethren, as ye have received

Christ Jesus the Lord, so walk ye in him. This was the admonition of one of the apostles. The new born soul should walk in all humility before God, and also contend earnestly for the faith once delivered to the saints. O, brethren and sisters let us walk humbly before our God, and let us always be valient for the truth, compromise nothing with the enemy. Let us not, like Saul, save some of the best alive, of the sheep and oxen, if God has commanded us to destroy them all. Let us remember that Israel was forbidden to plow with an ox and an ass, or to wear a linsey woolsey garment. Our weapons are not carnal, we are only to smite with the sword of the Spirit, which is the word of God.

Brother Preachers, who stands upon the walls, cry aloud, let the truth be presented naked and bare; it should not be wrapped up nor concealed.

But says one, if I should preach election and predestination, as I believe them, it would offend the people; they require smooth things, for they do not understand these things. But it is by preaching smooth things that the children become weakly, so that they cannot digest the naked truth. But I must stop. I did not intend to have written half so much. Brethren, pray for me. Farewell.

HENRY. B. HOKIT.

For the Signs of the Times.

Jasper Co., Ill., March 29, 1855.

BROTHER BEEBE:—I feel disposed to say to you and to all the dear brethren and sisters, "Stand fast in the liberty where-with Christ has made you free, and be not entangled with the yoke of bondage."— Contend earnestly for the faith which was once delivered to the saints; and, at all times remember that Christ died for your sins, and arose from the dead for your justification, and that he has ascended up on high, led captivity captive, and given gifts unto men; and that all these gifts belong to the church, and are for her edification and comfort. Not to add to her number; for we understand from the scriptures of divine truth, that the church of Jesus Christ was chosen in him before the foundation of the world, and blessed in him with all spiritual blessings, according as they were chosen in him. "And you, hath he quickened, who were dead in trespasses and sins." Yes, this same Jesus hath made us alive from the dead by his Spirit; for, as the Father hath life in himself so he hath given to the Son to have life in himself, that he should give eternal life unto as many as the Father hath given him; and the communication of this life to them does not make them sons, but it manifests them as sons. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father. Now brethren, it is evident that salvation from sin is alone by grace, through faith; and that faith not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Jesus, unto good works, which God hath before ordained that we should walk in them. I have been much edified and comforted in reading the many communications from brethren and sisters; they seem all to speak the same language, and show that they were all taught in the same school, and have all

taken the same lessons, and learned that they are poor unworthy creatures, having no righteousness or strength of their own; but they rely on Christ for all. He is the Lord our righteousness, he is our peace, and the source of every comfort we enjoy. May the God of all grace, guard, and direct you through all the conflicts, you may be called to pass. Beloved, put on all the armor of God, that ye may be able to withstand the fiery darts of the wicked one; for truly these are enemies in the land.

Yours in the best of bonds.

A. C. LEWIS.

For the Signs of the Times.

Jasper Co., Ill., April 8, 1855.

Continued from Page 69.

BROTHER BEEBE:—With your permission and approbation, I will continue the relation of my little experience.

Not long after I received the limited view of the justice of God in the salvation of his people, I started on horseback, to the Cong's Creek Association, thinking that I would hear something there that would give me hope and comfort; but before I reached the place, I was prostrated on a bed of sickness, and conveyed on to the association in a carriage, and from thence on a bed to my father's, (for I did not live at home,) where I lay for some weeks; and for several days, apparently near the regions of death, with a malignant fever. O, how my poor soul shrank back and trembled at death! For I greatly feared that I was going to die in my sins, and be ushered into eternity with all my guilt and black mountains of sin hanging upon me, and with the awfully terrible thundering and curses of Sinai against my self-condemned soul.

My father, not knowing the state of my mind, and my fears about death, chided me for them, and told me to meet death with fortitude, if I had to die, for my fears would do me no good. But O my brother, what cared I for fortitude, in that awful extremity? I could not nerve my soul with blind fortitude against my impending doom. Ah no! for my eyes were opened, and I could not hide nor conceal from my mind the black depravity and rebellion of my heart; and this was what troubled me more, far more than the fears of hell, for I freely sentenced myself. Hence my father's chiding only made me tremble the more. But I was more careful than ever to conceal it from him. O, what was wealth, honor or fame, or all this world to me? Nothing. I then felt, most sensibly felt, the full truth and force of the words of Jesus, "What profiteth it a man if he gain the whole world, and lose his own soul?" I recovered my health of body, but got nothing better in mind, but grew rather worse. Thus I continued for a long time, often intruding on the solitude of the lonely woods, and the silence of night, rending the air with my wailings, groanings, and sobbing. But it seemed that there was, for me, no balm in Gilead. I read the scriptures, and, at times was made to weep, especially while reading the life and sufferings of the blessed Redeemer; but I could find no rest for my soul. Unlike the dove, there seemed to be no Noah to reach forth his hand and take me into the Ark of safety. Finally I became almost frantic with despair, for I could see no possible hope of mercy for me, but ver-

ily believed that, sooner or later, hell was my inevitable doom, forever and ever. I now had fortitude to meet the monster death, for, believing firmly in the justice of God, I thought it impossible for him to save me,—that his glory could shine only in my eternal punishment, and not wishing to break through the justice of God, even if I could, which I knew was impossible, I became resigned to my fate; and feeling sure that hell was my doom, I longed to be there; for this reason, I thought the longer I was suffered to remain here, the worse my case would become, and the more sin I should commit, and I did not wish to commit any more sin against so glorious a God, and believing that I would commit no more after death, I desired the Lord would strike the fatal blow; but I desired and tried to pray that he would appoint for me some isolated place, even in hell, where I should not hear his holy name blasphemed, and where I might be permitted to give him glory. For I felt that if I could have the privilege of keeping aloof from devils and fiends of darkness, and of lifting up my voice to the praise of God, it would be more tolerable for me to endure my banishment from his peaceful presence, and from the company of holy angels and the redeemed family.

But thanks, eternal thanks be unto his great and holy name, he did not answer my sinful petition, brother Beebe; I could not have long endured this intense excitement. So it pleased the Lord to cause these swelling floods of despair to recede from my soul. I became tolerably indifferent about myself, and passed along in this way about two years, at the end of which I left Indiana and came into this country, in September, 1849. When I came here my sins revived and came with me; and my burden began to be sensibly felt, and grew heavier and heavier, and attached so close to me that I could not shake it off, it seemed interwoven with my very nature. About the close of this year I wrote a letter to Elder Wilson Thompson, relating to him some of my exercises. This was the first time I had made known the state of my mind to any mortal. I hoped he could write me something that would prove a blessing to me. His letter came, and a most excellent one it was, but the set time for my deliverance had not yet come, and brother Thompson's letter was about as available to me in my case as Sarah was in helping the Lord fulfill his promise to Abraham. My case continued to grow more desperate until the spring 1850, when on a certain afternoon I felt so inexpressibly wretched, and there was such an unendurable weight of damning guilt pressing down upon me, that I felt that my weak nature could not bear up under it much longer. All nature seemed wrapt in sable gloom; I took brother Thompson's letter and went to my corner, thinking I would read it once more before I died. I entered the crib and threw myself upon the corn; but whether I read the letter or not, I do not recollect; but mercy seemed to be clean gone forever, and I could not even ask God to have mercy on me; hope, faint glimmering hope was fast dying, time and all time things receding from me forever. Wishing to acknowledge to my wife, before I died, the justice of God, in cutting me off, I went to the house, but it is a mystery to me how I got there. My wife was upon the bed, asleep, I made an effort to ap-

proach and awake her; but was arrested with the apprehension of instant death. I then concluded it best not to frighten her; for if I attempted to awake her, I believed I should fall dead before I could succeed. But she soon awoke, and came to me, and seemed alarmed at my appearance, and asked me what was the matter? I told her I was about to die, and was too wicked for a just God to suffer me to live. She made me sit down with her, on the sill of the door, she being an Old School Baptist tried to console me. While sitting there, the apprehension of death left me, my fears vanished and I became insensible to my overwhelming load of guilt. A calm indifference displaced my trembling fears, I felt no evidence of forgiveness of my sins; but thought that I had sinned away mercy, and that God could not save me if he would. Feeling that I was a hardened reprobate, stern and bitter indifference took the place of humble penitence and grief. This transition took place before I arose from my humble seat in the door, Like Job, I was now in the hand of satan, as the sequel will show.

D. BARTLEY.

(To be Concluded.)

For the Signs of the Times.

Logan Co. Ky., March 23, 1855.

BROTHER BEEBE:—I wrote you a few lines, about the last of November, to let you know of some of my trials and troubles; for I oftentimes fear that I have never known what it is to be born again experimentally of the Spirit. But when I read so many of the experiences, and travels, and trials of my brethren and sisters, whom I have never seen, they make me rejoice with that joy which the world is a stranger to, and I sometimes get a crumb from my Master's table, and a taste of the waters of that river, the streams whereof make glad the city of our God. My dear brothers and sisters, let us write nothing that we cannot clearly support by the word of God. And may we live in peace, and not fall out by the way, as Joseph exhorted his brethren when they started to go to their father. Peace is truly desirable among brethren and sisters. Jesus said, 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. Brothers and sisters, we desire that you should pray for us; we are, both myself and wife, getting very old, and almost helpless. We have been married more than sixty years, and she has been a Baptist fifty eight years in June. We are members of the Spring Creek church, of Red River. Brother John. E. Gammon is our pastor.

I would not miss of taking the *Signs*, for four times its subscription price.

Your unworthy brother, and friend.

RICHARD HUTCHINGS.

For the Signs of the Times.

Maysville, Ky., April, 1855.

DEAR BRETHREN AND SISTERS:—To you who are born of the Spirit of God I write, hoping that I also have been born of that spirit, as none but the children of God can address the family of God understandingly. And first, I wish to say to all who have ever been acquainted with Lewis

Jacobs, as one professing faith in Christ Jesus, the Lord, and who have not heard from him through the *Signs*, or otherwise, I wish to tell them that he lives near Maysville Ky., and that he is still a poor rebellious sinner, and stands in need daily of the sovereign reigning grace of God to keep sustain and protect him. I am still permitted to live in connection with the body of brethren composing the Licking Association of Particular Baptists, holding and maintaining all the doctrine as held by that body, if I am not mistaken; and I hope that I am not. The doctrine advocated in the *Signs*, is like refreshing showers to me, and I often think of casting in my mite, but feel that I am on the back ground of those whose communication I read, and I am left to indulge in silence. The present volume of the *Signs*, is so good and acceptable, that my prayer is that brethren and sisters who write for it may continue to promote the comfort and peace of Zion in all their communications, and all harmonize in setting forth the gospel of the kingdom of our Lord Jesus Christ, and team with that love and union which binds in one all the heavenborn sons and daughters of the Lord Almighty. Brethren and sisters, it is love that overcomes and consumes all our little difficulties and prevents divisions. Love brought the blessed Jesus into this lower world to suffer the just for the unjust, and we ought also to love one another. The apostle says, "He that loveth not his brother, is a murderer," and if we love not our brother, or brethren, whom we have seen, how can we love God, whom we have not seen. When our hearts are right in the sight of God, and filled with that perfect love which is so frequently mentioned in the scriptures, it will bow the loftiest head, and make its subject say, My brother or sister, if I have done you wrong, or wounded your feelings, I am sorry for it. Love hides a multitudes of sins, or faults. We are commanded by our Master to love our enemies, and to pray for them. And again it is enjoined, "Let brotherly love continue. All is love, that legitimately belongs to the household of God. How good and how pleasant it is for brethren to dwell together, (not apart) in unity. Keeping the unity of the Spirit in the bonds of peace. This true and genuine love, will prevent us from making a brother or sister an offender for a word. And it will lead us kindly to admonish those that have erred and that with a desire to reclaim them, and promote the peace and fellowship of the church of God. Brethren and sisters let us follow the meek and lowly Lamb of God, as our pattern, and we shall find no place for hard words or cruel epithets to one another; but to pray with and for one another. Let us willingly confess our faults, to each other, and always keep the honor and glory of our God in view, together with the general welfare of the church. To be a christian, is to be a follower of Christ, to walk in obedience to all his commands, as they are laid down in the New Testament. We are therein taught, By love to serve one another, and in serving, not to display the disposition predominant in dogs and wolves; but that by which the sheep and lambs are characterized. Gentleness, meekness and patience are commended in the word; and we should always be certain that we have a "Thus saith the Lord," for what we say or do. Our God is true and

faithful, and he requires faithfulness of his ministers and of all the saints. Let all that is written for the Signs, be written in the spirit of the gospel, and then it will be right, whether it be for correction of errors, for admonition, or for the comfort of the tried and afflicted saints. We read that, "to be carnally minded is death, but to be spiritually minded is life and peace." Spiritual communications will promote health, in the body, and in the saints generally. I believe that every one who is corrected, or convinced of an error, will feel thankful for such correction, when it is done in the spirit of the gospel. If I hold an error, and my brother corrects me, it proves to me that he does not wish me to labor in a wrong way. We are commanded to watch over one another in love, and not in strife.—All scripture is given by inspiration, 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. Then all that is enjoined must be performed in righteousness, or in a right manner, and according to the rule given, and in a right spirit; then all will be in harmony, and result in peace to the church, and in the glory of God. There is a peace of mind belonging to the family of God when spiritually minded, which cannot be fully described, their joy and love, transport their souls, and they are filled with the praise and glory of God. A general interest is felt for all the saints. The Lord's people are all taught alike, and by the same spirit, which leads to the same great and grand object of our faith. What profit can there be in marring the fellowship? What profit in divisions and strife, and in a hostile array one against another? If we strive for mastery unlawfully, we cannot be crowned. Let us rather strive for peace and union with the saints everywhere, and pray that the church of God may have a sound ministry, and that the saints may be led to serve the living and true God, in spirit and in truth, and that the ministers of the word may not shrink to declare the whole counsel of God.

Now, brethren and sisters, I must close. I hope God will rule in all our hearts, by his divine Spirit, govern, guide and protect us all from every spirit that is not Christ-like, and ultimately save us all in his kingdom and glory forever, farewell.

My dear brother Beebe, I send you dollars, &c. And I will pray that God who ruled in the armies of heaven, may keep, and sustain you through grace, enable you to bear all the conflicts you may have to meet with, with patience and submission to the will of God.

Yours in the bonds of the gospel.

LEWIS JACOBS.

For the Signs of the Times.

Shelby Co., Ky., Jan. 15, 1855

DEAR BROTHER BEEBE.—Although we are strangers in the flesh, I hope we are alike interested in the cementing love of God, in Christ. I have been thinking of trying to write you, for some time, but owing to my lack of knowledge and wisdom, I have deferred it until now. I hope that I can testify of some of the works of the Lord. About two years ago the subject of death was presented to my mind in a manner in which it had never before been presented, and the question was set

home to me, whether I was prepared to meet death. I knew not how to answer the question. I had heard of people getting religion, and concluded I would get it also. And so I commenced the work, expecting to succeed in a few days; I worked as hard as I could, but instead of getting better, I grew worse. My sins, which had never troubled me before, began to rise up like pointed mountains to my view. I read the bible, but every precious promise seemed to be against me. I did not know what to do, I could not sleep, or do anything. My very breath seemed to be poisoned with sin. I tried to pray, and O how humble I began to feel. I felt so little, in the sight of so great, so just, and so holy a God, and had sinned so much against him that all I could say was, "Lord be merciful to me a sinner." After having thus tried to pray, these words came to my mind. "He that cometh unto me, I will in no wise cast out." O, I felt like a new creature. The very stars in the blue skies seemed to me to be praising God; and I felt happy. I desired to talk, but was afraid and I desired to hear people talk about religion, and tell their experiences, which I sometimes had the privilege of hearing. And, my dear brother, the enjoyment I realized on those occasions, I could not prevent a little hope from springing up, which I could not get rid of, nor do I wish to.—I continued in this way for some time, hoping and doubting. On a Sunday morn- in September, 1853, as I was going to meeting, I prayed the Lord, if I was deceived to undeceive me, and at that time I do believe that God did make a clear manifestation of his Spirit to me. I was so enraptured with joy that my eyes were blinded with tears. Everything seemed to be smooth, and I thought of this scripture, "We know that we have passed from death unto life, because we love the brethren; I John, iii. 14. Then I could say with the poet, "O love divine, how sweet thou art! When shall I find my willing heart All taken up with thee? I thirst for fainter life to prove The greatness of redeeming love, The love of Christ to me." I was received and baptized, and became a member of the church, and thought I should never see any more trouble, but I have found it quite different. I sometimes think that if I am a disciple of Christ, I am the least of all. Our Lord has said, that in the world ye shall have tribulation, but be of good cheer, I have overcome the world. And it is also written, that our light afflictions, which are for a moment, work for us a far more exceeding and eternal weight of glory.

The Signs of the Times, comes to me regularly, and I am much pleased with the manner in which they are published, and it is my prayer that the Lord may sustain you, brother Beebe, through evil as well as through good reports. Best I weary you patience, I will close. Do with this as you think best.

I am your unworthy brother if a brother at all.

GEORGE W. TURNER.

For the Signs of the Times.

Marshall Co., Va., Jan. 21, 1855.

BROTHER BEEBE.—I would be glad to have all the numbers of the volume, as they afford me much comfort; for it is

seldom that we can hear the certain sound of the gospel trumpet. To me it is a great pleasure to hear the brethren and sisters speak of the goodness and wisdom of God, in bringing the blind in a way they knew not. O, that my tongue were as the pen of a ready writer, that I might speak forth the praise of his name. But alas! why should I, who am less than the least, desire to speak, or ever presume to claim one precious promise, as applicable to me? For some time after I united with the church, my mind was relieved, and I enjoyed much comfort; but my comforts do not always last. When I am blessed with a sense of the love of God, in sending his Son, our Lord Jesus Christ into the world, to save his people from their sins, I am made to rejoice and say with the poet,

"Twas the same love that spread the feast, That sweetly forced us in, Else we had still refused to taste, And perished in our sin."

When I read the editorial in the seventeenth number of the last volume, it seemed indeed to me as a word in season; for my mind had long been in darkness. I still have to mourn a hard heart, and these are a part of my feelings and trials. I sometimes think, that real christians enjoy so much more happiness, and of the divine presence, that I feel unworthy of a place among them. Do with this as you think proper.

Yours in christian fellowship.

ELIZABETH CARTER.

EDITORIAL.

Middletown, May 15, 1855.

Marshall Co., Ala., April 18, 1855.

BROTHER BEEBE.—Please give your views on 1st Tim. i. 15, and oblige.

GEORGE CHENOWETH.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. That saying which declares the advent of Christ Jesus, and the work which he came to perform, when made by holy men who spake as they were inspired by the Holy Ghost, must be faithfully and truly said, and worthy to be accepted and relied upon as the infallible truth of God.

First, The saying is an announcement of the advent of Christ Jesus, involving the consideration of his prior existence, and the place from whence he came, the definite and fixed purpose pursuant to, which he came, as expressed clearly and faithfully in the declaration of the object of his coming, to save sinners; and from the consideration of his ability to execute the work, the certainty of his success, and this exemplified in the experience of Paul, who claimed to be the chief of sinners, and less than the least of all saints.

That Christ came into the world, is so evident that no arguments are required to establish the fact. The Jews who rejected him as the true and promised Messiah, did not dispute that he had come into the world; but they did dispute that he was the Son of God, and that he came from the bosom of the Father. They charged that in saying that he was the Son of God, he made himself equal with God, and in so doing they charged him with blasphemy. But the declaration that Christ Jesus had

come into the world, was in testimony that the Messiah had come, even the promised Messiah, whose name is Wonderful, Counsellor, the Mighty God, The Everlasting Father, and The Prince of Peace, on whose shoulder the government should rest; and of the increase of whose government and peace there should 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. The names and titles which he bears, express that he is the very Christ, the anointed Prince and Savior, of whom all the prophets have testified, and to whom all the types and ceremonies of the law pointed. The names applied by the apostle in our text signify that he is the Anointed Savior; for the name Christ signifies that he is the Anointed one. Even as he himself declared when, after having read in the book of the prophet Isaiah, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings," &c. He said to the people, "This day is the scripture fulfilled in your ears. Isa. lxi. 1, compared with Luke iv. 16—21. And when Peter and the disciples had declared their faith and knowledge of him as the Christ, the Son of the living God, Jesus said unto him, Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which sits in heaven. Math. xvi. 16, 17. Thus by a direct revelation from the Eternal God to the disciples, the important truth is settled forever, that he was, and is the Christ, the Son of God. Also, at the baptismal waters of Jordan, God in audible words declared, "This is my beloved Son, in whom I am well pleased," and also on the mount of Transfiguration, a special witnessing from the throne of the Eternal God, was sent down to pronounce his name, "And thou shalt call his name Jesus, for he shall save his people from their sins." Thus by special testimony miraculously brought down from heaven, we are assured that he is Jesus, the Savior of sinners. And furthermore we are informed that there is salvation in no other name given under heaven, among men. Thus it is established beyond all successful contradiction, that Christ, the Messiah, the Immanuel, has come into the world, according to all the predictions of the Old Testament; and that the Father has given the most clear and positive demonstration of his identity as such. But from whence came he into the world? If his coming into the world and assumption of flesh was that which constituted his Sonship, (in distinction from his absolute and eternal Godhead) and his Mediatorial Headship of the church, how are we to understand the declarations, with which the Scriptures abound, that his Mediatorial going forth, were from of old, even from everlasting? He has himself declared, that he proceeded forth, and came from God, and neither came I of myself, but he sent me. John viii. 42. And Paul has testified thus, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 5. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without

him was not anything made that was made. And the Word was made flesh and dwelt among us. (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14, 15, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy them that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetimes subject to bondage. For he verily took not on him the nature of angels; but he took on him the seed of Abraham. Heb. 2:14-16. We have thus briefly, but we trust effectually proved, by corroborating scriptures, the faithfulness of the saying, that Christ came into the world; we will now endeavor to show by the same indisputable testimony that his object in coming into the world was to save sinners.

We have already presented the testimony of the angel, that he shall save his people from their sins; and also that he took part of the same flesh and blood that his children are partakers of, that through death he might destroy him that had the power of death, and deliver his children who were in bondage through fear of death. None but sinners stand in need of a Savior, and it is therefore evident that those whom Christ came to save were such, for he came as we have seen, to save them from their sins; and in our text Paul presents his own case as a demonstration of the faithfulness of the saying; for he had received mercy through the salvation of Christ, though he was the chief of sinners. But in the consideration of this part of our subject, it may be proper that we attend to the question, whether he came to save all sinners, or some particular class or portion of sinners. If he came into the world to save all sinners, he has either accomplished the work, or failed in the object of his mission. If he has accomplished the salvation of all sinners, then none will be lost; even devils are included; and the doctrine of universal salvation must be established. And if he has not effected the salvation of all sinners, men and devils, then one of two positions must be true; either he did not intend to save all sinners, or he has failed to accomplish what he intended; and if he has failed, and there being salvation in no other name, all are left in their sins, and all must inevitably perish, and the doctrine of universal damnation of all sinners must prevail.

It will not do to say that he came to bring all men into a state or condition in which they could save themselves by performing certain conditions, or accepting certain overtures; for it would not be a faithful saying, that would say one thing and mean another. To say that Christ came to save sinners, when he only came to enable them to save themselves, would fall very far short of a faithful presentation of the subject; and the defect in the statement might be attended with the most fatal consequences; for sinners, who supposed that God really meant what he said, and said what he meant, would fall naturally into the mistake of old Jonah, and suppose that salvation was really of the Lord, and so neglect to save themselves, and consequently be lost. But if we admit the saying of our text to be faithful and true, fairly expressing the truth, the whole truth, and nothing but the truth, by

the inspiration of the Holy Ghost, we cannot resist the conclusion that Christ came to save sinners. The text also implies very clearly what kind of sinners he came to save, even the chief, just such as was Saul of Tarsus, when breathing out slaughter against the saints, and persecuting them in strange cities, up to the hour that he was arrested by a voice from heaven, which brought him prostrate to the ground. The heavenly messenger who announced the Savior's name to Joseph, brought information down from the throne of God, that the sinners which Jesus came to save, were his people, and his mission to our guilty world was to save them from their sins. And the Holy Ghost has testified, that in this work he shall not fail nor be discouraged,—that he is able to save to the uttermost, all who come unto God by him seeing that he ever liveth to make intercession for them. We cannot doubt that he understood perfectly himself, the very object of his advent, for the prophet has said of him, Behold the Lord God shall come with 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. His work being before him, he must have understood it perfectly, and he says, that he came to do the will of him that sent him, and to finish the work. Therefore if we credit his own words we must reject the notion that he has left the work of salvation to be finished by men by compliance with terms, or performance of conditions. He came to do his Father's will and to finish the work. And this is the will of the Father, says Jesus, that of all that he has given me I should lose nothing. And this absolute, settled, eternal and immutable will of the unchanging God, Christ came to do and to finish the work. And this is also his own will, for he says, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 24. And in the commencement of this chapter he said to his Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do," and in the same connection he acknowledges that the Father has given him power over all flesh, that he should give eternal life to as many as he had given him. If then we believe the scriptures, the very words of Jesus himself, He came to save as many as the Father gave him; this he undertook to do, and this he has finished, completely and perfectly accomplished, and on the ground of his finished salvation he declares, "All that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out. While he also testifies, "No man can come unto me except the Father which has sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. The conclusion is irresistible, that Christ Jesus came into the world to save a definite and exact number of sinners, and that he has succeeded in the work, and saved them with an everlasting salvation. He has given them eternal life, and they shall

never perish, neither shall any pluck them out of his hand. He has saved them, and they shall come unto him; and they shall in no case be cast out. They shall all be taught of the Father, they shall all come to Christ. They shall all behold his glory and He will raise them all up at the last day. In this bible view of the subject we see that the saying of our text is faithful and true. But upon no arminian ground could the saying of our text maintain the appearance of truth or faithfulness.

And worthy of all acceptation. The saying being true and faithful, is worthy to be accepted, regarded, and relied on as such. The reason why arminians and every other class of graceless infidels reject this testimony, is not because of any defection in the testimony itself; but because the love of truth is not in them. It is taught only to the people of God, by that Holy Comforter whom Jesus said he would send to dwell with his people and lead them into all truth, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." The words of the text imply that this faithful saying, as not accepted by all. Who are they that reject, and who are they that accept? They who accept, are those who are taught of God, have come to Christ, have received his word, and do set to their seat that God is true. They who reject the faithful saying, are those who believe not what God has said, they are unbelievers, infidels; and this class includes the unbelieving Jews, who, though they profess to be the people of God and to believe the scriptures of the Old Testament which testified of Christ, rejected him. And it also includes all those who dispute that Christ has effectually, and forever saved, with an everlasting salvation, as many as the Father has given him.

We are requested by Eld. D. L. Harding, to give notice to brethren abroad who intend to attend the Delaware River Association at Southampton that conveyance from Trenton, N. J., and also from Philadelphia, will be provided to take them there on Tuesday preceding the day of their meeting. Those who come from the north and east, had better get to Trenton by 1 o'clock P. M., which they can easily do by taking the morning train from Jersey City. Where the brethren at the south will be met a Philadelphia, will be decided at the Delaware Association.

Warwick Association. As the Annual Session of our Association, is at hand, it will be encouraging to many of our friends to learn that we expect several highly esteemed brethren from distant states to be with us, among whom we will name Eld. Tho. P. Dudley of Ky. S. I. Lowe of Mo. J. F. Johnson of Ia. besides several from Va., Pa., and other states. And we hope for a general attendance of ministers and other brethren, and friends in this and neighboring states. The Association will be in session, as will be seen by the notice on our last page, on Wednesday, Thursday and Friday, the 6, 7 & 8th days of June, at New Vernon, in this county.

Married. In this village, on Wednesday morning, April 25th, by Elder Gilbert Reese, Mr. JEREMIAH GILMORE, of Scotchtown, to Miss MARTHA WILLIAMS, of this town. On the same morning, by the same, at his residence, in this village, Mr. GEORGE W. BRACH, of Otisville, to Miss SARAH L. SWEETZ, of the town of Mt Hope. On Thursday the 26th Near Howells Depot, by the same, Mr. WILLIAM F. HAWKINS, of Vicksburg, Ontario Co., N. Y., to Miss PHEBE JANE MULLOCK, of this town.

Obituaries

Died.—At Barton, Tioga Co. N. Y., on Wednesday morning the 25th inst., Mrs ELLEN JANE, wife of Mr. Virgil Deryea, and daughter of our brother and sister, George and Julia McNish, aged about 25 years. This providence of our God has sent the deepest sorrow into the hearts of the afflicted family to which she belonged. Endowed by her Creator with many excellencies of nature which are rarely combined in one individual, she was a useful member in society, an honor to her friends, the best of wives, and an affectionate mother. These shining through an intellect of that high and commanding order which directed them to their most useful ends; it appears as a mystery to us why she should be taken from earth just as their genial influences began to be more fully felt. Mrs. Deryea had never made a public profession of religion, yet some of her friends had, for some months past believed that God had begun a work of grace in her heart. She was in sentiment a decided Old School Baptist, and the writer of this recollects of her coming some nine or ten miles on one of the most tedious days of the past winter to hear an Old School sermon. And during her sickness of about two weeks, in which she underwent all the bodily suffering which it would seem that human nature is capable of enduring, she gave the most satisfactory evidence that she was about to depart to be with Christ which is far better. Just before her departure and while her sorrowing father, weeping mother, mourning sisters, and her heart crushed husband, were clustered around her dying bed, she sang sweetly, and exclaimed, "I never was so happy." She exhorted them not to weep for her, and addressing her weeping husband said to him, "Virgil, you will soon follow me." She spoke of her little George, a lovely and interesting son of about three years of age, and gave directions about her infant daughter, and addressed all around her in a farewell exhortation with that composure and sweetness of soul which proclaim the riches of God's grace in a dying hour, and at the same time declared her hope and confidence in her Redeemer, as her Savior, in whom she was about to fall asleep. She has left a kind and deeply afflicted husband, a son of about three years of age, and an infant daughter. May the God of all grace be their shield, and their exceeding great reward, and may his kind father, and mother, brothers and sisters, have that grace given them, that they may be enabled to kiss the rod in submission, and may they know that those who sleep in Jesus, shall live with him in glory.

North Anson, Me., April 22, 1855.

BROTHER BEEBE. It becomes my painful duty to give notice of the death of my beloved father-in-law, DEACON WILLIAM GIBB, who departed this life on the 18th inst., aged 72 years, 2 months, and 17 days. The subject of this notice has been a firm, uncompromising Baptist for thirty five years, and his house has ever been a home for God's people, he willingly and liberally entertained those things with which God had blessed him for the comfort of the faithful followers of Christ. When modern missions first made its appearance among the Baptists, he raised his voice against such a vile departure from the simplicity of the gospel, warning them to beware of such things, gods whom their fathers knew not, and feared not; but innovation upon innovation was introduced into the church, until he absented himself entirely from their associations, declaring that they more resembled a state legislature than the worship of God; and finally he, with some others, withdrew from what was called the Anson church, and were organized into what is now called the North Anson church, June 8, 1839, and when he was chosen deacon, in which office he remained until death. Removed him from the church militant to the church triumphant.

The circumstances attending his sickness and death, were briefly as follows: The first day of last August, he was seized with a violent pain in the left side of his face and neck, and in a few hours his face was badly swollen. A physician was called upon, and he came and examined him, and concluded the pain and swelling were caused by ulcerated teeth; he gave advice as

to the course of treatment, which was followed as nearly as possible; and by the middle of September, the sore was hardly perceptible; and we hoped that it was wholly cured; but alas! in November it began to swell again, and became very painful; and by the middle of December it was exceedingly painful, and badly swollen; medical aid was again resorted to, and then it was pronounced a *scrofulous tumor*. It was lanced in a number of places at different times, to ease him; for the blood and corrupted matter would press so hard upon the veins and muscles, that nothing else but opening it would relieve him. Before he died the flesh was eaten or rotted off in to the left lung, and the cavity made in his face and neck, was about three inches wide, about five in length, and from three to four inches deep; but during all his sufferings, which was with little cessation, eight months and a half, he did not murmur a word. When any of his friends spoke to him of his sufferings, his reply would be, "It is the Lord's will." For about five weeks his head was drawn forward very badly, on account of the muscles being eaten off from his cheek-bone, and the side of his neck. He had to subsist on very thin porridge for about six weeks; and what was very singular, he could not swallow any water, although at times he was very thirsty. Saturday night before he expired, something took place in or about his throat, which enabled him to straighten up his head; but it was ten-fold more distressing to us to behold than in the former position; for he could not swallow anything from that time until he died; it being four nights and three days. Brother Beebe, judge of our feelings when he would not say that food tasted good, and he was hungry; but could not swallow one drop of anything to nourish him. I will not attempt to describe our feelings at this time, as you can better imagine them than I can express them; but suffice it to say, it was rather a trying time with us. For about eighteen months prior to his death, he suffered the most excruciating agony; and so loud and piercing were his groans that he could be heard in any part of the house; and so severe was his pain that two had to stand by the bed, one on each side, to keep him on the bed, and keep the bed-clothes over him; but when death came to his release he expired without a struggle; he did not move a finger. For two or three days before his death, he conversed freely at times, concerning eternal things, remaining steadfast in the doctrine of eternal unconditional, personal election; and that Jesus Christ had redeemed all the elect of God.

Brother Mark Emery visited him a short time before his death and conversed with him. He asked him if he wanted the decree altered, to which he responded, No. He questioned him concerning his funeral, &c.; and his reply was the following; "Jesus Christ is a whole Saviour, my trust is him alone for salvation; and after I am gone I want no good works preached over my dead body; neither do I want any man to attend my funeral whom God has not called to preach. I want God to have all the glory. It may be emphatically said of him, *he died at his post*. As a husband, a father, a friend and neighbor, he was unrivaled; and he has left a large circle of brethren and friends to mourn for him; but they mourn not as those who have no hope; for all his conflicts have ended in an eternal rest.

W. J. PURINGTON.

P. S.—The following stanza of verses, was composed by his youngest daughter, Adah H. Quint.

"Our father we shall see no more,
For he's now on the heavenly shore;
Where Jesus sits at God's right hand,
Where peace doth dwell throughout the land.

No more we hear his kind address,
No more our circle he will bless;
His body lies beneath the clod,
His spirit's gone to dwell with God.

What agony and deep distress,
Racked that poor dying mortal breast;
Until his spirit took its flight,
To dwell with Christ his heart's delight.

It was enough to break one's heart,
And every nerve within him start,
Until death came to his relief,
And from his grief did him release.

No more with toil he'll be fatigued,
No more for saving grace he'll plead.

For he has gone to dwell above,
To rest forever with his love.
He's gone to join the christian band,
Where gentle zephyrs fan the land,
There with King Jesus to remain,
To be forever free from pain.

Although we know he's left this realm,
We deeply mourn the loss of him;
And separated we must be,
Until death calls for you and me."

W. J. P.

Receipts.

NEW YORK:—John B. Case, 1; Eld. J. L. Purington, 1; Eld. B. Morley, 1; Mrs. P. Horton, 1; G. J. Beebe, 9, 30; Capt. H. Wilkin, 1; Mrs. Howell, 50; G. Winney, 1; Miss Hetty Smith, 8; Dr. Wm. B. Slawson, 3; Eld. J. Bicknell, 5;	
N. J.—S. Leigh, 1; Eld. W. Housel, 1; Mrs. John Chamberlain, 1;	3.00
PA.—Miss Abigail Dodge, 5; John P. Shitz, 5;	10.00
N. C.—N. G. Pitt,	6.00
Mr.—W. W. Moore,	1.00
OREGON T.—Eld. J. Stipp, 6; John T. Crookes 2, 50;	8.50
Mo.—W. F. Kercheval, 2; Eld. S. I. Lowe, 1; T. Froman, 1; B. A. Waterfield, 1;	15.00
ILL.—S. Phillips,	3.00
IA.—J. A. Thompson, 1; E. Rogers, 1; Eld. A. Buckles, 1; A. Martin, 1;	6.00
Eld. J. E. Armstrong, 2;	1.00
MICH.—Joshua Howell,	1.00
OHIO.—I. Pittman, 4; Sophronia Benton, 1; P. Heaton, 1; Eld. J. Tussing, 1;	7.00
Ky.—Eld. J. H. Walker,	4.00
Total	\$81.80

Associational Meetings.

The *Pig River Association*, will be held with the Fairfield church, Pittsylvania Co., Va., to commence on Friday before the first Sunday in May, 1855.

The *Baltimore Association*, will be held with the Tuscarora Baptist church, Juniata Co. Pa. near the Depot opposite Millin, known as the Patterson Depot, on the Pennsylvania Central Rail Road. We are requested to give an urgent invitation to ministering, and other brethren to attend. Those who go by Rail Road, will enquire at the Patterson Depot for brother John P. Shitz, who lives one mile south of the Depot, and at or very near the place of meeting. To commence at 11 o'clock A. M., on Wednesday the 16th day of May next, continue in session until the Friday evening following.

—Brother Shitz request us to add to the above notice, that on the arrival of the cars at the Patterson Depot, from the east, Morning train, 5 o'clock A. M., Mail train at 8 o'clock P. M., Fast Line, 6 o'clock and 40 minutes, P. M. And from the West, morning train, 6 o'clock A. M., Mail train, 5 o'clock P. M., Fast line at 10 o'clock P. M. On Tuesday before the Association, and on Wednesday morning, conveyances will be provided, and at the Depot to convey the brethren, sisters and friends to the place.

The *Delaware Association*, will be held with the church at London Tract, Chester Co. Pa., about 5 miles from the Newark Depot on the Philadelphia and Baltimore Rail Road, to commence at 11 o'clock A. M., on Wednesday the 23d day of May next.

The *Delaware River Association* will be held with the church at Southampton, Bucks Co., Pa., (about 17 miles N. E., of Philadelphia) to commence on Wednesday May 30th, 1855, at 11 o'clock A. M.

The *Warwick Association*, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Rail Road, and about 3 hours ride on the cars, from New York city, to commence at 10 o'clock A. M., on Wednesday June 6 1855, and continue three days.

The *Chemung Association*, will be held with the Asylum church, Asylum, Bradford Co., Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The *Mad River Association*, will convene with the Leatherwood Church, in Miami Co. O., at their meeting house, near the village of Lena, on Friday, next preceding the 2d Lord's day in June 1855.

The *New River District Association*, will be held with the New River church, Pulaski Co. Va., to commence on Saturday before the third Sunday in June 1855.

BROTHER BEEBE:—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting, if the Lord will, at the Centre school house in Jackson, Susquehanna Co. Pa., on Saturday

and Sunday, the 16th, and 17th days of June, to commence at 10 o'clock, a. m. Old School brethren and sisters, and especially ministers of our order are most earnestly and affectionately invited to attend. Brethren from the east will inquire for Joseph L. Marsh, those from the north for Arnold Bolch, from the west for Wm. K. Beadsell.

The *Alleghany Assoc. ation*, will meet, with the church at Lakeville, Livingston Co., N. Y., (two miles from the Levonia, Depot, on the Buffalo and Corning Rail Road) on Saturday before the first Sunday in July, 1855, at 10 o'clock, A. M. It is our attention, if the Lord will, to attend, and we hope to meet a goodly number of ministers and brethren of our faith and order on that occasion.

Miscellaneous Advertisements.

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

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

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

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

All moneys remitted to the editor by mail will be at our risk.

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

ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

CONNECTICUT.—Eld. A. B. Goldsmith, Gen. W. C. Stanton, Wm. N. Beebe.

CANADA WEST.—Dea. James Joyce.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., JUNE 1, 1855.

NO. 11.

Poetry.

From the Imperial Magazine.

Farewell of Time.

Supposed to have been uttered by a dying christian at the end of the year 1827.

Farewell, old Time: ere thou hast reached the morn,
Thy sun shall gild his wings in Capricorn;
Life's narrow, stormy frith I shall pass o'er,
And cast my anchor on the eternal shore,
Where all is dateless, endless, infinite,
And being has no measure but delight!
Farewell thou sun, and you bright planets, all
That roll in silent beauty round this ball;
I go, I go to that celestial sphere,
Where Jesus shines through one eternal year!
Farewell thou earth, and all that earth contains,
Thy graceful hills, green meadows, flowery plains.
I leave thy way-worn shores without a sigh,
A father's mansion house, a Master's joy,
Invite me hence; I unreluctant go
Where pleasure never wears a frown of woe!
Farewell to gold and silver—wealth adieu;
Ye fly from others but I fly from you.
Farewell to honor.—I'm enrolled above,
My plume, my crest, is love, redeeming love;
By his dear hand that bled, I read my name
Wrote 'mong the living in Jerusalem.
Farewell to houses, gardens, orchards, lands,
I have a house above not made with hands;
A spotless mansion, built of precious stone,
A crown of living light, a Jasper throne.
Farewell to knowledge, first of earthly things,
I go to drink it where the fountain springs;
Clear from its source, pellucid and refined,
The dregs of muddy error left behind.
Farewell to death, I shall forever bloom,
In youth's fresh loveliness beyond the tomb,
Farewell to sickness, all the aches and pains,
That crowd my vitals and consume my brains;
No hectic flush shall on my cheeks disclose
The transient blashings of a dying rose;
This aching, burning heart shall thro' no more,
And these sharp stiches in my side be o'er,
Farewell to friends, I leave the social ring,
And fly to Eden on a seraph's wing.
I soon shall join the ranks of the "first born"
Whose robes of light and crowns of life adorn.
Farewell, thou dearest of my joys on earth,
The church of God, my place of second birth,
Of second life and nameless comforts too;
More dear than gold, more sweet than vernal dew
Have been thy verdant pastures to my soul,
Where flowers appear, and dreams of pleasure roll,
I go to see the saints in beauty bright,
The saints embowered in love, enshrined in light,
I go to see the Lamb upon the throne,
And that dear land, the beatific zone;
That land of sweet delight and calm repose,
Of Gilead's balm and Sharon's fragrant rose;
There ceaseless bliss, and sun-bright knowledge reign,
No friends to vex me, and no vice to stain.
But friendship formed by love,—oh, angel powers!
Receive a weary pilgrim to your bowers!
Oh! let me listen to your golden lyres,
And hark, like you, in love's seraphic fires,
Adore the Lamb, in each soul-thrilling chaunt,
Your ardors feel, and still for greater pant,
The weakest, meanest, poorest sinner take,
To your sweet fellowship, for Jesus' sake!
Farewell to books, and all poetic strife,
My name is written in the "Book of Life."
I blush for holy men, and haste above
To see a pure society of love,
Through which the mystic Dove pours holy oil,
While seven-fold heaven beams from Immanuel's smile,
Farewell to party and each various ism;
My soul, anointe I with the sacred chrism,
Has found a clinic untinged with party gall,
Where all are one, and One is all in all!
Farewell, ye demons, who my ruin plot,
And vex my soul as Sodom, Righteous Lot:
Blush, fiends of hell! through my Redeemer's care
I've escaped your fangs, as birds the fowler's snare,
I soon shall sing on your celestial shore,
I'm safe! I'm safe! I'm safe forevermore!
Farewell, my dearest children, fare ye well;

What pang I feel to leave you, none can tell;
But I have drank the bitter parting cup.
And now, thank God, can freely give you up;
Love, fear, adore, and serve the Lord alone!
Soon we shall meet, where farewells are not known,
Farewell my dearest wife! I'm loth to part,
With thee the dear companion of my care,
And bliss, when I had any bliss to share:
So round my heart with many a fibre wound,
To give thee up inflicts the deepest wound;
But Jesus calls me to his blest abode,
I go the first, but thou art on the road:
'Tis but a moment, love, repress thy tears,
And then we're married through the eternal years.
Well, now the bitterness of death is past,
That pang of souls untwisting, was the last,
The coast is clear, my mortal race is run;
Angels, bring near the chariot, all is won;
Step in my soul.—I go with all my heart,
"Now let thy servant, Lord, in peace depart."

JOSHUA MARSDEN.

Communications.

For the Signs of the Times.

January 20, 1855.

BROTHER BEEBE:—Through a well directed train of mercies, and by the long forbearance of God, my unprofitable life is still spared, and I am not yet numbered with the millions of the dead, and am permitted once more to attempt to relate what I trust the Lord has done for me.

I was born in Harrison Co., Indiana, on the thirteenth day of May, 1831, and at the age of three years, was removed to the state of Illinois, where I remained the greater part of the time until I was about sixteen years old; and then returned. My relatives on my mother's side, were all arminians; but my father and his connections were Predestinarians. I was mostly raised by my mother's people, and was of course strongly inclined to arminianism. My mind was brought to bear on the subject of religion when very young. At the age of seven years, I was very mischievous and was then living with my grand-father. On one occasion, when my mischievousness worried the old man, he remarked that he wished that I was under conviction. I asked him what conviction was. He told me that it was sorrow for sin, and that I was a sinner, and that without religion I would not get to heaven; and he said, if I wanted religion, I must pray to the Lord, and ask him to pardon my sins. From that time I do not think I indulged in much profanity until I was seventeen years old. I then got into bad company, forgot all my prayers, and soon lost all my religion. But I do not think I had ever known what it was to feel to mourn over a hard and wicked heart until in January 1853, at which time I hope the Lord opened the eyes of my understanding and disclosed to me a glimpse of my rebellious heart; and behold, it was exceedingly sinful, deceitful, above all things and desperately wicked. I had never before thought myself as bad as many others; but I soon became convinced that of all that were suffered to live. I

was the most vile. I wondered how the Lord could have suffered one so vile to live as long as he had spared me, for I certainly felt myself to be the chief of sinners. The Lord appeared to me to be a holy and righteous God, the giver of all the thousands of blessings which crowned my pathway from my infancy; and I saw that I had transgressed his holy law, and trampled his mercies underfoot, and I was convinced that banishment from his peaceful presence was my just desert. And I was impressed strongly in my mind that I should soon die; and I often examined myself to see if there was not some disease preying upon me, that would soon terminate in death. I tried to get rid of my burden; but all my efforts were vain. My heart appeared to be a sink of sin, and my prayers were so mixed with sin that the Lord would never regard them. The language of the poet was applicable to me,

"Here on my heart my burden lies,
And past offenses pain my eyes."

I continued in this deplorable condition about three months, and came to the conclusion, that it was all a delusion, and perhaps I never knew what real conviction was, and that I was cherishing something that would avail me nothing. I resolved to get rid of it if possible, although I had no relish for mirthful company; yet I fully intended to pay no more attention to such feelings. For about four weeks I tried to drown my sorrows, in sin; but the more I strove to cast them from me, the more I felt their weight and power. At length my distress became so intolerable, that I thought that death and destruction were close at hand, unless a sudden change should take place; for I now thought I had sinned the sin that is unto death, in striving against the Spirit of the Lord. My next resolve was that if I died I would die praying. No tongue nor pen can tell, no language can describe my agony for about three months longer. I had never told any one of my distress. At this time I was working away from home. Finally, under the impression that I was soon going to die, I told the gentleman with whom I was living, that there was something tremendous the matter, and I must stop business, for I was either about to die, or become deranged. I never expected to be of any use to myself or any body else. He said he discovered that something was the matter with me. The fact is, half of the time he would be talking to me, my mind was so absent I had to ask him what he had said, before I could understand him. I knew not what to do, or where to go; for this world and all its pleasures and life itself was a burden to me. All appeared to me like poor perishable trash, and I, ere long must close my eyes, and bid them all farewell. The thoughts of death, and eternity served to sink me to nothingness, beneath the wrath and vengeance of a just and holy God. Yet I had to confess,

"That if my soul were sent to hell,
The righteous law approved it well."

I had given up all hopes of ceiving grace and concluded I must die in despair, for I could not see how God could be just and justify so vile a wretch.

I was plowing, in the month of June, and threw myself into a corner of the fence, and desired to die; feeling that death was preferable to my agony. After laying there some time I arose and resumed my work; but I had not plowed long before I stopped and sat down on my plow, and as usual, thought the last moments of my life were at hand, when these words came into my mind, "Lord to whom shall I go, thou hast the words of eternal life?" Also these words of the poet,

"I can but perish if I go,
I am resolved to try;
For if I stay away I know,
I must forever die."

Although it seemed to me that my damnation was sealed, yet there was something peculiar took place at that time. All at once there appeared a calmness in my mind, I seemed to feel no guilt, and my burden was gone; but it lasted only for a moment, and my grief returned. This change occurred three times in the space of fifteen minutes, and then all vanished and left me, in as deplorable a state as ever. I knew not what to make of it. I wondered if it was religion, (and I do not yet know.) But the next morning at about nine o'clock, while plowing, at an unexpected moment, light broke into my soul; my burden left me, and I viewed Jesus as my Savior. I could then see how God could be just and save a wretch like me. I spent some time in perfect peace and happiness; but I soon began to fear that I was deceived, and resting my hope on imaginary things. I never thought that christians felt as I did; but still I knew my desires were different from what they ever were before; and my whole desire was to be with the people of God, and hear them talk on the subject of religion, though I did not think I was fit to be among them. I talked with several on the subject; but I found none whose language suited me but the Old Regular Baptists; they could tell my feelings better than I could myself. I related my exercises to the church at Indian Creek, on the first Saturday in October 1853, and was received, and baptized on the Sunday following. I have had many trials, and sore temptations since that time, and find my way to be a thorny one; and I often think if I am a christian, I am a very poor one.

The Lord bless you, brother Beebe, and give you grace to enable you to discharge faithfully the work of a minister of Christ, and contend earnestly for the faith which was once delivered to the saints.

Dispose of this as you think proper, and I will be satisfied, and subscribe myself your unworthy brother, if a brother at all.

GEORGE W. MATHIS.

For the Signs of the Times.

Montgomery Co., Ia.

BROTHER BEEBE, AND BRETHREN AND SISTERS:—If I may be permitted so to call you. Through the goodness of God who is the giver of every good and perfect gift I am still a sojourner on the shores of time, and as I hope, a sharer in the blessings of our covenant God, which he bestows upon his children; although I feel too unworthy to be called a child or to receive a portion with them. We are still receiving the *Signs*, and it gives me great satisfaction to hear from you, and from so many others of the dear saints scattered throughout the world, who are unitedly giving God all the praise for the reason of the hope that is in them. My soul is made to rejoice to know that God has reserved a few who have not bowed their knee to Baal. That there are a few yet who are willing to contend earnestly for the faith once delivered to the saints, and to confide alone in the strength of the Lord. Let us hold up our heads and rejoice that our Redeemer liveth. Although we are weak, he is strong; and he is our Righteousness, sanctification and redemption. When the children of God feel poor and needy, by way of encouragement, he says to them, "My grace is sufficient for you." And he has promised that he will never leave nor forsake them. Although persecution may rage, as it does now rage to some extent, and the saints may be threatened with the stake, still they have nothing to fear. Their Shepherd has promised to lead them by the still waters, and make them lie down in green pastures. Although, as creatures of time, we may be divided, in regard to matters of religion, and parents against children, and a man's foes may be those of his own household, yet the children of God can, when faith is in exercise, look forward with pleasing anticipation to the time when all the trials and commotion of this world will be over. In this world ye shall have tribulation; but O how consoling the language of Jesus "In me, ye shall have peace." Let us not then fear what the world can do, although they may kill the body, that is all they can do; but let us fear, reverence and adore him who has power to destroy both soul and body.

Brother Beebe, my mind has led me off from the subject of my own travels, on which it was my design to address my brethren and sisters. Oh! if I could only adopt the language of one of old, I would say, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." But alas! I am such a wandering creature.

"Prone to wander, Lord I feel it,
Prone to leave the God I love."

When I was but a small boy, my mind was led to meditate on God, and the creature man. I viewed God a holy and pure being, who could not look on sin with the least approbation, and I viewed myself with all mankind, sinners in his sight.—But my views were very limited as to how they became sinners. My mind was much exercised in regard to my own situation, and as to what would become of me, after death. The great dread was of a future state of punishment. My mind however became more calm as I grew in stature. I entered the Barque of self-righteousness and sailed in the ocean of sin and folly, rolling in sin as a sweet morsel under my tongue

and drinking iniquity as an ox drinketh water. I had eyes, but saw not, ears, but heard not, and a heart, but understood not. The blind volunteered to lead me along; but they were in the same situation as myself, and put bitter for sweet, and sweet for bitter. I was as great a pharisee as ever lived, and thought I had performed a great many good works, and felt thankful to myself that I was not as bad as some others. Like thousands in this day, I was permitted to live until my Barque began to sink, and when danger appeared I flew to the law for relief; but what did I find? Alas! The soul that sinneth, it shall die. I was convinced, that I was a sinner in the sight of God, and had been sinning against him all the days of my life, and that his justice frowned upon me. I worked as hard as I could, until I had worked myself out of work, trying to extricate myself from the horrible pit and miry clay; but the harder I struggled the more deeply I became involved, until, in despair I had to exclaim, "Lord, save, or I perish." Here I was compelled to stand still and see the salvation of God. O, my soul, what love the Father hath bestowed on us, that we should be called the sons of God. When I was sinking down, I do hope that the Lord took me up out of the horrible pit and out of the miry clay, and put my feet upon the Rock, and established my goings, and put a new song into my mouth; even praises unto my God. All at once my burden left me, and the fear of hell was taken away. Everything around seemed to wear a different appearance, and seemed to be praising God. And right here I was made to exclaim,

"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."

That time and place will never be forgotten. The Lord met me, and blessed me. I thought my troubles were all over; but alas! the tempter soon came and caused me to doubt, and I have been a doubting creature at times, ever since. Language would fail to describe my travels since I enlisted under the banner of king Jesus.—After months of doubting and fears, not knowing that anybody else had ever had such feelings, I went to hear a Baptist preach, and, to my surprize, he described my feelings better than I could express them. I looked around, over the assembly and they looked as they never had before. My mind was changed towards them. Now instead of regarding them as I had formerly, as a deluded people, they looked lovely to me, and appeared so humble and child-like a company that I could not help loving them, (did not try much,) I went the third time, my desire was so to be with them, although I felt unworthy, I went forward and related to them a little of my travels and they received me and I was baptized and became a member with them, and have continued an unworthy member with them ever since.

Brethren and sisters there is one point in the experience of every child of grace, in which all are exercised alike. The things which they once loved, they hate, and the things they once hated they love. O that we could all love Jesus more and serve him better, and that we could love and esteem our brethren and sisters better than ourselves. In such a frame of mind the children can live in peace and fellowship, for they all have one Father,

are all the children of the same parent, and are taught to speak the same language, and are all instructed in the same school, and by the same teacher. They are all embraced in the arms of Jesus, their Savior. May we ever be kept in the unity of the spirit, and in the bonds of peace.

Brethren and sisters, this is the first of my scribbling anything for your perusal, please excuse any blunders you may discover. Remember me, a poor unworthy brother, at the throne of grace. Farewell.
JOSEPH SWEARINGER.

For the Signs of the Times.

Whitfield Co., Ga., April 7, 1855.

BROTHER BEEBE:—I desire to give you a history of my experience in passing from darkness to light, or from a state of nature to a gracious state. I was born in Abbeville District, S. C., December 23, 1809.—Being born in sin I lived in the love and practice of sin. I was raised by my grandmother, a Presbyterian, and from my earliest recollection, I was taught to say my prayers every night before going to bed. At the age of nine, I was carried to a Methodist church, by one of my aunts, and received, what they call baptism; that is I was sprinkled, and received in full fellowship with the church. From that time until I was twenty-one years old I lived in that condition, attended class meetings regularly, and when their class Leader would ask me how I got along; very well was my reply. Are you a christian? O yes, was my reply. They would pat me on the head, and praise me as an example for the church. O, how righteous I would feel! I also partook of the sacrament whenever I had the opportunity. Sometimes when by myself, it would occur to my mind, Are you a christian? And again it would occur, I have never committed any out-breaking sins; and so I felt perfectly easy, and thought myself in a justified condition. At the age of twenty-one, I married into a Baptist family, and moved some nine miles from my church. One night in 1830, we went to my father-in-law's, and it being at the time of their meeting, several of the brethren stayed there all night, and they got to relating their experiences. I paid very good attention, and I knew very well that I had not been along that road. After a while my father-in-law, who knew that I was a Methodist, asked me to tell my experience. To get out of my difficulty, I promised to tell him at some other time, but in fact, I had none; and I avoided him afterwards. Shortly after this my father-in-law came by our house, on his way to meeting on a Sunday, and asked us if we were going, and along we went. As we were on our way, the thought came into my mind "Perhaps you have judged these Baptist, wrong." I thought I would lay aside all prejudice, and hear with an unbiased mind. So I seated myself in front of the preacher, it was communion day with them, and the preacher took this text, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I thought he preached right at me, and before he was half through found my coat was on wrong side out.—Here it pleased the Lord to show me that I was a sinner before him. My mind reverted to my Methodist sacraments with a conviction that I was a guilty sinner before

God. I now applied myself to the law for justification, and tried to do all I could; but it seemed to me that the more I prayed, the worse I grew. Thus I passed about three years, sometimes low, and sometimes still lower, until the fall of 1834. At that time, there was a general meeting going on, at the Baptist church. I had attended until all hope had forsaken me. On Sunday night, I remained at home, and felt as though I was lost forever. I got my child to sleep, and went into the garden and tried to pray the best I could, but found no relief; I returned to the house, my child awaked, and I tried to get it to sleep again. I saw that I was lost forever, and clearly saw the justice of God in my condemnation. If ever I prayed, brother Beebe, it was, right here. Lord save, or I perish! I give myself away, it is all that I can do." Here my burden of guilt was taken away, and I saw that Jesus Christ was the Way, the Truth, and the Life; and it looked plain to me. And he has been my only hope ever since. I united with the Baptist church, Nov. 17, 1834, and have been hobbling along ever since. If I have any Savior, it is Jesus Christ, for of myself I can do nothing. The latter part of 1853, we moved into this county, and on our arrival we found a church in the settlement, professing to be Old Baptists, I attended, and they tried to preach Old Baptist doctrine, and, in March 1854, we joined them, and the very next meeting, they preached differently, to my understanding. There had been an Old Baptist church in the vicinity, but their preacher had moved away, and they held no conference for a year or more. I had become so much dissatisfied where I was, that I could hardly sleep. But in July last, they the Old Baptist church, called Elder H. G. Fuller, and at their next conference, we joined them on profession of our faith. Brother Fuller still supplies us, and comes twenty-five miles. We have had some refreshing seasons, and several have been added since, by baptism. Our present number is thirty seven. We belong to the Conasauga Association, which will be held with Mr. Zion church, Gordon Co., Ga., five miles west of Calhoun, on the Rail Road, on Saturday before the first Sunday in August next. Brother Beebe, we would be glad to see you then and there.

Your poor unworthy sister, if a sister at all.

MARTHA W. SAYLORS.

For the Signs of the Times.

Warren Co., Ohio, April 28, 1855.

BROTHER BEEBE:—As on the wing of time, another year has passed, I am admonished of my privilege of remitting to you my subscription to the *Signs* and *Messenger*, although I feel with others the pressure of the times, still I feel like trying to sustain so good a medium of correspondence, for the brethren and sisters. They often come to us as welcome messengers, and they are to the afflicted children of Zion, like cold water to a thirsty soul, especially to such as dwell in solitary places, who have not the privilege of meeting with their brethren and sisters, for this correspondence is all the preaching they have that they can call gospel. They are surrounded by those who cry peace, where there is no peace, and who call darkness light, and light darkness, bitter sweet, and

sweet bitter, because of the blindness of their hearts, having only the light of nature, and the religion and wisdom of this world. Yet, fancying themselves to be wise and prudent, they harrass and perplex the dear saints with their pernicious doctrine, of *do and live*. But the power and wisdom of the Lord is manifested in suffering these poor blind guides to harrass his people for the trial of their faith and patience and to drive them to their hiding place, even to their strong hold, and to the blessed promises which are all yea and amen, in Christ Jesus; in which we are assured that nothing shall hurt or destroy in all his holy mountain. This I think has been demonstrated in my own experience when I was living thirty miles distant from any of the Old Baptists. I felt as though I should surely fall by the hand of Saul; and like Jacob, it seemed to me that all these things were against me. I was compelled to fight manfully, or else yield to their sophistry. I felt jealous for the Lord of hosts, and could not bear to have his praise given to graven images.

O, the faithfulness of the great Shepherd of Israel, who will not suffer the greedy dogs to devour one of his lambs, he will only suffer them to drive the sheep and lambs to their fold; it was so in my case. I lived alone as long as I could, like a sparrow alone upon the house top; and when I could no longer stay away from the society of those whom I loved in the Lord. I longed for communion with such as I believed were taught of God. O, brethren, have we not abundant cause to glorify our heavenly Father, that he does not leave his children comfortless; for he does manifest himself unto them, in their solitude, as he does not unto the world; as he has said. Ezek. xi. 16. "Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." "Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Isa. xxxvi. 6. "There the glorious Lord shall be unto us a place of broad rivers and streams; wherein shall go no galley with cars, neither shall gallant ship pass thereby." Isa. xxxiii. 21. This sacred stream must not be polluted with human inventions or the traditions of men. This is a path which no fowl knoweth; the vulture's eye hath not seen it. Job. xxviii. 78. Well might the beloved disciple and apostle John exclaim, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." He has taken us from the rude quarry and from the hole of the pit in which we lay, and called us by his grace. Although our union with Christ was complete before time began, yet we were by nature children of wrath even as others. Such wondrous love must be of God; it cannot be the production of carnal nature; for the best that human love can do is to love them that love us, or love our friends; but when their friendship ceases, our love dies away. But the love of Christ constrains us, and we love him because he first loved us. As a consequence of this love we are born of the Spirit, being begotten in the likeness of our Redeemer, it strips off our filthy garments and clothes us with the garments of salvation; and it creates within us an appetite for the bread of life, and a thirst

for the waters of salvation; all of which is found in rich abundance in Christ Jesus, for he says, My flesh is meat indeed, and my blood is drink indeed. And the proclamation is made, Eat, O friends, yea, drink abundantly O beloved. Dear brethren, when our faith is in lively exercise, we can see that Jesus has conquered all our enemies, even death itself; and he now appears in the presence of his Father and your Father, with your names engraven upon the palms of his hands, and as your representative he represents you faultless before the presence of the Father.

Brother Beebe, in conclusion, I thank sister Calvert for making the request, and you for giving your views on that beautiful but mysterious passage. 1 Pet. iii. 18—20. and I hope she and many others have been as much edified as myself. My dear brother, may the Lord give you an increasing supply of light, and may it so shine as to give light to all that are in the house, and with you may he also favor all whom he has commanded to let their light so shine; and may his name have all the praise.

Yours affectionately.

EPHRAIM CULY.

For the Signs of the Times.

Wood Co., Va., Jan. 4, 1855.

BROTHER BEEBE:—The last number of the 22 volume of the *Signs*, has come to hand, and I must truly say that I have been much comforted in reading the communications of brethren and sister from the different parts of our country. Myself and wife belong to the Old School order of Baptists, but I do not know where I could find two more who have not gone with the other sects. We have been destitute of what we call *gospel* preaching here, for twelve years; but we feel to take fresh courage, since the *Signs of the Times* have found their way to us. Your editorials are like copious showers of rain in a dry season, to our drooping spirit. May the Lord enable you to comfort his dear children wherever you may go, and wherever you may send your valuable paper this year.

This leaves us in reasonable health, for which blessing may the Lord be praised.

Your sincere friend and, I hope, brother.

T. WARD.

For the Signs of the Times.

Dallas Co., Iowa Jan. 1855.

BROTHER BEEBE:—As my sheet is not full, allow me to tell you and the brethren and sisters how lonesome I am here in this far western part of the United States.—There are no Baptists near me. I hardly know of one beside myself. I cannot hear any preaching here, only what I get from my bible, and from the *Signs*. It is almost forty years since I believe that God, for Christ's sake pardoned my sins which were many, but not for anything that I had done could do; it was wholly for Jesus' sake. He was made known to me as the Way, the Truth, and the Life, and I was made to rejoice in him as my Savior. I have had many trials to pass through since that time; but he has said, "My grace is sufficient for thee." I must close.

Your sister in hope of eternal life.

ELIZABETH WILLIAMS.

For the Signs of the Times.

Indianapolis, Ia. Feb. 20, 1855.

BROTHER BEEBE:—I was in born Virginia in 1775, and in 1796, I hope the Lord was pleased to open my eyes to see that I was a poor lost sinner; and in November of the same year, I hope I received a free pardon of all my sins, and received a gracious assurance from the Lord that his grace was sufficient for me. I cannot tell what joy, and love I felt to God, and to all his people. I then thought I should never have any more trials; that joy love and peace, would be my lot always. But alas! How soon were these joys gone, and I would prostrate myself upon the ground and beg, and implore the Lord to give me back my load and burden again, that I might pray as I had done. But soon again those fears were banished and tears began to flow, to think that I, so vile a sinner, should be loved of the Lord.

But I must close by telling you how I stand in this large city, alone, like the old prophet Elijah.

I do not write this for publication, but only to state to you the affection I have for you, and for all the afflicted children of God.

I was a poor orphan boy, without education, or friends, until the Lord found me in a waste howling wilderness. He took me out of an horrible pit, and out of the miry clay; and he has led me about and instructed me these eighty years; and I am now ready to depart and be with Christ which is far better.

Yours in hope of a better country.

WILLIAM MERRYMAN.

For the Signs of the Times.

Allen Co., Ia., March 15, 1855.

BROTHER BEEBE:—I have, for a long long time had a desire to write to you, but feeling so sensibly my inability to write anything for the edification of my brethren and sisters, I have hitherto deferred it. I have concluded however to inform the brethren and friends, of our former acquaintance, that we, a few names of us, who claim to hold the doctrine of the Old Regular Baptists, have settled in what is called the Ten Mile Reserve, in the vicinity of Zanesville, and Roanoke. We have been destitute of what we call *gospel* preaching until within about a year past, brother Joseph Williams has attended with us, and administered unto us what we understand to be *gospel* truth, about once a month. Although there are but few here of our faith and order, we generally have large and attentive congregations. We invited a council from several of the churches, to meet with us on Saturday before the fourth Sunday in October last, and we were all at that time constituted, and recognized as a church, to be known as the Pleasant Run church. We hold our meetings monthly at a school-house three miles South West of Roanoke on the road leading from Roanoke to Zanesville. We wish our brethren and sisters to call on us as often as they can; especially brethren in the ministry. If brother Wilson Thompson, or J. F. Johnson, or any others of our Old Primitive Baptist order can give us a call, they will be gladly received.

Brother Beebe, I have been a reader of the *Signs* for some time, and have frequently been comforted, strengthened and

built up, in reading them; but, my dear brother, if I may dare claim such relationship, I am often cast down, and the billows and floods of darkness go over me, and make me to quake and tremble with fear, and cry unto the Lord for succour, for I have no where else to go. Of myself I am a sinner lost and justly condemned, and if saved at all, it is by grace alone. The apostle says, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." When I contemplate the immutability of God, and the supremacy of his power, it cheers my drooping spirit, in view of the safety of the church of God. The apostle says, According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. With such views the saints are humbled before the Lord, and the desire is enkindled within them to honor adore and obey, him who has called them out of darkness into *gospel* light. O that the light of Zion might more abundantly shine forth, in this region, and that the Sun of Righteousness would arise upon us with healing in his wings, and joy and love abound, here, and throughout the Zion of God. May we admire and rejoice in the discriminating and sovereign grace wherein our God, hath from the beginning chosen his people in Christ, having predestinated them to the adoption of children of Jesus Christ unto himself, according to the good pleasure of his will; to the praise of the glory of his grace wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence.

Brother Beebe, if you think proper, you may publish this, if not lay it aside. This is the first I ever attempted to write for publication. I may hereafter publish my exercises; but I feel at a loss how to prepare them for the press. May all take heed to the admonition to watch and keep our garments clean and white, lest when he cometh, we be found naked. May the Lord sustain you in your labors of love, and enable you to contend earnestly for the faith.

Yours in-love.

JOHN KELSEY.

For the Signs of the Times.

Pancoatburg, March 21, 1855.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, and having plenty of paper and good ink, I will continue my scribble, and you may dispose of it as you think proper. I do not wish to flatter you or any of your correspondents, but I must say that the fourth number of the current volume was a feast of fat things and well timed, in these days, wherein brethren are manifesting so much of that carnal disposition, for which the apostle rebuked the Corinthian brethren. 1 Cor. iii. I was going to refer to some verses, but the whole chapter is so full and appropriate, I will just refer to the whole chapter. O, that brethren would look before they leap, and think before they speak, as the old adage is; and never go to battle without having that Banner in view, (the Banner of Love) that works no ill to our neighbors, and which fulfills the law of

Christ. Certainly if that Banner were properly unfurled, and christians would never fight under any other, there would be no danger of their ever being captivated by the wiles of the wicked one; for I reckon that the serpent is never better pleased than when brethren are at variance. He will help them magnify mole hills to mountains, and drops to fountains; and, if possible, smuller than these are magnified to an extent sufficiently large to hide from their view that glorious Banner which our glorious Leader has ever kept unfurled. O that brethren and sisters would always keep this heavenly ensign in view, and be particularly careful to heed and practice what our great Commander has said, "Know ye not that the Lord, he is God? It is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture." There is a striking similarity between the literal and spiritual sheep. For instance, a small flock seems to do better; for if they are ever so anxious to partake of the feed given out, they do not jam each other about so much. But in a large flock, if you give them an abundant supply; they manifest a disposition to trample over it, and to get the start of all the rest; and by their crowding they ruffle each other's coats, and trample on each other's toes, and a spectator would conclude that they had no regard for each other's welfare. But just let a stranger come in and try to separate the flock, they will then show quite another disposition. So it seems necessary that there should be an enemy without, to keep them in their proper sphere within.

Now, dear brethren, I will bring my scribbling to a close, praying that the Lord would put it into the hearts of his people, that in whatever they do or say, they may have an eye single to the glory of God and the good of his cause. O, that we unworthily as we are, may be enabled to call Jesus, Lord, by the Holy Ghost.

Brother Beebe, correct this scribble and publish it, or throw it away, as you please, and I will remain your unworthy brother, if a brother at all.

J. MESSMORE.

For the Signs of the Times.

Lucas Co., Iowa, Dec. 29, 1854.

BROTHER BEEBE:—Having lately located here, I have heard no sound gospel preaching in this state, and from information I learn there are but few Old School Baptists in this region. The doctrine of salvation by grace is not very popular, but there are a few who have not bowed the knee to Baal, who stand on and contend for the original platform of the church, as held in the times of Gill and Booth of England, Roger Williams, Moore, and Ireland of America. What declension has taken place since their day in the church! The harvest truly is great, but the laborers are few.

Please send the *Signs* to me, as they will be acceptable. If any of the ministering brethren of Iowa should see this, they are requested to visit Lucas Co., where they will find some friends for the truth's sake.

Elder Flint, please pay us a visit as soon as you can.

Your unworthy brother.

I. R. CALLEHAN.

For the Signs of the Times.

Logan Co. O., May 11, 1855.

DEAR BROTHER BEEBE:—Sister Calvert whose communication is published in the *Signs*, of the 15th ult., says that she has read my communication, and if she rightly understands my views, that they do not fully correspond with her understanding of the scriptures. I would say to the sister, and to all of the Lord's children, that if I have advanced any idea, contrary to the scripture which she has quoted, or any other scripture, I ask pardon, and desire to be corrected. To keep the commandments of the Lord is a blessed exercise, and we are taught in the scriptures that love is the fulfilling of the law. I hope there is no difference between Sister Calvert and myself with regard to the duty of the Lord's children in obeying him. There may be some difference between us with regard to our power to obey him; but I do not seek to make difference between myself and any one. The apostle Paul regretted that he could not do the things that he would, but did those things that he would not. He declares that the flesh lusteth against the spirit, and the spirit against the flesh, therefore ye cannot do the things ye would. The apostle having declared the entire inability of the Lord's children to do good, or to do the things that they would, is no evidence that he sets aside good works, or justifies evil; neither did I in my communication to which sister Calvert alludes intend to disregard good works. One of my principle objects was, to show that good works, are the works of God, and that he works all good works in his children, not according to their will, power, or faithfulness; but he works in them both to will, and to do of his own good pleasure, according to his eternal and unchangeable purpose. I am aware that some of our dear brethren and sisters think what we cannot do, that we are necessarily excused from doing; but does that idea correspond with the saying of Paul? Does he not as we have before stated, declare that the Lord's children can neither do good, nor avoid doing evil? I think I know that until the Lord delivers his children from the notion that their comforts, or much of them depends on their faithfulness, being dutifully, godly, (which they think they can do, at least to a reasonable extent,) that they can thereby escape chastisement, and secure blessings, ease, &c. Such doctrines as these I think, were taught in the old covenant, but my understanding does not find them in the new covenant. The Jews asked the Savior what they should do to work the work of God? He replied that this is the work of God, that ye believe on him whom he has sent. We also read that the Lord's children believed on him according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. Thus we see that all profitable works, are the works of God, and when performed in the hearts of his children, are the fruits of faith, and are as much the product of the spirit, as faith is, and are ordained by the Lord. Paul says, "Ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." Now the question at issue comes, Can they walk in them any more or any less than the Lord has ordained that they should walk in them? If they can, his purposes are set aside, and the

doctrine of works is true, and the old covenant is still in force; but if they cannot, it stands proven that all power is in the Lord, that he works all things after the counsel of his own will; that he works, and none can hinder, and that he rules, and will reign until he hath put down all rule, all authority, and all power in the hearts of his children, and cause them to believe that they have no power, and ascribe all might and dominion to God and the Lamb forever and ever.

If I have not explained to the satisfaction of sister Calvert, she will please point out definitely, the doctrine to which she objects, and if I have advanced such doctrine, I hope that I will either give it up, or prove it by the word of truth. I hope that the Lord has delivered me from the spirit of a teacher or master, and from the desire to take the uppermost seat, and hope that he will enable me to take the lowest seat; to love my dear brethren and sisters, to submit to them, prefer them, and esteem them better than myself.

Your unworthy brother, I hope.

Z. MCCOLLOCH.

For the Signs of the Times.

Clinton Co. Ia., April 13, 1855.

DEAR BROTHER BEEBE:—The declaration of the Savior to his disciples has borne with force upon my mind for some time, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John xvi. 33. In the foregoing quotation, we have presented a reason for the sublime and comforting doctrine of the preceding chapters, upon which I desire to offer a few thoughts.

First.—The Savior presents clear and positive proofs of his unlimited power as the Mighty God, the Everlasting Father. John i. 1—5, also v. 20, 28, also x. 30, 38, also xi. 43, also xiv. 9—11.

Secondly.—The object of his advent into the world, see iii. 14—16; also iv. 34; vi. 38; ix. 39; also x. 10, 11, and 16; with many others of a like import. In the establishment of his authority, power, wisdom and love, as the Mighty God, the Everlasting Father, is presented the immutability of his counsel, conceived in wisdom and love, with power and authority to carry forward and perfect it according to his own purpose. Herein is brought to view, the doctrine of election, predestination and union in Christ Jesus before the world began, as manifested in the second place by the object of the mission of the Messiah into the world, to do the will of the Father which sent him, that of all the Father had given him, he should lose nothing, but should raise it up again at the last day. The Lord has been pleased to leave us many proofs in addition to the above as a warrant to full confidence in believing. The object of the Messiah's mission has been heralded by angels, see Math. i. 51, also Luke i. 31—33, also ii. 11. Has been before spoken of by Prophets, see Isaiah ix. 6, also xlix. 25, also Psalm xl. 7, 8, Ezek. xxxiv. 22, Jer. xxiii. 6, and has been confirmed by his apostles, see Paul to Titus, ii. 14, John iv. 20, 1st Pet. i. 18—21, with numerous other testimonies which time would fail us to enumerate, but which show conclusively that object to be the fulfillment of his Father's will, and that will to embrace the

salvation of all that were given to the Son, (or chosen in the Son) before the world began. Hence the apostle Paul declares to Timothy, 2d Tim. i. 9, 10. "Who hath saved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." And again, Eph. i. 3—7. "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 has 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. Hence we are taught that the will of Jehovah is unfrustrable, that his counsel shall stand, and he will do all his pleasure. In that he has promised, he is able also to perform. Wherein God willing more abundantly to show 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, that we might have a strong consolation who fled for refuge to lay hold upon the hope set before us, &c. That his elect which were chosen in Christ Jesus before the world began, were chosen that they should be holy and without blame before him in love, were chosen to salvation through sanctification of the spirit and belief of the truth. Therefore they shall inherit the promise as heirs of God, and joint heirs with Christ; and 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 them from the love of God which is in Christ Jesus our Lord. That all things shall work together for good to them that love God; to them who are called according to his purpose. Yea, they are more than conquerors through him that loved them. These things have I spoken that in me ye might have peace.

Dear Brother, is it not enough to quiet the fears, to calm the troubled breast of the tempest tossed pilgrim, to have such brilliant tokens of the everlasting love of our Heavenly Father, as he has given us in Revelation? What is there, dear brother, to disturb the peace of the children of God? Are they poor? he hath the stores of durable riches that fade not away reserved secure from every other power for them. Are they without apparel? He hath the robe of righteousness which shall beautifully adorn them. Are they hungry, starving within themselves? Blessed are they, for he giveth them to eat of the spiritual manna, that they may live forever. Are they thirsty? They shall drink of the river the streams whereof make glad the city of God. Yea, the Lord is their Shepherd, they shall not want? He will lead them beside still waters, he will cause them to lie down in green pastures.

Though they pass through the valley of the shadow of death, no evil shall befall them; for he is with them there, his rod and his staff comfort them. Surely goodness and mercy shall follow them all the days of their pilgrimage here, and they shall dwell in the house of the Lord forever. No weapon that is formed against them shall prosper, and every tongue that shall rise against them in judgment, they shall condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. In the Lord have the children peace; a peace which the world can neither give nor take away; a peace whereby they rest in the finished work of redemption, with the full assurance of a verification of the promises of God, when they shall enter into a full enjoyment of the new Jerusalem; where, made like unto the glorified Savior, with immortal strains of celestial praises, they shall glorify God throughout eternity.

I remain your brother, (as I trust,) in the gospel of Christ.

JOHN A. THOMPSON.

For the Signs of the Times.

Turin, N. Y., Feb. 17, 1855.

DEAR BROTHER BEEBE:—I have neglected to send my remittance to you until now. I had hoped to see you at Westmoreland; as I did not, I will say we had a very pleasant meeting, and I trust the Master of the Feast was there, and enabled his servants to preach the word faithfully, and to give to each one a portion of meat in due season, for many testified to the truth and gave good evidence that they had been with Jesus. O how good, and how pleasant it is for brethren to dwell together in unity, I can say my union grows stronger to those that the world calls the off-scouring of all things. I know that they are a sect every where spoken against; but I consider it an honor to have my name enrolled among them, and the legacy that our Father has left us, (trials and tribulations) greater riches than the treasures of Egypt.

"Let me but hear my Savior say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all sufficient grace."

And there remaineth therefore a rest to the people of God; and we which believe, do enter into rest, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. All the promises are yea and amen in him, that all who have fled for refuge, to lay hold on the hope set before them, should have strong consolation, and he has not left himself without a witness. I am much pleased with the *Signs*, and often feel that they are like cold water to a thirsty soul.

May the Lord long make you a blessing to his weary heritage, and enable you to wield the Sword of the Lord, and of Gideon.

Yours in christian love and fellowship.

JULIA A. SMITH.

For the Signs of the Times,

Hannibal, Mo., April 25, 1855.

BROTHER BEEBE:—It is a source of gratification to observe the hold your three papers, *Signs of the Times*, *Banner of Liberty*, and *Southern Baptist Messenger* are getting in this country, and indeed in a religious point of view, two of them are

nearly, if not the only papers in the county devoted to truth, and the edification and comfort of the Lord's people, while the other, (the *Banner*), is doing good service in the cause of equal rights, and in opposition to priestly dominion, and tyranny. It is hoped that it will soon become a weekly, when no doubt it will further extend its circulation, and usefulness; and be a sort of remuneration to its esteemed proprietor, for he deserves well of the county, and I hope those who now oppose him, will yet be in the front ranks to do him honor. But we cannot tell of the future, the Lord in his all-wise providence may pluck this nation for its transgression; and can we not say, it would be just; for not only are we nationally, but individually transgressors, and come far short of rendering unto the Lord thanksgiving and praise for the many national and individual blessings we receive from his bounteous hand. O that we could render unto him thanks for his abundant mercies.

Brother Beebe, I have scribbled thus much during business hours, as it seems I cannot send you a small remittance without saying something, and wishing that you may be blessed of the Lord.

Yours unworthily,

W. F. KERCHIEVAL.

For the Signs of the Times.

Oneida Co. N. Y., Feb. 20, 1855.

BROTHER BEEBE:—I was much disappointed in not seeing you at the Old School meeting at Westmoreland, but nevertheless we had a very pleasant meeting; Elders Hill, Merritt, and Smith being present. In preaching, Eld. Hill took the lead, and stayed until the close of the meeting, the Lord enabling him to open the scriptures of divine truth, and to present the glorious gospel in a clear and interesting manner; so as to feed the church of God, which he hath purchased with his own blood.

I herewith enclose one dollar for the present volume of the *Signs*, which I have received regularly for the past two years, and which I would hardly know how to do without, in these trying times of declension, as they come freighted with the most valuable and interesting communications from brethren and sisters, from all parts of our country, and also laden with rich editorial expositions of the word of God.

Brother Beebe, if you think it advisable, I would be glad to have you reprint in the *Signs*, a piece of poetry entitled, "Farewell to Time," the first line of which I think is, "Farewell old time, 'ere thou hast reached the morn."

If you have kept a file of the *Signs*, you will find it in the fourth volume, and I think the first number.

Yours in the love of the truth,

EDWIN PAYNE.

For the Signs of the Times.

Baivavia, May 6, 1855.

DEAR BROTHER BEEBE:—You will see by the date above, that I have again changed my residence, and those brethren with whom I have corresponded will hence learn my address, and favor me still with their epistolaries, I trust. It would have been desirable, God willing it so, that I could have remained among the brethren and sisters in Burdett. But "it is not in

man that walketh to direct his steps," and surely it is not in me to direct mine. I did not take up a residence among the polite, the gay, and the fashionable, because I desired its vanities; but because God would have it so, and so hedged in my way, that no other one was left open but this. And now here I am, surrounded with the polite worshippers of mammon, who assemble under towering steeples, which peer above the massive walls, and utter their formularies, (some, written, some drawn from the recollections of the creed,) as a sacrifice upon the altar of will-worship, but which they claim as an offering to the Most High. But I am far better satisfied at home, than to sit under their teachings. When they tell us of the good we should do, and send us to Egypt for an entrance into Canaan, I am only reminded of the old lesson which was taught us long ago, and which we then knew, and felt by painful experience, could not lead us to Christ. I am ready to exclaim as Job did to his friends, who tried to fill him with the empty shadows of human performances, "who knoweth not such things as these?" Surely, I am deeply enough impressed with my obligations to God, and my duty to man, to make me shrink from the righteous requirement of perfect obedience to the law. And were it not that God has enabled me to believe at times, that I have a days man, who has answered all these requirements before the immaculate throne, and through the same eternal spirit which raised our Lord from the dead has presented me before God with the whole throng of the redeemed, without spot or wrinkle, or any such thing, I should sink under the weight of the thought, and die in despair. What then can I want to "go to church" for? I hear nothing said there of a Savior revealed in the heart, and hear nobody declare that "no man can say that Jesus is the Lord, but by the Holy Ghost." The references which they make to our Lord Jesus Christ, are for the most part, as a sample of purity for us to imitate; or, in other words, he is held up as an assistant to our virtue, to enable us to comply with the conditions of the gospel." How good then, and how pleasant it is, when we can meet brethren who feel and know, and understand that there are no conditions in the gospel, and that God has freely loved us, without any exactions upon us as the cause, even when we were sinners. Christ died for us; and the promises are Yea, (not yea and nay) and in him are Amen to the glory of God; not the glory of man, as they would be, if man by wisdom could find out God.

I hope to see many brethren at the Warwick Association, where, God willing, I shall attend. It has long been my desire to attend the meeting of that association, but the way has not seemed open before. My removal here has placed my affairs in such a shape, that I trust the way will be clear. I trust my brethren, will not consider it an act of vanity to announce it through the *Signs*, as the heralding of the approach of an august personage; but as an expression of love to the brethren, whom I wish should know that I take the trouble to visit them on that account.

May grace, mercy, and peace attend us, and may we bow meekly in submission to the will of God.

W. B. SLAWSON.

For the Signs of the Times.

Greenwood, Ia., March 12, 1855.

BROTHER BEEBE:—Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most sorely believed among us, one who is the chief of sinners, and the least saint, would desire to give a reason of the hope that is in him. I can assure you that I have nothing whereof to boast as pertaining to the flesh; although I once felt proud on account of my moral rectitude and imaginary abilities. But when the commandment came, sin revived, and I died. I was born in the state of Tennessee, but when quite young, my parents emigrated to this state, the settlement in which we located had for its religiousists Methodists, Newlights &c. At that time my young mind was very elastic, and capable of receiving impressions, and being bound by the strong man whom I served, and loved his service well; it was a matter of course that I should love his ministers. My mind was almost entirely taken up with noisy meetings, anxious benches and such like things. I indeed revered the name Baptist, because my parents were called by that name; but thought all their Baptist acts cold and formal. I thought if I could not do better than they, and be a better christian than these old Baptists were, I should be very much ashamed of myself, (and so I am.) But oh! my youthful heart bounded with joyful anticipations at the thought, the happy thought, that I one day should be a preacher, like those I had seen calling on sinners, and they coming forward and bowing before them; only that I should eclipse them in success, and consequently be more highly honored. But when I was about twelve years of age, I trust it pleased the Lord to open my blind eyes that I might see the mass of corruption within me. I dreamed one night of going to the pit into which the wicked were cast, the place was indistinguishably horrible, while tears of pity were flowing from my eyes for the poor souls that had been driven into this doleful station, very unexpectedly fast sliding down the gravely bank into this awful abode. I looked for help, but my friends were all gone, nothing but a breathless stillness could save me one moment from sliding down. I cried, O Father? Father? and awoke. My whole frame was agitated; I tried to quiet myself, but could not; the thought occurred to me that I surely was on the slippery rocks; and nothing but the thread of life could save me from a gaping hell; and finally I came to the conclusion, as in my dream, every effort sunk me deeper; I indeed felt myself lost unless something could be done. But I was too young to become religious, I did not wish to forego all the pleasures of youth by living as I intended to live when I should espouse the cause of Christ. But there was a sad feeling mixed with fear which I was not able to shake off, lurking in my every thought, whether by night or by day, which finally led me to the conclusion that I would supplicate the Lord to remove these unwelcome feelings, and once more give me a light heart, and a happy spirit, for which I would vow my services to him when I should become older. And for this purpose I retired to a lonely spot, got down upon my knees and said, "Lord have mercy on me a sinner." I sprang to my feet, and looked behind me, for I thought that Satan was at my heels,

January 18, 1855.

and had induced me to repeat those words, that he might have me for his own; my conscience condemned me. What! thought I, you came out here to pray the Lord to remove those gloomy feelings from your mind, and instead of that you have repeated the prayer of the publican, without desire or faith, both of which are sin. It appeared to me that all the sins that ever I committed were then present before me; surely they would crush me down to endless ruin. It appeared to me that there was sin enough in that one prayer to sink me down to endless night, where the worm dieth not, and the fire is not quenched. I cried, Oh Lord! if thou wilt only forgive me this time, I will never try to pray again as long as I live. From bad to worse, I still went on; I felt as though I was sinking in the mire with a ponderous load on my polluted head; nature wore a gloomy aspect; the luminary of day seemed enshrouded in a hazy mist, which seemed to forbode my destruction. When brought to view myself in this light, I thought the matter could be no worse with me, and again I would venture to pray to the Lord; but my prayers seemed to rise no higher than my head. And thus I continued, or the Lord I trust continued to lead me about, for three long years. I would vow, and fail in performing; if not outwardly, I would in sincerity. It seemed to me that my heart was so hard, I could not repent, I envied the the dumb brutes, and even creeping things their situation, and felt like murmuring at Jehovah for creating a soul in me that could not die. I searched the bible, vainly hoping to find something in it to relieve me of my distress, but I found therein written, "Cursed is every one that continueth not in all things written in the book of the law to do them;" then I cried, Oh Lord! what are thy requirements? to which the bible replied, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might." But O, this stony heart, this unrelenting heart cannot be softened; would that I could love the Lord; alas! I am a miserable wretch, I am undone, and more than this, I was ten thousand talents in debt, and nothing had I to satisfy the demand. There were many rich comforts recorded in the book of God for believers, but none for me; but on the other hand condemnation. Naked, hungry, poor, weary and needy I fell at the feet of Jesus, and implored his mercy. My mind was for a time lost in contemplation, I arose from my knees with a serene mind, I could then behold the justice in God's sovereignty. I felt like resigning my all into his hands, as the clay in the potter's hands; but if consistent with thy will O Lord, remember me in mercy. While I was thus contemplating upon these things, and wondering why I did not view things thus sooner, these words came to my mind with power, "Thy sins which are many, are all forgiven thee." My fettered soul seemed set at liberty, and my tongue praised the Lord. All nature seemed to be praising God; everything around me seemed smiling and lovely. My burden was gone, and I felt like joining with David in ascribing praises to the Lord for taking me out of the horrible pit, and the miry clay, and for placing my feet on the Rock of Ages, even on Christ Jesus, the foundation of Zion.—Do with this as you think best.

Yours in hope of the eternal salvation through Christ.

P. K. PARR.

For the Signs of the Times.

Marion Co. O. T., Jan. 31, 1855.

DEAR BROTHER BEEBE:—If it would not be asking too much of you, I would like to write a few lines through the medium of the *Signs*, to two friends and old acquaintances living in Virginia, with whom I was acquainted in my early boyhood; I would write private letters to them, but I do not know either of their Post Office addresses. Dear brethren William D. Engle, and William Hutchinson.—It has been a long time since I have seen your faces, or had any correspondence with you. It has been upwards of twenty years; for on Wednesday the 4th day of May, A. D. 1832, I bade a last farewell to all my earthly friends in Virginia, the place of my nativity, and entered the wide world to roam abroad with my newly married wife. We stopped in Illinois, where we lived fifteen years, and there my wife lies buried beneath the folds of the valley, having left us good evidence to believe that her happy spirit took its flight to the realms of bliss. She was a firm Old School Baptist. I however married again, and on the 20th day of October A. D. 1847, we again bade a last farewell to all our remaining friends and relations, (for I lived in Illinois until I saw my first wife, two children, two brothers, one sister-in-law, and one nephew, laid in their graves,) and started for the western boundary of the United States. We stopped in St. Joseph, a town standing on the east bank of the Missouri River. On the 27th day of April A. D. 1848, my wife and I with eight children, having each four, again bade farewell to all our friends we had procured in our short stay in St. Joseph, and in company with over forty wagons we crossed the Missouri river, and entered the wide waste howling wilderness, and vast and almost boundless desert land, travelling through numerous wild and savage Indian tribes, and howling beasts of prey; for sometimes in the evening, I could see hundreds of wolves at once, of different size and color. We traveled hundreds of miles over rocks, mountains, and sandy plains, without seeing a stick of timber large enough for a riding whip, passing hundreds of craters of old extinguished volcanoes presenting nothing to view but burnt rock, and a mixture of burnt earth and ashes, appearing as though the whole earth for hundreds of miles had been nothing but one vast lake of fire, producing nothing but wild sage (a shrub growing about four feet in height,) except immediately on the streams of water which run through, there was some grass. And on the thirteenth day of September A. D. 1848, we arrived safe, through a kind providence, in the Willamette Valley about sixty miles from the Pacific Ocean where we now live, being separated from you upwards of three thousand miles. And although I have had no correspondence with either of you since I left Virginia, nor for some time before, you having left my neighborhood, yet I have not forgotten you. Although far separated from you in body, yet my mind often returns to the place of my nativity, and recalls scenes that are past and gone, when you and I brother W. Hutchinson were school-mates,

how merrily did we pass our youthful days together, how eagerly and joyfully did I meet with you at all times. But brother W. D. Engle was older, therefore was not so much my associate, but he associated more with my older brothers. But when I remember old Opecken Creek, and the Baptist log meeting house which stood in the grove, it fills me with a mixture of joy and sorrow; it appears to wear a mournful aspect, I supposed something like Zion appeared to the Jews, when carried into Babylon, when they remembered Zion they wept. But O, where are those old soldiers of the cross, Elders John Hutchinson, Francis Moore, Thomas Buck, Jun., and others whom I used to hear proclaim the gospel of Jesus in the Opecken meeting house, for it was there my ears first heard the glorious sound of salvation through a crucified Redeemer; it was there, I sometimes hope, the truth was engraven in my heart never to be taken away or forgotten; there I heard the same gospel, the same doctrine, the same Jesus preached that I am trying in my weakness to preach in Oregon. And I sometimes feel vain enough to desire to revisit the place of my nativity, and endeavor to preach where I so often heard Elder Hutchinson and others preach Jesus. But those valiant soldiers of the cross before named except brother T. Buck Jun., (who was yet living the last I heard of him,) have all finished their course, their cup of suffering being filled in this world of sorrow, their happy spirits have taken their exit from the shores of time, to the mansions of eternal rest, while their tabernacles of clay are sleeping in the tomb, until that glorious day when the Lord Jesus shall descend from heaven with a shout with the voice of the Archangel, and with the trump of God, when they with all that fall asleep in Jesus shall again hear his voice and shall come forth to the resurrection of life; their bodies then being redeemed from corruption, and having put on incorruption, shall be fashioned like unto his glorious body, and taken home where they shall ever be with the Lord. There are five ordained preachers in Oregon Territory of the Old School Baptist order, beside myself, and two licensed preachers. But we are all situated on the east side of the Willamette River, which running north and south the whole length of the valley, cuts it in two in the middle; but a small portion of the western side has ever heard an Old School Baptist preach. I have spent a portion of my time last summer and this winter on the west side of the river, in two counties, trying to preach the gospel. There is a good prospect in each county for a church to be constituted soon. The missionary Baptist preachers have flocked here in numbers almost like Baal's prophets in the days of Elijah the prophet of the Lord. They have filled the whole length and breadth of the valley.

Dear brethren, I want each of you to write me a long letter, and tell me where your Post Office address is. My Post Office address is Salem, Marion Co. O. T. I have the pleasure of occasionally reading a communication from brother Engle through the *Signs*, but brother Hutchinson I have not heard from since A. D. 1832, save that I see his name enrolled as an agent for the *Signs*.—Dear brethren, pray for me that God would open unto me a door of utterance.

Yours in brotherly love and esteem,
JOHN STIPP.

BROTHER BEEBE:—I have for years believed that our heavenly Father has not required anything to be done by his children which his grace does not enable them to perform in Jesus Christ our Lord and that he never gave any law to his children with a view of their keeping said law in order to make them any better than they were when he gave them that law; yet by his children keeping the law given them, they should enjoy the state they were in, when the law was given. When God give the law to Adam in the garden, Adam's keeping the law did not make him any better than he was when the law was given him; neither was the law of God to the Jews designed to make them any better than they were when the law or law's were given to them. Again, the law of God's spiritual kingdom was not given to make the children any better than they were when that law was given to them; yet in all cases the law's given, are to be the rule of conduct to the children for their comfort, and the declarative glory of the king. If these views are correct, ought not all the children of the kingdom to be prayerfully engaged in keeping all the commandments of their King? I think so, and may the Lord keep you, and enable you to set forth the truth to the end.

I am yours.

JAMES L. FULLILOVE.

For the Signs of the Times.

Franklin Co. Va., March 15, 1855.

DEAR BROTHER BEEBE:—It would afford me much pleasure and gratification if the Lord would enable me to give you a short sketch of his dealings with my soul. How I was led by Satan, and how it pleased God (as I hope) through his tender mercies, to deliver my soul from death; and with what exceeding joy it was, that my feet were taken from the miry clay, and set upon the Rock of Ages; and how thankful would I be if my heart could be wholly devoted to the service of God, and I ever sing praises unto his holy name with a true heart in a voice of triumph; for he is worthy of all the praise. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and ever.

It pleased the Lord when I was in my fourteenth year to convert a female friend of mine younger than myself; during which time I was absent from home, and when I heard of her conversion and admittance into the church, a sudden feeling came over me and made such an impression on my mind, that I could not get rid of it, which caused me to think it was high time for me to follow the example of my comrade, in embracing early piety. I felt the need of a Savior, and prayed to be converted, that I might be baptized with my friend, Rebecca F. Oakley; but alas! I did not know the wilderness which I had to travel through, and the many obscure clouds there were to overshadow me before that endeared period. Many months, and even years elapsed, which left me nothing better, but rather worse; and caused me often to think and believe that I never would be a receiver of the blessing which I so greatly desired, and of all sinners, I surely was the chief. Many of my friends

were converted, but instead of my getting better, I grew worse daily. What course to pursue, I knew not; sometimes my feelings would be obliterated for a short time, but in an instant I would think of dying; and the pleasures which I had enjoyed, had all lost their sweetness to me. I imagined my health was rapidly declining, that death was fast approaching, and an awful eternity my future destiny. Oh! I would have given worlds, if I had them, for religion. My prayer was for a new heart, and I often thought if I could be so blessed as to have my sins pardoned, I would never wish for any thing this world could bestow. Its wealth I did not esteem, nor did I want it. The revival was rapidly progressing which had been in circulation for a year, and my friends and relatives were all leaving me, and praising God for their deliverance, and his loving kindness for bestowing such a blessing upon them. I finally concluded that I would leave home, and perhaps I would obtain some relief, as I had tried every remedy that I possibly could think of, and all to no effect, I thought being absent from home would soften my heart; but alas! I was gone five months, and returned worse than ever. My feelings then were indelible; I felt that all my friends had forsaken me, but one, who had not made a profession, and one whom I dearly loved. I felt attached to her, because I believed she was in my condition; although I never mentioned my feelings to her, and always thought she possessed more penitence than myself; which time soon proved, as it was but a short time before she was converted. I was then entirely alone as I thought, I had been trying so long to seek the Lord, and he yet unknown. Not one reason did I have, but all probability that there was no deliverance for me. I would pray but it seemed to me to be in vain; yet I still clung to the world, and would indulge a faint hope sometimes, that my sins would be pardoned; but when, I knew not. I had often heard of professors doubting their religion, but I thought they should know it; and if ever I was changed that I would be as sensible of it, as I was of my existence.

After I had been concerned almost two years, I gave up all hope of ever being converted, and thought it useless for me to try to pray; when I did attempt, my feeble prayer was, Lord have mercy on me. I would take my bible and go to some secluded place in the woods, and read it; and there try to supplicate to the throne of grace, imploring for mercy; mercy was my plea, and greatest need. One day whilst thus employed, I hope the Lord eased my troubled soul, and these words came to my mind, "Thou shalt be visited by an angel." I then felt relieved, but did not take the change for religion; but could not feel again, as I did before that period; neither have I since. I frequently meditated on my condition, and thought it a very singular one, and one that I wished to resist. I loved the saints of God, and often felt like rejoicing; but could not think it possible that so unworthy a sinner as myself could be permitted to enjoy such a blessing. Sometimes I would grant myself to think, perhaps I am a christian; and if so, surely I am the least of all. I could not feel that I was a penitent, (as I hoped I once did,) neither could I venture to tell that I encouraged a faint hope of being converted; but prayed to be made sensible of my con-

dition, (which I thought was mysterious) I continued in this condition about two months, and while conversing with a friend on the subject of religion one night, I felt like telling her what I had experienced, and did after hesitating a few moments; I then felt perfectly relieved, and I hope the Lord enlightened me, and gave me courage to proclaim the wonderful and glorious work which he had wrought in my soul. The joy I felt was inexpressible; I will say that I was as happy as I wished to be, which was very happy; but it was not long before dark clouds were intervening, and I felt that all my efforts had been in vain, and I was deceived. But I trust the Lord delivered me from that bondage as he did the first; and will continue to aid me as long as life shall last, be my support in death, and receive me into his heavenly kingdom; and there may I meet you my dear unknown brother, together with other friends and relatives, to praise God through all eternity, is the humble, though affectionate prayer of

SUSAN B. WALKER.

EDITORIAL.

Middletown, June 1, 1855.

Franklindale.

I wish your views on John v. 40.

WILLIAM CLAYTON.

"And ye will not come to me that ye might have life."

Most cheerfully we make the attempt to gratify the wish of our esteemed correspondent by offering to him and our readers generally, such views as we have on the text proposed for consideration.

Our Lord was in discussion with the Jews who professed a sacred regard for the scriptures of the Old Testament, and for all the requisitions of the law which was given to their fathers; but they rejected Christ as the true Messiah which was to come. They had charged him with a desecration of their Sabbath day. Christ asserted his power not only to heal the sick, but also to raise the dead, and judge the world, and claimed that his honor and glory was identical with that of his Father, so that he that honoreth not the Son, honoreth not the Father, for he and his Father are one. He also referred them to the testimony that his Father bore of him, and to the testimony of John, and the works which he wrought, and finally to the scriptures on which they professed to rely as the infallible truth of God, and in the preceding verse, he said to the Jews, "Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me." "And ye will not come unto me that ye might have life."

From this scripture and its connection, as well as from all other parts of the scriptures, we are clearly taught that no external evidence presented to the natural intellect of man, can possibly make men savingly acquainted with our Lord Jesus Christ, as the Son of God, and the only Savior of lost helpless sinners. These Jews were exalted to heaven in regard to their opportunities, and, as he had frequently reminded them, they had been more highly favored in regard to external evidence than any other

nation or people under heaven. To them pertained the giving of the law, to them the scriptures were given; to them all the prophets had been sent; to them John the Baptist had come in the spirit and the power of Elijah. To their shepherds, the angelic messengers had brought down from heaven, the news of his wonderful birth in Bethlehem, to them he had personally come in the flesh, in precise agreement with all the predictions of their prophets, and in harmony with all the types and shadows of their law. In their hearing he had spoken as never man spake, preached as never man preached, in their presence he had healed the sick, cast out devils, raised the dead, and performed many wonderful works, but with all this mighty array of testimony before their eyes, they could not regard him in his true character, as the fountain and source of life and immortality, or they would come to him for life, instead of seeking to be justified by their own works. And if these Jews with all the testimony which was presented to their natural understanding were still destitute of saving faith in him; how preposterous to suppose that Gentile sinners, with more limited opportunities, should become more savingly acquainted with him, as the True God, and eternal Life, without a special revelation of him to them as such, by the Father, "No man knoweth the Son but the Father, and he to whom the Father will reveal him." These Jews, as we see, were as destitute of will as they were of power to come to Jesus for life, for they neither possessed the ability or disposition to look to him for life and salvation. As to their will, they thought they had eternal life secured to them in the scriptures, inasmuch as they understood the scriptures to signify that salvation was of the Jews, and like all arminians of every other age their will was enlisted in the vain hope of being justified by the deeds of the law, and to inherit eternal life as a consideration for works of righteousness which they had done, or intended to do. Therefore they had no disposition, inclination, desire or will, to look to him, or come to him that they might have life. Another evidence that they had not the will was, they did not believe that he had power to give eternal life to any of the children of men; for they did not believe on him as the Son of God. And furthermore, they saw no necessity of coming to him for life, as he had just told them, they thought they had eternal life in the scriptures. They had mistaken that temporal life, which was promised to the children of Israel on condition of their obedience to the law, for eternal life; and claimed that they were Abraham's children, and never in bondage, and hence they spurned the idea of being made free. The reason why they had not the will to come to him for life, is very clearly stated in the thirty-seventh and thirty-eighth verses of this chapter. Speaking of the Father who had sent him, and who had borne witness of him, he said to them, "Ye have not heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not." They could have no will to come to Jesus, as the only Savior, unless God worked in them, both to will and to do of his good pleasure.

We are aware that many are taught that sinners, in a state of unregeneracy, are

only deficient in their inclination, and that if by moral suasion their natural minds could be convinced by argument or otherwise that it would be to their interest to come to Christ, their wills would yield, and there would be no other impediment in their way. Allowing this theory to be true, there would be no need of a Christ to save a sinner at all. Every intelligent being knows that the human will of man is accessible to the power of man; and if nothing more were required than a change of will, the selfishness of man may be successfully appealed to by the eloquence of revivalists, and their carnal will enlisted to be happy here and hereafter, and if this were all the difficulty, the work would then be done. But this idea conflicts not only with the scriptures, but also with the experience of every quickened sinner. Every subject of grace will testify that when their blind eyes were opened to discover their sinful state, they were not only willing, but would have given worlds, if they possessed them, to see a way possible for them to be saved without a sacrifice of the justice and truth of God. This is what filled them with deep despair, not that they were unwilling to be saved; but that there were impediments in the way which none but God was able to remove. They knew that they could not be saved in their sins, and they knew not how they could be saved from their sins. Nor could this difficulty be removed from them, until Christ was revealed to them as their Savior. They then felt, they knew, and they confessed, that their salvation was wholly of the Lord, from first to last, that it was not of him that willeth, nor of him that runneth, but of God who sheweth mercy. But to settle this point eternally, Christ has declared, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John vi. 44. The caviling of arminians, that the Father draws every one of the human family, is silenced by the declaration that Christ will raise up at the last day all that are drawn by the Father to him. And in the thirty-seventh verse of this same chapter he says, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." This settles the matter effectually and forever. The emphatic testimony of Christ himself is an end of all controversy with all who fear God. We cannot honor the Father except we honor the Son and certainly cannot honor the Son if we believe not his testimony on this, as well as on all other subjects.

That all unregenerated men are destitute of a will to come to Christ that they might have life, is certain from the testimony of the scriptures, especially from the words of the Savior himself, and the reason why they are destitute of the will, is because his word abideth not in them; and the reason why his word abideth not in them is, because they are not, "Born again, not of a corruptible seed, but of incorruptible, BY THE WORD OF GOD THAT LIVETH AND ABIDETH FOREVER." 1 Pet. i. 23. And, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." 1 John iii. 9. Of his own will begat he us, with the word of his power." &c. James i. 18. The testimony is not that of our own will begat he us, by the word of our power. But it is just as our

Blessed Redeemer has said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John vi. 63. "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will." John v. 21. Here we have, in this last passage, an illustration of the manner in which the Son of God quickeneth whom he will. How does the Father raise the dead? Does he wait until the dead are willing to come to him for life? Does he proclaim to the slumbering tenants of the graves, that if they are willing he will raise them and quicken, or give them life? Certainly not, "The Lord shall descend from heaven with a shout," (not with a proposition, a proffer or an invitation, but) "With the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. iv. 16. "We shall 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." &c. 1 Cor. xv. 51, 52. "Even so," or exactly so, precisely so, "the Son quickeneth whom he will." Will-worshippers, free-agents, and all arminians, in whom the word of life does not abide, may, with the Jews, rage and blaspheme, but helpless sinners saved by grace, will exclaim in the fulness of their enraptured spirit, "Great and marvelous are thy works, Lord God Almighty, just and true are all thy ways, thou king of saints." "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." Rev. xv. 3, & xi. 17.

"O had he not pitied the state we were in,
Our bosoms his love never had felt;
We all would have lived, would have died too,
in sin,
And sunk with the load of our guilt.
What was there in us that could merit esteem,
Or give the Creator delight?
"It was even so, Father," we ever must sing,
Because it seem'd good in thy sight.
It was all of his grace we were brought to obey,
While others were suffered to go;
The road which by nature we chose as our way,
Which leads to the regions of woe.
Then give all the glory to his holy name,
To him all the glory belongs;
Be yours the high joy still to sound forth his fame
And crown him in each of your songs."

REMOVAL.—Elder James Janeway, desires us to publish that he has returned to his former residence, and desires his correspondents to address him at McConnellville, Morgan County, Ohio.

Married.

March 29.—At Hopewell, by Elder P. Hartwell, Mr. W. S. GOLLIN, of East Amwell, to Mrs. SARAH GOLDEN, of Hopewell.
May 2.—At Princeton, by the same, Mr. JOHN BLACKWELL, of Hopewell, to Miss HANNAH MARIA, daughter of John S. Leigh Esq., of Princeton.
Also on the evening of the same day, by the same, at Hopewell, Mr. JOSEPH H. HILF, of Lawrence, to Miss MARY P. daughter of Aaron Bryant of Hopewell.
April 29.—At North Berwick, Me., by Elder Wm. Quint, Mr. Wm. HAM, to Miss CEMETA A. HALL, both of North Berwick.
May 10.—At North Berwick, by the same, Mr. Wm. A. C. ROBERTS, to Miss CATHERINE GUTTIL, both of North Berwick.

Obituaries.

DIED. At Warwick, of Scarlet fever, on Saturday the 5th day of May, ALICE, daughter of James Linkletter, aged 2 years, 9 months, and 19 days.

LINES written on the death of Alice Linkletter
Alas! how charg'd that lovely flow'r,
Which bloom'd and cheere'd my heart!
Fair fleeting comforts in an hour,
How soon we're call'd to part!
And shall my bleeding heart arraign,
That God whose ways are love?
Or vainly cherish anxious pain,
For her who rests above!
No.—let me rather humbly pay,
Obedience to his will,
And with my inmost spirit say,
"The Lord is righteous still."
From adverse blasts, and low'ring storms,
Her favored soul he bore;
Ald with you bright angelic forms,
She lives to die no more.
Why should I vex my heart, or fast?
No more she'll visit me;
My soul will mount to her at last,
And there my child I'll see,
Prepare me, blessed Lord, to share,
The bliss thy peop'le prove;
Who round thy glorious throne appear,
And dwell in perfect love.

DIED, At his late residence near Finchville, in this county, on Saturday morning the 5th ult. DEACON JAMES HULSE, aged about 70 years.—Brother Hulse has long been a member of the Old School Baptist church at Brookfield, and for several years has held the office of a deacon in that church.

DIED:—Near Mt Hope, on Tuesday evening May 8th. Mrs. SARAH JANE, wife of Sqrer W. Carey, aged 37 years.

Receipts.

NEW YORK.—J. Dennis, 1, B. Hulse, 2, J. Conklin 5, S. Haviland, 1, G. Connely 1, P. West, 1, C. Palmer, 1, W. McLaughlin, 2, H. Sloan, 1, A. Coleman, 1, C. Smith, 1, Doct. G. W. Beal, 1, D. W. Stevens, 1, \$19.00
CT.—E. K. Bunnell, 1.50, C. Dudley, 1, 2.50
N. C.—B. Bennett, 2, J. Vaughn, 2, 4.00
GA.—Wm. L. Beebe, 2.80
ALA.—H. B. Rogers, 1.00
TEXAS.—H. L. Power, 2.00
TEN.—Eld. P. Culp, 1, Mrs. N. Hally, 1; T. Casody, 1, 3.00
KY.—J. Truman, 1, E. J. Wilson, 5, 6.00
OHIO.—F. Culy, 2; J. Hammond, 3; Eld. J. H. Biggs, 1; 6.00
IA.—Eld. D. S. Roberson, 2.00
Mo.—Wm. F. Kercheval, 2.50; S. Walker, 2.50; 5.50
IOWA.—B. F. Jesse, 1.00
MICH.—T. Swartout, 3, J. Gratton, 1, 4.00
Total \$58.30

Associational Meetings.

The Sandusky Old School Baptist Association, will be held with the Buck Run church, at the School House of John McLeod, four miles south of Vanloo W. Vandott Co., Ohio, commencing on Friday preceding the first Sunday in June 1855, at ten o'clock A. M.
The Warwick Association, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Railroad and about 3 hours ride on the cars, from New York city, to commence at 10 o'clock A. M., on Wednesday June 6 1855, and continue three days.
The Chemung Association, will be held with the Asylum church, Asylum, Bradford Co., Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.
The Mad River Association, will convene with the Leatherwood Church, in Miami Co. O., at their meeting house, near the village of Lena, on Friday, next preceding the 2d Lord's day in June 1855.
The New River District Association, will be held with the New River church, Pulaski Co., Va., to commence on Saturday before the third Sunday in June 1855.
BROTHER BEEBE:—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting, if the Lord will, at the Centre school house in Jackson, Susquehanna Co., Pa., on Saturday

and Sunday the 16th, and 17th days of June, to commence at 10 o'clock, a. m. Old School brethren and sisters, and especially ministers of our order are most earnestly and affectionately invited to attend. Brethren from the east will inquire for Joseph L. Marsh, those from the north for Arnold Bolch, from the west for Wm. K. Beadsell.

The Allegany Association, will meet with the church at Lakeville, Livingston Co., N. Y., (two miles from the Levonia Depot, on the Buffalo and Corning Rail Road) on Saturday before the first Sunday in July, 1855, at 10 o'clock, A. M. It is our attention, if the Lord will, to attend, and we hope to meet a goodly number of ministers and brethren of our faith and order on that occasion.

Miscellaneous Advertisements.

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

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

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

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

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

We have also on hand a few remaining copies of Rushion's Letters in refutation of the doctrine of the atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen. Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed post paid. Terms.—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

List of Agents.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., JUNE 15, 1855.

NO. 12.

Poetry.

Everlasting Love.

'Twas with an everlasting love,
That God his own elect embrac'd,
Before he made the worlds above,
Or earth on her huge columns plac'd.

Long ere the sun's refulgent ray,
Primeval shades of darkness drove,
They on his sacred bosom lay,
Lov'd with an everlasting love.

Then, in the glass of his decrees,
Christ and his bride appear'd as one;
Her sin, by imputation, His
Whilst she in spotless splendor shone.

O love, how high thy glorious swell,
How great, immutable, and free!
Ten thousand sins, as black as hell,
Are swallowed up, O love in thee.

Lov'd when a wretch defiled in sin,
At war with heaven, in league with hell,
A slave to every lust obscene,
Who, living, liv'd but to rebel.

Believer, here thy comfort stands,
From first to last salvation's free;
An everlasting love demands,
An everlasting song from thee.

The First Six Verses of the Ninetieth Psalm.

O thou, the first, the greatest friend,
Of all thy chosen race!
Whose strong right hand has ever been
Their stay and dwelling place!

Before the mountains heav'd their heads,
Beneath thy forming hand,
Before this pondrous globe itself
Arose at thy command;

Thou Power which raised, and still upholds
This universal frame,
From countless, unbeginning time,
Was ever still the same.

Those mighty periods of years,
Which seem to us so vast,
Appear no more before thy sight
Than yesterday that's past.

Thou giv'st the word—thy creature, man,
Is to existence brought!
Again thou say'st, "Ye sons of men,
Return ye into nought!"

Thou layest them, with all their cares,
In everlasting sleep;
As with the flood Thou tak'st them off
With overwhelming sweep.

Christ Walking on the Water.

Fear was within the tossing bark,
When stormy winds grew loud,
And waves came rolling high and dark,
And the tall mast was bow'd,

And men stood breathless in their dread,
And baffled in their skill—
But one there was who rose, and said
To the wild sea—*be still!*

And the wind ceased, it ceased!—that word
Pass'd through the gloomy sky;
The troubled billows knew their Lord,
And fell beneath His eye.

And slumber settled on the deep,
And silence on the blast;
They sank as flowers that fold to sleep
When sultry day is past.

Oh! thou that in its wildest hour
Didst rule the tempest's mood,
Send thy meek spirit forth in power
Soft on our souls to brood.

Thou that didst bow the billow's pride,
Thy mandate to fulfil,
Oh! speak to passion's raging tide,
Speak, and say, *Peace be still.*

Hemans.

Communications.

For the Signs of the Times.

Marion Co. O. T., Jan. 3, 1855.

BROTHER BEEBE:—Having been requested by my step-daughter, Mary P. Huntley, to give my views on John xv. 1, 2, and as I have never heard any person's views on the above text, I have retained a copy of the letter I sent her, which I send you to be published in the *Signs*, provided you think it worthy a place therein.

The words were spoken by our Lord Jesus Christ, and are as follows, "I am the true vine, and my Father is the husbandman; 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." In the fourth and fifth verses, he says, "Abide in me and I in you; as the branch cannot bear fruit of itself; except it abide in the vine, no more can ye except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." And in the sixth verse he says, "If a man abide not in me, he is cast forth as a branch, and is withered and men gather them and cast them into the fire, and they are burned." In the passage under consideration, Jesus brings himself to view as the Jewish vine, and the Father as the cultivator, and national Israel as the branches. Jesus says, Rev. xxii. 16. "I am the root and the offspring of David." &c. And Paul says Rom. i. 2, 3. "Which he" (the Father) "had promised afore by his prophets in the holy scriptures and concerning his Son, Jesus Christ our Lord, which was made of the seed of David, according to the flesh." And Paul says, Rom. xi. 18, "Thou bearest not the root, but the root thee. Then Jesus is the root and vine of the Jewish nation, who are recognized in the holy scriptures, as the "married wife." But the Gentile nations, are call the "desolate." As the Lord, by the prophet Isaiah, saith concerning the building up of the gospel kingdom, "Sing O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child, for more are the children of the desolate, than the children of the married wife, saith the Lord." Isa. liv. 1. In the third verse he says, "For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And in the fifth he says, "For thy Maker is thine husband, The Lord of hosts is his name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall be called." Yes, the God of all his chosen people Jews and Gentiles. And again, the Lord by Isaiah saith, xlix. 20, 21. "The children which thou shalt have after thou hast lost the other, shall say again in thine ear, The place is too strait" (narrow) for me; give

place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children?" &c. Those Jewish branches then that bear no fruit are lost, the Husbandman taketh them away from the gospel kingdom. As Paul hath said, Rom. xi. 20. "They were broken off from the good olive tree, (the gospel kingdom) and the Gentiles were grafted in." As the Savior also hath said, Matt. viii. 11, 12, "Many shall come from the east and west," (Gentiles) "and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven," (gospel kingdom) "but the children of the kingdom," (Jewish kingdom) "shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." They are such as came to John the Baptist, to whom he said, "O generation of vipers who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance, and think not to say within yourselves, We have Abraham to our Father." Though they were the natural seed of Abraham, yet they were not children of the spiritual kingdom; for they did not bring forth the fruits of repentance. And Paul says, "They are not all Israel which are of Israel," (that is, they are not all spiritual Israel, which are of national Israel) "neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called; that is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix. 6-8. Which children of promise comprise the whole election of grace given unto the Lord Jesus in that everlasting covenant which is ordered in all things and sure. They are redeemed by the precious blood of Christ out of every nation, kindred, tongue, and people. For Paul says, "Though the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. ix. 27. And again, "Even so then at this time there is a remnant according to the election of grace." Rom. xi. 5. "What then, Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom. xi. 7. Because they sought it by the works of the law. Therefore they did not bring forth good fruit, they are the people of which John the Baptist said, "And now also the axe is laid unto the root of the trees," (the same that are called trees here, are called branches in our text) "therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." They are natural branches of the vine, and not spiritual. And Paul says, "God spared not the natural branches, they were broken off, taken away, hewn down and cast into the fire."

But the remnant of Israel which are saved, together with the saved Gentiles, were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in

love. They are the spiritual branches of Christ the living vine. Trees of righteousness planted by the waters, and that spread out their roots by the rivers, and shall not see when heat cometh, but whose leaf shall be green; and shall not be careful in the year of draught, neither shall cease from yielding fruit. For the Father which is the Husbandman purgeth it, that it may bring forth more fruit, there shall not be one barren tree or branch among them; they being created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. They are united to the Lord Jesus in the bonds of an indissoluble union, which the powers of hell can never break. Of them it shall never be said they are taken away, broken off, hewn down, and cast out into outer darkness, or cast into the fire. For Christ is the Rock of their Salvation, they are from everlasting to everlasting, saved in Jesus; and can exclaim, "Lord thou hast been my dwelling place in all generations." Psa. xc. 1. They were preserved or saved in Jesus Christ, before they were called by grace, for Jude says, "Preserved in Jesus Christ, and called," and Paul says, "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Yes, when the powers of hell were engaged to bring about the fall of man, they only fell in relation to a natural, earthly head, and from an earthly paradise; but they then had a standing in Jesus, that the prince of hell could not destroy. But they having fallen in relation to Adam, their earthly head, fallen under the law and under its curse, did not destroy their relationship to Jesus, their spiritual head. Therefore when the fulness of time was come, he descended on the pinions of eternal love, assumed the law place, and took their guilt. 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." He gained the victory for them, on Calvary's tree, when he cried, "It is finished," bowed his head and gave up the Ghost. Then the great sea of iniquity was dried up to make a way for the ransomed of the Lord to pass over. Therefore the redeemed of the Lord shall return and come with singing to Zion. They are builded together for a habitation of God, through the Spirit; being the Temple of the Lord are built upon Christ, the Rock, that sure foundation stone which is laid in Zion. Therefore the floods may come, the winds may blow, the rain may descend, the vivid lightnings may flash, loud peals of thunder may roll, but it cannot shake the building; for it is founded upon the Rock. Christ is not only the Rock, the Vine, and the Foundation, but he is their Life, and it is eternal life hid with

Christ in God. They being united to Christ the living vine, are members of his body, of his flesh and of his bones. And the Psalmist says, "He keepeth all his bones, not one of them is broken." Psal. xxxiv. 20. Therefore when Christ who is their life shall appear, they also shall appear with him in glory.

Yours in love and esteem,
JOHN STIPP.

For the Signs of the Times.

Sullivan Co. Ia. May 4, 1855.

BROTHER BEEBE:—Number nine of the present volume has come to hand, and after a perusal of all, by correspondents and editorials, and being not yet satisfied, I commenced looking over the notices of associational meetings, and last of all, saw a notice of the Allegany Association, to be held with the church at Lakeville, Livingston Co. N. Y., when the town, Livonia, took my attention.—And now to describe my feelings,—I fear I am not competent. Years have rolled by, time after time, has passed that I had intended to inform our dear brethren of the reason of my hope in the blessed Redeemer; yet to be short, Livonia is the place where, if ever, the light of his countenance shone upon me, or in other words to be more correct, made to me visible. Thirty-six years have gone since, and I am yet preserved. Why I cannot say; when I look at myself, I exclaim unworthy, yet I trust that I was then and there taught, that Christ is the end of the law for righteousness to them that believe; but oh the dark seasons I have since passed through, I have many times been impressed to inform my dear brethren through the *Signs*, of my trials, and have hitherto feared that my pen would betray me. I would here frankly acknowledge that I have often been down in the side of the ship asleep.

I have changed my place of residence from place to place, and sad to relate, yet burdened. Can I believe that poor fallible me, can use the language of the inspired apostle, and say, "That unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. I am sometimes partly reconciled. Oh that I were satisfied wherein duty lay; the least place is my desire. Brethren, you that can from experience pity my weakness, for I must acknowledge that I am in a poor frame of mind to write for publication, being obliged to desist several times for weeping. My travels from nature to grace, and the evidences which accompany the same, the Lord willing, I will give at another time, together with, to me, the most convincing evidence that the Old Baptists are the chosen people of God, the church spoken of when he said, "Husbands love your wives, as Christ loved the church, and gave himself for it. I have been blessed with an acquaintance with many of your correspondents from Indiana, especially the preaching brethren, to such I think I can say, I love them for the truth's sake, and here I would wish not to be considered as partial, this family, is a unit, you need not that I write unto you, you are taught of God, to love one another.

Should this imperfect scribble meet the glance of any that are still living in Livonia, or else where, that knew me when in childhood, to such I would say, my love to you; and further brother Beebe, to all the

household of faith.—And now my dear brother, could I hope that this imperfect sketch could console any of Zion's pilgrims I would not hesitate after many necessary corrections, on your part, to have the same published, but not to the exclusion of better matter.

Your unworthy brother in hope of eternal life.

JOHN S. MOORE.

For the Signs of the Times.

Carroll Co. Ky., May 10, 1855.

BROTHER BEEBE:—The language of the blessed Redeemer is, "My kingdom is not of this world." Then how puerile must be the efforts of beings who belong to this world to prepare subjects for that kingdom when the King hath said, "It is not by power nor by might; but by my Spirit saith the Lord of Hosts." "Wisdom hath builded her house, she hath hewn out her seven pillars." Then that house or the church of the Lord Jesus Christ in which shines all the divine perfections of the King the Lord of hosts with resplendant beauty and glory, is built not by the power and might of mortals, not by the efforts of men, but by the illimitable power or might of him who is from everlasting to everlasting, and who has said, I am God, and beside me there is no Savior. But he says, "My Kingdom; is not of this world. We understand that a King cannot exercise his sovereignty without subjects, hence we conclude that in using the term kingdom he had direct reference to the subjects of that kingdom they are not of this world, so far as their qualification for citizenship in that kingdom is concerned. It is written, "Who are born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" And the King hath said, "Ye must be born again." If that kingdom was of this world, another birth would be unnecessary to qualify its subjects, to perform all the duties, and enjoy all the rights and privileges of citizens.

But unto Adam it was said, "Dust thou art, and unto dust shalt thou return. And the King has said relative to the subjects of his kingdom. "I give unto them eternal life and they shall never perish. Here we have the contrast between the subjects of the celestial kingdom and those of a terrestrial one; in the latter the King has but a short and temporary reign attended with the troubles, sorrows and afflictions incident to an earthly existence, the subjects of which, like their king, are dust, and unto dust they shall return. But relative to the former it is written. His kingdom is from everlasting to everlasting and a sceptre of righteousness is the sceptre of his kingdom. It is written, "They are heirs of God and joint heirs with Jesus Christ. Then the subjects of that kingdom are made joint heirs with the King's Son, and that too, to an inheritance which is incorruptible, undefiled, and fadeth not away. Then the King gives to his subjects eternal life, and an eternal and unfading inheritance, and qualifies them by the new birth for the enjoyment of that inheritance. It is written, "God is a Spirit," again "Ye are not carnal but spiritual." Then the King, the subjects, and the inheritance of those subjects, are all alike; they are all spiritual. Therefore there will eternally exist a glorious harmony and oneness among them. Then what a glorious prospect unfolds itself to the enraptured vision

of the subjects of that kingdom, when surrounded with the sorrows and afflictions of earth. They feel that this earth is not their home, it is not their abiding place. That they have a building not made with hands eternal in the heavens; unto which they will ere long be borne; then they will bid a final adieu to sorrow, pain, disease and death; then they will be taken unto the society of the just made perfect. Then they will receive a crown of glory, and ascribe to their king, honor, glory, power, might, majesty and dominion, forever and ever.

May it be our happy lot to be made partakers of the joys of that kingdom, is the sincere prayer of the feeble writer of this communication, which brother Beebe will please dispose of, as it may suit him.

H. COX.

For the Signs of the Times.

Ox-Bow Ill., December 31, 1854.

DEAR BROTHER BEEBE:—I once more endeavor to pen a few lines to you, hardly knowing what to write; so many things seem to be crowding upon my mind, of which I would like to speak. The *Signs* still come regularly to me, though sometimes a month behind the time, through the negligence of the post offices, I presume, as it is the case with all of our eastern papers. I am always glad when they do come, for they are new, and contain good news from a far country. I was well pleased with your editorial upon the subject of publishing church difficulties abroad; it is certainly wrong for us to wound or grieve the little ones of the kingdom; and if the apostle was correct in his views of the intimacy of that union existing between the members of that body, such things will create a hurt as far as they reach; then why publish them any farther than the necessities of the case demand? Surely it is enough for one church or one association to be grieved and sorrow on account of it, without putting it into a public journal, and sending it from Dan to Beersheba, thereby causing an unnecessary wound in the feelings of many of the dear children. And not only so, but it gives the enemy food for rejoicing over us. Yours, and brother Culp's remarks upon brother Bloomingdale and Mr. Morris' communication met my views precisely. Such things are no food for the poor humble and unlearned (in the wisdom of this world) follower of Christ; at least 'tis not so to me; although as to humility, I confess I have but a small portion; but as to ignorance I have my full share I think, both as regards spiritual things as learned in the school of Christ, and the learning taught in the schools of men. But, one thing I have learned, and that is, if I am or ever have been a disciple in the school of Christ, I am but a dull and stupid one; and if a saint, the least of all.

On the second Sunday in October, I was at a meeting at the house of Elder Wm. J. Fellingham, in Grundy Co., there was a small band of brethren constituted into a church at that time, with a prospect of more by experiences; and since I have learned that at their first meeting there was one received for baptism, Eld. Fellingham's aged father, a man of three score and ten, and his coming was as unexpected, as joyful.

R. F. HAYNES.

For the Signs of the Times.

Newark, N. J. Feb. 25, 1855.

MY BELOVED BROTHER BEEBE:—O, the love of God our Savior! What wonderful love is this! Behold what manner of love the Father hath bestowed on us! It is wonderful, amazing, it is unspeakable. It can be felt, but never fully expressed. In this matchless love, my brother, I am, by simple, wonderful, powerful faith, unspeakably joyful in soul, and this is not of my own producing, for it is all, all the free gift of him who hath loved the church, and given himself to redeem her, the just for the unjust. He died for our sins. He arose for our justification. O, the astonishing plan of salvation! It is mystery all.

"What wondrous love! what mysteries!
In this appointment shine,
My breaches of the law are his,
And his obedience mine!"

And in this way the subjects of grace are brought nigh. No longer are they strangers and foreigners; but fellow-citizens with the saints, and of the household of God, being redeemed by price, and welcomed by power divine. My brother, I cannot help speaking of these glorious realities. The things of God being revealed to us by the eternal Spirit, out of the abundance of the heart the mouth speaketh. He that believeth on me, saith the adorable Savior, out of his belly shall flow rivers, rivers not streams. O, the blessed Lord doth every thing with infinite bounty. And then there is another reason why I cannot help speaking of his loving kindness. In the first of my experience I was for years in great gloom, heaviness, condemnation and sorrow; I truly labored and was heavy laden; but the blessed Lord and Redeemer, ever true to his promise, in due time drew me to himself, and now for years I have found his yoke easy and his burden light. Glory to his hallowed name, he taught me that I was only clay, and he the Potter to form the vessel to show forth his praise.—All my springs are in him, not in myself. O, my brother, O, my brother, it is heavenly love to have Christ Jesus for our life.—He is the Life, the Truth, the Way, and in this Way, the redeemed of the Lord come to Zion with songs and everlasting joy. In New Testament language, "we 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." Then this is our experience, we then can say understandingly. The law was a shadow of good things to come. The law came by Moses; but grace and truth by Jesus Christ. And from his fulness, we receive grace and truth. To live on Christ is entirely coming out of ourselves. O, blessed state, safe abode, the Lord being our strength, our Rock, fortress, deliverer, buckler, horn of our salvation, and our high tower, we now say and feel too; having no confidence in the flesh; but rejoicing in Christ Jesus, and having no confidence in the flesh; but rejoicing in Christ Jesus, and having our conscience purged from dead works, to serve the living God; not in the oldness of the letter, but in newness of the spirit. * * * It is a pleasure to wait upon the jewels of my Master. I thank you for your kind invitation, should the way be opened I shall embrace it, and come and see you. This was the primitive practice of the church, blessed practice; they that feared the Lord spake often one to another. O, that there

was more, *more* divine love in our day, so that we should not only meet those who are ankle-deep, knee-deep, waist-deep, but even those who are swimming in the blessed river which cannot be passed.

In him who takes away condemnation and makes free, I am your brother.

MAHLON FORD.

For the Signs of the Times.

Vicksburg, Mi., Feb. 17, 1855.

BROTHER BEEBE:—I have nothing of much importance to communicate. Religion here appears much as it was when I first wrote to you. There is much apparent zeal; but, according to my understanding and belief of the scriptures, it is not according to knowledge; and therefore I have nothing to do with it. Of course I stand alone among them, and am looked upon in a religious point of view, as all old Baptists are by all the different names and grades of the arminian host. The different denominations here have a much greater zeal for rivalry in pride and show, than for the love of God, or for his truth as recorded in his word. But I need not tell you, brother Beebe, about those self-righteous arminians, haters of truth; for you doubtless have plenty of them where you are, for I am satisfied that wherever you find these arminians, (it matters not by what name they are called,) you will always find more pride, arrogance, and self-righteousness, than (I was going to say grace, but that will not do, for we all know that they hate sovereign grace, because they neither know nor love the truth,) but I will say more than any thing else; for that is the god they worship. Brother Beebe, I have no love nor fellowship for arminianism; it matters not from whence it comes, it is the hater and opposer of the truth, and is at war with it, and it would, if it could, sap the foundation and destroy it. But we have this blessed assurance, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Blessed be his name, He changeth not; therefore the sons of Jacob are not consumed.

Brother Beebe, I hope you will not forget me at the throne of grace, as I am alone, separated from all those in whom I have confidence as brethren. My only hope for life and salvation is in and through Jesus Christ, my Redeemer and Savior; in whom I try to put my trust, if I fail there, there is no other name given under heaven whereby we can be saved. I feel assured, whether saved or lost, it will be just, for the great I AM can do nothing but what is just; therefore I have no fear of being unjustly dealt with.—I have written much more than what I intended when I began.

May the Lord bless you, and keep you, and all his dear children by his power, through faith unto salvation, is the prayer of the most unworthy of all that may be permitted to call you brother. No one knows but myself, how blind and sinful I feel myself to be; but I have many and great reasons to be thankful.

CHARLES BUCK.

P. S.—Brother Beebe.—What is your opinion in regard to the witch of Endor's calling up Samuel? What do you think it was that came at her bidding? I have a reason for asking to know your opinion, or I would not trouble you.

C. B.

For the Signs of the Times.

Jay Co., Ia., March 4, 1855.

BROTHER BEEBE:—If you will allow me thus to address you; I have had the privilege of reading many interesting communications in the *Signs*, and for some time I have felt, if you could bear with me, a desire to relate what a kind Savior has done, in bringing my wandering feet to follow in his footsteps. The Lord was pleased to give me an early opportunity to hear of his ways, as the Baptists always had a home at my father's house. When in my eleventh year, there was a great excitement on the subject of religion, at Berlin, Delaware Co., Ohio, which was the place of our residence, and many united with the church. I had some serious impressions, and desired to have christians for my companions; and fearing that I should be lost, I tried to pray often, and then thought that I was fit to go with the people of God. And as one of my comrades proposed that we should join the church, we went forward; but what we told the church, I do not remember; but we were received with several others, and on the next day we were baptized by Elder Jacob Drake. For a while I was satisfied. My father often said that without repentance there was no remissions of sins; this I knew nothing about; and it made me feel very uneasy. I told the church that I was not fit to belong with them, and requested them to cross me off. No member of the church said ought to me, and so it went on for years. I often listened to preaching with a heavy heart, and often wept because I could not take the promises of God to myself. I was, as I thought a pretty good citizen, and could not find much fault with myself; but still all was not right. During this time I married and moved to Indiana, and as there were several kinds of Baptists there, the Free-Willers, got them together and formed a church in the vicinity. I thought I would not join them; for I was unworthy; but as they assured me I would feel better, I joined them; but it was of no avail; the cares of this world took me away, so that I would almost forget my trouble sometimes, and at other times I was not company for myself or any one else. I spent more than sixteen years in this way. Sometimes something would say to me, turn this way but that I was not willing to do. So it grieved me much, for I was not willing to give up all for Christ. I could see the wickedness of my deceitful heart, and sometimes would try to pray that God would make me such as he would have me to be, and that he would have mercy on me. I felt that I was the most ungrateful of all creatures; that I had had so much light on the subject of my own situation, something would befall me for my rebellion. All my former righteousness would become as filthy rags; and my earnest cry was that I might behold the face of Jesus; but it often seemed that there was no hope for me. About the beginning of 1845, as I was meditating on my situation, I thought I could have my name cast out as evil, and be counted as the off-scouring of all things, or suffer sickness or distress, if I could only have Jesus, for my Savior. An answer came, as though one had spoken to me, "Jesus has been with you, and he will still be with you, and he says he will be with you to the end." No human tongue can

describe the joy of my poor soul, I was constrained to cry like David, "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men. My joy was inexpressible and full of glory. Now as the Mission Baptists had drawn off some, and the Free-Will Baptists were out of my reach, with my little family, I must needs worship with the people of God. I was as ignorant as a young child, as to what was my duty.—The Protestant Methodists held their meetings near us, so I joined with them. I could not believe in sprinkling for baptism; but as the Mission Baptists had immersed me, that I thought would do. Now my companion could not go with me, and I began to read my bible to know what to do, and my soul was lifted to God in prayer that he would direct me. I read the fifth chapter of Ephesians, and was constrained to say, I must come out from among them, I continued with them three days; their next meeting was at my house; and I must withdraw. Now, as they would not all be present I thought I had better not assign any reason for leaving them. But it is said, "Cast thy bread upon the waters, and thou shalt receive it after many days." I thought this text was in the bible, but I knew not where. I now read the bible at every opportunity; for I could see no other way to find the truth. I could have my head severed from my body before I could follow their pernicious ways. They said that satan had got hold of me, and I would soon fall away. But praised be the name of the Lord, he has promised to be with me to the end. But, to return, Now my baptism was vain, and I must follow him, who has marked out the way, through the faith which is of the operation of the spirit of God, who raised up Jesus from the dead, that I also should walk in newness of life. So the Free-Willers, baptized me again, but as they fellowship all Babylon, I was no better off yet. So after much deliberation, as we could not speak the same language, we also parted. How can the natural mind discern the truth?—My soul's desire was now to follow after truth. I must now try the Mission Baptists again; they took me into their ranks. Now let us compare them all. They bid each other God speed, and where is there any line of distinction? I have been constrained like Ezekiel to cry, whether they will hear or forbear, for they are a rebellious house. See how near one may come to wisdom's ways, and yet run into error. But one thing I know, though the enemy laid snares for my feet, the Lord hath delivered me, and I have escaped them, and praised be his holy name. Now the old order of Baptists are scattered amongst us, and they are despised and rejected, but if there is a visible church on earth, it must be found among that despised people, for because they do not deny the faith and give encouragement to Babylon, they are every where spoken against. How few can say with Paul, My skirts are clear of the blood of all men. I do not expect, in my weak manner to be able to instruct any of God's dear children; for they have a more able instructor than I should be, even if I had the tongue of an angel. But should this reach any who has suffered the like trials, it may be a source of comfort to know that they are not alone.

Do with this as you think best, print it, or throw it away.

From a weak sister, in bonds of affliction, but hoping in God alone.

SARAH MOORE.

For the Signs of the Times.

Macomb Co., Mich., Dec. 20, 1854.

BROTHER BEEBE:—The closing scenes of the year calls to mind the many blessings of our heavenly Father, which he has graciously bestowed on us, unworthy as we are, during the year now drawing to a close, and among others are the communications we have received, through the *Signs*, from so many of the children of God whose faces, in the flesh we have not seen, and probably shall never see in time. But as the elect precious, according to the foreknowledge of God the Father, through sanctification of the Spirit, and belief of the truth, we feel a kindred tie, which is manifested through their communications, showing that they are born and taught by the same spirit, and giving knowledge that they all belong to the same family, and are therefore, 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 prophets and apostles, Jesus Christ being the chief cornerstone, in whom all the building is fitly framed together, and in whom all the family in heaven and on earth is named. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ. Some of the passages which are so frequently quoted by so many writers, that those who have no conception of the glory of the gospel, may think them stale, or worn thread-bare; but the more they are worn the brighter they shine, like the pure gold. I have thought it may appear vain in me to repeat what is so often presented in the *Signs*; or tell of the consolation derived from those who have related their experience, and from the editorial matter; but not merely to repeat, in a formal manner not to use words without knowledge; but as our bounden duty to bear testimony to the truth, I feel forbidden to withhold. Having received so much consolation from reading the *Signs*, that my hope has been strengthened, my heart encouraged, and my faith confirmed, that I felt to ascribe glory, honor and thanksgiving and praise to God for the blessing we enjoy through the medium of the *Signs*. And while I write let me remark, as one long remembered enjoyment, when having been confined for several weeks by affliction, I received with joy in the September number, the editorial headed, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. But lest I weary you too much to read my scribbling, and exhaust your patience, I will close, with my best wishes for all who are of the household of faith, and remain yours in love.

R. WHITCOMB.

For the Signs of the Times,

Graves Co., Ky., Feb. 5, 1855.

ELDER G. BEEBE:—Dear brother, I have been reading your intelligent and interesting paper occasionally, for many years; but have never been a subscriber to it. I

must here confess that I have not looked for infallibility among the sons of Adam, and I have seen some things in your paper that did not meet my full sanction. But I hope that you will not suppose that I think myself an infallible judge. I only claim to be an humble, but an unshaken believer in the Lord Jesus, and a servant for his people for Christ's sake.

I will now say that I have been much edified in reading your paper, as well as comforted in spirit, but when I got hold of your 23d number of the 21st volume of December 1853, containing your sentiments on page 182, I beg leave to differ with you on the following items. Item 2d, "The absolute predestination of all things." Now I understand Absolute, to mean unlimited, arbitrary, and predestination, to mean, foreordain, by an unchangeable purpose. And if God who is an absolute sovereign, has absolutely predestinated all things; then all things must be absolutely good; for God is so. He is not like man, God is a source, a pure fountain of good, and nothing can proceed from that fountain, but that, that is good. Man is different, and differs from the fountains, and trees, and vines, and plants, for they, like their Creator, produce only after their kind, according to his command, (I mean that God is good, and produces nothing that is not good.) "But man, defiled man, out of the same mouth, will curse and bless, but this ought not so to be." Unless God has predestinated it, and if he has, then it is right, for he is an absolute sovereign, and has a right to command whatsoever he has determined, and the creature has no power or right to resist, and God will not adjudge him a sinner, who has not transgressed the command of his sovereign. For sin is a transgression of the law. And I read where there is no law, there is no transgression, and I understand the law to be a transcript of God's moral perfections, and here would arise an insurmountable difficulty in my mind, if God absolutely predestinated that a thing or things should be done, and then made a law to condemn and punish him for doing the very things, and nothing but the things he had foreordained that they should do,—it would puzzle me.

9th.—The church of Christ is composed exclusively of baptized believers." Now if you apply this to the church militant, which I suppose you do, we will receive it. And I should not have supposed anything else, yet some do. But I think, to none others are given able ministers of the New Testament, and there is none others that read the scriptures for a rule of faith and practice. Now there are quite a number of us here, who claim the name of Old School Baptists, and we claim the old and new testament as the only rule of our faith and practice, and you will have to prove very clearly by rule, that God has absolutely predestinated that men should sin, before we will believe it. For we are unwilling to believe that God has predestinated us to sin; but he suffers our manners as he did the Israelites in the wilderness forty years. We believe that God is infinite in all his attributes, consequently we do believe that his knowledge is the same at all times, that he is not like man, overbearing and not able of himself to come to the knowledge of the truth, but knows the end as the beginning. Consequently the apostle says, "Known unto

God are all his works from the beginning." The other items in your platform we receive and believe, and we are at war with all the inventions of men in the affairs of religion.

I have not written this to commence a warfare with you; but I want your readers to know that there are some Baptists west who call themselves Regular Baptists, and claim to be of the Old School or Primitive order, who do not believe that God has absolutely predestinated that men should do anything that is not right, and if they do nothing but what is right, they cannot be adjudged as actual sinners. To give you my views upon this point, I believe as I read, that God made man upright, but he (man) hath sought out many inventions, that "The creature was made subject to vanity, not willingly, but by reason of him who subjecteth the same in hope." Now the creature was not made vain, nor do I believe that he was made with the seeds of corruption in him, nor do I believe that he was made with the principle of sin inherent in him; but he was subject to it, and being subject to it, when temptation was offered, lust was conceived, and sin was brought forth; not a child or creature of God, by no means. I illustrate that in this way, that men are subject to the various diseases that rage among us, such as, Cholera, Small-Pox, or as the poet says, Palsy, Plague, and Fever, and any, and every disease. But our being subject to them, does not argue that God has determined or predestinated that we should have all, or any certain portion of them, let our care, or course of conduct be what it may.

Now for the satisfaction of your old friends here, I hope you will give this as early a notice, as the circumstances will admit.

Yours with high respect,

WILLIAM HOWARD.

For the Signs of the Times.

Monroe Co., N. Y., Feb. 1855.

DEAR BROTHER BEEBE:—Grace mercy and peace be unto you. Will you please insert the following response to sister Martha Waller's communication, in the 21st number of last year's volume?

WM. P. COOK.

TO SISTER MARTHA WALLER.

DEAR TRIED SISTER IN CHRIST:—In reading your communication published in the Signs, (Vol. 22. No. 21.) I feel induced to write a few lines, for it recalled to my mind a severe conflict I had, more than thirty years ago, when satan tempted me most violently to curse the bible; and the horrid temptation followed me two or three days, which made me to cry, in great bitterness of soul to the Lord to subdue the tempter, which in great love and mercy he did, and greatly to the comfort of my dismayed spirit. I can in truth say, as in many instances:

"That Christ is God, I can avouch,
And for his people cares,
For I have prayed to him as such,
And he has heard my prayers."

At other times also the subtle enemy has, as with the velocity of lightning, darted the most blasphemous thoughts into my mind, against God, and against his precious word; and even while I have been listening to the preaching of the word, and when about to partake of the emblems of the broken body and shed blood of our

Lord. But O, I desire to ascribe the highest honors to our adorable Lord Jesus, that he has fulfilled his word in my experience, where he has said to his prophets, When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him. Very often when the Lord has seen cause to exercise me with severe trials, this enemy has suggested to me that I am an elect vessel of mercy, and if I would destroy my life, I should not be lost. But, glory to our covenant-keeping God, he has not permitted the devil to have his own way, for with the poet, I believe,

"He that hath helped me hitherto,
Will help me all my journey through,
His love in times past, forbids me to think,
He'll leave me at last, in sorrow to sink,
Each sweet Ebenezer I have in review.
Confirms his good pleasure to help me quite through."

How blessed it is, my sister, to find that when all is a wilderness within, and a wilderness without, in consequence of both inward and outward trials, the Lord is even then very near to us with his never failing love and mercy. And we find, in our experience, that promise true. "I will allure her, and bring her into the wilderness, and I will speak comfortably unto her, and I will give her vineyards from thence, and the Valley of Anchor for a door of hope; and she shall sing there, as in the days of her youth, and as in the days when she came out of the land of Egypt." Thus our faithful, and eternally loving God, will see to it that we shall have some singing days while we remain on earth, although we may be called to experience very many sorrowful days. Yes, he will favor us with a time to dance, and a time to sing, as well as our times to weep and to mourn. We are often made to mourn and to weep over the depravity that we find within us, and the God-dishonoring thoughts that arise. For this corrupt fountain within sends forth corrupt streams, continually, while we are on our way to our dear Father's house above. And when at that blessed mansion we arrive, we shall reap a complete fulness of joy and pleasures forevermore. You say, the school you have been learning in for more than thirty years, has taught you to have no confidence in the flesh, and to trust self for nothing, but to look to Christ for all. Thus, my tried sister, it has also been for me, and I believe it is just as our covenant God and Father would have it. "For it has pleased the Father that in him, (Christ) all fulness should dwell, for us, poor, helpless creatures, and because of this, the Holy Ghost led Paul to testify, that He is of God made unto us, wisdom, righteousness, sanctification and redemption." And that, According as it is written, He that glorifieth, let him glory in the Lord. O, what an unspeakable blessing, that God did not leave the smallest part of salvation's work for us to do, for had that been the case, we could never enter eternal glory. But our God and Father well knew that none but Jesus was able to bear the weighty burden of his people's sins, and he hath therefore laid them all on him. And as justice found them on him, all the punishment due to the elect world, was executed on Christ. And now, our High Priest, having put away our sins by the sacrifice of himself, has risen from the dead for our justification, and has gone into heaven, for us, and he will see to it, that we with all true believers shall be brought thither, for it is his will that all that the Father has given him

shall be with him where he is, that they may behold his glory, and enjoy the benefit of his complete redemption. That God, the Holy Ghost, may enable us to grow up into him, our living Head, in all things, and give us to enjoy him more blessedly, as our wisdom, righteousness, sanctification, and redemption, is the sincere desire of your poor sinful, yet I trust, freely justified brother in the Lord Jesus Christ.

WM. P. COOK.

For the Signs of the Times.

March 11, 1855.

MY BELOVED BROTHER:—The writings of Huntington, have made such an unspeakable impression on my once laboring and heavy-laden, but now peaceful soul, I cannot help recommending them, and I think that every child of God will be interested and profited in the perusal of the letter I now send you; however you must do as you in your spiritual judgment think best as to the publishing of this copy.

Oh my brother! when shall the time come when souls shall cease to wear veils and see with the gospel eye, that the gospel is a dispensation of the Spirit of God, that exceedeth the legal dispensation in glory as much as the sun in the meridian does the minutest star. For even that which was made glorious had no glory in this respect by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. But notwithstanding all this blessed truth we see in this day of error Jew and Gentile, seeking salvation by deeds of the law, making faith void, and the promise of none effect. Such a course will be bitterness in the end, this is the way which seems right, but the end is death, death.

In the best of all bonds I am your brother,

MAHLON FORD.

Winchester Row, Aug. 12, 1855.

DEAR MADAM:—I received yours of the first inst., and have reason to conclude that God has heard my prayer in your behalf. The throne of grace, or mercy seat, is the large room that electing and redeeming love has opened as a common receptacle or meeting place for all believing, hoping, praying, and praising souls to meet at; here all prevalent petitions and grievances are cast in; and it is from hence that all favors are dispensed and all grievances redressed. It is here that any chosen vessel's name appears; here every believer's case considered; and from hence are all the angels sent with their charges and messages unto them that are, or even shall be heirs of salvation.

From hence comes the blessed Spirit of God, like a dove of swiftest wing, with the olive leaf of Gospel peace, emblematical of a final closure of the flood-gates of an ireful deluge, by covenant; and of an eternal peace proclaimed through the sweet Savior of an immortal and ever available sacrifice.—From hence comes by the Holy Ghost, the everlasting love of God to be shed abroad in the troubled and disquieted heart of the coming sinner. This love is the immutable and eternal bond of union, which goes from the Father through the Son, to us; and runs through every circumcised heart through all the world; and

through every human spirit now made perfect in heaven; and holds all the lively or living stones of mercy's fabric fast together, as united to Christ the chief corner stone; and through him to God the Father, as the decreative and glorious fabricator of the whole building. God laid the foundation; and it was he that made our Lord the head-stone of the corner; surely this was the Lord's doing, and it is marvelous in our eyes. All glory to the first founder and equal glory to the foundation; Amen, and amen says the most ragged stone in all the building.

This, Madam, is the grand tie of the building, and living faith in the great atonement is the immortal cement that compacts the whole fabric together; for the want of this many fall off; the word does not profit them, not being mixed with faith in them that hear it.

The redeemed church thus unites to the corner-stone by eternal love and cemented together by faith in the great atonement is called a building fitly framed; and under the divine operations of the Holy Ghost, it grows up into an holy temple in the Lord for an habitation of God through the Spirit. Formerly God dwelt in a tent, and in a tabernacle, wheresoever the children of Israel traveled, 2 Sam. vii. 6, 6; and after that at Shiloh, until the profanity of the priests caused him to forsake it, and give his strength which was prefigured by the ark, into captivity, and his glory into the enemy's hand, Psa. lxxviii. 6. After this he appeared as a wayfaring man, or visitor, and only turned aside and lodged with them for a night, Jer. xiv. 8; in a judge or in a prophet; until the day of David, who found out a tabernacle for the God of Jacob. But Solomon built him a house; and at his pious and fervent invitation he put his name there and manifested his glorious presence in it, until idolatry provoked him to leave it to the rage of them whose idolatrous iniquity brought from Babylon, was by the Israelitish captives carried back to the land of Shinar, from whence it came, and established there on its own base, Zech. v. 6—11. At their return God took up his residence among them, until they turned his house of prayer into a den of thieves, and a house of merchandise; and then he threatened to leave them; and this he faithfully accomplished after the abominable idols and heathenish idolaters provoked him to jealousy; which caused him to go up from between the cherubims, and for a long time to stand only on the threshold. But when the death of his dishonored, rejected, and murdered Son had rent the veil, he went out through the same rent, and broke up house keeping for good and all; your house of prayer and royal house is left unto you desolate. Since that time God dwells not in temples made with hands, as saith the prophet; his eye, heart and presence can never be confined either to a cathedral, abbey, church, chapel, or meeting house, any longer than while the truth is preached in it, and God's spiritual worshipers, worship him in truth. God now dwells in temples of his own building; he looks to him that trembles at his word, and dwells with them that are of a broken heart; such souls are to be his rest forever, here will he dwell, for he has desired it.

Thus madam, is the building of mercy; and God has said, that mercy shall be built up forever; not a stone or stake of it

can ever be removed or taken down; the foundations and all the materials were chosen by the great founder; and our answer to every foreign ambassador is this, "The Lord has founded Zion, and the poor of his people shall trust in it." In this mysterious super-structure, judgment was laid to the line of the builder, and the Savior's obedience was perpendicular with it. Righteousness was laid to the plummet, and the Savior's death was answerable to that; not one of the seven fold eyes of justice could find a single fault either in the founder or foundation, Zech. iii. 9. Surely our adversaries may walk about Zion, if they cannot walk in her; and count her towers, and mark all her bulwarks, and tell to all generations that this God is our God forever and ever, and will be our guide even unto death.

Thus, madam, the elect are the temples of the living God; and God is a little sanctuary to them in all places where they are scattered in the cloudy and in dark days. Oh, what a mystery! for mortals to be an habitation of God through the Spirit. And our hope is, that the chief foundation and corner stone will one day be revealed from heaven, in all the glory of the Father, and in all his own glory, and in the glory of the holy angels, to bring forth the caping or topstone of the whole building; and so shine to all eternity through every living stone of the mystic city; the glory of God shall enlighten it, and the Lamb is the light thereof. Rev. xxi. 23.

Surely when this head-stone shall be brought forth, it must be with the same shouting that has long prevailed with the elect in this world; namely, not by the might of free-will, nor by human power, but by God's Spirit, which will ever teach us to cry out, Grace, grace unto it. When this happy period shall arrive, all daubers and intempered mortar shall have their walls tried to purpose; and all that have begun to build, without sitting down first and counting the cost, shall be exposed to the same contempt as the ancient Babel builders were; the saints ascend the throne as saved by grace, shall begin to mock saying, "This man began to build, but had not wherewith to finish." Thus the house built on the sand shall fall, and its ruin will be great. The great city or mystic Babylon, and all her citizens, as well as her builders and adherents shall be discovered to the saints in the light of perfect knowledge as a work ridiculous; and the whole fabric shall appear a confused ruin. But blessed be God, our hope centres not in the law, as a dead hope in a living letter; nor does it centre in the Savior's tomb or sepulchre, that it should be lost in a dead man; but God has begotten us again to a lively hope, by the resurrection of Christ from the dead; and as the Savior is exalted, hope follows him up to the inheritance, incorruptible, undefiled, and that never fades away; reserved in heaven for all who are kept by the power of God, through faith to salvation. Surely God has afforded a most blessed foundation, and a most blessed object for gospel hope; and it is to be an anchor of the soul both sure and steadfast; and which enters into that God who dwells within the veil of Christ's manhood; that it may afford a strong consolation to all who have fled for refuge, to lay hold on the hope set before them. This pregnant hope, so big with the holy expectation of eternal glory, shall

never leave the hoping soul until it has done its last office, which is, to hold the soul up in the thick floods of death. "The wicked is driven away in his wickedness, but the righteous has hope in his death."

O blessed anchor! made fast to the anchor of immutable love and is cast into the same anchorage from whence everlasting love came, as the only hold of gospel hope, through the rent veil of Christ crucified. This shall hold the vessel of mercy in the strongest gales, and roughest sea; while thousands will make shipwreck of the doctrine and of the object of faith. But the real grace of spiritual faith will keep every chosen vessel sound in the doctrine, and sound in the object of faith. With this comfortable hope, I take my leave of you; and hope ever to subscribe myself, dear madam,

Your willing and devoted servant in the gospel of Jesus Christ.

WILLIAM HUNTINGTON.

From the Southern Baptist Messenger

[By request.]

Dansville, N. Y., Feb. 18, 1855.

BROTHER WM. L. BEEBE:—As a reader of your paper and a lover of the doctrine you advocate, I have many times felt a desire to communicate some of my *ups and downs*, or to respond in some manner to the many precious communications which appear in the columns of your paper. The establishment of the *Messenger*, and its continuance to the present time has been the means of opening a large door, through which flows into my soul blessings sweet and precious, in the letters from those of "like precious faith" who live in the Southern country. You know when you touch the string of an instrument the sound causes all the other strings which are in tune with it to vibrate in harmony, so has my poor sluggish soul been enlivened and caused to vibrate in sweet and melting harmony with the sentiments which sound out from the communications of brethren and sisters who write for the *Messenger*. It is truly gratifying and encouraging, while I live here, alone as it were, with no other Old School Baptist in the place or within several miles of me, to know that there are those of like precious faith who enjoy church privileges and with whom I can hold sweet converse through our medium of correspondence. I often feel like closing up my business relations and moving to some place in the bounds of an Old School Baptist church, so that I may meet with and enjoy the counsels of those who "delight in the law of God after the inner man," and who are not led about by the cunning craftiness of men. We have a population of between 4,000 and 5,000 in this town, and I do not know of an Old School Baptist besides myself among them, and I am looked upon by some as being a man of very bad principles; although were my name and influence united with any one of the many churches here my principles would be wholly overlooked, as I have a very good reason for believing; but, as I hope, the Lord has given me to understand there is a difference between realities and appearances, and in some good degree, between truth and error. I have been by his grace preserved so that I am yet clear of the traps, and gins, and nets which have been set to catch the unwary. If they find one who is not a pro-

fessor of religion, they beseege him at once to unite with *us* and assist *us* to build up a new interest; and if he tells them that he is of another faith they will try to make him think his faith and theirs are alike; and if he persists and they cannot make him believe the difference is only imaginary, then they will say to him the difference is nothing, and they can fellowship an Old School Baptist as one of themselves,—but if in all this they do succeed in decoying him into their net, they will persist in calling him *Brother, brother*, on every corner, in every street and place wherever they meet him, as long as they have any hope that they may get something of him to pay their priest, or to build a splendid house to worship their god in. Being baffled in this also, because the poor ignorant creature chooses to think for himself and obey God rather than man, they then give up their chase and change their manner towards him, calling him *friend* instead of *brother*, when they speak to him at all, but are more inclined to not see or notice him on any corner or in any street, and if the "independent minded" person is foolish enough to attend their "effort meetings" and in any way to improve an opportunity to speak in testimony of Jesus' love, and the religion he taught, they will then endeavor, by one deadly stroke, to kill and utterly destroy the man whom they could not with all their wiles take alive in their nets; and to do it they will condescend—no, they will raise themselves up to the point where they can publicly utter a falsehood, (for heretofore they have been *creeping* in the dark, and worming their way, *snake-like*, through the grass of charity, benevolence and brotherly kindness,) in order to destroy his influence and place him in a despicable light, so that he can no more oppose the truth against their false doctrines. They will say that "were the Old School Baptists (for whom they professed full fellowship and much love) to have their way, there would never be another revival of religion in the world, for they do not believe in praying for sinners," (yet they are of the same faith.) This death-blow is struck at the poor good-for-nothing Old School Baptists, who, they think, will not dare to reply, or let it be known that there is in their midst one of those despicable vermin, but will sit *num* under the threatened lashings of public indignation, and so they will hear no more about salvation being the work of the Spirit and not the work of man; but if he has boldness enough to acknowledge and declare himself to be one of that despised sect; and to repel the charge, then forsooth, the good *brother*, was not intended by any means, but the *Old School Baptists as a denomination*. You see a little "brotherly kindness," manifested, may heal the supposed wound inflicted, and gain their victim over after all; and so they will work, this way, and that way, and any way to make a proselyte, or to increase their number, but if in all and every scheme they are thwarted, then, "what an abominable doctrine that Old School brother does hold!"—He is pointed at as one to be avoided, as a dangerous person, who opposes every thing good, and hinders all he can the progress of religion.

Dear brother, the foregoing is something of what I have experienced since I came to live in this place, and why I am placed here alone I do not know; the Lord has

his use for me, if I am one of his people, and will cause all things to work together for good to them that love him. I have sometimes thought I ought to improve every opportunity to speak in the religious meetings which I attend, when opportunity is given; but as I am slow to speak and ignorant of learning and logic, I conclude I should do the cause more hurt than good. I feel, however, like quoting a little Scripture occasionally when I hear so much human wisdom, and so much teaching for doctrine the commandments of men. It does appear to me that if one of these anxious-seated converts should actually be awakened by the Divine Spirit, while under their tuition, they would so blind his eyes that they would keep him in darkness and get him so entangled in their labyrinth of conditions that he would never be able to know whether he was dead or alive, or to enjoy any of the rich joys of a soul saved by grace. But I know the foundation of God standeth sure, having this seal, *The Lord knoweth them that are his*, and if I am one of his, it must certainly be because he would have mercy on me, and for nothing else. Excuse my prolixity, and accept my best wishes for your prosperity in temporal and spiritual things.

Yours in love.

P. WEST.

N. B.—I would like to hear from brother Solomon P. Moshier, formerly of Spring-Water, Livingston Co., N. Y., either privately or through the *Messenger* or *Signs*. I do not know his address.

P. W.

For the Signs of the Times.

Delaware Co., N. Y. June 4, 1854.

BROTHER BEEBE:—We cannot well do without the *Signs*, as they contain all the preaching we have, as we are far removed from the church where we hold our membership, and there is none of our faith and order near us with whom we can converse on the things pertaining to the kingdom of our Lord Jesus Christ. The *Signs* are the only medium through which we hear of the prosperity of Zion, of the joys and sorrows of the children of God, so that we may rejoice with them that do rejoice, and weep with them that weep. In them we can read the experience of many of the brethren and sisters, and when we feel low in our minds and ready to conclude that we are deceived, and that we have deceived others, and when our hope seems so small that we fear we never were in possession of "a good-hope through grace," we were comforted and strengthened by the communications of the saints. We read our own trials and much of our experience there, and we are made to rejoice that we are not alone, that trials are the common lot of all God's children. But he has promised to be with them in six troubles, and in the seventh he will not forsake them. He will be to them a God, and they shall be to him a people. Though they pass through the fire, they shall not be burned, and through the waters, it shall not overflow them. He will bring them off more than conquerors, through him that has loved them and given himself for them.

If it will not be asking too much, I should like to have Elder Beebe's views on 2 Cor. ii. 15, 16. This text has been for several days passing and repassing through

my mind, and I have so little light on any part of the scriptures, I should deem it a favor to have your views on this text.

Your unworthy sister.

S. M. HUNT.

From the Southern Baptist Messenger.

[Copied by request.]

BROTHER W. L. BEEBE:—I receive the *Messenger* regularly, and I am often instructed and comforted in reading the communications from the brethren that dwell in the different branches of Zion; it is often like cold water to a thirsty soul. I rejoice to hear of the prosperity of the church of God, and that her members are walking in the truth. The Saviorsaid, "The truth shall make you free," but I am sorry to learn that there are some among, and who call themselves Old School Baptists, whose minds are so capacious that there is not enough in the kingdom of God to satisfy them; and have, therefore, to resort to some secret society to make up the deficiency; but if I understand brother Purifoy right, in number five, and page 34 of the *Messenger*, such is the case; and yet the Psalmist says in reference to the people of God and the provisions of the gospel, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure." Psa. xxxvii. 8. Of course the christian cannot say that there is not enough in the banqueting house of God to satisfy him as far as all spiritual blessings are concerned, since "his banner over us is love," and the apostle Peter gives us to understand that in believing in Jesus Christ, "we rejoice with joy unspeakable and full of glory."—1 Peter i. 8. I have been of the opinion for some years that there is something wrong with all secret societies, and of course with all those who join them, and especially with such as make a profession of religion; they are unscriptural, and uncalled for by God's children, and unnecessary among all honest, judicious people. If by uniting with such institutions we could gain any knowledge or understanding in divine things, that we could not as well obtain otherwise; or in any arts, or sciences that would be beneficial to us, there might be some excuse, but such is not the case—the gifts and graces of the Holy Spirit, with the Scriptures, are not with secret societies; and as to temporal things certainly we can be instructed in anything that is taught in all the highest schools with all the rules of architecture and mechanism, without any of their assistance. And to suppose that such combinations can effect anything towards the safety of the church of God, or the destruction of Babylon, shows a great want of an understanding in the Scriptures of truth, in which we are assured by Him who has all power in heaven and in earth, that the gates of hell shall not prevail against his church; and he has also decreed the downfall and entire destruction of Babylon, and the time is fixed, and all the secret societies that can be got up cannot alter it. See Rev. xviii. When our Divine Master was asked concerning his disciples, and his doctrine, he answered, "I spake openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort: and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."—John xviii. 20, 21.—Thus we see that he has belonged to no secret society, neither was his disciples bound by any oath to keep secret the things that he had taught them, nor were they to be tested, or known by any sign or pass-word, save that of *Shibboleth*, or its antitype.

But it is said that by being a member of some secret society we can obtain favor and assistance should we be in want or distress, when we should not if we were not connected with them—such a plea will do better for a worldling, or rogue, than for a christian; are we not already pledged to do good to all men, and especially to them who are of the household of faith? and if we need an oath administered to us by a Free Mason, or an Odd Fellow, to make us faithful in the discharge of our duty, we had better renounce our profession, as there is something wrong with us. And it may be, and is further argued, that many have escaped,

torture, and even death, when they have providentially fallen into the hands of their enemies by being Free Masons: this plea is like the former, it may do for those who have no God to trust in. How much reliance have such on him who takes care of the sparrows so that one cannot fall without him? Are not God's people of more value than many sparrows? or must we do evil that good may come? It is well to be familiar with the scriptures, and learn what deliverances God has wrought for his people, even under the most trying and discouraging circumstances; besides it is written that our days are determined, the number of our months are with God: He has appointed our bounds that we cannot pass. Job xiv. 5, and Acts xvii. 26. The enemy must have great power to reverse it, or a secret society to alter it. Now what kind of a christian is that who will unite with such an institution for fear that he will die before his time comes? "Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph; yea, and thy brethren be grieved." If Paul would not eat meat while the world standeth if it would offend a brother, certainly he would not join a secret society to their grief, for fear that he might come to want, or die a premature death, by the hand of an enemy; as he says that God (not secret societies) is the Savior of all men, especially of those that believe, 1 Tim. iv. 10, a temporal salvation no doubt is meant. As far as my observation has extended, I have learned that most women have been opposed to their husbands joining secret societies; but I understand of late years, those institutions have opened their doors for the initiation of the weaker half, and allow them to take what they call a "Side Degree," no doubt in order to pacify them. There may be cases where the husband is not a professor, and the wife is, and she may be induced to think that there is no harm in entering, and simply taking such a degree. And I cannot say that our mother took any more than a little fruit from a side branch; but the apostle says, "Touch not, taste not, handle not;" and Jesus said, "If they say, Behold, he is in the secret chamber, believe it not." Col. ii. 21, and Matt. xxiv. 26.

Some of our modern secret societies seem to have all their artillery leveled at the Catholics, for fear they will cover our land and overcome the gospel church: but those who read and believe the bible have no such fears, for God hath said that the kingdom that our Lord set up eighteen hundred years ago, "shall never be destroyed, neither shall it be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever." Dan. ii. 44. So we see that the kingdom of Christ, not secret societies, is to overcome and destroy all the enemies of his cross; "for Christ must reign until he has put all enemies under his feet."—1 Cor. xv. 25. And be assured that all secret societies will go down with all the rest of the trash. And if all our brethren and sisters, would be as wise as the experienced rat when he saw that *white heap yonder*; and think that caution was the parent of safety, they would, no doubt, stand fast in the liberty wherewith Christ hath made them free—and have no fellowship with such unfruitful works of darkness, but rather reprove them. But it may be asked, Is there nothing for us to do to advance and build up the truth, and expose and put down error? or shall we be what many call us, Do-nothing folks? I answer, yes; there is enough for us to do, as the servants of God, and it is important that we search the scriptures and learn therefrom what the Master saith, and follow his directions instead of going down to Egypt for help, or uniting with anti-scriptural institutions. I am fully persuaded that there is not a religious denomination in the world that is as zealous to have all the ordinances and institutions of the gospel maintained, as the Old School Baptists are, nor any that has a greater anxiety for the spread of the gospel, or that are doing as much as they are to spread it, as they are the only people who preach it, for all others preach a conditional salvation, which stands in direct opposition to salvation by grace. None are as strict in taking the word of God for the rule of their lives, and the man of their counsel, as the Old School Baptists, and yet they boast not of their uprightness, but say with the apostle, O

wretched man that I am, &c., they expect to be saved by sovereign grace alone. And as to our modern religionists who boast so much of what they are doing, I have thought that if all their institutions and works which are entirely anti-scriptural should be separated from their doings and put out of sight, that there would be so little remaining that they would appear as much like "do-nothing folks," as any class of people on the earth.

Brother William, may the Lord give you all the grace and wisdom that you need.

Affectionately yours,

REED BURRITT.

Burdett, N. Y., March 7, 1855.

EDITORIAL.

Middletown, June 15, 1855

Remarks on 2 Cor. ii. 15, 16. In reply to sister S. M. Hunt.

For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?

The term *savor*, signifies literally, any thing that affects the organs of taste or smell; a sweet savor, is that which has a pleasant odor. The incense and perfumed offerings which were made under the law, were to signify such offerings as are acceptable to God, and things with which God is well pleased; and in this sense we understand it is used by the apostle in our text. In the preceding verse, Paul says, "Now we give thanks unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.—for we are unto God a sweet savor of Christ." &c. As the members of Christ, as his apostles, standing in him, by whom the savor of his knowledge is made known in every place, the apostles, their gifts and labors in the gospel are well pleasing to God, not only in the effect produced on them that are saved, but also on them that perish. In drawing the line between the living and the dead, in feeding, comforting and building up the saints, and in exposing the hidden things of dishonesty, and drawing down on themselves the wrath and persecution of the enemies of God and truth. So that, in every place, where they were called to labor, whether men would hear or forbear to hear, whether sinners were converted to God, or enraged by the testimony, in all cases God caused them to triumph, or made their ministry effectual, either by bringing to light those who have an ear to hear what the Spirit saith unto the churches, or in exposing those who were of the opposite character; in no cases were their labors in vain in the Lord. We are unto God a sweet savor of Christ. There was nothing in even the apostles, which was well pleasing unto God but what was of Christ. They, in themselves were by nature children of wrath even as others, hence all that they possessed as the children of God, disciples of Christ, or apostles of the Lamb, was of Christ, and the savor of that treasure which was committed to them, as unto earthen vessels, was a savor of Christ unto God. Their election, their calling, their qualifications for the ministry, and their administrations, were acceptable unto God by Jesus Christ.

To the one we are the savor of death unto death. That is to the one class, for

they are presented in our subject as two classes, them that are saved, and them that perish. To the latter class, the apostle says we are the savor of life unto life.— But how are we to understand this declaration? Does he mean that the preaching of the gospel is to them who perish the cause of their damnation or of their perishing? that the gospel proposes to them terms, conditions, and proffers, and their rejection of them, or failure to comply with them, is the cause of their eternal death? Certainly not; for such is not the truth. Neither the gospel itself, nor the preaching of the gospel can possibly injure any one. The gospel has no more power to damn, than the law has to justify and save. Condemnation and wrath is by the law; justification and immortality is by the gospel. The law is the administration of death; but the gospel administers life only to them that are saved; for these unto whom this life is administered cannot perish. Christ has said, I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands. How then, sister Hunt will enquire, are these apostles the savor of death unto death in them that perish? We understand the matter thus. To them that are dead in trespasses and sins, the preaching of the gospel, only comes in the letter, or external sound of it, it falls upon their deaf ears, as a dead letter; it has no life in it to them, inasmuch as they being dead, cannot receive it in its spirit and life. Take, for instance, a bird from the open air, and confine it in water, as its nature is not adapted to the water, this element is death to the bird, but it is life to the fish. But the water, although adapted to the nature of the living fish, can administer no life to the dead fish.— So the preaching of the apostles was to the Jews a stumbling-block, and to the Greeks foolishness. The word can only come to the dead, in the oldness of the letter, and not in the newness of the spirit. To them it comes in word only, not in power, or in the Holy Ghost, or in much assurance, as it comes to quickened sinners, to them Christ, who is the substance of the gospel, is as a root out of dry ground having no form or comeliness, and they have no desire for a knowledge of his ways, and the preaching of the cross is to them foolishness. It being spiritual and they being carnal, they cannot comprehend it, they cannot feast upon it, nor can they derive vitality from it until they are quickened by the spirit, and born of God; for the natural man receiveth not the things of the spirit; for they are foolishness unto him, neither can he know them because they are spiritually discerned.

But to the other, that is to the living children of God, who possess life, the gospel is the power of God and the wisdom of God, it has life and comfort in it to cheer, sustain and animate that life that is in them. It is death to their carnal nature, to their outward man which perishes it has no life; but the inward man is by it renewed day by day. Every christian must know in his own experience, that the gospel is full of life, joy and consolation to them; it is marrow and fatness; it is a feast of fat things, of wines on the lees and well refined. It is life to that life which is in them, for they live upon it; it is Christ, and him crucified, and it is therefore the bread of heaven unto them.

When the apostles and primitive ministers of the word were preaching, in all the examples recorded in the New Testament, there were some who gladly received, the word, who fed upon it, and there were others who had no relish for it, who could not receive it, and who resisted and blasphemed. They preached Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness, but unto them who are called, both Jews and Greeks, it was Christ, (and therefore life, for Christ is the Life) the power of God, and the wisdom of God. "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 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." Not them which do not believe, it is death to them; but it is life to them that believe, because they have life; they are the sheep of Christ, and they hear his voice, and they know his voice; but a stranger they will not follow, for they know not the voice of strangers.

And who is sufficient for these these thing things? Who is sufficient to discriminate between the living and the dead, between them that are saved and them that perish? Who is sufficient to pour forth into the hearts of God's living children the streams of that river that makes glad the city of our God, to warm, revive, comfort and refresh them, while in their pilgrimage, and to bear the reproach, persecution rage and violence of those unto whom the preaching of the word is foolishness?— Those, and those only whom God sustains, whom he causeth to triumph in Christ, as he did the apostles, are sufficient for the work whereunto the Holy Ghost has called them. They can do all things, through Christ who strengthens them. Through him they can feed the flock of God over the which the Holy Ghost has made them overseers, and, through their God, they can rush through a troop and leap over a wall. But no part of the excellency of the power of the gospel is of them; it is of God, it is not a sweet savor of themselves unto God. But they are a sweet savor of Christ unto God, in them that are saved and in them that perish. The very fact that the gospel as preached by them does not feed, comfort or build up the unregenerate, that it is death unto death unto them that perish, is as irrefragible testimony that they are unto God a sweet savor of Christ, as when they are the messengers of joy and comfort to them that are saved. For the preaching of the cross if preached in its purity, is just as sure to be foolishness to the ungodly, as it is to be the wisdom of God to them that are saved.

The Witch of Endor.

Brother Buck of Mississippi has requested an expression of our opinion in regard to the witch of Endor, and of her bringing up Samuel; and what we write on the subject, we wish our readers to understand, so far as it is not sustained by direct scripture

authority, to be given only as our opinion. All human opinion is fallible; but what God has said in the scriptures endureth forever. From a very early period in the history of the world, we read of witchcrafts, scroceries, divinations and enchantments. That such things existed in the world, and that through them the superstitious were often captivated and led into idolatry is certain; because we are so informed in the unerring word of God. But to define the mystery of iniquity, and explain the nature, power, and extent of them requires more knowledge than we possess. But it is our opinion however, that all the events which transpired in the old world, so far as God has been pleased to give us a record of them, were to some extent figurative of something which was afterward to be developed either in, or in opposition to the kingdom of Immanuel. Saul was king of Israel, he had been anointed to govern Israel, and administer the laws as given by God himself to that people; and so long as he himself obeyed the instructions given by the Lord, he had the assurance that he and his house should enjoy the protection of the Lord. We are informed that Saul had disobeyed the Lord, and the Lord had withdrawn from him the evidences of his presence and approbation, and further that he had brought him into a very critical collision with the army of the Philistines, and when he surveyed their overwhelming number he was afraid, and although he had asked counsel of the Lord; the Lord answered him not; neither by dreams, nor by Urim, nor by prophets; and in his extremity he commanded his servants to seek him a woman that had a familiar spirit, that he might go and inquire of her, and they directed him to the witch of Endor; and when he applied to her, she brought up by her witchcraft what appeared to be the person of Samuel, and the apparition talked with Saul, reproved him for his rebellion against God, and predicted his sudden death, and that David should supersede him as king of Israel.— We would cautiously avoid unwarrantable speculation on what is recorded in the scriptures; but to our mind it appears, that so far as the witch was concerned, all was simply witchcraft, and that God overruled the whole matter, as he does all other matters, for the accomplishment of his own purpose in rebuking the rebellious king, and in alarming the officiating witch. That God should make the apparition of Samuel speak, is no more strange than that he should make the dumb ass speak with a man's voice, when he rebuked the madness of old Balaam. It is not our opinion or understanding of the scriptures, that witches or wizzards have any power to disturb the silent slumbers of the dead, or that Samuel was in reality under any influence of the witch or her enchantments; but that the whole scene was directed in the wisdom of God, to answer his own wise and righteous purpose; not only in rebuking Saul, but also in furnishing a type of the witchcrafts, scroceries and delusions which should mark and characterize the man of sin in all his anti-christian forms and workings. The inspired writers in the new testament, frequently applied the term witchcraft, or terms equivalent, to the delusions and abominations which prevailed in their day, and in Revelation it is used in reference to the anti-christian *beasts*, to Mystery Babylon, &c., and the

power they should manifest in the sight of men, to bewitch the people which dwell upon the earth. As the magicians of Egypt mimicked by their enchantments the wonders which the God of the Hebrews wrought by Moses and Aaron, so do the magicians of anti-christ mock the children of the free woman. Neither Moses nor Aaron pretended that they had any power to perform those wonders only as God wrought by their hands; but the magicians could do all their lying wonders by their enchantments. And it is the same in modern times. None of God's children entertain the idea that they can effect either their own, or the salvation of others; but nothing is regarded easier by the religious magicians of the present time, than to produce by their enchantments, (or instrumentality, as they call it,) the salvation of men. Some of them have declared it to be as easily performed as for one to turn his hand over. And in the sight of men these wonders are performed, and to those who wonder after the beast, their lying wonders seen to be real, and they verily believe, their revivalists have power to bring fire down from heaven, or to raise not only dead sinners from the dead, and raise up prophets, but also, by their mummeries, to produce, call up, or procure the presence of Christ, of the Holy Spirit and wield the power of God, both in mercy and in wrath; they can, as they pretend send the gospel forth and convert the heathen unto God, or launch the thunderbolts of heaven on our congress at home. And in the sight of the beast, and in the sight of a majority of men, these delusions pass for realities. By their mystic arts, they can supply any quantity of ministers, and *bring them up*, as the witch did the apparition of Samuel, and qualify them for any kind of service they can desire to be employed in. With them it is rank antinomianism, to acknowledge that men are subject to the high decrees of Jehovah, and that salvation is only of the Lord; that he hath mercy on whom he will have mercy, and whom he will he hardeneth. The witch of Endor, was remarkably modest in her pretensions, when compared with her sisterhood of the present day. She was alarmed at the result of her use of means, when she saw or thought she saw gods ascending out of the earth; but our modern witches pretend to bring gods out of the earth, and instead of being terrified, they exult in their achievements. What we mean by their bringing god's out of the earth is,

First. In producing by earthly power, that which in reality can only be performed by God himself. Jehovah has said, "I am God, and beside me there is no Savior." But from the flesh which is of the earth by the use of their enchantments, (or means as it is fashionable now to call them) they can produce salvation, and each of their earth-born gods, in turn can effect the salvation of others, and so become saviors. In this modern witchcraft they see god ascending out of the earth.

Second. From the bowels of the earth they bring the precious metal of which their mighty dollar is composed, to which they ascribe the power of saving souls.— Indeed we know of nothing that is specially and exclusively ascribed to divine revelation to the Living God, that they do not ascribe to this kind of gods which they see coming out of the earth. Doctor A

Judson, in his day, in plain terms, ascribed the eternal salvation of souls from the quenchless fires of hell, to the jewels of the American ladies, and the Doctor is regarded as an oracle by the whole fraternity of modern missionism. Did not the doctor see gods coming out of the earth when he exclaimed,

"How easy to conceive, from many known events that the single fact of a ladies divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time, yea, stretch away in the boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up."—See Dr. Judson's letter to American Ladies in 1832.

But there are other applications of the figure of witchcraft. The influence of Judaizing teaching on the saints in the Galatian churches, was regarded as witchcraft, and the saints which were contaminated by it, were interrogated, Who hath bewitched you? &c. The prophet Samuel told Saul, that to obey was better than sacrifice, and to hearken than the fat of rams; but rebellion was as the sin of witchcraft. We have not the time nor space that might be profitably devoted to the consideration of this subject in all its bearings. But we rejoice to know that however the saints may be tried, perplexed, and bewildered by those who seek unto those who have familiar spirits, to witches, and wizards that peep and mutter, old Balaam was compelled to acknowledge that no enchantment can prevail against God's chosen tribes.—But while the God-forsaken kings and rulers, and the hardened Egyptians may seek unto witches, and resort to enchantments and sorcery, instead of looking to God alone for support, it is our duty and our blessed privilege to ask counsel of God who giveth liberally to all men; and may we remember that it is written and "engraved as in eternal brass," "They that trust in the Lord shall be as Mount Zion, that cannot be moved, but abideth forever."

Obituaries.

[From the Southern Baptist Messenger.]

Walton Co. Ga., April 26, 1855.

BROTHER BEEBE:—I wish you to publish the following obituary of my brother, MELEY L. WHITE, son of Gabriel and Elizabeth White, and husband of Clary M. White.

He was born in Jackson Co. Ga., October 24, 1816, and was married March 5, 1844—joined the Primitive Baptist Church, and was baptized on the third Sunday in May 1845, and was killed on the 12th day of February 1855, by a limb from a burning tree. The loss of our beloved brother will be felt by many. As a man, husband and father, he was kind, humane and benevolent. Nature had given him distinguished abilities; his life was a scene of labor for the benefit of others. His piety and fervent zeal in the cause of Christ, evinced his love to his God and his fellowmen—the amiableness of his disposition was recommended by a dignified appearance—his manners were easy, without negligence, and polite without affectation. As he lived much beloved, he died much lamented. He left a wife and four children to mourn their great loss.—Your unworthy brother,
D. T. WHITE.

Homer, Ill., April, 4, 1855.

BROTHER BEEBE:—Whether we be the chosen subjects of the Almighty God, and belong to his heavenly kingdom or not, we are born to see troubles and crosses while sojourning here in this world. I will inform you of one of the afflictions I am now passing through. My wife has not been well for the last seven months, she

has been confined to her bed, the greater part of the time. She died on the night of March 31st, and was buried on the first day of April, leaving me with eleven children and eight grand children to mourn our loss. Her age was 50 years, 10 months and 11 days; She was a member of the German Baptist church for the last ten years. My desire is to be called brother in the Old School Baptist church.

WM. HARMERSON. SEN.

BROTHER BEEBE:—You will please publish the following obituary.

DIED. In Denmark N. Y., January 30, 1855. MARIETTE CHENEY, wife of James Darrow, in the 31st year of her age.

She fell not when the frosts of age,
Had gathered round her brow;
When silvery locks foretell the sage,
He soon to death must bow,
But in the morn and prime of life,
When pleasing prospects wield their power,
That young and gentle loving wife,
Fell, as falls the fading flower.
By nature few more gifted were,
With all those talents which entwine;
The name of woman pure and fair,
Around the hearts of sterner minds.
She's gone and well may true friends mourn,
The life, the soul, the pride of home;
Her dust's been taken to that bourne,
Where every one must go alone.
She's gone, her cheering smiles and speaking eyes,
No more may meet our earnest gaze;
She dwells in mansions of the skies,
Her body rests in yonder grave.
E. G. CHENEY.

Receipts.

New York.—D. Brown, 1, Eld. A. StJohn, 8.67	
N. Lee, 1, Col. S. Wilkison, 1; E. L. Uptegrove, 1, H. Winchel, 1,	13.67
CT.—Gen. Wm. C. Stanton,	4.00
N. J.—J. A. Hudnut,	2.00
PA.—Wm. H. Crawford, 3, J. P. Shitz,	
2, 17, L. Reynolds, 1.50, Wm. Madden, 75,	7.40
MD.—J. Blizzard, 2, Lewis R. Cole, 19,	
Eld. F. Thorne, for James Lownds Esq. 14,	
also for Mrs. Gill, 2, and self, 1; J. H. Ensor, 1.68	39.68
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TEXAS.—A. Al'en,	1.00
TEN.—Mrs. N. S. Baird	2.00
KY.—H. Cox, 3.06; Eld. T. P. Dudley,	
9, W. M. Ellison, 1; S. Mulbury, 1,	14.06
OHIO.—Eld. J. C. Beeman, 2, S. Huffman, 1,	3.00
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MO.—Wm. F. Kercheval,	1.00
IOWA.—D. W. Miller,	1.5
U. CANADA.—T. McColl,	2.00
Total	\$110.70

Associational Meetings.

The Sandusky Old School Baptist Association, will be held with the Buck Run church, at the School House of John McLeod, four miles south of Vanloo Wyandott Co., Ohio, commencing on Friday preceding the first Sunday in June 1855, at ten o'clock A. M.

The Warwick Association, will be held with the church at New Vernon, Orange Co., N. Y., 2 miles from Howell's Depot, on the New York & Erie Railroad, and about 3 hours ride on the cars, from New York city, to commence at 10 o'clock A. M., on Wednesday June 6 1855, and continue three days.

The Chemung Association, will be held with the Asylum church, Asylum, Bradford Co., Pa., on Tuesday and Wednesday, the 19th and 20th days of June 1855, to commence at 10 o'clock A. M.

The Mud River Association, will convene with the Leatherwood Church, in Miami Co., O., at their meeting house, near the village of Lena, on Friday, next preceding the 2d Lord's day in June 1855.

The New River District Association, will be held with the New River church, Pulaski Co. Va., to commence on Saturday before the third Sunday in June 1855.

BROTHER BEEBE:—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting, if the Lord will, at the Centre school house in Jackson, Susquehanna Co. Pa., on Saturday

and Sunday the 16th, and 17th days of June, to commence at 10 o'clock, a. m. Old School brethren and sisters, and especially ministers of our order are most earnestly and affectionately invited to attend. Brethren from the east will inquire for Joseph L. Marsh, those from the north for Arnold Bolch, from the west for Wm. K. Beadsell.

The Allegany Assoc'ation, will meet with the church at Lakeville, Livingston Co., N. Y., (two miles from the Levonia Depot, on the Buffalo and Corning Rail Road) on Saturday before the first Sunday in July, 1855, at 10 o'clock, A. M. It is our attention, if the Lord will, to attend, and we hope to meet a goodly number of ministers and brethren of our faith and order on that occasion.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1. one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

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

All moneys remitted to the editor by mail will be at our risk.

List of Agents.

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

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WISCONSIN.—Elders D. Wilcox, T. Bishop.

WASHINGTON TERRITORY.—Eld. Wm. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., JULY 1, 1855.

NO. 13.

Poetry.

Thou God Seest Me.

When my spirit is overwhelmed within me,
then thou knowest my path.—Psalms cxlii. 3.

My God! thy gracious pity I may claim,
Calling thee, "Father," sweet endearing name!
The sufferings of this weak and weary frame
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer, much that I hourly feel;
But, Oh, this thought does tranquilize and heal,
All, all are known to Thee.

Each secret conflict with indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil din,
All, all are known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little rest can take,
This brief appeal submissively I make,
All, all are known to Thee.

Nay, all by Thee is ordered, chosen planned,
Each drop that fills my daily cup, Thy hand
Prescribes for ills none else can understand,
All, all are known to Thee.

The effectual means to cure what I deplore,
In me thy longed; for likeness to restore,
Self to dethrone, never to govern more,
All, all are known to Thee.

And this continued feebleness—this state
Which seems to unnerve and incapacitate,
Will work the cures my hopes and prayers
await.

That cure I leave to Thee.

Nor will the bitter draught distasteful prove,
While I recall the Son of Thy dear love;
The cup thou would'st not for our sakes remove,
That cup be drank for me.

He drank it to the dregs—no drop remained
Of wrath, for those whose cup of woe he drained;
Man ne'er can know what that sad cup contained,
All, all is known to Thee.

And welcome, precious, can His Spirit make
My little drop of suffering for His sake;
Father! the cup I drink, the path I take,
All, all is known to Thee.

Paraphrase of Psalm cxlviii.

"Praise ye the Lord. Praise ye the Lord from
the heavens: praise him in the heights."

Praise ye the Lord! on every height
Songs to his glory raise!
Ye angel-hosts, ye stars of light,
Join in immortal praise.

Oh! heaven of heavens! let praise far-swell-
ing,
From all your orbs be sent!
Join in the strain, ye waters, dwelling
Above the firmament.

For His the word which gave you birth,
And majesty and might;
Praise to the highest from the earth,
And let the deeps unite.

Oh! fire and vapour, hail and snow,
Ye servants of His will;
Oh! stormy winds, that only blow
His mandates to fulfill.

Mountains and rocks, to heaven that rise,
Fair cedars of the wood;
Creatures of life that wing the skies,
Or track the plains for food.

Judges of nations, kings, whose hand
Waves the proud sceptre high;
Oh! youths and virgins of the land,
Oh! age and infancy.

Praise ye His name, to whom alone
All homage should be given;
Whose glory from th' eternal throne
Spreads wide o'er earth and heaven!

Heman.

Communications.

For the Signs of the Times.

North Anson, Me., May 21, 1855.

BROTHER BEEBE:—Will you publish the following as a conclusion of the remarks on Eph. ii, 4, as published in the 22d volume and number 24 of the *Signs*.

Unto good works. The church is not only created in Christ Jesus, but she is created unto good works. When a child of promise is made to see his awful state by nature, and has a view of God's justice, he flees to the law of works, thinking to obtain deliverance from the distress of mind in which he is. Supposing that the poor creature while in this awful state could perform some mental act, or accomplish some external rite, whereby he could obtain deliverance from his bondage, would not his own works be the means of his freedom? If poor, sinful man, could deliver himself from the bondage of sin and death, with which he is environed by nature, would there be any Jesus in his salvation? It is not the design of "I AM THAT I AM" that one heir of promise shall thus be saved; for if they are thus delivered it would cease to be a creation unto good works; for man is an imperfect creature; and consequently all his works are so; and whatever is fallible, cannot in a spiritual sense, be good. The language of scripture is, "I will bring the blind in a way that they know not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight." Isa. xlii. 16. Again, "For judgment I am come into this world, that they which see not, might see, and they which see, might be made blind." Said the pharisees, "Are we blind also?" Jesus said unto them, "If ye were blind ye should have no sin; but now ye say, we see; therefore your sin remaineth." Every work of God is good, and, as the church stands in Jesus, her salvation is complete in him; and the sword of justice was satisfied in him for every member of his mystical body. The tribe of Levi paid tithes in the loins of Abraham before one of them was developed. "The house of God is built up of lively stones (those possessing living faith) to offer up spiritual sacrifices acceptable to God by Jesus Christ." In the immediate connection of the building up of the spiritual house, it seems necessary to say something of the means used in the accomplishment of that building; as it is often asserted that the Old School Baptists do not hold to works and means; but I think when it is fully understood, it will be evident that there is no denomination that holds so much to spiritual means and works as they do; and in Hebrews ix. 15, can be found a record of the means to which they as a people, adhere. They believe in such conditional precepts as the following; "If ye love me keep my commandments;" but in all Christ's injunctions given for his fol-

lowers, they are granted strength to fulfill at the appointed time; or, in other words, the absolute promise environs all the conditional ones. What was the obstacle intervening between man and his Creator, after the fall? Was it not the justice of God as set forth in his holy law? Did not the justice of God require plenary satisfaction? Could all the powers of mortal man satisfy the justice of God? No, then there was an obstacle immovable by man. Now what means was prepared to remove the obstacle? Jesus Christ, for he was as a Lamb slain from the foundation of the world. I believe that the Old School Baptists when they speak of means, as applied to the redemption of the church, wish to be understood as using means in the singular number, referring directly to Christ; for it is declared that "There was a little city and few men within it; and there came a great king against it, and besieged it and built great bulwarks against it. Now there was a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Having spoken of the means used in the redemption of the church, we will now refer to the power applied in the execution of the plan of redemption; the power was none other than the omnipotent, omniscient, and omnipresent Jehovah, whose power alone removed the obstacle to the church's salvation. The means for the salvation of Christ's bride, is so perfect that the Old School Baptists dare not unite with any of the modern inventions for the avowed purpose of advancing the Redeemer's kingdom on earth, because they realize that all of God's works are perfect; and whatever he does is finished forever; hence the enlightened, heaven-born child is cut off from all the arminian schemes for evangelizing the world; knowing that all the elect of God are redeemed. When Sampson was powerless in the hands of the Philistines, at one certain time, they had a great day, and brought Sampson forth to make sport, his eyes being put out; but, as he stood by the lad, he asked liberty to feel the pillars on which the house stood, &c., then he prayed that God might strengthen him that once; and he bowed himself with all his might and the building fell, and more were the dead that he slew at his death than all he had slain in his life-time. Now how well does the type answer to the anti-type, while nailed to the cross on Calvary. "And they that passed by, reviled him wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. He saved others, himself he cannot save." As Sampson was blind, it does not plainly point out that the law was to be fully satisfied in Christ; that the all seeing eye of Jehovah would behold no blemish in the sin-atonement sacrifice, offered for Israel; that the fiery, burning vengeance of God would be quenched in the blood of the immaculate Lamb; and, as Sampson took hold of the pillars, the

foundation was removed, and the building fell; so did the old Jewish building or dispensation fall, when Jesus bowed his head, and died on the cross. Christ said, "Ye say ye see, therefore your sin remaineth." Do not all the work-mongers say they see? Surely they do. Then the awful language of Jesus applies, "Your sin remaineth." When Moses came down from the mount, he charged Israel to make no image; for no similitude (of God as I understand the context) was given; but there were fire and smoke visible. All the efforts of the arminian world come about as near the doctrine of Jesus Christ, as the smoke and fire on Sinai did to the image of God. Is not smoke produced from combustible matter? Is not its tendency to be dim the sun, and render the atmosphere suffocating? Are not Sunday schools, bible societies, tracts, missionism, protracted meetings, &c., some of the combustibles piled upon the arminian fire to keep it burning? Cannot the poor, helpless creature, who has had it made known to him by happy experience that he was created unto good works in Christ Jesus before time began, say, "My soul come not thou into their secret, unto their assembly, mine honor be not thou united." "I will bring the blind by a way they know not." God's people are blind to the future. Suppose a blind person should daily hear the sound of workmen employed in constructing and erecting a spacious edifice, it might sound to him like confusion; but, provided his eyes should be suddenly opened and he should behold a splendid temple completed, would he not be filled with wonder and exclaim, although it seemed like dire confusion to me, I find that the building is completed. The church being created unto good works, her members are led along in ways they know not, darkness is made light to them, and many things that appear crooked to mortal judgment, are made straight; for "All things work together for good to them that love God, to them who are the called according to his purpose." Also, No weapon formed against one of the feeblest lambs of Christ can prosper. After an heir of promise has experienced deliverance from the bondage of the law, he soon begins to feel that he is not at home; he views that the church is the home for God's people while in this vale of tears. Perhaps while in sin and rebellion against God, he might think it all a vain form for Christians to be united into churches; but now he wants a home; but alas! his imperfection presents itself very formidably; he feels that he is not a proper subject; he views himself unworthy to associate with God's dear people; yet the injunction often presents itself, "If ye love me, keep my commandments." Why this desire for home? Because he is created unto good works. Doubtless there are many who read the *Signs*, and hear the gospel preached, that feel very restless on account of not being at home. We notice that the vegetable kingdom as

it germinates and develops itself, is attracted up toward the sun, the source of light and heat. Every church in gospel order, is, to a certain extent, a light to the christian; or it is a city set on a hill whose light cannot be hid; and the darker the night, (if not foggy) the more brilliantly the light will shine, and if there ever was a dark night spiritually it is now. It is worthy of remark that the darkness, the winds, or the tempest cannot turn the rays of light from a direct line; neither can all the rage of wicked men and devils intercept or change the light of revelation from its intended object; for it is written, "A highway shall be there and a way; and it (not they) shall be called the way of holiness." The highway, or church militant, has often been closed up; but the way, which is Christ, never has been and never can be. Though Bunyan was incarcerated in the gloomy prison, did it hinder the dear Redeemer from being present and comforting him? A careful observer notices that plants growing in the shadow appear very feeble; but if there is an opening in the wall or hedge, it will aim for that in search of light and heat; and there are many heaven born children, who are in a measure bewildered in their minds because of false doctrine and never have publicly professed their faith in the Savior; still they will take much interest internally in hearing the gospel of the grace of God proclaimed in its purity. The law, by which the church is to be governed, while in her militant state, is recorded in the new testament; and the church or any of her members has no right to conform to any other law; for the law given by God for the guide of his people while in this vale of tears, is very salutary and also unchangeable. So far as God's dear people are enabled to comply with the requirements of the gospel, they are saved from error and delusion. And Jesus said unto them, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Math. xix. 28. "Bind up the testimony, seal the law among my disciples." Isa. viii. 16. Christ set the example for the church to follow; and the door of entrance into the visible church is the ordinance of baptism. "Then cometh Jesus from Gallilee to Jordan, unto John, to be baptized; but John forbade him, saying, I have need to be baptized of thee; and comest thou to me? And Jesus answering said, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Math. iii. 13-15. What condescension, what humiliation, what love. He was not only the elder brother, but he was one with his brethren, "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. The external rites performed by the members of the church are not a prerequisite to their eternal salvation, but only a manifestation of their faith in the Redeemer; that he has saved them with an holy calling, that he offered himself without spot unto God for them, and obtained their redemption; and as loving and affectionate children they wish to comply with their Father's requirements. The ordinances of the

church on earth do not effect her eternal salvation. God's people being united into churches is for their mutual comfort and edification. There is only one baptism recorded in the New Testament, viz., a believer's baptism; for he that believeth and is baptized shall be saved. Saved how, or from what? From error and delusion. As there is only one form of baptism, it certainly must be immersion; otherwise the metaphor will not answer the design; for the believer professes to have become dead to the law, and that by the body of Christ, and to have arisen to newness of life." "Know ye not that so many of us as were baptized into (not by, nor for) Jesus Christ, were baptized into his death?" Those who walk according to the divine rule enjoy a rest from the legal system of works and a great peace of conscience; for they who believe enter into rest. "Therefore there remaineth a rest to the people of God." Those who are now living in neglect of known duties cannot fully enter into gospel rest; because being created unto good works they are uneasy while away from home (the church) and while they remain in such a state of rebellion they will receive the rod. Psal. lxxxix. As the ordinance of baptism is to be administered to the candidate can any of the arminian teachers be the administrator (provided he invoke the trinity,) of the ordinance and it be valid? I believe that the Old School Baptists as a denomination, hold that national Israel was a type of spiritual Israel; therefore they should be careful to adhere closely to the type in that respect. Could any of the heathen nations perform the duties of the Levites and they be recognized as binding? Do not errors often exist among the Baptists? Most surely. So many new measures were introduced that a few years since a division was the result, for so defile a departure from the primitive order of the church was tolerated by many claiming to be baptists, that the faithful followers of Christ could no longer countenance it. Anciently, Korah, Dathan, and Abiram attempted to change the priesthood, and God's anger was enkindled against them; and at his bidding the ground swallowed them up. The carnal inventions of men have so completely absorbed the Missionary Baptists that the Old School Baptists see them no more as it regards the order of God's visible church; though it is quite possible there are many christians among them; but it must be said of them as it was of Ephraim, "Let him alone, he is joined to his idols." A church in gospel order is bound together by the girdle of truth. Nor has she any more right to admit members into her fellowship, who have been baptized by any of the legal sects, than Israel had to allow any of the heathen nations to administer in the priestly office? If she does, will it not make an aperture in the girdle? and if she admits one error, she may another, and ere she is aware, she is environed in delusion. The members of a church are under a very solemn obligation to watch over each other in love; and when they see one out of the way, they are to admonish, reprove, and if possible, correct; all of which must be done in love, and in accordance with the divine precept; but, lamentable to state, sometimes the offending or offended party will be well versed in church discipline and still not manifest a particle of charity. Is not that holding

the truth in unrighteousness? Should each party cling too tenaciously to the letter of the word and manifest no spirit of concession, how could the difficulty be adjusted? Would this manifest good works? Paul said, "Though I speak with the tongues of men and angels, and have not charity (the love of God in the heart) I am become as sounding brass, or a tinkling cymbal. The charity spoken of by Paul is not the human benevolence of the day; for Judas possessed a large share of that; but he was a thief and carried the bag. The little flock of Christ, in order to manifest their good works have never attempted to sustain them by legal authority; but, on the contrary, have ever wished to show as a church, by their love and charity that they have been with Jesus. What awful scenes have transpired under the pretence of establishing the true faith. Pope Julius occasioned the death of two hundred thousand in seven years; the massacre in France caused the death of one hundred thousand in three months; in the persecution of Albigenses and Waldenses one million lost their lives; during forty years of the Jesuits reign, nine hundred thousand perished; the Duke of Alva put to death by the hang-man thirty six thousand; and the Inquisition caused the death of one hundred and fifty thousand. Has not this Idolatrous Harlot, not only been drunken with the blood of the saints, but, glutted at times with their slaughter? Alas! we need not take a retrospective view of the awful scenes which have transpired under the papacy of Rome, for a similar spirit is now manifested in the United States of America. In this creation unto good works, there are different gifts for the mutual comfort and edification of the members composing the mystical body of Christ, as it is written, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." There are some created unto the ministry of the word; and such feel their unworthiness to be so great and the office work of the ministry to be of such vast magnitude and awful responsibility that they refrain from it, until at last they have to say with Isaiah, after the seraphim had taken a live coal from the altar and applied it to his lips, "here am I, send me." It is declared that God's people are made willing in the day of his power; therefore under the gospel dispensation or day of the Mediator's power, his ministers are made willing to go forth and declare the truth as it is in Jesus, to the comfort and edification of the sheep and lambs of the flock; for the prophetic declaration is, "Comfort ye, comfort ye my people saith your God; speak comfortably to Jerusalem; cry unto her that her warfare is accomplished that her iniquity is pardoned, that she hath received of the Lord double for all her sin." When God makes them willing, they will not stop to consult about a salary and inquire about what kind of sentiment will be acceptable in such a vicinity; but they will have to go and preach the word; and, if God hath prepared any ears there, it will be received, and inasmuch as they are thus created unto good works, it is not unto idleness or slothfulness, for their time should be improved; but how, cannot be determined by any infallible rule; for circumstances may differ. It is as much

their duty to be industrious and improve their leisure time as it is for any private member of the church. It is nowhere recorded that the servants of the church are to be idle. We often hear it stated that the ox that treads out the grain must not be muzzled; and the comment generally made is, that you must not withhold your gold and silver from the minister; if you do he will be muzzled. Well if that muzzles them, no matter how soon they are all silenced, so that God's dear people will be deceived by them no more. I would not be understood to say that the servants of the church should not be assisted; but on the contrary they should. Whenever brethren see fit to contribute to faithful servants of God who have labored with them, it is proper and right. Did ever a person think of the recompense before or after, when doing anything for a person out of pure love? Surely not; the principle within is the incentive to action. The faithful servant of the Lord has at times, found something very different from gold and silver that has muzzled him when attempting to preach the word. Difficulty in the church among the members, sometimes hard feelings toward him, and often he feels there are wolves present in sheep's clothing, and the like, very sensibly muzzles him. It seems very evident from the context that a spiritual muzzling and not a literal one is the primary meaning of the text; although a secondary meaning may be inferred. I think a faithful servant of Jesus Christ never was spiritually muzzled on account of not receiving gold and silver; but his pecuniary circumstances may be such that he cannot always meet with his brethren; but this is for some wise design. If the withholding of money muzzles a faithful servant of God, what shall we do with the language of our text which declares they are created unto good works. Has Jehovah the sovereign Arbiter of all events, created them for the edification and comfort of the church and something of an earthly nature frustrated his counsel?

Which God hath before ordained that we should walk in them.—God has ordained the way in which his church is to go; and though many things seem to clash, still in the divine arrangement, all is harmony; for he says, "My counsel shall stand, and I will do all my pleasure." The sky may become lurid and clouds may gather and obscure the sun so that it is not visible for many days; yet time is moving on with its usual rapidity; the moon may wax and wane, still it is the same moon. The church, since the ushering in of the gospel dispensation, has visibly passed through many changes, still she is the same church as when Christ bore her sins in his own body on the cross; not one member has been added, nor one taken away.

When the christian beholds the tumult and clamor on earth and sees nation rising against nation, and kingdom against kingdom, he feels to rejoice that there is a kingdom, the foundation of which is immovable and its subjects safe, being chained in the arms of everlasting love. The new man imprisoned now, longs for home, which causes the christian to say with Job, "I would not live away."

I remain your affectionate brother in Christ.

W. J. PURINGTON.

For the Signs of the Times,

Preble Co. Ohio, May 19, 1855.

DEAR BROTHER BEEBE:—I have enclosed in this epistle of love, one dollar and twenty five cents for the payment of the *Signs* for the present year, and for one copy of Moore's Letters, and one copy of the Everlasting Task for the Arminians, you will please mail them to my address, Winchester, Preble Co. Ohio, where you send my paper.

Glory to God in the highest, and on earth peace and good will to men, is I presume, the language of God's chosen ones wherever they may dwell in Militant Zion; and it is not surprising that such an exclamation should burst forth from the fulness of the love of God shed abroad in our souls. When we look back to the time when he lifted our feet out of the horrible pit of sin and pollution, and put a new song in our mouth, even praises to our ever beloved God. No wonder the soul exclaims, Glory to God! after being the recipient of such a priceless gem as the Son of God, whereby we can indeed call God Abba, Father; while he listens to the feeblest accents of prayer of his little ones. Yes, Glory to God, that we are counted worthy to suffer with Christ our spotless head, that we may be clothed at the last day with a robe of his righteousness which is that glorious wedding garment spoken of in the gospel, which a man was not in possession of, and had to die an endless death. How much better off than this poor man, were you and I, dear brother, before we were brought to a knowledge of our princely inheritance in Christ Jesus the Beloved? I can myself appreciate that man's state, for when I was wandering about without God in this world of sorrow and tribulation, when deep sorrow had seized my soul and with languid and glaring eyes I wandered about in vision, to behold something on which to rest not only my weary frame, but also my dying soul. At that auspicious moment, my Savior's voice I heard, and in his arms I fell, so weak and faint as to know and appreciate the powerful hand that stayed me. Yes, no wonder that Nebuchadnezzar exclaimed that no other God could deliver after that sort, after witnessing the physical preservation of the three Hebrew children from the powerful element of fire; and so his little ones who are heirs of eternal life, are made to exclaim when they behold through the eye of faith his glorious person and mighty hand brought to bear against the kingdom of darkness, to rescue us from the dominion of Satan and plant us in his kingdom of righteousness, to bud and bloom and cast a fragrance around in righteousness, which his own spirit wrought to his own glory and praise. Let us imagine for a moment, dear brother, ourselves out of Christ; then we may have a faint view of the man without the royal garment, who had to die. And well we may shout, peace on earth, and good will to men. We were as unable to procure that royal wedding garment as the man found without it, and had it not been graciously given to us we undoubtedly would have met a similar fate, though we come in possession of it through birthright and inheritance; it being held in reserve for us by our much esteemed and tender parent; yet disinherit us, and what are we, but as powerless as the most sinful culprit, and as incapable of reinstating

ourselves in that righteousness that flows from the Lamb, as any other poor dead sinner.

Yours in love,
THOMAS W. WIGGINS.

For the Signs of the Times.

Schuyler Co. N. Y., May 14, 1855.

DEAR BROTHER BEEBE:—Permit me through the agency of quill and paper, to relieve my troubled mind of some of its many burdens. In the first place I feel myself almost a lone wanderer on this footstool; I know my own weakness, and my utter helplessness to do anything in and of myself, in point of salvation. I feel as though my whole life has been one continual scene of detraction from the right path, that if I am ever in that strait and narrow path it is only in crossing it. I would that God in the richness of his mercy would pour out of the abundance of his storehouse a full supply of his abounding grace. Yes, "My soul longeth, yea, panteth after the living God." I feel sometimes as though I stood in deep waters, and the waves have almost overflowed me; but I know there is one, on whom is inscribed, Mighty to save, and at times I feel assured that he does uphold me by his mighty power. Yes, "His arm alone has brought salvation to the children of men." Zerubabel hath laid the foundation, and his arm shall also finish it, with shouting, crying, Grace, grace unto it.

Beloved brethren and sisters, is it thus with you, or am I alone? God knows my heart better than I do myself. I have thought in days past and gone, that nothing would detain me from a place among those whom I esteemed as the choice ones of the earth. But alas! my harp is hung upon the willows, Babylon's cold stream has almost overflowed me; but I have not fallen down and worshiped Nebuchadnezzar's image yet. No, thanks to his almighty power which has preserved me, and enabled me not to wrangle and oppose his sovereign grace, and like Israel of old, vaunt myself saying, Mine own hand has wrought out salvation. I remember good old Elijah, when he thought himself the only one left of all God's prophets, and his life was sought after; how consoling to him must have been the words of the Lord, that he had reserved to himself seven thousand who had not bowed to Baal's image.

Dear brethren and sisters, I believe there is a remnant according to the election of grace; who although they walk in darkness and have no light; yet they trust in the name of the Lord, and stay upon their God; and it is no doubt in my mind but that those who kindle a fire and encompass themselves about with sparks and walk in the light of their fire, and the sparks that they have kindled, stand in dread of such as trust in God, lest they be the means of extinguishing and blasting all their high expectations of boasted light. As one observed not long since that one dead professor would put a stop to reformation and thereby be the means of sending many souls to hell. Ah, thought I, how utterly incapable of understanding the very essence of the religion of Jesus Christ to think, that one poor weak mortal wholly dependent on the great I AM, for every breath that he breathes, and who, if weighed in the balance, would no doubt

be found wanting. I say that such an one would be able to sap the foundation of the temple of grace, and cause its whole structure to fall to the ground. Only think that such an one has power to undermine the almighty disposer of all things. Surely I wonder that he has not been dethroned long since, if he is so weak, so insufficient to accomplish his will.

But beloved, I have not so learned Christ, I recollect one of old supposed that his arm was mighty to save; consequently when the ark of the Lord was being moved, supposing it would fall, he put forth his hand, just as though his power was sufficient to steady it; and what was the result? Why, poor Uzza was smitten for his presumption. And still another case, Moses, that good old servant of the Lord, at a certain time, notwithstanding the Lord had worked through him many times to the astonishment of the children of Israel, set himself up as though he could accomplish much, by saying, "Ye rebels, shall we fetch water out of this rock," and what was the result? why, he was not permitted to enter the land of Canaan. But, says one, "If the host of Midian was put to flight through the instrumentality of Gideon, why cannot sinners be brought to the knowledge of the truth through the instrumentality of anxious benches? I answer, Gideon was instructed that so large an army as thirty two thousand would not answer the purpose God designed to accomplish; consequently he chose three hundred choice men for Gideon out of that vast multitude, saying that he would accomplish his design with this small number, lest the Israelites should say by mine own hand I have done it. Thus we see that God worked by his own mighty power. True, Gideon was instructed that this small army should each man carry a pitcher and a lamp in that pitcher, and at a certain signal each man should break the pitcher, thereby enabling the lamp to show forth its light. Now these men were members of this army; men whom the Lord had chosen by a distinguishing sign; they were under a divine enlistment, God in his wise purpose had set them apart; consequently it was their duty to obey Gideon as their leader under the Lord's guidance.

Now this to my mind instead of proving the idea that poor weak mortals can make sinners receive the gift of grace, proves more forcibly the vital importance of every professor's searching their hearts to see whether or not they have that distinguishing sign to show that they are already enlisted under the banner of Prince Immanuel. Each professor should endeavor to place his or her light not under the bed or bushel, but in such a position that it may give light to all around. They should break the earthen pitcher, that is, put down the old man with his deeds and let the new man shine forth in his brightness giving substantial evidence that the fallow ground of their hearts has been broken up and that the good seed has taken root, thereby enabling them to bring forth fruit some sixty and some an hundred fold. But in what way are we to show forth this light? I answer, not by arriving at the conclusion that we are christians, because we have professed religion on an anxious seat, and then endeavor to show our light by joining the merry dance or the play circle, and then repress our conscience if we have any, by saying, surely there is no harm in children's play.

We are taught in the bible, that those who worship God must worship him in spirit and in truth, and also Paul says, "Be ye followers of me, even as I am of Christ." I think, to follow the meek and lowly Jesus is to follow him in all that simplicity that characterizes the babe of the manger. God in his infinite goodness has marked out the course for his children to follow, and I humbly hope and trust of all those denominated do-nothings, that none can be found who will endeavor to do so much for the cause of God and the rising generation as those just described. For my own part, my prayer is that God will help me in that strait and narrow path that leads to life. And O, that he would enable me, together with all the saints, to set such an example before the world, that they might take knowledge of us that we have been with Jesus. Surely we ought to have on the whole armor of God, and not suffer it to tarnish; and fight manfully the battle of our Lord.

May the Lord enable us to break the earthen pitcher, and trim our lamps, so that when the bridegroom cometh, we may be ready to meet him, for in such an hour as we think not, the Son of man cometh.

Your unworthy sister in Christ,

M. M. KENDALL.

For the Signs of the Times.

Oregon Territory, March 30, 1855.

DEAR BROTHER BEEBE:—In volume 22d number 21st, I noticed Eld. Wilson Thompson's views on the following words, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." I acknowledge that my mind has been diffculted on that text of scripture; and I was glad to see it taken up by as able a hand as Elder Thompson; but there is still some difficulty left on my mind, Elder Thompson thinks it was a law repentance here required, and the idea may be correct; but if it was, why was the resurrection of Christ preached in the next verse apparently connected with the same declaration. The great commission of our Savior was, "Go ye into all the world and preach the gospel to every creature," Mark xvi. 15. According to Luke, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Now the question arises in my mind, Was the apostle Paul when he stood on Mars' Hill, fulfilling this injunction, or was he merely preaching a legal repentance. According to our version of the new testament a difficulty presents itself to our minds, that God should command unregenerate men to repent. In our version, the Greek word *Paranggellic* is translated command. I have consulted several well approved Greek Lexicons, and find the legitimate meaning of the word to be "A proclamation or announcement," it is true a secondary meaning is to command, and it is a few times so used in the new testament; but by far the most frequent, to proclaim or announce a message. It presents itself to my mind that our Savior in his words "Go ye into all the world," &c., meant that his ministering servants should go into the various parts of the inhabited world as they were moved by the Spirit of God, and wherever they went preach Christ and him crucified.

and preach the doctrine of repentance, and feed the sheep with the immutable promises of the ever living God. Their business was not to make sheep, or to be instrumental in giving life to dead sheep, but to feed living sheep. The apostle Paul seems to understand his business which he informs us (Eph. iii. 8.) was to preach among the Gentiles the unsearchable riches of Christ, and I am persuaded that the idolatry of Corinth, Ephesus, Athens, or other cities never caused him to swerve from the great obligation of his mission; it is true the inspired penman informs us when he came to Athens, his spirit was stirred in him, on beholding their idolatry, but when opportunity offered, he did not hesitate a moment, and after endeavoring to convince the Athenians of the inconsistency of their idolatry he then in substance says the times of this ignorance God overlooked, but now proclaims the doctrine of (*Metanocin*) repentance among all men everywhere. If the apostle meant a legal repentance it appears to me that he would have used the word *Metamelomai*, which means to regret, instead of *Metanocin* which is used to unfold or make known the contrition of the heart of the children of God. But I must drop the subject, my desire in presenting the foregoing is not controversy but to elicit information. I would like to get in possession of the views of Elder Tho. P. Dudley of Kentucky, through the medium of the *Signs*, and if he thinks the apostles preached a legal repentance, to cite to the different places where such repentance was preached, and by so doing, he would much oblige a poor unworthy brother that is seeking after truth.

I am yours in hope of eternal life,

ISOM CRANFILL.

For the Signs of the Times.

BROTHER BEEBE:—(If an unswerving faith in the doctrines of salvation by grace, and a faint hope that I am a subject of that grace; will entitle me to the use of that endearing term without my being a member of the visible church.) I have often thought of writing something for the *Signs*, but a sense of my own weakness has hitherto deterred me. I have been much pleased with many of the communications in the *Signs*, and especially with those of the watchman on the walls of Zion, who contend so faithfully against the inroads of the open enemy, and guard so closely against the sly approach of those who call themselves friends of the faith which was once delivered to the saints. There are so many now who teach for doctrines the commandments of men, that it seems we surely have the anti-type of those spoken of in Isaiah xxix. 13, "This people drew near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men." We have given way to the precepts and commandments of men, to such an extent, and our religious princes have become so rebellious, loving gifts and following after rewards, being the companion of thieves, (Isaiah i. 23.) that surely; "Except the Lord of hosts had left unto us a very small remnant, we should have been like unto Gomorrah." Isaiah i. 9. In one of your late editorials, I see you refer to an organization, the object of which seems to be the oppression of strangers in our midst. Now

as the pretext for this punishment is, that those strangers worship God after a faith which differs from that of most of us. Is it not fair to presume that the leaders of this persecution are the same blind leaders (the political preachers) who have caused the people to go astray in so many of the pretended reforms of the day? Let us then be careful not to follow such leaders, for the prophet tells us "they that are led of them are destroyed." Let us refer then to the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa. viii. 20. Well to the law first, Lev. xix. 33, 34, "And if a stranger sojourn with thee, in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God." Again, Exodus xxii. 21, "Thou shalt not vex a stranger nor oppress him, for ye were strangers in the land of Egypt." Now what duty is plainer than our duty to strangers? We are not to vex him in any way, not even by restricting him in their rights of citizenship, for he is to be as one born among us; not only are we to allow him equal privileges with ourselves, but we are to love him as ourselves, because we were strangers not in the land of Egypt, but in our own land; and counted largely on the help we obtained from such as are now strangers! Exodus xii. 49, is plainer still. One law shall be to him that is home born, and unto the stranger that sojourneth among you. In the fourteenth verse of the 9th chapter of Numbers, we have a specimen of the privileges to be allowed to strangers. They were allowed to partake of the most memorable feast celebrated by the Jews; and the Jews were commanded to have one law for the stranger, and for him that is born in the land. This subject is spoken of also in Exodus xii. 48, where provision is made to allow the stranger to participate in the celebration of the passover on condition of his being circumcised; circumcision answering (in a national sense) to our naturalization laws. These passages of scripture taken in connection with many others, such as Exodus xxiii. 9. "Also thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." And again, Deut. x. 19, "Love ye therefore the stranger, for ye were strangers in the land of Egypt," are convincing proofs to me that we ought not only to allow the strangers in our midst to participate with us in the enjoyment of religious freedom, but also that we should love them, and deal kindly with them, and not forget that it was such that God in his kind providence permitted to come over and help us in our time of need. Then let us recollect (as God constantly reminded his people of old,) that we were but lately relieved from oppression, and free from rulers who vexed us; and let us give no countenance to any movement that has for its object the oppression and vexation of the stranger, for if the law itself, (which was exclusive in many respects) so positively forbids it; how plain must our duty be as a christian people? We are constantly reminded that it is our duty to feed the hungry, clothe the naked, take the stranger in, (and not to refuse them our sympathy because they are called paupers) but to visit them when

they are sick and even in prison. We are also warned to be careful to entertain strangers; surely we should not reserve our favors for those who do not want them; (like the priest and the levite did, who passed by on the other side of the man in distress,) but when there is cause for sympathy, exercise it.

The *Signs* come to us regularly, richly laden with the only treasures, (gospel truth's) which are of real value to lonely pilgrims on their journey through this world of trial. The editorials especially are full of comfort to us (my wife and myself) who have no preaching near us, unless we would consent to hear those whose constant theme is, their own sacrifices,—what they have done, and are doing for the Lord, instead of that soul-comforting truth that Jesus Christ has redeemed his people by the sacrifice he made of himself when he proclaimed that his work was finished.

Yours in the cause of the truth,

HENRY MONFORT.

For the Signs of the Times.

Delaware Co., N. Y., Feb. 25, 1855.

BROTHER BEEBE:—The *Signs of the Times*, which comes to us regularly, are a welcome messenger, especially to my wife; she was brought up from her youth under the do and live system. But God who is rich in mercy and grace, has been pleased to show her the way of life and salvation through the crucified and risen Redeemer. When I contemplate the goodness of God, I rejoice that all his children are kept by him, through all the various scenes of life, and in his own time and way he brings them by his power and grace, from nature's darkness into the light and liberty of the gospel, and puts a new song into their mouth. But how often does the question arise in my mind, whether I know anything experimentally about that true repentance, and faith that works by love and purifies the heart. Why, if I am indeed a subject of grace, do I not live more devotedly to the service of God? Why is it so much of a trial to take up my cross and follow my blessed Lord and Master, and walk more in obedience to his commands? I am often constrained to say, surely if I am a child of God, I am the least of all. "O wretched man that I am! who shall deliver me from the body of this death." I can adopt the words of the poet,

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

My brethren and sisters, there is some consolation amidst all our trials and tribulations; we have the word of God to read and meditate upon, and we have the gospel preached to us, and it feeds the hungry children of our God; they are truly made to feast upon the crumbs that fall from their Master's table. And as these things are so, dear brethren, let us be careful to watch over ourselves, and over one another for good. How much it becomes us who profess godliness, to walk circumspectly before a world lying in wickedness, that we may give them no occasion to speak reproachfully of the cause of Christ.

Brother Beebe, I have written more than I intended, but I will add that Elder Purington preached in this place, on his way to the Yearly Meeting at Andes, and again on his return, and if the Lord ever spoke

through a man to the comfort and edification of his people, I think he did through brother Purington at this place. Brother Beebe, dispose of this as you think best; give it a place in the *Signs*, or throw it aside.

May the Lord who sustained Gideon, and gave him victory over Midian, be with you in all your labors to promote the welfare of Zion, is the prayer of your unworthy brother.

JAMES T. STREETER.

For the Signs of the Times.

February 11, 1855.

BROTHER BEEBE:—I have been a reader of the *Signs* for the last three or four years, and have great satisfaction in reading the experiences of the brethren and sisters. I will try also to give you a short sketch of my experience, as the Lord may enable me to do. I was born in Bath county, Ky., in the year 1821. My parents were both Old School Baptists. I lived in a state of nature until I was twenty-nine years old. Fears of death and hell would sometimes trouble me; but I thought I would get religion before I died; for I did not think myself as bad as even some who professed to be christians, but concluded that I would pray some two or three times a day. But after trying to pray I would feel worse than before. Thus I continued for some time, still getting worse all the time. I would think, when traveling over my farm, when I got to some secret place I would try to pray, but when I got to the place all I could say was, Lord save a poor sinner. Still I continued to grow worse and worse, and thought every body could see what a sinner I was. But I loved to be with christians, and to hear them tell how lovely the Savior appeared to them. His cause appeared to be holy and good; but there was no promise for me. At times I felt such a load of sin I could not rest. When I lay down at night I could not sleep, and in the day time I would rove about from place to place seeking for comfort, but could find none. My wife was taken sick in December 1853, and there being some friends at my house she asked them to sing one or two songs. And while they were singing, it appeared to me that I could give up all things here below and go home to Jesus, for I loved him more than anything on earth. My wife lived but a few days; but before she went home, she told us what she hoped the Lord had done for her, and expressed a desire that she might meet all her friends in heaven, where parting would be no more. I was left with four little boys to mourn our loss. I prayed the Lord to protect me in time of trouble. I tried to get my burden back again, but could not. I loved to hear the gospel preached, and to hear the people of God tell what they hoped the Lord had done for them. My thoughts were turned to the ordinance of baptism, and I felt that it was my duty to tell what I hoped the Lord had done for me; but I did not feel worthy, I began to doubt that I had experienced a real change of heart. I had a desire to unite with the church, if I could only know that I was a christian. These words were often on my mind, "If ye love me keep my commandments. Take up your cross and follow me." &c. Some five months after the death of my wife I married again; but it was not

the will of God for her to remain here long. He called her home at his own appointed time. We lived together nine months. She said, if it was the will of God to take her home, she was resigned. She died March 2, 1854. No tongue can tell the feelings of my heart at that time, but it becomes us to submit to the will of the Lord.

The Lord has informed us, that he that knoweth his Master's will, and doeth it not shall be beaten with many stripes. At the regular meeting held at Bald Eagle, Bath county Ky, my step-mother and myself went forward and told the church what we hoped the Lord had done for us, and we were received and were baptized by Elder Samuel Jones. Since that time I have had many doubts and fears. But all my trust is in Jesus, without him I am lost forever. Jesus has said, "All that the Father giveth me shall come unto me, and he that cometh, I will in no wise cast out."

Brother Beebe, I had the pleasure to hear you preach at our last Association, and hope to hear you again at our next.—I will close by saying to you, Fight on, Contend earnestly for the faith which was once delivered to the saints, for great is your reward in heaven.

Yours in hope of eternal life.

JAMES JONES, JUN.

For the Signs of the Times.

Athens Pa., May 11, 1855.

BROTHER BEEBE:—Having for a few days past had my mind exercised with enquiries as to the nature of a hope within, which should be as an anchor of the soul both sure and steadfast, and also having the words of our Savior, "My sheep hear my voice, and I know them, and they follow me," unusually impressed upon my mind, I feel inclined to pen down a few reflections although I am aware it will be in a feeble manner. What evidence have I that I am a follower of the Lamb? Am I not resting on a false hope? If one of the fold, why so much taken up with the cares of this world? Why so much allured with the unsatisfying things of earth, that so many of my thoughts are occupied therewith?

If I follow thee my Savior and King,
What meanest this straying? this heart wandering?

This rambling mid thorns, this clinging to earth!
This leaning on self, this season of dearth?

If ever a poor soul amid its temptations needed a "Father at the Helm" it is mine. But there are times when I do rejoice in a finished salvation. Jesus' dying words on the cross, "It is finished," are precious words to me. Well do I remember when they first arrested my attention, and I trust by the Spirit's influence led me to search after the precious doctrine of grace. Step by step I was enabled to rejoice in the efficacy of the atonement, in an all sufficient Savior, in the eternal unchanging purpose, of an unchanging God, till the great plan of salvation seemed replete with glory. The happy words of the psalmist to his Lord were on my lips. "All my springs are in Thee." Since then I have felt how much I need daily support, guidance, and protection to keep me at the feet of Jesus, and from the temptations of an insnaring world. Like a tottering child I need the watchful eye of a parent or I meet with many bruises. There is a beautiful sentiment in a late number of the *Signs*, which meets with a warm greeting

in my heart. It is this, "But without renewed manifestations of the pardoning love of God, first experience affords but poor satisfaction to the soul, and though we take encouragement from the experience of the past, the soul can no more feel upon it, than the body can sustain its health and vigor from the food of yesterday." 'Tis true that past experience encourages us onward. But we want to feel that in our travel we are leaning on the arm of our beloved, we want an evidence within that in Christ we live, and move, and have our being, and that as he lives we shall live also. We trust we have in times past walked in the light of his countenance, and still we need the Spirit's soul-cheering presence to enliven our too often desponding hearts, sustaining grace to buoy us up far above self, and its vain imaginings; for as soon as we lose sight of Jesus, we are tampering with self, looking within for satisfaction, and the more we seek the more we stir up the corrupt fountain. Faith grows weak, we almost if not quite forget that *seamless robe of righteousness*, and fear that we have been deceived. Or we are lulled to sleep with the enchantments of the world, we grow careless and indifferent. The bible becomes a sealed book, the closet is unfrequented, and unless a ray from the Sun of Righteousness pierces through the gloom, we must remain in darkness and stupor. I can say from sad experience we cannot too much dread this sleepy carnal mindedness. But the Lord knoweth our feeble frame, he hath compassion on our infirmities. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings so the Lord alone did lead Jacob," and will continue to lead his people, for "the Lord's portion is his people, Jacob is the lot of his inheritance." Hawker, in one of his works noticed the peculiar manner in which the eagle carries her young on her wings, so that an arrow cannot harm them without first piercing her, so he says is the Lord's care for his children. If we could but realize in whose hands we are, if we were not so prone to forget the protecting care of God, if in our infirmity we leaned more on our precious staff we might walk more cheerfully. May all of us who have felt that the Lord is precious strive by divine grace to recognize the goodness of God in all his dealings with us, in adversity rely upon his all wise care, in prosperity serve him with fear and trembling, in weakness forget not the strength of Israel, in darkness pray for the dawning of the Sun of Righteousness in our hearts, forgetting not to hail the precious promises of the gospel. May our ears be opened that we may hear the voice of the Shepherd, and with joy speak of his praise and talk of his power, and walk as his humble followers.

MARIANNE MURRAY.

For the Signs of the Times.

North Berwick May 13, 1855.

To the children of the living God, that God who doeth all things according to his own will.

DEAR FRIENDS:—I feel a strong desire at times to write a few lines to you if I could write anything that would be interesting to any one to read. When I see and hear of the persecution the little flock

of Christ has to meet with here in this world, I feel as if I want to be found among them. I feel as though I want to show what side I desire to be on. But I am unfit to be numbered among the saints of God. I have been a constant reader of the *Signs* these many years, and if not deceived have enjoyed much comfort in reading them. And at times have felt a strong impression to write a little, but viewing my inability have delayed until the present time. But where there is but little given there is but little required, and if my talent is small I ought not to be ashamed of it, such as I have give I thee. I was born in North Berwick, Maine, December 28th, 1815. My parents never made a public profession of religion, but were Old School Baptists in their belief. I was taught to regard morality; but not that it was spirituality. I had a natural taste for learning, and when I attended school, calculated to be first in my class; thus I went on, lived the life of a Pharisee, thinking myself better than others, (having outdone most of them) until I was almost fourteen years old. I had attended school through the summer, the school closed, and one week from the day the school closed, a little child who had attended the school was numbered among the dead. I attended the funeral, and when the minister read his text which was, "Remember now thy Creator." &c. I thought to myself I had remembered my Creator, I thought of a number of my schoolmates who I thought had not remembered their Creator. But before the sermon ended, I was made to see and feel that I had not remembered my Creator. I felt as I never felt before; I wondered that my life had been spared so long; time looked short with me. I thought I was not fit to live, and I was not fit to die; what to do I did not know. I thought of the most wicked and profane persons of my knowledge, but their case was better than mine; they had showed out their wickedness, but mine was inside. I went from place to place seeking rest, but finding none. I read the Bible, but it condemned me in every line. I thought the brute creation were better off than me. I spent my days in anguish, no pleasure could I see. The world had lost all its charms for me.

Lord I am vile conceived in sin,
But thou canst cleanse and make me clean,
Show pity Lord, O Lord forgive,
Let a poor sinful rebel live.

Followed me by day and by night, but I kept all these things to myself. My mother would often call me to attend to my work, and ask me what ailed me, that I did not work. I told her nothing. One day while lamenting my sad condition, these words came to me, Christ came not to call the righteous, but sinners unto repentance. It appeared that it must surely be for me; for no one was so great a sinner as I. There seemed to be a little hope that my sins were forgiven. Christians appeared as the excellent of the earth; I thought of an uncle of mine who was a deacon of a church, if I could see him I should like to tell him how I felt. But Ah! I soon got into doubting-castle. I thought these feelings were all imagination, and how glad I was that I had never told my feelings to any one. I tried to throw hope away, hoping I might have a better one; but never have been able to do it. Thus I got along almost two years;

my little hope increased a little gradually; there was a revival of religion in the vicinity where I lived, and quite a number were added to the church. Baptism appeared beautiful but I was not fit for the ordinance; but at length I was constrained to follow the Savior down in the water, then I felt that which is better felt than expressed. But I have had many ups and downs since that time, most of the time I am on the down hill side. Can one who is a christian have such a heart as mine? I fear I never felt the effects of love divine. I am willing to confess, I do not adorn my profession with a well ordered life, and godly conversation.

"Prone to wander Lord I feel it."

But I will draw my scribble to a close; time would fail me to write all; perhaps I have written too much already. I think brethren and sisters are too backward about writing for the *Signs*, if our talent is small, we ought not to hide it. We are a little despised company, but if Christ is the captain of our salvation, we shall come off conquerors. May the Lord guide us in the right way, and support us under all our trials and afflictions and when done with all things here below, may we have a seat at God's right hand.

J. C. S.

For the Signs of the Times.

Sanford May 14, 1855.

BROTHER BEEBE:—Having read with much satisfaction a letter written by Sister Mary H. Lawson, of Augusta who is located about one hundred miles distant from the North Berwick Church, of which she is a member, and believing it would be read with much interest by the readers of the *Signs*, I herewith send you a copy of said letter for publication in the *Signs*.

NEHEMIAH BUTLER,

Augusta, April 30, 1855.

BROTHER BUTLER—I received a letter from you last week for which I feel very grateful. Situated far from those who are near and dear to me by christian ties, I esteem it a great privilege to hear from the brethren and sisters, although I feel my own unworthiness that I do it. I feel that I am poor and needy, sinful and polluted, possessing a heart which is naturally averse to all that is good, deceitful above all things, and desperately wicked, and were it not for the free, sovereign and electing grace of God, I should despair of salvation. I have no works of righteousness to recommend me; nor any merits of my own, through which I can plead for redemption; but it is alone through the blood of Jesus Christ, that I can hope for pardon, and forgiveness of my sins. Truly we have great reason to rejoice that there is a way provided for the eternal salvation of God's chosen people. He finds them in a waste howling wilderness, enstranged from him by wicked works, choosing darkness rather than light, dead in trespasses and sins, and without hope, and without God in the world. How strikingly is the power of God, and the utter helplessness and depravity of the sinner brought to view in the words of Paul. And you hath he quickened who were dead in trespasses and sins. It seems that this alone is sufficient to show us that nothing short of the

irresistible power of God can prove effectual in calling one sinner from darkness, into his rich and marvelous light. Surely the plan of redemption is indeed glorious and worthy the praise and adoration of all the Lord's people. Through this they attain an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. 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 himself being the chief cornerstone. It is a sure foundation and all the powers of hell and earth together shall not be able to prevail against it or destroy the hope of one of those who are built upon it. "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his." Although the children of God may at times be tried and tempted and ready to sink into a state of despair and despondency, in view of their sinfulness and unworthiness, they still have an Advocate with the Father, even Jesus Christ the Righteousness. He has promised to be with his children at all times, to comfort, sustain, and direct them through all the trials, perplexities, and changing scenes of life, and give them strength equal to their day. As it regards myself, I find that I am making little or no advancement in the life of a christian; but rather, (as you remarked in regard to yourself) as if I was going back. I find that I have a sinful heart, which is continually leading me astray, and causing me to disobey the commands of God, and had the Lord dealt with me according to my deserts, I should ere this time have been cut off as a cumberer of the ground; but the Lord who is rich in his mercy, has spared my unprofitable life, and I am still numbered with those concerning whom there is hope. Surely the mercy of the Lord endureth forever, I hope I shall have an interest in your prayers, and those of the brethren and sisters of the church. Please remember me to them all.

May the Lord comfort and sustain you, and grant you a double portion of his presence while you sojourn here below, and eventually save you in his kingdom above, together with all the redeemed of the Lord.

Yours in hope of eternal life.

MARY H. LAWSON.

Circular Letter.

[By Brother L. A. Hall.]

The ministers and messengers of the Delaware Association, to the churches they represent, send christian love.

DEAR BRETHREN:—We are permitted, under the smiles of our Heavenly Father, to assemble again; and are pleased to receive your letters, the tokens of our mutual fellowship; and in return, we send you our annual epistle, praying God the Father, and our Lord Jesus Christ, to communicate to you grace, mercy, and peace. The Lord in his providence has placed our situation in a day pregnant with some important events, by the movements in the professed religious world; and while so many perversions of the gospel continue to be sent out, from both the press and the stand, every member of Zion, and

watchman on her walls should be on the look-out, that no encroachment be made on Zion the Church of the living God, the pillar and ground of the truth. We may plainly see, if we are spiritually taught by the word of God, that "Salvation is of the Lord," and not of men, money nor any means or conditions of men's contrivance. For if righteousness come by the law, then is Christ dead in vain. Gal. ii, 21. For as many as are of the works of the law 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. Gal. iii, 10. An inspired Apostle could testify. 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 we should walk in them. Eph. ii, 8, 9, & 10. It appears from the gospel purport and the experience of the saints in all ages and in all places, Christ the "Lord our righteousness," has ever been to them, all and in all. He that glorieth, let him glory in the Lord, and worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Phil. iii, 3. It appears the work of our Redeemer was a finished work, when He was delivered for our offenses, and was raised again for our justification. Rom. iv, 25. And declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead. Rom. i, 4. In the accomplishment of the sacrifice by our Redeemer centres the purposes, the prophecies and the promises of Jehovah. For all the promises of God in Him are yea, and in him amen, unto the glory of God. His purposes of grace were from everlasting. Jesus is the Lamb slain from the foundation of the world. And when he was delivered up to be crucified, it was according to the determinate counsel and fore-knowledge of God. What a succession of types, of visions, of prophecies, and of promises were fulfilled, when Jesus said It was finished, bowed his head, and gave up the ghost. All the prophets from Moses to Malachi testified beforehand, the sufferings of our Savior, and the glory that should follow, when he appeared once in the end of the world to put away sin by the sacrifice of himself. The finished work of Christ is the sum of the gospel.—What is the gospel, but a message from heaven, of mercy, of peace, and of salvation, and that through the suffering and death of the Son of God. The doctrine of the gospel was the doctrine of the Apostles, and the sum of that was, Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. i, 23, 24.—The finished work of our Redeemer is not a yea and a nay of gospel perversions, made up of conditions to fulfill, and of terms and of means to comply with, as the pretended prerequisites to recommend the poor insolvent broken sinner to him who came to seek and to save them that were lost; the gospel is a relation of the "marriage, a certain king, made for his son and at supper time, he sent his servants to bring in the poor, the maimed, the halt and the blind,

saying all things are now ready,—thus we see that the poor insolvent beggars find mercy, and obtain pardon and remission of sins; the hungry are filled with good things, while the rich are sent empty away. Our calling, our generation, our justification, our adoption, our sanctification, and our perseverance in faith and holiness to eternal life, all unite in testimony of the completeness of the one offering of our Redeemer. Also, view the vain efforts of the murderous Jews, with the Roman watch, and the sealed stone, to retain him in their malicious power.—The third day's morning, the Angel of the Lord descended from Heaven, and came and rolled back the stone; the Almighty Savior awakes from the slumbers of death and rises the triumphant conqueror, shewing himself alive after his passion, by many infallible proofs, being seen of them forty days. He was taken up, and cloud received him out of their sight. He led captivity captive, and gave gifts unto men. Him hath God exalted with his right hand to be a Prince and Savior, for to give repentance to Israel, and forgiveness of sins. If the Redeemer's death was not a complete atonement for sin, why was it necessary that God should be made manifest in the flesh, and should be Immanuel, God with us? The divinity of our Savior, manifests his dignity whose arm brought salvation, and his holy arm hath gotten him the victory; wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them; If the glory of his Divinity and the completeness of his atonement are not observed, dishonor is then cast on him whose name is the Lord, and who says, My glory I will not give to another, neither my praises to graven images. Isaiah xlii, 8. In the finished work of the Redeemer, we behold Jehovah strictly righteous, in the administration of his government, while he declares himself the justifier of him that believeth in Jesus, and in the dispensing his grace, he secures the honor of his law, and declares his infinite abhorrence of sin. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord. Rom. v, 21. If we should have the old objection against the bible doctrine, brought against us, Rom. iii, 8. We have the answer in the words of the Apostles. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6. We should at all times be practically engaged in the observance of the admonition of our Savior to his Apostles, and through them to us: "Watch and pray that ye enter not into temptation." We have no reason to doubt the admonition is as necessary to us now as it was to the apostles. "Wherefore take the whole armor of God, that ye may be able to withstand in the evil day," Eph. vi, 10, 16. The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.—Amen.

LEMUEL A. HALL, Moderator.

JOHN H. CURTIS, Clerk.

Corresponding Letter.

The Delaware Baptist Association convened with her sister church at London Tract, Chester Co. Pa., May 23, 24, & 25, 1855, to the sister associations with whom she corresponds.

BELOVED BRETHREN:—By the mercy and goodness of our heavenly Father, we have been once more permitted to meet in our associate capacity, and we feel to thank God our Savior, the Lord Jesus Christ, that he has (as we believe) verified his promise, wherein he says, "And lo! I am with you always, even to the end of the world." We have been made glad not only by the the communications in your minutes, but more especially by the appearance of your messengers who truly come richly laden with the treasures which our Lord communicates to his children through earthen vessels; their preaching was truly good news from a far country, exhibiting the gospel in its purity as recorded in the infallible rule of God, unmixed with human inventions and theories, and well adapted to our wants; as it attributes all glory to God, to whom all glory belongs. The letters from our churches generally expressed a lamentation at the low state of the cause of Zion in their midst, but at the same time a strong confidence in God the author of all grace.

Brethren we ask an interest in your prayers, and also a continuance of your christian correspondence. Our next association will be held with our sister church at Welsh Tract, New Castle Co., Delaware, to convene at eleven o'clock, on Wednesday before the fourth Lord's day in May 1856.

And now may the God of all grace comfort our hearts, and direct our steps and lead our minds more into the knowledge of our Lord and Savior Jesus Christ.—Amen.

THOMAS BARTON, Moderator.

J. R. REES, Clerk.

EDITORIAL.

Middletown, July 1, 1855.

Remarks on Luke xvii. 1, 2. By request of brethren G. W. Durning, and E. Anderson of Arkansas.

Then said he unto the disciples, It is impossible but offenses will come; but wo unto him through whom they come, it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

These words were spoken by our Lord Jesus Christ, and addressed, as our text reads, to the disciples. The time when they were spoken, is indicated by these words, "Then said he," &c., it was, as we infer from the preceeding connection, immediately after he had spoken to them in parables, in the presence of the pharisees, of the unjust steward, for which the pharisees derided him; and after a direct rebuke to them, he also spake of the rich man and the beggar. Having uttered these sayings and spoken the parables which are recorded in the sixteenth chapter, "Then said he unto the disciples," &c. All that was said by our Lord must be full of interest to his people; but especially those things which he said to his disciples. He said many things to them by

way of instruction, encouragement, and admonition, but nothing unnecessarily. There is a weighty importance in every word that fell from his lips, and he has informed them that they who heard his sayings and kept them, were like a man who built his house upon a rock, which could not be moved because it was built upon a rock.

From the application which he made of the words of our text, and the instruction and admonitions which are recorded in the succeeding part of this chapter, we conclude that he spake of offenses that should come among them as his disciples, and not only in the time of those who were personally addressed, but unto his disciples in all the subsequent ages of the church, down to the end of her militant state. That offenses should certainly come, and in a manner that would offend some of his little ones; is expressly declared, but the source from whence they should come is not stated in the text. Elsewhere in the scriptures, we are informed of the exposure of the saints, from the world, the flesh and from the devil. "Wo unto the world because of offenses." "In the world ye shall have tribulation." If ye were of the world, the world would love its own, but I have called you out of the world.— That which is born of the flesh is flesh. And the apostle has said, and every christian has a witness of the truth of his words, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would." And satan goeth about as a roaring lion, seeking whom he may devour.— He desired to have Peter, that he might sift him as wheat, and we have reason to know that he also desires to tempt, annoy and perplex the family of God as far as he may be permitted. Many offenses from the powers of darkness were, at the very time that the words of our text were spoken, just ready to break forth upon the little flock of our Redeemer. They were not only to witness the derisions and reproaches which the pharisees were belching forth on their beloved Lord and Master, the treachery of Judas, and the final sufferings and crucifixion of the Redeemer, from their wicked hands, but they were themselves shortly to be scattered abroad and by the violence of persecution to be driven into strange cities; that they, might go every where preaching the word. The man of sin, that wicked man whose coming is after the working of satan, was also to be revealed in his time, when the *let*, by which he was then, in that form restrained should be removed, and he should come with signs and lying wonders, with all deceivableness of unrighteousness," &c. The developement of anti-christ, in all its beastly forms, of dragon heads and monster horns, should drench the earth with the blood of the saints. But besides all the offenses and opposition which the saints were admonished to expect from without, they were to experience offenses among themselves. These disciples to whom the words of the text were spoken, as we see by what is said in the fifth verse, were, the twelve apostles, and Judas was still among them, and numbered with them, and special allusion was had to him, in the words, *but wo unto him by whom the offense cometh.* This was clearly realized in the night in which our Lord was betrayed, when Judas came with a band of

armed men, to deliver him into their hands. The fearful end of Judas, shows that it were better for him to have a millstone attached to his neck, and be plunged into the sea; for without tracing him after his death to his own place, where he went, his suicide, and the manner of his death was even more shocking than would have been a death by drowning in the sea. But it is not our privilege to say that all offenses were to cease among the disciples even after Judas had performed his dreadful work. Paul, in his address to the elders at Ephesus, said he knew that after his departure, grievous wolves should enter in among them, not sparing the flock, and said he, "Even of your own selves shall men rise up, speaking perverse things, to draw away disciples after them." The very rule of Gospel order laid down as the law of his kingdom, in the third and fourth verses of this chapter, and immediately following our text, as well as the rule of discipline given in the eighteenth chapter of Matthew, shows that offenses should come among brethren.

Hence the solemn charge, *Take heed to yourselves.* If they were secure from danger of offending one another, why this admonition? If thy brother trespass against thee, rebuke him, and if he repent forgive him. And if he trespass against thee seven times in a day and turn again unto thee saying, I repent; thou shalt forgive him." Not only the primitive disciples, but the saints in all ages have great reason to heed this admonition to forgive their penitent brother, otherwise they become themselves offenders and may offend some of Christ's little ones. It is not enough when we feel perfectly satisfied that their turning and repentance is honest, sincere and genuine; but if seven times in a day he offend, and as many times in a day turn to thee saying *I repent thou shalt forgive him.* This lesson is solemnly enforced by the divine Master, when he taught his disciples to pray, saying, forgive us our debts as we forgive our debtors. For, said he to them, if ye do not from the heart forgive them that trespass against thee, neither will your heavenly Father forgive you. And the inspired Apostle exhorts the church of God to be kindly affectionate one towards another, forgiving one another, even as God for Christ's sake had forgiven them. The children of God possess a carnal nature that requires to be closely watched, it is predisposed to resent injuries, and would seize a debtor by the throat, and say, "Pay me that thou owest, and even when the debtor entreats, saying, Have patience, and I will pay thee all, will not relent, but thrusts him into prison. O, may the disciples of the meek and lowly Lamb of God, take heed to themselves. It is impossible but offenses will come. Ah! in a variety of ways. They may come to be introduced by false brethren who come in unawares, to spy out our liberties. And we are commanded to "Beware of men who come unto us in sheeps clothing, while inwardly they are ravening wolves." But how shall we know such, that we may distinguish between them, and those whom we are commanded to forgive? By their fruits ye shall know them. Their ministry never builds up the saints in their most holy faith; never feeds the church of God which he hath purchased with his own blood. Men, do not gather grapes of

thorns, nor figs of thistles. Where the evidence has been clearly given that a brother or a sister has passed from death unto life, if he or she, be overtaken in a fault, (whatever that fault may be,) ye that are spiritual, are commanded to restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfil the law of Christ. Gal. vi. 1. 2.

But wo unto him by whom they come.— If the offence comes from an enemy, wo unto him; for, "The enemies of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." And if this offense comes through a tempted child of God, there still is wo, bitterness, sorrow and anguish of heart, more to be dreaded than to be drowned in the sea. Their transgressions shall be visited with a rod, and their iniquity with stripes, but the Lord says, "Nevertheless, my loving kindness I will not utterly take away from him nor suffer my faithfulness to fail. Psalms lxxxix. 31.—33.

Seeing then that offenses must needs come, and that all the children of God are exposed to trials, and temptations, while here below, how important it is that we should watch and be sober; that we should put on, as the elect of God, holy and beloved, bowels of mercies, kindness humbleness of mind, meekness, long-suffering; forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. Seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Behold how good and how pleasant it is for brethren to dwell together in unity. But if we bite and devour one another, take heed lest we be consumed one of another.

[The letter to which this letter is a reply, will be found on pages 91 & 92, No. 12.]

A Word to Brother Wm. Howard.

Our Standard Lexicon defines *Absolute* to mean, in its literal or general sense, free, independant of anything extraneous. 2. complete in itself; positive, as an *absolute* declaration. 3. unconditional; as an *absolute* promise. 4. existing independent of another cause; as, God is *absolute*. 5. Unlimited by extraneous power or control; as an *absolute* government or prince. 6. Not relative; as absolute space. See Webster's definition. As this word is nowhere used in the scriptures to qualify the word *Predestination*, we will not contend for it, especially as the word *predestination* when rightly understood needs no such qualification, as it cannot be otherwise than absolute. We merely used the word *absolute* to distinguish our views of predestination from those who, while they admit that the term is frequently used in the scriptures, deny its plain and obvious meaning, as though it were only vaguely used by the inspired writers, without any positive or unequivocal meaning.

On the signification of the word *predestination* brother Howard is correct; it means foreordination by an unchangeable

purpose. But the grand question on which we are principally at issue, is, whether the predestination of God extends to the wicked actions of men or devils. We have rejoiced greatly in the firm belief, that God's government is universal, that "there is not a sparrow nor a worm, but's found in his decree." That sin and death, and hell are under his control, so that the wrath of man shall praise him, and the remainder of wrath he will restrain. And if the scriptures do not authorize us so to believe we know not at what hour we may fall a prey to the unbridled rage of the enemies of God and of his people. If the divine government of Jehovah only extends to the good conduct of his creatures, his government is much more limited in regard to this world, than we had supposed, for he has informed us that there is none that doeth good; no not one. But that he has set limits to the wicked men, we should infer from his declaration, "I have formed the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work; I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that riseth 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." Isa. liv. 16. 17. If God has created the smith, and the waster to destroy, and so limited their operations that they cannot go beyond his decree, and if this is a part of the heritage of his servants, they cannot yield it without marring their inheritance. We confess that to us this part of the saints inheritance is too valuable to be sold for a mess of pottage. Paul has said, that God worketh all things after the counsel of his own will; and God has told us, by the mouth of Isaiah, that he has declared the end from the beginning, &c., saying my counsel shall stand, and I will do all my pleasure, calling a ravening bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it." How unmeaning would all this language be to us in the absence of predestination! The end declared from the beginning and yet not determined in the mind or purpose of God, how preposterous! We cannot believe that our God would declare a thing beforehand that he was undecided upon, and which might be quite different from what he had declared; and if he has only declared what he had determined on, that is the most absolute predestination that we have any knowledge of. And this predetermination of events, extends throughout all the intervening space from the beginning to the end, and consequently embraces all things. When wicked men conspired against the life and liberty of Joseph, and against the predestination of his and their own destiny as signified by Joseph's dreams; they intended evil but God intended all for good. If God had not previously intended to harden Pharaoh's heart, he would not have told Moses that he would do so. If he had not predestinated that the children of Israel should sojourn in a strange land, and be afflicted by the Egyptians four hundred years, he certainly would not have told Abram so; read Gen. xv. 12—16. Let it be remembered that God told Abram this long before either the children of Israel or the Egyptians who were to be concerned in it were born, and the things which the Egyptians were to do to the children of Israel were such, as God told Abram

he would judge and punish them for. The Son of God was delivered into the hands of wicked men, that they should, with wicked hands, do to him what God's hand and counsel had before determined to be done. He was delivered by the determinate counsel and foreknowledge of God.

Paul writes to the Thessalonians concerning the manifestation of that wicked people whom the Lord would destroy, and says God will send them strong delusions that they may believe a lie, that they all may be damned, &c. And God said by the mouth of Isaiah that he would choose their delusions. This is solid Bible testimony and it is what we intended to express by the words absolute predestination. And, pray, brother Howard, what objection have you to it? Would you wish the right, the power, or the government of God to be circumscribed? Would you wish to restrict his government, and confine his dominion to good people and their good works, and leave the powers of darkness to rage at random, without the restraint of God's predestinating decrees?

You are fearful that this view reflects upon the purity and holiness of God.—But why those fears? Are not the inspired scriptures sufficiently guarded to secure the honor of their supreme author? If not, all our attempts to supply the supposed deficiency will be as vain, if not as presumptive as Uzzah's attempt to protect the Ark of God. Because God controls, restrains, overrules and disposes of all beings, and all events precisely as he eternally designed to do, it does not by any means follow, that he is the fountain from whence impurity proceeds. He is perfectly holy, just and good; but he has all power to set bounds and limits to that which is unholy, unjust and wicked. If it be admitted that God now has power to restrain the wickedness of men and devils, according to his sovereign pleasure, and that he is immutable, then it follows, that he always had that power. And if it be denied that he has that power, where is the safety of his church. Or if he has now a perfect knowledge of all beings and of all events, then he must always have had that knowledge. It certainly does not become us to say that either his wisdom, holiness, prescience or power are at fault that he has allowed his creatures to rebel against his government, when he had power and wisdom enough to have prevented it; if it had been his pleasure so to have done. We do not charge brother Howard nor those brethren who are associated with him, with attempting to limit Jehovah, or set bounds for him to be governed by; but we would give and take the admonition. "Be still and know that he is God." And if we cannot comprehend him, it still is our privilege to confide in him, for he is too wise to err, and too good to do that which is wrong.

We do not perceive that there is any issue between us on the subject of the church of Christ being composed of Baptized believers. Our remarks to which reference has been made, were deigned to apply to the gospel organization of the church, under the gospel dispensation.—We have no disposition to press our views on those who do not understand the scriptures as we do on every subject. But we wish all our readers to understand that we do as firmly believe and as greatly rejoice

in the doctrine of Predestination, and its extension to everything in heaven, earth and hell, as we do in any other part of divine revelation.

Married.

In Buffalo Grove Ogle Co., Ill. on Thursday, May 24th, by Elder Clement West, Mr. ABRAM B. LESTER, formerly of Delaware, Ohio, to Miss SREDA ANN WEST, of the former place.

Obitaries.

Shelby Co., Ky., May 13, 1855.

BROTHER BEEBE:—By the request of a highly esteemed but deeply bereaved family I send you the following obituary for publication.

MISS ELIZABETH H. THOMPSON, daughter of William and Sarah L. Thompson, died in September 1854. She had not made any public profession of religion, but, thanks be unto God, she gave evidence that she had a little hope in the blood and righteousness of the Son of God. Her mother went to her bed side, and told her she was afraid she was going to leave; to which she replied, "Mother weep not for me, and tell my brother and sisters not to weep, for I am going to a better world than this, and I wish you all could go with me." Her mother repeated the following verse,

"Jesus can make a dying bed
Feel soft as downy pillows are." &c.

She answered, "O yes. O yes! that is all right." And then she clasped her arms around her mother's neck, and said, "I am going to rest."

Elder J. H. Walker preached on the occasion from John xi. 25. "Jesus said unto her, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live."

Yours,

G. M. TURNER.

Receipts.

N. Y.—Eld. I Hewitt, 3; M. Suttin, 2. Eld. R. Burritt, 2; J. Gilmore, for R. Blawvelt, 1; Eld. J. L. Purington, 8,75;	15,75
TEN.—Eld. J. Bryan, 3; Eld. P. Whitwell, 3;	6,00
OREGON T.—Eld. I. Cranfill.	5,00
ARK.—C. Eddins,	2,50
CT.—Eld. A. B. Goldsmith,	1,00
PA. J. C. Pauly, 2; Mary Addis, 1; J. W. Dance, 2;	5,00
MO.—J. Hampton, 1; C. W. Baker, 2; Eld. S. I. Lowe, 1,50;	4,50
KY.—J. S. Wallingsford, 1; J. Dudley, 1; Eld. Wm. D. Ball, 2;	4,00
VA.—Mrs. E. Hedington, 1; Eld. E. B. Turner, 2;	3,00
OHIO.—T. W. Wiggins, 2; J. Garrard, 1; Wm. Silver, 1; Wm. Luce, 1; D. Franks, 5;	10,00
IA.—E. Staggs, 1; Eld. J. F. Johnson, 3,50;	4,50
MICH.—E. Parmellee,	1,00
GA.—Wm. L. Beebe,	3,50
N. J.—J. A. Hudnut, 2; Eld. C. Suddam, 2; Mary F. Phillips, 1; A. Sperling, 2; A. Titus, 1,50; L. T. Blackwell, 1,50; Eld. P. Hartwell, for J. Jenks, 3; for N. H. Hill, 1; S. S. Weart, 1;	15,00
DEL.—J. R. Rees, for minutes, 13; J. Brady, 4;	17,00
ALA.—G. Darden,	1,00
Total	97,75

New Agent.—Elijah Beattie, Ohio.

Associational Meetings.

The Mad River Association, will convene with the Leatherwood Church, in Miami Co., O., at their meeting house, near the village of Lena, on Friday, next preceding the 2d Lord's day in June 1855.

The New River District Association, will be held with the New River church, Putaski Co., Va., to commence on Saturday before the third Sunday in June 1855.

BROTHER BEEBE:—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania, will hold their annual meeting, if the Lord will, at the Centre school house in Jackson, Susquehanna Co., Pa., on Saturday

and Sunday the 16th, and 17th days of June, to commence at 10 o'clock, a. m. Old School brethren and sisters, and especially ministers of our order are most earnestly and affectionately invited to attend. Brethren from the east will inquire for Joseph L. Marsh, those from the north for Arnold Bolch, from the west for Wm. K. Beadsell.

The Allegany Association, will meet with the church at Lakeville, Livingston Co., N. Y., (two miles from the Levonia, Depot, on the Buffalo and Corning Rail Road) on Saturday before the first Sunday in July, 1855, at 10 o'clock, A. M. It is our attention, if the Lord will, to attend, and we hope to meet a goodly number of ministers and brethren of our faith and order on that occasion.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington, Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1. one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1,00.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, and BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1,50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed post paid to Gilbert Beebe, editor of the Signs of the Times, Middletown Orange Co., N. Y., G. J. Beebe, editor of the Banner of Liberty, same past office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington Newton Co., Georgia.

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

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

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month; by GILBERT BEEBE; to whom all communications must be addressed post paid. TERMS.—\$1,50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

List of Agents.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., JULY 15, 1855.

NO. 14.

Poetry.

For the Signs of the Times.

The following lines were written about thirteen years since, as applicable to a young friend who had professed the religion of Christ; while the author, burdened with the sense of guilt and condemnation, regarded himself as an alien from the commonwealth of Israel, a stranger from the covenants of promise, being without God, and without hope in the world.

ACROSTIC.

Seen as I heard my Savior's voice
In sweetest accents say,
All worldly pleasures are but dross,
And soon they pass away.

Religion is the only good,
Its joys unmixed with pain,
And those who taste its waters sweet,
Shall never thirst again.

How vain appeared what ere I had,
Most highly prized before,
Contrasted with a Savior's love,
How cold, how faint, how poor.

At first my heart could scarce conceive,
Of love, so vast, so great,
That only gave me power to sink,
A suppliant at his feet.

Here while my contrite tears poured
forth,
Confess'd how vile I'd been;
And humbly beg'd his pard'ning love,
To wash away my sin.

Rivers of grace I knew were his,
On sinners to bestow,
Inclining them to leave the paths,
Which lead to death, and woe.

Now tremblingly I seemed to wait,
A doom severe, but just;
Each hope I had depended on,
No longer could I trust.

Rising in awful magnitude,
Before my wondering eyes,
As las my sins appeared to view
Of more than mountain size.

Never can I forget the voice,
Which calm'd each anxious fear,
Despair not tho' in scarlet stains,
Your numerous sins appear.

O trust in me, they shall be washed,
As whitest wool again;
Look to a dying Savior's love,
His blood removes the stain.

Poor sinner look, for sovereign grace,
Is full, is rich, and free;
Here, turn your eyes, behold I died
For rebels, such as thee.

W. L. B.

Warwick, June 20, 1855.

The Land of Rest

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!

No tranquil joys on earth I know,
No peaceful sheltering dome—
This world's a wilderness of woe,
This world is not my home.

To Jesus Christ I sought for rest,
He bade me cease to roam,
And fly for succor to his breast,
And he'd conduct me home.

I should at once have quit the field,
Where foes and fury roam,
But ah! my passport was not seal'd,
I could not yet go home.

When by affliction sharply tried,
I view the gaping tomb,
Although I dread death's chilling tide,
Yet still I sigh for home.

Weary of wandering ground and round,
This vale of sin and gloom,
I long to leave the unhallowed ground,
And dwell with Christ at home.

Communications.

For the Signs of the Times.

Controversy.

This word means to dispute, debate, &c. Ambitious politicians engage in it for self-promotion; and to accomplish their object they resort to sophistry and every possible art, to obtain success. They, not unfrequently aim to make false issues, to misconstrue the meaning of an opponent.— There are many who engage in controversy merely to display their talents, and to obtain a victory, and in conducting their disputes, they resort to the same means as do those above mentioned. But the servant of God should feel himself above resorting to such means to sustain himself. The noble cause in which he has embarked disdains such contemptible artifices, in its defense, and it matters not whether confronting an open enemy, or discussing a point with a brother whom he regards as being under the influence of an error. True, we feel bound to view them in a different light; the one as an open enemy to God and truth, the other as a brother towards whom we are bound to exercise a christian tenderness and sympathy, and not to treat him as an enemy, but to admonish him as a brother; but in no case is the servant of the true God justified in resorting to anything but plain unsophisticated truth. In a word, the gospel must be maintained in its own noble spirit, which looks to no foreign auxiliaries, but relies alone on its own intrinsic excellency, and its glorious author for success. But for a servant of God to discharge his whole duty without controversy, is an impossibility; for there is not a truth revealed in the bible that does not meet with bitter opposition from the enemies of God and truth, which renders it necessary for him to defend every inch of the ground against a formidable and highly exasperated enemy. There is an exterminatory warfare, they admit of no compromise, no flag of truce, no cessation of hostilities; no, not even to bury their dead. They fight under the motto, "Victory or Death." but still they should remember that the weapons of their warfare are not carnal, but mighty through God, to the pulling down of strong holds. In defense of a proper controversy we have the best authority. We have, in the first place, the best example. Christ when but twelve years of age, was engaged with the Doctors of the age; it is true the term *controversy* or *dispute*, are not used in relating that interview; but he was found sitting in the midst of them, hearing and asking them questions; and I think there can be no doubt that he differed with them.— However no one can read his history without perceiving that he was engaged in disputation with the scribes and pharisees. Paul was often engaged in disputation.— Acts ix. 29. And he spake boldly, in the

name of the Lord Jesus, and disputed against the Grecians. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined." xv. 2. Again in the same book, xix. 9. "But when divers of them were hardened, and believed not, but spake evil of this way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus. We also have precept, Jude 3. "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." This was not written to preachers only, but to the brethren in common; and Jude felt that it was needful for him thus to write, and to urge them to contend, and that earnestly for the faith; and if there is anything more than all things else worth contending earnestly for, it is the truth; and it is needful that we should thus contend because of the continual opposition it meets with in the world.

But again a position occupied by Paul, and indeed by all God's ministers, implies controversy. Speaking of the different motives in preaching, he says, Phil. i. 17, "but the other of love; knowing that I am set for the defense of the gospel.— Thus we see that he was not only called to preach the gospel, but also to defend it, and we believe that to be the duty of every minister of Christ. True there are some who are better qualified for it than others, and who possess a natural disposition for controversy, more than others, and who possess more courage, a larger stock of resources and a peculiar tact for such a position. But it will not do for those who do not possess these properties to the same extent, to conclude that they are exempted from this branch of ministerial duty; because in the army there may be some better marksmen than others, it is no reason why those who are less skilled in gunnery should be exempt. If they cannot shoot as straight as some of their companions in arms, let them do the best they can, and if we all have not the same talents, let us be content to use what we have, and thank God for the least talent to defend so glorious a cause as that of God and truth, remembering that it will not be said, Well done, thou great and highly gifted; but Well done, thou good and faithful servant.

Paul not only felt it to be his duty to meet the open enemy, but also to correct his brethren when they were in error. He withstood Peter to his face, because he was to blame, and went on by a train of argument to prove that Peter was wrong.

Whether Peter made any reply or not we are not informed; but from the word, *withstood*, it would appear that he did attempt to maintain his position; but, be that as it may, we think it had the desired effect; for we find Peter afterwards speaking of his beloved brother Paul.

In conducting a controversy with an open enemy, or discussing a point with a brother, and particularly the latter, we should guard against an *old man* with whom we are all acquainted; for he is an enemy to God and truth, full of self-importance, and extremely proud, thinks very highly of his own opinions, and withal very meddlesome. He will intrude himself in everything we do, and so artful that he is hard to detect. Thus when an opinion is given, and especially when made public, he will enlist the pride of character and contend that it will not do to retract, for if we do our character will sustain an injury. This trait in this *old man* was strikingly illustrated in an anecdote, I read some time back, said to be true. A witness testifying in a case where a horse was the subject of dispute, said that the horse was fourteen feet high! Fourteen feet? said a lawyer, in a tone of surprise. Did I say fourteen feet? enquired the witness, for if I did, I will stick to it. Ludi- corous as it may appear, it develops a trait of a corrupt and fallen nature, which if not frequently developed in so ludicrous a manner, it nevertheless lurks within, and exhibits itself in that false pride of character so frequently manifested. Resentment is a peculiar trait in this old man's character. Thus if a brother in differing with us should betray a little irritation, and express himself in a way which might be construed into a personal reflection, this old wretch will immediately urge resentment; and if listened to, it will be sure to lead to something of an unpleasant kind, to say the least of it. I recollect hearing a story of a papist going to confession, and when he got through he was asked by his confessor, if there was nothing kept back, to which he replied that there was one sin that he could not give up and that was a spirit of resentment towards a neighbor that had insulted him. The confessor urged him not only to forgive but also to pray for him, and that by so doing he would heap coals of fire on his head. With this the man went to the altar, and after having continued there so long as to exhaust the patience of the confessor, he asked him why he continued there so long? Sir, replied the man, you told me that by praying for him, I would heap coals of fire upon his head, and I was determined to burn him to the stump. Let us not however, my brethren, indulge ourselves in a laugh at the expense of the poor deluded papist, while we only see in it a development of that trait of human depravity, the existence of which has caused us many a pang of sorrow, at least; if it has not been so with others, it has been so with the writer; it has often been to him a source of deep compunction.

I submit these remarks to your disposal, while I remain, as ever.

Yours in hope of eternal Life.

THOMAS BARTON.

N. B.—If the foregoing shall be published, I wish it distinctly understood that there is nothing personed intended.

For the Signs of the Times.

Richmond Me., June 3, 1855.

DEAR BROTHER BEEBE:—I feel inclined to write a few lines after a long silence, feeling stimulated thereto by the many communications appearing in the *Signs* and *Messenger*, not that I expect to add anything essential, but to show the medium through which I receive nearly all the Gospel instruction I have; not having heard it preached since last October. I am surrounded with a do and live kind of preaching in an abundance, and wonderful things have been performed through the winter and spring past, but it is all an empty sound to me; these words have passed frequently through my mind, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

When I look back through a long series of years and behold the path in which the Lord hath led me, that I might grow in grace and knowledge, I am struck with humility and astonishment at the wonderful plan of salvation by grace; as I move from day to day and behold the fallen condition of mankind all around me, and I among the rest, the words of the poet occurs to my mind,

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

This is a question the saints can never answer on any other principle than on the sovereignty of God.

My mind is frequently drawn towards the brethren in your region of country.—I cannot forget the season of enjoyment I had at the Warwick Association, two years ago, I had flattered myself through the winter that I should attend this year if providence made the way plain; but as time rolled on the way seemed to close up, and I became satisfied that it was my duty to stay at home, and whether I shall ever again visit the brethren in your vicinity is to me very doubtful, but I feel a comfortable degree of resignation to the will of God, and a strong confidence in his word, that He will never leave nor forsake his people.

I do not write, expecting to instruct brethren, but by way of remembrance, and encouragement to such as are capable of writing to edification, to persevere. I find that many names that formerly used to appear in the *Signs*, are rarely now seen, this is a natural consequence as time moves on, nevertheless I would say to elderly brethren, Do not unreasonably neglect; it is getting common for brethren and sisters to write out their experience which is very consoling, I hope it will be continued as the Lord shall dictate; but in this as in every other point, true humility is necessary, in the course of my long life I have seen a vain ambition manifested in this as in all other strains of conversation. Oh the depravity of human nature! the heart of man is evil, and desperately evil, who can know it? I will stop scribbling my thoughts, with a prayer that the Lord may be with you at the Warwick Association, and in all other places.

HEZEKIAH PURINGTON.

For the Signs of the Times.

BROTHER BEEBE:—Will you please notice in the *Signs*, the following account of the annual meeting of the Old School Baptist Conference, held at Canton Wayne

Co., Michigan, on Saturday and Sunday 9th and 10th instant. Our meeting was harmonious, and heart cheering and delightful, it was truly setting together in a heavenly place in Christ, and his Banner over us was Love. We had in attendance the following ministers Eld. N. R. Leet, Eld. John Fisher, and Brother H. Gallup, a young brother, whom we hope and trust the Lord is preparing to blow the gospel trumpet and to defend God's revealed truth in this dark and cloudy day of error, in which we live. Brother Gallup was from Jackson Co., in company with brethren Thomas Swartout, A. Every and U. Every, those four have never attended with us before, they tell us that there is a prospect that a church can be established there on gospel ground. Our Elders contemplate, visiting them soon and see what can be done.

Our meeting is appointed at the same time and place, Canton, Wayne Co., Mich., on the Saturday before the second Lord's day in June, 1855.

We affectionately and in brotherly love invite all Old School Baptists and lovers of truth, who may read this notice, to attend with us, whether in Michigan or in any other state or Territory or in Canada.—Brethren from a distance will inquire for A. Y. Murray.

D. H. BROWN, Clerk.

For the Signs of the Times.

Pribble Co., O., Feb. 16, 1855.

BROTHER BEEBE:—If one so poor and unworthy may so address you, I reckon that none of the brethren feel so deep a sense of their depravity as I do, or they could not write as they do. I must confess, although darkness surrounds me, and I have to mourn on account of my own unworthiness, I have been greatly edified and comforted by reading the many communications and experiences of the brethren and sisters which have been published in the *Signs of the Times*. The inspired apostle requested the brethren to pray for him, and I feel that if there is one who needs the prayers of all the saints it must be me; for if I am a saint I am the least of all. Brethren pray for me.

I remain your unworthy brother in Christ, if a brother at all.

D. S. FORD.

For the Signs of the Times.

Bristoe Va., May 29, 1855.

DEAR BROTHER BEEBE:—I should rejoice to be with you to participate in your joyful solemnities, but it seems the Lord has ordered otherwise. I had agreed with brother Trott, that if he would attend the Baltimore, and Delaware Associations, I would attend the Delaware River and Warwick, and had calculated to do so, until very recently; but owing to the extreme illness of my aged mother, together with other pressing calls that are made upon me, I have been compelled reluctantly to give it up; but it is some relief to know that the Associations are so well supplied this year with able ministers from the west whom I would rejoice to see and hear.

I hope my delinquency this time, which is brought about entirely by the providence of God, will not prevent you and brother Hartwell, or any other brethren from attending our association in August. Pre-

sent by christian regards to the brethren generally, and to brethren Dudley, Johnson, and Lowe particularly, and say to brother Dudley that there is a very general wish among the brethren here that he would visit Virginia, and from none more heartily than myself. Brother Klipstein is stricken down with dropsy, and brother Trott is in feeble health, we shall therefore need all the aid and encouragement we can get.

Yours very truly.

R. C. LEACHMAN.

Circular Letters.

The Baltimore Old School Baptist Association, to the several churches therein represented, send love in the Lord.

BELOVED BROTHERS:—In addressing to you this token of our particular relationship and regard to you, we would call your attention to the subject of the *new birth*. This doctrine in all by-gone ages has been almost as distinguishing a mark of the Regular Baptists, as is baptism. Although the multitude bearing the name of Baptists have dwindled down the idea of a second birth to a mere wordy phantom, a change which an individual can procure, if not accomplish for himself by his efforts, and others claiming to be Regular or Old School Baptists, have substituted for it, imaginations of the human mind, having no direct resemblance to the idea of a birth, the scripture testimony still is, "Except a man be born again, he cannot see the kingdom of God." And the necessity for it remains as strong as in past ages, for still it remains true, that "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. We do not contemplate entering into, in this letter, an elaborate argument in support of the doctrine of an actual *new birth*, but would content ourselves with giving you a brief view of what it is, as illustrated in the scriptures. For this end, we beg leave to call your attention to the births of Ishmael and Isaac. Perhaps it may be thought that the birth of Jacob and Esau are similar in their figurative application to the above, but the scriptures do not so represent them. Jacob and Esau are brought to view as illustrating the sovereignty of God in election from among the posterity of Adam. See Rom. 9—12. Hence they were both of the same birth, and therefore alike after the flesh. Not so in the case of Ishmael and Isaac. As their mothers were allegorical of the two covenants, so they represented in their births the children of the two covenants. But the things of the new covenant are spiritual, or things of the spirit of God, and therefore are only known by the spiritual man; (See 1 Cor. ii. 12—15.) Hence Ishmael is said to have been born after the flesh, and Isaac in distinction from him, is said to have been by promise; and the promises of God we know do not run through Adam, but through Christ Jesus. See Gal. iv. 22, 23, and Rom. ix. 7—9. So that whilst Ishmael represents the natural seed of Abraham, or fleshly birth, Isaac represents the spiritual seed, or the spiritual birth; and Christ is that spiritual seed, and the believer is of the seed of Abraham as he is Christ's. See Gal. iii. 15 & 29. Not that we do not suppose that Isaac was a fleshly man in his birth; but

we believe that his birth had those peculiar characteristics connected with it which made it a fit allegory of the spiritual birth in distinction from the fleshly. Hence in further confirmation of this view, we have taken of the birth's of Isaac and Ishmael. Whilst the scriptures represent the birth of Ishmael as being altogether without faith, being the result of human reasoning or contrivance, and fleshly actings, they represent that in the birth of Isaac all fleshly powers were previously dead, and that it was only through faith that Sarah received strength to conceive seed, &c. Heb. xi. 11, and faith is not a fruit of the flesh, but of the spirit.

Having thus far, as we think, fully established the position that the birth of Isaac was a figure of the spiritual birth, in distinction from the birth of the flesh, we will proceed to illustrate the new birth by it.

1. We will remark that this birth in the figure had its particular seed, that faith was connected with its conception, and therefore points to that incorruptible seed which Peter declares the saints to be born of, by the word of God. 1st Pet. i. 23. It was the promise of God that secured the birth of Isaac, so it is the word of God or his declared promise, or purpose and grace that secures the spiritual birth of all the elect; and as before noticed, all the promises of God are in Christ Jesus, so the purpose and grace of God which secures the salvation of all who are saved is in him, excluding all our Adamic powers from any part in accomplishing it. Christ is the substance, the grand whole of all the revelation of God, of all the promises, the grace and purpose of God; as we have Christ we have the promises and grace of God. And he is the life and therefore the embodiment of his church, hence they are saved according to God's purpose and grace given them in him, See 1 Tim. i. 9. We might go on to notice the effect of the conception of this incorruptible seed, how it produces faith in God, quickens the man to a sense of his relations, and accountability to God, of the spirituality and broadness of the law, and of the sin in his acts, thoughts, and nature, of the distress occasioned thereby; of the darkness that covers the whole operation within, hiding all excepting certain external effects from the individual view, so that he is a mystery to himself, and can tell no more why he is thus, than he can tell of the wind whence it cometh or whither it goeth. We might show that whilst the soul is thus quickened to such a deep sense of the law or of sin as being against God, that it still evidently is not changed from a natural to a spiritual soul, and therefore it cannot receive the things of the spirit, or the things freely given us of God, but entirely looks to the deeds of the law as the way of acceptance with God. But we forbear, and come to the birth. We are told that Sarah bear to Abraham a son at the set time of which God had spoken to him; and that Abraham called the name of his son whom Sarah bear to him, Isaac; also that Sarah said on the occasion, "God hath made me to laugh, so that all that hear will laugh with me." And she further said, "Who would have said unto Abraham that Sarah would have given children suck &c." Gen. xxi. 1—7. The name Isaac signifies laughter, as Sarah says, God has made me to laugh. Laughter is an expression of sudden but transcendent and light joy. The

name Isaac therefore and Sarah's being said to laugh, is strikingly expressive of that joy which is experienced when a person is first born again, or brought by faith to behold the light of the Sun of Righteousness, brought into liberty. It is all joy and excitement at beholding the way of pardon and acceptance with God. But as it is a general but rather superficial view which the child of grace has at this time of the way of salvation, and not that full understanding which he has afterwards when taught of Christ as the way, his joy is easily and quickly turned again to sorrow and grief, and his light is obscured soon by clouds and darkness. Still with the very first burst of joy, there is a feeling in the individual that it is God and no other that hath made me to laugh. There is also a feeling as with Sarah, that all who hear shall laugh, and he is therefore anxious for the moment to impart the good news to others, some under the idea of telling it to the saints, some, under the idea of publishing it to all, and therefore as having a kind of preaching excitement. As Isaac retained his name of laughter through life,* so the believer in his after pilgrimage has his times of this transient excitable joy. But brethren, let us not stop merely to laugh with Sarah, let us inquire what has transpired to occasion it. It was not that any change had taken place in Ishmael, he had not been transformed to be the son of the free woman, or of Sarah; he remained to be the son of Hagar, and subject to bondage with his mother. But it was that a new and distinct existence had come to light in the family, that Sarah had a son of her own, and that as she was a free woman so her son was free born. As she represented the new covenant, so her son represented the children, or child of the new covenant; the spiritual man, for there is one spirit, and the Lord (Christ) is that Spirit; and it is Christ in all the saints, their life, and the hope of glory. Thus we have the new birth in a figure before us. That which was born of the flesh, the whole natural man, soul and body, remains fleshly and under bondage, after the new birth as before. It remains subject to notions of legality and bondage, and therefore subject to be continually annoyed with doubts and fears. It remains subject to all that depravity and all those afflictions, and diseases, and that death which was entailed upon man by the transgression of the natural Adam. It is true that in reference to the believer, the whole curse has been removed by the atonement of Christ from all these evils of sin; but they in themselves remain to disturb his peace and hopes, only when faith is in exercise, then he can view and rejoice in the whole as blessings. But there is a new existence, spiritual in its nature, that opens its eyes from the first, not to behold the light of the natural sun, but to delight in the shining of the Sun of Righteousness; not to behold the alternate blaze and thick darkness of Mt Sinai, but to rejoice in the light of life; not to cry and fret, and in after life to labor and toil for that which is not bread, and which

* There is much of humility and astonishment connected with this laughing. Who would have said that Sarah should give suck, &c. So says the new born child of grace, who would have thought that ever I should have found pardon, that all my distress which I have suffered on account of my sins should have been but preparing me to know and rejoice in salvation by Christ; that such a vile sinner should have been an object of God's love.

satisfieth not, but to behold and feast upon the rich supply of the bread of life, the bread which came down from heaven ready prepared at his hands. It is true that faith when looking through the natural senses as it sometimes does, takes a view of natural things; but instead of seeing the curse written upon them, views engraven on all, from the blaze of the sun to the glimmering of the glow-worm, the glorious truth, that God is love. But it is not by the fleshly senses that this spiritual child, this new man sees or judges of anything, it is by faith; faith is to it what the senses are to the natural man. Hence when faith is not in exercise and we look at, and attempt to judge of things by our senses and the faculties of our souls, much of clouds and darkness obscure our vision, and much that appears threatening and injurious hovers over us. But all that faith looks upon is light and peace, with no darkness to obscure nor any threatenings to create fear; that which is most gloomy to sense, is light to faith. It beholds God in all, and God as he is manifested in Christ Jesus. Hence as the two, the Ishmael and the Isaac in the believer, are so different in their birth, look at and judge of things so differently, and are so different in their pursuits; the one being earthy and clinging to earthly things, the other being heavenly and soaring towards heaven, and that which is heavenly, it is no wonder that there is a continued warfare going on in the breast of the believer; making him feel that whilst he would fly heavenward, he is still confined to the earth, that when he would do good, he is full of evil. But leaving this point with much that might be said on it, we pass in the next place to notice the weaning time, and the events connected with it. We are told that the child grew and was weaned; and Abraham made a great feast the same day that Isaac was weaned." Also that "Sarah saw the son of Hagar mocking, and she said to Abraham Cast out this bondwoman and her son, &c. Gen. xxi. 5—12. Milk is a light food prepared in the order of nature to suit the tender stomach of the young infant. It is sought after by the infant as a balm for all its little ills and griefs. But it is necessary for the relief of the mother, that she may obey the mandate of God, to be fruitful and multiply, and that her children may be proper and healthy; as well as for the child, that it should be fitted to fill its station in the world, that it should be weaned from the breast and learn to live on stronger food. So for the spiritual Isaac's, the children of God; they at first live on such food only as they look to their mother, the church for, that which has a good deal of animal sympathy, and creaturely doing in it. They look to their frames and feelings and to the discharge of what they call duty, for their nourishment and growth as well as for the healing of all their woes. This is all light food, it is momentary in its effects, it may occasion them to laugh, but there is nothing solid like the feast we have to speak of. They are continually changing either up or down. Hence the importance of being weaned from the breast and of being fed with meat. But some even in the apostles' days did not get weaned. Paul complains of the Corinthians that he had fed them with milk and not with meat, for hitherto they were not able to bear it; and adds, Neither yet are ye now able. This he says to show that they were yet carnal, and that he could not

speak to them as spiritual, but as carnal, even as unto babes in Christ, 1 Cor. iii. 1—3. In like manner he complains of the Hebrews, that instead of being teachers, they needed to be taught first principles, to be fed with milk; and adds, "For every one that useth milk is unskilful in the word of righteousness; for he is a babe." Heb. v. 12—14. It would appear that many also among us are in the same situation, not weaned from the breast. Hence the cry for what they call practical preaching, and the fondness for hearing and reading of first experiences to the exclusion of doctrine, &c. It would seem that the complaint against Ephraim, that "he is an unwise son, for he should not stay long in the breaking forth of children," applied to them. (See Hosea xiii. 13., with the words in italics omitted.) As for the mother, so for the churches, it is necessary if they would have proper and healthy children, and have them grow up to a vigorous manhood, to see that they are weaned from milk, and fed through the ministry with sound doctrine, such as the scriptures and the whole experiences of the children of God correspond with. Isaiah asks, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" And he himself answers the inquiries thus, "Them that are weaned from the milk, and drawn from the breasts." Isa. xxv. 9. The enquiry is, not whom shall men, but whom shall He, that is, the Lord, mentioned in verse 5. So that according to this scripture the Lord leaves them who hang on to the breast, to continue in a puny state.

But when are they weaned? The natural child as was Isaac is generally weaned at a certain period; not so with the spiritual Isaacs, with them there is no fixed time. They have to do, not with time, but with spiritual things. Some begin their weaning and feasting on doctrine almost as soon as they are born, whilst all have more or less of the weaning process to experience through life. How about the feast? At feasts it is usual to have a rich supply of choice provisions, accompanied with wine. Such is the doctrine of Christ. It is true persons may speculate on this doctrine, and may discuss and argue it in a carnal spirit, and produce only coldness. But when any one is led to seek of God his teachings in the revelation he has made of himself in Christ Jesus, and enabled by faith to receive any part of that glorious truth, he finds in it a feast of fat things. How can it be otherwise? There is not only the fulness of Christ's atonement, the purpose and grace of God in Christ Jesus, but God in all his attributes, as he could not be known in all the works of creation and providence, couched in it. Hence even the angels desire to look into these things. And the love of God, as wine on the lees well refined, flows through the whole of it, to cheer, to invigorate and to strengthen the child of grace to bear all the fatigues and trials of the way, and to support him under them. As he is led to feast on this glorious doctrine, he is weaned from the light food of frames, excitements, and creaturely discharge of duties. Not only this, but also as he is thus weaned from creaturely dependencies, he with Sarah sees the son of the bond-woman, the fleshly nature mocking. He sees how it has mocked him, disappointing him in all his fleshly expectations for solid, lasting

comfort, and spiritual enjoyment, how much soever they may have made him laugh at the time; and even when the rich feast of gospel grace is spread before him, the flesh mocks him, by suggesting to him that those consolations are not for him; that he, a poor sinful wretch as he is, can have no claim to those consolations, that it would be presumptuous for him to trust in the absolute promises of God, unless he could find something in himself more worthy of God's favor, and the like. But God has confirmed the declaration of Sarah, "Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, with Isaac." Not only is it decreed that flesh and blood shall not inherit the kingdom of God, but also we find that whenever we are led to God for consolations we have to cast out everything fleshly, in feelings and in action, and to depend alone on the mercy of God in Christ for acceptance, and we receive the blessings as coming alone through that channel.

Brethren we have thus given you what we understand to be some of the outlines of the new birth, and of its effects as illustrated in the birth of Isaac. In conclusion let us say, brethren, that in this season of commotions, religious and political, separate, and combined, shaking the heavens and the earth of the mere human mind, we need some stronger food to support and steady us than we can draw from excited feelings, human reasonings, or even acts of obedience. May we follow the example of David. He says, "Surely I have behaved and quieted myself as a child that is weaned of its mother. My soul is even as a weaned child." How this is, he shows by saying, "Let Israel hope in the Lord from henceforth and forever." Psa. cxxxi. 2, 3. Again we find him quieting himself thus, "Why art thou cast down O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance and my God." Psa. xlii. 11. Brethren, farewell.

S. TROTT, Moderator.

JAMES BLIZZARD, Clerk,

The Delaware River Baptist Association, held with the Southampton Baptist church, Bucks Co., Pa. to the churches composing the same send christian greeting.

BELOVED BRETHREN:—Presuming that you will expect from us as usual, a letter of love and fellowship, we will offer for your consideration a few general remarks on the scriptural doctrine of

JUSTIFICATION.

The glorious gospel of God our Savior, abounds with many exceedingly rich and heart stirring considerations for the contemplation and comfort of all who are born of God, and taught by the Holy Spirit; but in all the chain of gospel doctrine, we are not aware of any one of its links to which we can attach a more fundamental or vital importance than to that which we have chosen as the theme of this letter.—Volumes might be written without exhausting its fulness, but the limits of a Circular require that our remarks should be brief. When we consider the fallen state of all the human family, as transgressors of the law of their Creator, their just condemnation and utter inability to establish a righteousness of their own, either by the deeds of the law, or by any other means, we can but admire and adore the wisdom and

boundless grace of God in providing and revealing to us a way in which he is just and the justifier of all who believe on our Lord and Savior Jesus Christ. Well might the enraptured prophet cry out. "Rejoice greatly O daughter of Zion! Shout, O daughter of Jerusalem! Behold thy king cometh unto thee, he is just, and having salvation." Zech. ix. 9. Surely we may say "Salvation is of the Lord," nothing short of infinite wisdom, eternal goodness and Almighty power could have brought to light a plan in which sinners could be saved from the wrath and condemnation of the righteous law of God, without involving his justice, or doing dishonor to his holy law; but in the justification of his people none of his eternal perfections are in the least impaired, nor is one jot or tittle of his law abated or uncanceled. While angels gaze upon and desire to look into this sublime and heavenly mystery, we rejoice and give thanks to God that the secret of the Lord is with them that fear him, and that it is his gracious pleasure to shew unto them his covenant; that he has hidden these things from the wise and prudent, and revealed them unto babes, because so it seemed good in his sight.

Justification simply considered, is the legal acquittal from blame, and in a gospel sense, signifies to present the church holy and unblamable. Pardon or forgiveness differs widely from justification; for the pardoning of a transgressor does not make him righteous. And if only the sins of God's people were remitted on forgiven, however it might release them from punishment, it never could justify them nor remove their guilt. It is true the children of God are the recipients of forgiveness as well as of justification, but these gracious favors have their respective and appropriate places in the great work of salvation; the one releasing them from wrath and punishment, and the other declaring them to be righteous and holy in the sight of God, by removing from them all their guilt, and clothing them in spotless righteousness. Both are secured for, and given to the people of God as they stand in Christ Jesus, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us, in all wisdom and prudence. Eph. i. 7. 8. Out of him, we cannot be the subjects of either, for the law of God can neither justify nor forgive a sinner.

The justification of the ungodly is alone through the redemption which is in Christ Jesus. None but redeemed sinners are therefore the subjects of it, for nothing short of the blood of Jesus Christ can cleanse from guilt. But the blood of Jesus Christ, the Son of God, can and does effectually and forever remove from those for whom it was shed, all sin, as well as all the penalties connected therewith. But the grand question to be considered is, how or upon what principle the blood and righteousness of Jesus Christ, could, consistently with law and justice apply to guilty sinners, for cleansing and justification before God? Many have appeared only to regard this matter as only requiring the sovereign display of the power of God, that he being moved with compassion for a guilt stricken world, graciously consented to the substitution of his Only begotten Son, to suffer, bleed and die in the room and stead of his people,

and on the condition that Christ should meet all the requisitions of the law, and suffer all its penalties on their behalf, he would be satisfied. It is true, the sovereign power of God is abundantly displayed in the redemption of sinners, and all the perfections of eternal Godhead shine equally in the salvation of his people, and it is also true that the sufferings of the Redeemer were vicarious, he suffered the just for the unjust to bring us to God; but it is highly important we should understand that in all this, our God has acted only in strict harmony with the eternal counsel of his own will. His righteousness truth and justice have been honored and all their demands fully met and satisfied, so that he is not only a Savior, but, "A Just God, and a Savior." Zech. ix. 9.—Every link in the chain of salvation by grace was essential and indispensable to the accomplishment of the work; not one could be omitted nor even transposed without defeating the grand purpose and design of God. The plan required to be laid in infinite wisdom, and executed by almighty power; the scheme required to be as ancient as eternity, that the immutability of God be not infringed; and hence it is called the eternal purpose which he purposed in himself before the world began. The church must have had an existence in one that was able to represent her before the throne of eternal deity before the world began, as well as on the cross of Calvary when the fulness of the time appointed should come. To meet all these necessities, a Savior was provided, a Mediator was set up, as the Head over all things to the church, and the church so perfectly identified with, indissolubly united to, and completely embodied in him, that she could be "Blessed with all spiritual blessings, in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love." In all this divine arrangement the workmanship of God appears, "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." All we can know of eternal things must be by that revelation which is made to us by the word and Spirit of God.—"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life."—1 John v. 11, 12. That life which was given to the church in Christ is called eternal life, in distinction from our natural or mortal life which was given to the human family in Adam, and it is called immortality, and is treasured up in him who only hath immortality dwelling in the light, and it is hid with Christ in God, so that it can only appear when he who is the Life of his church appears; for, as we have read above, "He that hath the Son hath life, and he that hath not the Son hath not life, because this life is in his Son. This vital union is the basis or foundation on which Redemption and Justification rests. Without it all the obedience and sufferings of the Son of God, could not effect our redemption. If the divine Law and the eternal justice of God could not have regarded the church as the body, the flesh and the bones, of our Lord Jesus Christ, they could not have recognized in him the right to redeem her from all iniquity.—

That law can admit of no substitution where no union of life or vital relationship exists. Neither could a union contracted subsequently to the captivity of the church, been admissible. But the previous union and relationship being perfect and indissoluble is the ground or principle on which his suretyship is predicated and on which the transgressions of his people were legally charged to him, and his obedience, suffering, and righteousness were imputed to them. By way of illustration, suppose a flock of sheep have trespassed on the lands of some person, the legal owner of the sheep is held responsible for the damage done by them. He may, it is true, in some cases, let the sheep be held by the injured party for the damages, but he certainly in all cases holds the right to redeem them, by paying the price of their redemption; but if the relationship did not exist before the deprivations were committed, of owner and property, he could not legally be held for the damage done; neither would his paying for the damage done by them constitute him the owner of the flock. A husband is legally held for the debts contracted by his wife, because the law regards him as her representative in all civil contracts; but in case of a criminal offense, a still nearer relationship is required, to make him responsible. But if his hand, or any other member of his body has committed murder, or any other capital offense, then the head is holden responsible. Christ is not only the lawful proprietor of his sheep, but he is the living head of his church, which is his body, and he is not only the Head, but he is the Head over all things to his church, and therefore the right to redeem, buy back, and deliver from captivity and bondage is found in him and in him alone. Adam is the figure of him that was to come, which is Christ; and Adam was not only related to Eve by conjugal ties, but also by union of life. She was, after her formation, as before, the bone of his bones, and the flesh of his flesh, and she was called woman, because she was taken out of man. In the application of this figure to and Christ the church, no ordinary marriage can fully set forth the union of Christ and the church. The church was taken out of the man Christ Jesus, and existed in him before she was thus manifested as his bride. And in her formation and presentation to him, he owns her, yea, he claims her as his body his flesh and his bones. And when he saw her involved in sin, in guilt and ruin, he loved her notwithstanding all. And because he loved the church, he gave himself for her. Inflexible justice accepted, but could not reject the offering, and by his one offering he has perfected forever them that are sanctified. For her he was made flesh and dwelt among us; for her, he learned obedience, for her he lived and died, and arose from the dead. He was delivered for her offenses and raised again for her Justification, and she is freely, fully and forever justified through the redemption that is in him. He is of God made unto her Wisdom, Righteousness Sanctification, and Redemption. And this is the name whereby He shall be called, The Lord our Righteousness; and forgetting the shame of her youth, and remembering her widowhood no more, this is the name whereby she shall be called, The Lord our righteousness. Her sins are blotted out as a thick cloud, and shall be remembered against her no more.—

Who then shall lay anything to the charge of God's elect? It is God that justifieth, it is Christ that died; yea, rather that has risen again from the dead, and he arose for her justification, and he ever liveth to make intercession for her. She is now dead to the law by the body of Christ, and married to him that is risen from the dead, that she may bring forth fruit unto God. There is therefore now no condemnation to them that are in Christ Jesus; neither death nor life, nor angels nor principalities nor powers, nor height, nor depth, nor any other creature shall be able to separate her from the love of God which is in Christ Jesus her Lord. He has washed her in his all-cleansing blood, clothed her with garments of salvation, and covered her with the robe of his righteousness, and adorned her as a bride for her husband. And he will receive her home to the mansions of immortal glory, as pure, as spotless, and as immaculate, as he received her from his Father long before the highest dust of the world was made, "ere sin was born, or Adam's dust was fashioned to a man." Dear brethren, may we have grace whereby we may serve God acceptably with reverence and godly fear, until he shall call us hence and then with all the redeemed, justified family swell the heavenly notes of that immortal anthem of praise unto him who loved us and washed us from our sins in his own blood, in which all the redeemed of the Lord shall then unite. Then shall we be prepared more fully to appreciate the unspeakable blessing of justification through the blood and righteousness of our dear Redeemer. Amen.

D. L. HARDING, Moderator.

E. RITTENHOUSE, Clerk.

The Warwick Old School Baptist Association, to the churches composing the same

In accordance with the long established custom of this Association, we submit for your consideration, this, our annual epistle of love.

DEARLY BELOVED:—We have abundant reason to be grateful to our heavenly Father, for his kind protection which has been manifested in the preservation of our lives, and in permitting us to meet once more upon the shores of time in an associated capacity. The past year has been an eventful one, which will constitute an epoch in the history of our world. Wars, and rumors of wars, have been abroad in the earth. Garments have been literally rolled in blood. Many who were regarded as the great men of the earth have fallen a prey to him whose reign is universal. The anti-christian church, or the powers of darkness have been marshaling their forces; already has she made some desperate attacks upon our civil and religious rights. She has commenced to judge us in drinks, and holy-days, and has succeeded in placing her agents at the seat of our government, and in our legislative halls. What will be the result of her machinations, is beyond our feeble comprehension; yet we rejoice in the precious truth, that our God, worketh all things after the counsel of his own will. But our design at this time is to present for your consideration, some things, in relation to that kingdom which is not of this world. We will call your attention to the following words addressed by the Apostle Paul to the Hebrews, "Not forsaking the assembling of ourselves to—

gether, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Heb. x. 25. This language seems to have been addressed to the Hebrews, on the ground of the profession of their faith in Christ, iii. 1. This had been evinced by their following the Lord Jesus Christ in the ordinance of baptism, and they were now called upon as his followers to maintain the order of the house of God. Thus when we enter the house of God, we profess an attachment to him, his cause, and people. We cannot abstractly love God; 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; Heb. ii. 11. Hence the evidence that we have passed from death unto life, is that we love the brethren. Do we not remember our love and attachment to the brethren when first God gave us a name and place among his people. We could then say in the language of Ruth to Naomi. "Entreat me not to leave me, nor to return from following after thee; for whither thou goest I will go, and whither thou lodgest I will lodge, thy people shall be my people and thy God, my God." Then we took sweet counsel together, and walked to the house of God in company. Then we mounted on wings as eagles, we run and were not weary, we walked, and were not faint. Then we experienced how good and how pleasant it is for brethren to dwell together in unity.

Let us not then forsake the assembling of ourselves together as the manner of some is. But brethren, have we not need to take heed to the admonition of the Apostle? Has it not become to a great extent our custom? Have we not become too much absorbed in the affairs of this life? Are we not too easily deterred from filling our places in the Zion of God? It may not be improper to notice some of the excuses rendered by those who forsake the assembling of themselves together. One of the most common is the weather. It storms, or has the appearance of one, on the day appointed for worship. We say it looks imprudent to go to meeting to-day, we do not feel very well, and it seems wrong to expose our teams to inclement weather; we will remain at home. We thus try to satisfy or excuse ourselves for disregarding the commandment, and spend the day in idleness or perhaps in vain and unprofitable reading or conversation. In the meantime the pastor, in the performance of his duty, goes to the house of worship, his heart is pained to find it almost deserted. He feels sad, and with depressed spirits returns to his home. The care of the churches weighs heavily upon his mind, and almost deprives him of sleep, and he feels to say in the language of the Prophet. "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." When the next morning comes, those who forsake the assembling of themselves together have worldly business to transact. Neither our health or the weather has undergone any change, but our team is procured and we enter upon the business of the word.—Perhaps the ensuing Saturday is appointed for the church meeting, but disregarding it, we continue engaged in worldly affairs. Thus to the grief of our brethren, and to our own loss, we deprive ourselves of many

precious privileges. We at other times attempt to excuse ourselves upon the ground that affairs of an unpleasant nature require the attention of the church, or that we are unworthy of a place among the children of God.

Or perhaps the church, as many of our churches are, is destitute of a pastor, and we think that we have no gift of exhortation, and shrink from the post of duty.—Dear brethren these things ought not so to be. We do contend that every member is under obligation to attend all the regular appointments of the church. When we allow the affairs of this life to gain such an ascendancy over us as to prevent the assembling of ourselves together, we deny the solemn profession we have made before many witnesses. For when we professed our faith in the Lord Jesus and followed him in the ordinance of baptism, we also professed an attachment to his people which far exceeded anything of a worldly nature. Therefore let us still manifest our love to our Redeemer, and his people by obedience to his commandments, and by denying ourselves, and taking our cross and following him, who laid down his life for us. And if there are some things of an unpleasant nature in the church, they do not afford a justifiable excuse for leaving our brethren. Never forsake Zion when she is in trouble. He is a poor soldier who leaves his post when the enemy approaches. Therefore if there are trials to encounter, let us as members one of another, bear one another's burdens, and so fulfill the law of Christ; although we may feel unworthy of a seat among those whom we esteem as the excellent of the earth.—Dear brethren, do we find in the world that comfort which our souls desire? We are sure that with one accord you will reply, "We do not." We then certainly gain nothing by forsaking the assembling of ourselves together, and exhorting one another.

But some may, if I had a gift which would be useful to the church, I would cheerfully meet with them. It is an old saying that, acts speak louder than words. If this be so, then by our deeds we are constantly conversing, therefore let our conversation be as becomes the gospel of Christ. It is becoming the gospel to assemble ourselves together and exhort each other to maintain the order, and ordinances which Christ has instituted, and commanded to be observed and to stand fast in the liberty wherewith Christ has made us free. Let us contend earnestly for the faith once delivered to the saints, and never sacrifice the truth to conciliate or gain the esteem of friend or foe. Let us not be ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Let us then exhort one another and so much the more as we see the day approaching. May not the day to which the apostle alluded be the day of persecution which had already commenced. Some had been put to death for teaching and believing in the name of Jesus. The day was at hand when the Hebrew brethren would be driven from Jerusalem, and their homes destroyed.—They were to become partakers of the afflictions which are a part of the heritage of the people of God. Then,

"Shall we be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

The day was not closed, and we have reason to believe from the testimony of the Scriptures that persecutions yet await the church of Christ. The children of the bondwoman are combining their efforts and compassing sea and land, to make proselytes, who are always ready to mock and scoff the children of promise. We must draw to a close. May God enable us to heed the admonition, to endure hardness as good soldiers of the cross of Christ, and ever be found striving for the faith of the gospel, and maintaining the unity of the spirit in the bonds of peace.—Amen.

GILBERT BEEBE, *Moderator.*

WM. L. BENEDICT, *Clerk.*

The Chemung Baptist Association assembled with the church at Asylum, Bradford Co. Pa., on the 19th and 20th days of June 1855,—to the churches of which it is composed, send christian love.

DEAR BRETHREN:—Another year has passed away since our last communication, and according to usage, we address you again on the subject of those things which belong to the kingdom of our Lord Jesus Christ. In scanning the events of the last year, and indeed of all past time, we are led to rely more exclusively, if possible, upon those great principles which constitute the basis of our religion. The church embracing in itself the whole election of grace, is the property of Christ; he has redeemed it with his blood; and, as his property, he has full control over it. But he is not only the sole proprietor,—not only does he reign over his church as her King and Law-giver, but he is the King of kings, and the Lord of lords, exercising an universal sway over all things in heaven, earth, and hell, for the benefit of his church; for he is the Head over all things to the church, which is his body, the fulness of him that filleth all in all. The dominion which he holds over all things, is a dominion of righteousness, for it is written, "Behold a King shall reign in righteousness," and again, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. All the acts therefore by which he administers his government, and all that he requires of his subjects are perfectly righteous. But the church is his body. The relation which the head of anything bears to its body is that of sway, or control; the head wills, and straight the body and all its members obey; they are in perfect subjection to the head, and are governed by it. And yet, so sweetly do they accord, that there is no jar or disagreement. The members obey with as much alacrity as the head dictates; for the same spirit which influences the head to direct, influences the members to obey; and if any part be not influenced by the spirit which prompts to obedience, it is an intruder, and not a member; for it is written, "If any man have not the spirit of Christ, he is none of his." He is not a member of his body; for obedience to Christ is a test of membership and an evidence that we are in possession of that eternal salvation which our Lord has obtained for his church. The apostle, speaking of Christ, says, "And being made perfect he became the author of eternal salvation to all them that obey him. This obedience however is not made manifest by fleshly performances; consists not in religious observances of days and

months, and times, and years; it cometh not by observation, it is the operation of the mind, and not of the flesh; for, says the apostle, "With my mind serve I the law of God, and with my flesh, the law of sin." What then is obedience, and how is it exhibited? We have said it is the act of the mind, the operation of the new man, the product of the renewed heart, it is the fulfillment of the new commandment to love one another, which our Lord gave to his disciples, and with which none but his disciples can comply. It exhibits itself by long sufferings, kindness, meekness, gentleness, humility, temperance, love, and by delighting in the truth; by bearing afflictions, distresses, and persecutions, the scoffs of the world, and the assaults of the devil, and the rage of anti-christ, for Christ's sake; enduring as seeing him who is invisible; by enduring hardness as good soldiers, and by persevering amidst all the obstacles, dangers and difficulties of the way to the end; by esteeming others better than ourselves, and by obediently complying with the ordinances and other requisitions of the house of God. This is obedience in its diversified action. It is manifested as the production of those graces implanted in the heart in regeneration, by the operation of the spirit of God. It is indeed styled by the apostle, "The obedience of faith."

Now all these graces are treasured up in our Head, for the benefit of the body and from that Head they flow according to his will, through all the members, imparting life, vigor, and action, and producing obedience as the fruit. Obedience impels the child of God to seek communion with his brethren, and makes him exclaim, Come and hear, all ye that fear God, and I will declare what he has done for my soul. Obedience leads him down into the baptismal stream, that he may there give evidence that he is dead to the world, and to sin; but alive unto God. Obedience leads him to participate in the solemnities of the Lord's Supper, the emblems of his sufferings and death; and it is obedience that leads him to take up his cross, and follow his Master through evil and through good report. By his obedience he is known to his brethren, and his brethren to him. Obedience inspires confidence in each other, and the lack of it, has the opposite effect. Obedience leads him to the assemblies of the saints. Does he needlessly absent himself from the assemblies of the saints, then is their confidence in him impaired. Obedience prompts him to walk circumspectly in the world. Should he give loose to the propensities of his carnal nature, the fellowship of his brethren is withdrawn from him. Obedience must accompany a profession of faith, or faith is made void being alone. "Shew me thy faith without thy works, and I will shew thee my faith by my works." Abraham was justified by works, (as the evidence of his faith; for without faith he would not have obeyed the commandment of God,) and by that obedience was his faith made perfect, as evidence was thereby given that it was genuine.

We conclude then that obedience flows as naturally from the graces of the spirit of God as does any effect from its appropriate cause. This truth is found everywhere in the divine record, and it is found also in the experience of every saint; for the experience of every saint is but a transcript

of the law of God, which is written in his heart; for the spirit itself, in the divine testimony, beareth witness with our spirit that we are the children of God, and that spirit also taketh of the things of Christ, and sheweth them to us.

Brethren, are these things so? May God enable us to manifest to each other, (for the world knows us not,) that we are members of the mystical body of Christ, that we are materials in the building of grace; and the sheep of his pasture, and inhabitants of his Holy Hill, by walking uprightly, by working righteousness, and by speaking the truth, and by the love of it in our heart; and to his name be all the praise, Amen.

REED BURRITT, *Moderator.*
WM. B. SLAWSON, *Clerk.*

EDITORIAL.

Middletown, July 15, 1855.

Remarks on Matthew vii 7. 8.

Brother Peter Chamberlain of New Jersey, has requested our views on the portion of Christ's sermon on the Mount, which is stated in the passage referred to above.—The words are as follows.

"Ask, and it shall be given unto you, seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened."

These words are plain and emphatic, and sufficiently simple to be comprehended by the merest infants among the children of God, whose minds are unbiased by false teaching. But such has been the indefatigable zeal of the enemies of the Lord, to pervert the scriptures of truth, that even these words of our divine Master, have been strangely misconstrued, and it is to be feared that some of God's dear children have been imposed upon by the enemy in regard to their real meaning. To understand properly any scripture, especially the text under consideration, it is indispensably necessary that we should observe who is the speaker, and who are the subjects of address, as well as the true meaning of what is spoken. The scriptures generally are a communication from God himself.—Holy men of old, spake as they were moved by the Holy Ghost, and God spake to the fathers, the ancient patriarchs, by the prophets, so that their inspired communications to Israel were no less the words of God than that which he has in these last times spoken to us by his Son. The words of our text were spoken by our Lord Jesus Christ himself, and therefore must be regarded as clothed with all the power and infallibility of the supreme and eternal Godhead. They are entitled to the sacred reverence which we have for him from whose lips they were spoken. No one, we conclude who fears the Lord and trembles at the majesty of his words, would designedly pervert their meaning, or countenance their perversion by others. But so it is, as we shall presently show, this with the general tenor of the scriptures is most awfully misrepresented, distorted, misinterpreted and misapplied by very many who claim to be the children of God and ministers of the gospel.

By them it is generally, and perhaps we may say universally, applied to mankind in general, and to the unconverted or the un-

regenerated in particular. Those who contend for what they call *Free-agency*, offered salvation on conditions to be performed by men, human ability to repent and believe the gospel, to exercise faith in Christ, to love God, and to secure their own eternal salvation by their own wills and works, frequently repeat the words of our text, and other passages in the same connection with an air of assumed triumph, as though they either believed themselves, or intended to make others believe that these words were addressed by our Lord to the human family at large, and to the most ungodly in a special manner. And they even go farther, and represent that the God of glory was in the act of expostulating with unrepented sinners, and laboring to induce them to apply to him for salvation. As though the subject on which our Lord was speaking was to show how possible it was, and how very cheaply every sinner might save himself. That if the sinner can be prevailed on to seek for religion, he shall find it; if they will seek for Christ, they shall find him; and if they will seek for justification before God, and eternal life and happiness they shall find it. That if they will knock at heaven's gate, the portals of immortal glory shall on that condition be thrown open to them, &c. A careful examination of the scriptures however will show to those unto whom it is given to know the things of the kingdom of Christ, that such a gross perversion of the text is a most presumptuous and blasphemous contradiction both of the letter and spirit of what our Savior said, and also of the uniform testimony of all the record of the holy scriptures on that subject.

Instead of addressing the words and assurances of the text to the world of mankind indiscriminately, or to ungodly sinners in particular, they were spoken exclusively to his disciples, and we have his own authority for saying that they apply to no other characters. At the commencement of the fifth chapter, we are informed of the peculiar circumstances of the occasion, when Christ delivered this discourse, or "sermon on the mount," as it is called, which is given in the fifth, sixth and seventh chapters, and of which our text is an important part. It reads thus, "And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth, and taught them, saying" &c. Now if he had intended this discourse to apply to sinners indiscriminately, why did he retire from the multitude and address it exclusively to his disciples? Why if it concerned the multitudes did he not address it to them? Can any mortal tell?—Again, if he were only speaking to his disciples of things which were applicable to the multitudes of the unconverted why did he address his words to them, in the second person, *ye* and *you*, instead of *they* or *them*? Will any one dare to charge that he did not know the proper use of words, or that he would say one thing, and mean another, and that too, essentially different from what he said? If in our text he had been speaking of asking for and receiving regeneration, seeking for and finding pardon, knocking and thereupon having the doors of mercy of salvation, or of eternal life opened to them, then they unto whom the words were addressed were those of all men, unto whom they had the least application; for

as his disciples, they were regenerated already, and he said they followed him in the regeneration, they had already received the forgiveness of their sins, and could, and did experimentally know, and unequivocally testified that, "The Son of Man had power on earth to forgive sins. And in so testifying, Jesus said to the rulers of the Jews, "We speak that we do know, and testify that we have seen." &c. They had already been admitted into the kingdom of the Messiah, had already entered into life, and already stood freely justified in the Savior's righteousness before the throne of God. Why then, we repeat the question, did he retire from the multitudes, and speak these words only to his disciples? If he had designed these words to express a conditional offer of salvation to unconverted sinners, is it not rational to believe that he would have availed himself of so favorable an opportunity as he had before, he departed from the multitudes? How irrational then to suppose that with these words on his lips for the multitudes that he who is too wise to err, should have deliberately left those to whom he designed his words to apply, and who, more than all others, were the most vitally interested in them, and without uttering one word of the kind to the indiscriminate multitudes, ascend a mountain, and when his disciples came to him, open his mouth, and deliver to them the message which he had intended for the very multitudes which he on that occasion purposely avoided.

Another equally conclusive and irresistible testimony in the scriptures, against the heresy of the arminian notion, that God has offered salvation to all who will seek for it, is found in the words of our Lord in reply to his disciples, when they had asked him if there were many that would be saved. In this case observe the subject was *salvation* and concerning the extent of salvation, Jesus said in reply, not to the world but to his disciples, "Strive to enter in at the strait gate; for many shall seek and shall not be able." Who can believe it possible that our Lord should at one time say that all sinners who seek for salvation, shall be saved, and at another time declare positively that many should seek, and should not be able to enter in at the strait gate which leadeth into life?

To say nothing of the absurdity of the notion of blind men's seeking, and dead men's knocking, &c., it is enough for us to know that Christ is sought of them that asked not for him, and that he is found of them that sought him not. That Israel (that is carnal Israel, hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Rom. xi. 7. "But Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought not by faith; but as it were by the works of the law; for they stumbled at that stumbling-stone. As it is written, Behold I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed.

God has truly bidden his Israel to seek, (not to procure their salvation by deeds of the law, or works of righteousness which their own hands have done or can do,) but he has commanded them to seek his face. And he said not unto the seed of Jacob, Seek ye my face, in vain." It was not in vain that he has said unto his spiritual Is-

rael. Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." It is because none but God can save a sinner, that God commands his Israel to look to him for salvation, and to him alone; for in the Lord shall all the seed of Israel be justified and shall glory. Not in themselves, nor in their resolvings, nor in their seekings or doings, for the Lord has made bare his holy arm, and all the ends of the earth shall see his salvation. He shall say to the north give up, and to the south, keep not back. He will gather them from the east and from the west, and shall also say, Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, &c. When he who is the Good Shepherd putteth forth his own sheep, he goeth before them, and he calleth his own sheep by name, and leadeth them out. When dead in sins, they are made to hear the voice of the Son of God, and they that hear shall live, and who are the dead that shall hear, and that shall live? Christ has himself settled this question, "My sheep hear my voice," because he has put them forth, gone before them, and called them by name. "My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

We have shown, by such testimony as men will not disregard with impunity, that the words of our text were spoken by Christ, and addressed to his disciples exclusively, and the audacious presumption of those who labor to pervert his words, and to turn the truth of God into a lie; it remains now for us to show who are the disciples, and in what sense these words were applied to them, and the eternal consolation which they afford to such as are his disciples indeed; this however we must defer until our next number.

To be continued.

The Cause of Truth in Canada West.—Ordination, &c.

At the request of the Particular Baptists of Dundas, Canada West, a Council was organized at the place for the present occupied by them for public worship, on the 10th day of June 1855, composed of Eld. Thomas P. Dudley, and Dea. James Dudley, of Licking Association, Ky., Eld. J. F. Johnson, of Lebanon Association Ia., and Eld. G. Beebe, of Warwick Association N. Y., by appointing Dea. James Dudley Moderator, and Elder J. F. Johnson Clerk. The first business submitted by the brethren to the council was in relation to their standing as a Particular Baptist church, of the Old School, or apostolic order. It was clearly shown by documentary and other testimony, that the church was originally constituted a Particular Baptist church, at the time of their constitution adopted substantially the same articles of faith, and rules of order, which are held by the Old School Baptists in the States, and that the same are still maintained by our brethren claiming to be the church.—That through the influence of a former pastor, and others who are now identified with the New School Baptists of the States, a division was effected, in which a portion of the members were drawn over to the popular delusions of the age. Our

brethren who have uniformly stood upon the old platform, retaining the original articles of faith and order, were recognized as the church by the council.

At the request of the church, a presbytery was formed in the afternoon, for the purpose of examining, and, if thought expedient, ordaining brother William Pollard, a licentiate, of that church to the work of the gospel ministry. Eld. T. P. Dudley was appointed Moderator, and Eld. John F. Johnson, Clerk. The candidate was examined in relation to his christian experience, call to the ministry, and views of the doctrine and order of the gospel.—The council being satisfied with his relation, and being fully assured by the church of his correct, moral, and religious deportment, and of his gifts, aptness to teach, &c., proceeded to set him apart by prayer, laying on of hands, &c., according to the usage of the church of Christ. Elder Gilbert Beebe preached from John i. 6.—9, Prayer by Eld. Beebe, and laying on of hands by Elders Dudley, Johnson, and Beebe. Charge by Elder Dudley, Right hand of fellowship by Eld. J. F. Johnson, Exhortation to the church by Eld. Dudley.

The whole scene was solemn and impressive. During our visit Elders Dudley and Johnson preached, and the testimony borne was, so far as we can judge, cordially and joyfully received. The church at Dundas, is the only one of our order that we could hear of in the province of Canada, all the other professedly Baptist churches having as we consider departed from the faith and order established by Christ and his apostles. We sincerely hope and pray that the Lord may sustain his cause in that region of country, pour out of his Holy Spirit upon the church, revive his work among them, and add to their number of such as shall be saved.

Married.

May 8th. In Lexington Green Co., N. Y., Tuesday evening, by Elder Joseph L. Purington, MR. CYRUS VANVALENBURGH, to MISS AMANDA M. KIRK, both of Lexington.

May 31st. At Hopewell, By Elder P. Hartwell JACOB H. LANING, to MISS JANE M. PHILLIPS, all of Hopewell.

June 2. By the same, at West Amwell, ANDREW D. STOUT, of Lambertsville, to SARAH B. SEYBOLT, of West Amwell.

In this village, on Wednesday morning, July 4th, by Eld. G. Beebe, MR. SOUER W. CAREY, to MRS. ROSA MCGORWAN, both of Wallkill.

At North Berwick Me., May 24, by Elder Wm. Quint, MR. DANIEL G. CLARK, of Sanford, to MISS FRANCES J. CHASE, of North Berwick.

June 24, By the same, MR. DANIEL CHICK, of North Berwick, to MISS MARY ANN BROOKS, of Sanford.

Obituaries.

Casa Co., Ia. May 4, 1855.

DIED, in Sierra, California, Feb. 12, 1855, HENRY H. VEAL, aged 23 years, 1 month and 28 days. He was a son of A. and D. Veal, and grand-son of Enos and Mary Veal, of Gloucester county N. J.

[The following is a copy of the letter announcing his death.]

Sierra Cal, Feb. 12, 1855.

At the solicitation of many friends, it becomes my painful duty to inform the parents, brothers, and sisters, of Henry H. Veal, that he is dead. The circumstances of his death were singular, but to his friends here, of which he has many, they are satisfactory. This morning

at about 4 o'clock, while apparently sleeping, he was taken with a sudden illness which caused his death in the short space of about five minutes. Messrs Frost, Allen, and Brown, who were his most intimate friends, were sleeping in the same apartment, and close to his bedside. The first intimation of his illness was a struggle, and some unusual sound, which was supposed to result from night-mare only, and they endeavored to wake him, but were unable to do so, then the awful idea struck them that he was struggling with death. A light was instantly obtained, and it was found that he was breathing his last. A physician was immediately called; but he could give no satisfactory cause, for such a death. The only conclusion we can come to is that he died from the effects of night-mare, producing a rupture of a blood vessel, or a stagnation of the blood at the heart. The absence of the skillful physician from the vicinity, prevented us from making such investigation of the cause of his death as we would have wished; but we are all perfectly satisfied that he came to his death by fair and natural means. He was decently laid out, and his friends apprized of his death. A funeral sermon was preached, and he was followed to his last resting place by all his friends in the vicinity of our little mining town. I can only add that the deceased has left a host of friends, and a vacancy never to be forgotten. It is but justice to him and to his relatives to say that he was respected and beloved by all who knew him, and he had no enemies in our midst. He was admired for his honesty, uprightness and his gentlemanly bearings in all his deportment I have known him intimately for the last nine months, and I only speak the sentiments of this community, when I say that we all sympathize with his friends and dear relatives in the state. He was struck down when in the best of health and strength apparently, and in youthful vigor, possessed of many endearing qualities. His friends may rest assured that he has been buried with all the rites of decency. His effects were quite sufficient for all his debts, and his funeral expenses. With deep sympathy

I am your most obedient servant.

MORTIMORE COOK.

South Trenton, N. Y. May 1855.

BROTHER BEEBE:—Please publish the following obituary. Sister SARAH THOMAS, departed this life September 9, 1854, after an illness of but a few weeks, her complaint was supposed to be quick consumption. Sister Thomas was a daughter of Deacon Thomas George, who was a highly esteemed lover of the truth, and a close student of the scriptures.

Sister Thomas was born in the city of New York in the year 1808, and with her parents removed to Utica, N. Y., when she was quite young. It pleased the Lord to call her by his grace, while she was in the days of her youth; and as she was naturally of a lively disposition the change was the more visible. Upon a relation of her experience to the Baptist church of Utica, she was received, baptized and became a member of that church, where she remained an active member, and a shining example for others to behold and take knowledge that she had been with Jesus, until her marriage to Ebenezer Thomas Esq., of South Trenton, to which place she removed her membership, and in union with her husband evinced to the world that the cause of Christ stood first and highest in her affection, until after his death, which occurred March 11, 1849. On September 13, 1851, she united with the First Baptist church in Trenton, it being of the Old fashioned order, since that time, she has fully evinced to us that the gospel was her food; the prayer and conference meetings, her home, and her house a welcome Inn for all of Zion's travelers. Sweet communion with Christ, from off his mercy seat was what her soul desired above all things. The church feels their loss; but do not mourn as they who have no hope. Our loss is her eternal gain. The penal evil is changed for covenant mercy, the bars of death to the gates of heaven. Her trials were many, but her trust was in the great Head of the church, who will not suffer his people to be tempted above what they are able to bear, but will with the temptation make a way for their escape,

which she always found him faithful to perform. "Weary of wandering round and round, This world of sin and gloom, She longed to leave the unhallowed ground And dwell with Christ, at home."

D. W. B.

DIED, suddenly, February, 16th 1855, ALVEN HERNDON, of Anderson Co., Kentucky, aged 71 years. Can it be? He that was with us so lately, must be in the silent tomb. Are the places that knew him, to know him no more forever? It is even so. Brother Herndon was much beloved, and highly esteemed by his numerous friends, relatives, and acquaintances, and had served the community faithfully for many years, as Justice of Peace, as High Sheriff of his county, and as representative in the state legislature.

And last, but not least, he was a firm Old School Baptist, he united with the church at Salt River, at her church meeting 2nd Saturday in August 1828, by giving a satisfactory relation of the hope within him, with which he lived in peace and harmony for years, when it was thought best for the members who lived remote, to constitute a new church of the same faith and order, some four or five miles off, when he and his wife, sister Herndon, who now survives him, took letters, and were in the constitution of the new church called Little Flock, where he remained an active and an attentive member for many years, beloved by the church up to the time of his death. Brother Herndon's health has been on the decline for some few years, his constitution gradually sinking; but he was still able to attend to his business; and on Monday previous to the Friday of his death, was at the Court House of his county, doing business officially, in the county court; returning home in the evening, not complaining more than usual; the next morning found it necessary for him to ride to the Clerk's office, of the County Court, which he did, remained, but a short time, and then rode home; the morning was cold and he complained of being chilly on his return home, with giddiness of his head, yet not suffering or complaining but little more than common, taking his regular meals with his family up to Friday following; when he dined with them as usual, for the last time. He still thought he was improving, not thinking the monster death was so near at hand. But about four o'clock of that morning the family, who were present found him sinking, but still had no apprehension that his departure was so close at hand. When a short time after, they become alarmed, and attempted to arouse him, but alas! it was too late. And in a few minutes after he fell asleep, as we trust in the Lord. His funeral was attended on Saturday evening following, by a large assembly of friends, and amongst that number was his beloved wife, now his weeping widow, and sorrowful children, to lament their irreparable loss. May the God of all consolation and grace, be the Father to them all; so that they may all meet around his throne in heaven, where parting is no more.

As ever I remain your brother in tribulation.

J. H. WALKER.

Niles, Ia., June 15, 1855.

ELDER BEEBE:—Very dear brother, Brother JACOB STAHL, who was for many years a reader of the Signs, has departed this life, and I had intended before this, to have prepared an obituary notice of his death, but waited until now for some information that I was not in possession of. I learn that brother Stahl was born in Pennsylvania, and emigrated to this state about the year 1838, or 1839. After his arrival he with his wife, sister Eleanor Stahl, united with the Mission Baptists, but soon became dissatisfied with that people, and left them and united with the Walnut Creek Old School Regular Baptists, in which church, they have for the last fifteen or sixteen years lived and enjoyed the high esteem of the church, and were beloved by all who knew them. Brother Stahl was not a man of many words; but his conduct, and conversation proved that he was a sincere lover of the gospel of Christ. His house was always a resting place for Old School Baptist ministers, and brethren who were always welcome guests, I attended the Walnut Creek church on the

second Sunday in October last, when brother Stahl as his custom was filled his seat on Saturday and Sunday, it being communion season with the church, he for the last time partook of the elements with his brethren. After the communion I walked with him to his house, and he being very feeble told me, as we walked, that he should not be able to meet with us much more, and while he spoke of his hope in Christ, and the prospect before him, his eyes, I thought, seemed to sparkle with joy, and his countenance to brighten. I took leave of him, that evening and two weeks from the next morning, if I am not mistaken, his spirit took its flight to the spirit-world, to be with Jesus; where the wicked cease from troubling, and the weary are at rest; being in, or near the 75th year of his age. He has left a widow and several children to mourn their loss. The church also have lost a useful and beloved member and the county, a peaceable and worthy citizen. May the Lord reconcile us all to the dispensation of his providence, and prepare us by his grace for our lot in life, for the solemn hour of death, and finally save us with an everlasting salvation through Jesus Christ our Lord.

Your brother, with due respect.

JOHN BUCKLES.

Liberty, Sullivan Co., N. Y., May 2, 1855.

DIED, in Liberty, of Consumption, ANX, eldest daughter of Edwin, and Mary Fobes, aged 21 years, 5 months, and 3 days. The providence of God has sent the deepest sorrow into the hearts of the afflicted family to which she belonged. Endowed by her Creator with many excellences of nature, which are rarely combined in one so young. She was a useful member in society, and honor to her friends, and the best of daughters. The following lines are selected by her mother, as expressive of her feelings under this dispensation of Divine Providence

"Let me thou sov'reign Lord of all
Lew at thy footstool humbly fall,
And whilst I feel thy chastening rod,
Be still, and know that thou art God.

When, or wherever thou shalt smite,
I'll own thee kind, and always right,
And underneath the heaviest load,
Be still, and know that thou art God.

Dost thou my earthly comforts slay,
And take beloved ones away,
Yet will my soul revere the rod,
Be still, and know that thou art God.

Yes, be my trials great or small,
There's sure a needs be for them all,
And all thy dealings I'll applaud,
Be still, and know that thou art God.

Let me not murmur, nor repine,
Under these trying strokes of thine,
But while I walk the mournful road,
Be still, and know that thou art God.

Still let this truth support my mind,
Thou canst not err, nor be unkind,
And thus may I improve the rod,
Be still, and know that thou art God.

Thy love thou'lt make in heaven appear,
In all I've borne or suffered here;
Let me, till brought to that abode,
Be still, and know that thou art God."

Brunswick Me., June 1855.

BROTHER BEEBE:—I am requested to write an obituary of the late sister HANNAH MERRELL, wife of Deacon Moses Merrell of Bowdoinham Me., who died June 6th 1855, aged 80 years, 7 months and 14 days.

The subject of this notice gave evidence that she had experienced the new birth in 1825, and was received into the Baptist church at the place where she died. She continued with that people until a division took place in that church, when she united with what is now called the Old School Baptist church. She was with them in sentiment, and loved the doctrine which they held. She felt a strong desire to see the church built up, and seemed to believe that God would bless his truth, and revive his work. Sister Merrell gave good evidence that she was a christian, and a good woman in society, an affectionate wife, indulgent mother, and a good neighbor. She was kind and sympathetic to the poor. Her mind was in the dark for some time during her sickness, which was for some weeks; but as she drew near the time of her departure the Lord seemed to revive her mind so that she

desired to go and be with Jesus, which is far better. She could look up in her last moments and exclaim. "O death where is thy sting! O grave, where is thy victory!" And finally seemed to fall asleep in Jesus, and is now at rest

JOHN A. BADGER.

Bucks Co. Pa., June 1855.

DIED:—Near Yardleyville, Bucks Co. Pa., of scarlet fever, May 23, 1855, ANNA MARY PEARSON, daughter of Jacob and Rebecca V. Everett, aged 6 years 11 months, and 22 days. In this dispensation of divine providence, our friend Mr. Everett and sister Everett has been called to part with one, who in early life possessed those attractions which were truly calculated to draw forth the strongest of parental ties.

D. L. HARDING.

DEAR BROTHER BEEBE:—I am requested by Brother A. Winnegar, to send you the following obituary notice of the death of his dear companion, sister ELEANOR WINNEGAR, who departed this life December 12th 1854, in the 67th year of her age. I was well acquainted with sister Winnegar, being a member with her in church fellowship for a number of years.

D. H. BROWN.

Receipts.

NEW YORK:—Eld. T. Hill, 1, Dea. J. Brook, 1; T. Richardson, 1; H. Souls, 1; S. S. Clark, 1; T. Uptegrove, 1; Dea. S. Wheeler, 1.50; A. Everett, 1; Mrs. E. Boice, 1; G. J. Beebe, 8; D. W. Clark, 1; A. W. Green, 1.50; Mrs. C. Terry, 2; J. Graves, 2; D. W. Squires, 1.50; O. Everett, 1; J. Jaquish, 1.50; King & Vail, 1; A. Reed, 1; A. Horton, 1; L. Brown, 2; Eld. J. Winchel, 1.62; H. H. Decker, 1; Miss Elizabeth Conklin, 1; Wm. L. Benedict, 1.50; Lewis Everett, 2; Eld. J. L. Purrington, 3; \$43.12

OHIO.—Wm Rubrets, 1; Eld Wm Rogers, 2; Dr J Braken, 1; Nelson Clark, 2; Mad River Association, 9; John Neal; 1; John Buxton, 1.50; 17,50

Total \$282.21

NEW AGENTS.—Stephen Garrett, Iowa, Richard Hudkins, Fulton Co., Indiana

Associational Meetings.

BROTHER BEEBE:—You will please publish in the Signs the Corresponding Meeting with the Ebenezer church, Loudoun Co. Va., commencing on Thursday before the 2nd Lord's day, (Aug. 9, 1855.) The meeting-house at Ebenezer has been burned, but still the brethren will make arrangements for the meeting.

S. TROTT.

The Corresponding Association, of Old School Baptists, will be held with the Ebenezer church, in Loudoun county, Va., to commence at 11 o'clock, A. M., on Thursday before the second Sunday in August 1855.

County Line Association, to be held at Mt-Lebanon N. C., 10 miles East of Hillsboro, to commence on Saturday before the third Sunday in August 1855.

Tygart's Valley River Association, will meet with the MtOlive church, Barbour Co., Va., on Friday before the last Sunday in August, 1855.

The Lexington Association, will be held with the Old School Baptist church, in Schoharie, Schoharie county, N. Y., on the first Wednesday and Thursday in September, 1855. We are requested to publish a general invitation to the brethren and friends, especially to ministering brethren of our order to attend.

The North West Association, of Correspondence, will meet with the church at Three Forks of Nodaway, Taylor county Iowa, on Friday before the first Sunday in September, 1855.

Red Stone Association, will meet with Indian Creek church, Va., on Friday before the first Sunday in September 1855.

The Bethel Association, will be held with the Providence church, Madison Co., Mo., to commence on Saturday before the first Sunday in September, 1855.

The Sandy Creek Association, of Predestinarian Baptists will meet on the 8th of September, at 11 o'clock, A. M., in Elmira Township Stark Co. Ill.

Those traveling in the cars, will stop at Kew ana Henry Co., Ill., enquire for Deacon David Potter of Weathersfield.

The Licking Particular Baptist Association, will be held with the Elizabeth church, Bourbon county, Ky., (five miles west of Paris), on the second Saturday in September next. A general attendance of ministers, and brethren of our faith and order is invited.

BROTHER BEEBE:—Please publish the Yearly Meeting of the Old School Baptist church of Centre, Rock Co., Wis., which will be held, if God permits, for the worship of God, in spirit and in truth, at Bachelor's Grove, or Footsville, near the Beloit and Madison Railroad, to commence on Friday September 14th, 1855, and continue three days. Now, dear brethren and sisters in the Lord, we greatly desire that those who are of our faith and order would attend with us, especially our brethren in the ministry, and brother Beebe, we greatly desire that you would attend our meeting and preach Jesus, to us in this country.

J. D. WILCOX.

The Okaw Association, will be held with the Bethel church, Cole county Ill., to commence at 10 o'clock A. M., on Friday before the fourth Sunday in September, 1855.

Yellow River Association, at Utoy Church, Fulton Co., Ga. (5 miles from Atlanta, and three miles from East Point,) on Saturday before the fourth Sunday in September, 1855.

The Wetumpka Association, will be held with Fellowship church Tallapoosa Co., Ala., on Saturday before the fourth Sunday in September 1855.

The Kehukee Association, to meet with the church at Conetoe, Edgecomb Co., N. C., at 11 o'clock A. M., on Saturday before the first Sunday in October, 1855.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

Miscellaneous Advertisements.

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

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

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

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

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

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

All moneys remitted to the editor by mail will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., AUGUST 1, 1855.

NO. 15.

Poetry.

For the Signs of the Times.

"For of him, and through Him, and to him are all things." Rom. xi. 36.

There is one thing, on which my soul,
With grateful joy reflects;
'Tis this, to know that God, upholds,
The church, his own elect.

And that he makes, not aught depend,
On any, second cause,
But, in the first effects the end,
By his own sov'reign laws.

Nor can that law, once frustrate be,
By all the things of time;
Nor broken in the least degree,
In his, eternal mind.

Because, established, 'tis by him,
Who eternity upholds;
An J, in Himself, embraces all,
That ages can unfold.

Conceived by love, the same employed,
Each attribute, to seal
The purpose and the plan enjoined,
As Calvary's scene reveal.

It cannot be, that Zion fall,
To fill her heavenly home;
As soon could wisdom, cease to hold,
Dominion of the Throne.

This settled fact, before he called,
Creation to come forth and fill,
In providence, the part assigned,
To demonstrate, His holy will.

My soul, it feels, as though 't would stay,
To gaze with admiration on,
The scene, so pure by sin unstrained,
When nature first, in beauty shone.

But finished not, this mighty work,
Till Adam, formed to show
The noblest instance of his power,
In all he wrought below.

Then perfect and complete the whole,
And lovely all the scene;
Adam was blessed in what was done,
And all were blessed in him.

There placed, to enjoy, in full extent,
Of every fruit around,
Save one, on pain of death, which held,
A secret too profound.

But he was formed of dust as proved,
Nor higher could he rise;
To see within obedience hid,
The fruit to make him wise.

Because obedience was not there,
Nor aught of heavenly light,
He fell, and in him all his heirs,
Down to perdition's night.

Thus capture made to sin and death,
And all contained therein;
He daily proves, by every breath,
The strength and power of sin.

But Christ, the second Adam comes,
With his redeeming grace,
And in himself the law performs,
For his peculiar race.

His quickening love inspires a faith,
Which looks to him alone,
And brings a witness, that our life,
Is hid within his own.

His generation, who can prove?
His power, or depth of skill,
Who wrought salvation to achieve,
His own most gracious will.

The church cannot be held within,
The bonds of sin and death,
Because she is allied to him,
Who is her living breath.

Chosen of old, by God Himself,
To be peculiar seed,
Redeemed and set apart in Christ,
As at the first decreed.

To be delivered up to God,
To fill the place assigned,
Within the bosom of his love,
In mutual bliss to shine.

I bless thee Lord, these things, are so;
That Christ is all things made,
Rejoicing in my soul to know,
Such is revealed to babes.

And why this is, desire to leave,
To thy mysterious mind,
Convinced the reason would o'erfill,
The length and breadth of time.

But one thing Lord, I fain would ask,
That more of Christ, be given;
To light me to that point at last,
Which opens into heaven.

To see thy glory, blending in,
The Father and the Son,
And Zion, lost herself within,
The great eternal one.

Utica, April 23, 1855. J. M. B.

Communications.

For the Signs of the Times.

Newark, N. J., July 1, 1855.

BELOVED BROTHER BEEBE:—By and through that divine and spiritual faith which is of the operation of the Spirit of God, I am filled with comfort; I am exceeding joyful, and my soul is singing that song that was sung by angels and shepherds at the birth of him who is the Child born, the Son given, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. What a blessed Savior he is, he loved the church, and gave himself for the church, and what joy and consolation is in this truth; there never was a time when his love to his church commenced, there never will be a time when his love will cease to his redeemed bride. What a precious Redeemer, in his own person he has done all for the church, he hath redeemed her, the work is done, it is finished, he hath bruised the serpent's head, he has hushed the law's loud thunder, he has quenched Mt Sinai's flame, he has spoiled principalities and powers, he hath made a show of them openly, triumphing over them in it; and the soul that has received the gift of divine and spiritual faith, is a conqueror, and more than a conqueror through him who is the Resurrection and Life; for this is what giveth us the victory, even our faith. What a precious faith is this that stands in the power of God, and not in the wisdom of men. This is something more than the fruit of intellect, more than mere fancy or name, the work of God's Spirit it is; it works by love, and purifies the heart, and overcomes the world, by it the believing soul is completely taken from the wild olive tree, and grafted in the good olive, and if the root be holy, so are the branches. Through this precious favor, we receive the Holy Spirit, and then we can say, He hath not given us the spirit of fear, but of love, of power, and of a sound mind. This leads us away entirely from a fashionable religion that is made up of forms and ceremonies, and men's opinions, and the child of the free woman receives a religion from the God of love, that is as natural to the quickened soul, as water is to a fish; this is the very element of a heaven-born spirit, for God is love, and they that dwell in love

dwell in God, and God in them, and without this precious love, there is and can be no contentment nor quietude of spirit. This state of soul induces me to make a few remarks upon a late visit I had with a dear brother. Paul informs us that he went up to Jerusalem to see Peter, and why may not I relate through the *Signs* my going up to Middletown to see my beloved brother Beebe? It is more than thirty years since I heard him preach, and what he said, and even the hymns he gave out stirred up the very gall of the self-righteous pharisee in me, and my opposition even amounted to hatred; this feeling of soul has continued with me in a measure ever since; time passed on, and I knew not what had become of him. A year ago I was on a visit among God's children in Hamden, Connecticut, and brother David Bradley gave me a paper, it was the *Signs*, I never heard of it before, I looked at it, and at the name of Beebe, my former opposition arose. I paid but little attention to it, but before I laid it by, I was struck at what I saw in it upon religious experience; but my prejudice to Beebe, would not let me pay much attention to the paper. Sometime after a sister Johnson of Ia., sent me the *Messenger*; in that paper I again saw the *Signs* mentioned. I was induced to send for two or three copies, they came, I read and saw the same truth in them that the blessed Lord had been teaching me for twenty years. I sent for more numbers, for I felt determined to know about these papers for myself; and I knew the Lord would enable me to judge; for he says, "Try the spirits," and in the light of divine faith, by the aid of the Holy Spirit, we can try the spirits, whether they are of God or not. More numbers came, I became much interested, for I saw that they who wrote for this paper made the salvation of the righteous to be of the Lord altogether, without any partnership; this made my soul rejoice, for the God that had been teaching my soul for years made me to feel and know that it is by grace we are saved through faith, and that not of myself, but it is the alone gift of God; and how it made my soul to rejoice to hear distant brothers and sisters that I had never seen, tell of that salvation which is not by human might nor human power, but by the Spirit of God alone. I became more and more interested, I felt inclined to distribute them among some brethren that I knew and especially among the Baptists; (for I had been brought up in my first experience among another order, and had Hagar for my nurse for some years,) I was astonished at the objections they had to the paper, and to brother Beebe; this, with my former opposition, rather damped my zeal. Some said he was a bad man, others said he carried things too far; it was much upon my mind what was told me, and brother Beebe was an entire stranger to me, and I thought if he was such a man, I wanted

nothing to do with him. My mind was not easy about this, and I was finally led to say, I will go and see him, and know for myself, and not take it second handed; for the teaching of my Lord and Redeemer for thirty years made me to know the strange opposition there is to truth, and to those whom God has made valiant for the truth as it is in Jesus. The man of Calvary is still the stone of stumbling and rock of offense, and all such as he teaches his gospel must be looked upon as the filth and offscouring of all things. As deceivers and yet true, and as evil doers, but all these things will do the servant of Christ no harm. The day arrived for my intended visit with brother Beebe, I started very early in the morning, took the first train, for I intended if I had found him the man that he had been represented to me, I would not stay the day with him. I arrived at his place, and found him in his office, and from what had been told me, together with my former feeling of soul, I expected to meet a man as distant as the north pole, as stiff as a bar of iron, and as reserved as a monk; but instead of all this, nothing but kindness, open heartedness, free of access, willing to converse upon his own religious experience, told me when the Lord convicted him, when he received the grace of eternal life, the trials he experienced in soul, and when the Lord opened his mouth to speak in public. The same christian kindness I found in dear sister Beebe, and friendship in all the family. If this is the bad man I have heard so much of, my prejudices were all swept away, and I cheerfully gave him the right hand of fellowship, and with him, by the grace of him who saves the chief of sinners, without the deeds of the law, I am willing and glad to share in all the reproaches for the gospel's sake; for God has made me to know that what is highly esteemed among men, is abomination to God, and that there is a way which seems right unto men, but the end is eternal ruin and death. My soul says of brother Beebe, may the blessed Lord sustain him in his preaching and in his paper. May the same Lord that enabled Paul, strengthen him to preach the same glorious gospel in its purity, and simplicity; not with wisdom of words, but in demonstration of the Spirit and divine power, so that he can say as Paul did, not in word only, but also in power, and in the Holy Ghost, and in much assurance, and may God enable him to speak plainly of the blood of Jesus Christ, and show the divine effect that this blood has upon the believer, that it makes the saints of God fair as the moon, clear as the sun, and may he be enabled to write and preach of the righteousness of God by faith, for a soul thus washed in the fountain that is opened to the house of David, and clothed in the clean and fine linen, is fitted to swim in broad rivers and streams where no gallant ship can come, nor any galley with oars, are fitted even to swim

the shoreless, boundless, infinite, eternal ocean of God's everlasting love, to know the love of Christ which passes knowledge, and be filled with all the fulness of God. And when this is the experience of God's people they shall know that the kingdom of God is not in outward forms nor ceremonies, nor in meat and drink, nor in being very strict one day in seven; but in righteousness, peace, and joy in the Holy Ghost. This is what that other gospel, and that other Jesus, that Paul speaks of cannot reveal; this other gospel puts man's performances and declares that man can do, and cries out, good works! good works! but whatsoever is not of faith, is sin; and we know that the true faith which is of the operation of God's eternal Spirit, produces its own works; for through this precious faith the true believer receives the Holy Ghost, and he imparts to the gospel soul the mind of Christ; and such souls shall bear fruit to the glory of God; they are trees of righteousness, and God said, they shall bear fruit in old age. They who know this blessed state in Christ Jesus, can say with a good conscience, He that believes in Jesus, out of his belly shall flow rivers of living water, not dead legal waters, nor dead works; for their conscience is plunged from dead works, to serve God, not in the oldness of the letter, but in the newness of the spirit. The gentile world is as much blinded in the inward Jew, whose praise is not of men but of God, as the ancient Jews were in their Messiah; the world knoweth us not, because they knew him not.

Brother Beebe, whenever you come near to Newark, come to my house; you shall be welcome to such as I have, if it is only a cup of water; the same God that opened the heart of Lydia, has opened mine; there are a few brethren here that desire to see you.—Brother Beebe, please give this a place in the *Signs*.

Yours in the love of Jesus, which is the eternal bond of union in the family and house of God.

MAHLON FORD.

For the *Signs of the Times*.

Henry Co., Va., June 15, 1855.

DEAR BROTHER BEEBE:—Although we are strangers in the flesh, yet I sometimes entertain a humble hope that we are related to each other in the spirit. As several of my brethren in this neighborhood take the *Signs*, I have had frequent opportunities of reading the communications which they contain from brethren and sisters in different parts of the country. I have been a member of the Baptist church about ten years, but this is the first attempt I have ever made to write on the subject of religion, for I have felt myself incompetent to write on a subject of so much importance, for if I am a saint, I am certainly the least and weakest of all. When in my eighteenth year, I humbly hope it was the Lord's pleasure to show me my lost condition, but I had had serious thoughts of eternity, and desired to become a Christian, but how to attain to that state I did not know. I often tried to pray, and sometimes dreamed frightful dreams which filled my soul with fear. I attended preaching at the time, I hope it was the Lord's will to show me my sinful state. I was setting very carelessly and light-hearted when suddenly I felt as though I was sinking

under a load of guilt. My sins seemed to rise on every side, and I appeared to be chained on my seat. I saw that I was lost, ruined and undone forever, if God should withhold from me his mercy. I returned home, but not as I went; for I felt that the world and all its charms were gone from me forever. I tried to pray, but my prayers seemed to be shut out, and when attending meetings I heard blessings for the righteous, but wo for the wicked. O, the terror of my mind. I knew not whither to flee from the wrath which I so justly merited. When night came on my sins seemed to compass me about, Sinai's awful thunders rolled with terror to my mind, and I wept and prayed, for I was afraid to sleep, lest I should awake in torment. My trouble seemed to increase, and I read the bible, there I saw there were precious promises for the righteous, but, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them. I could see that I had chosen sin, and pursued it, and God was just and holy, and could not look on sin with the least allowance. I thought my sins had helped to nail him to the cross. At about this time I attended meeting, and it was a communion season, and when the church assembled around the table to receive the sacrament, I thought the sight would kill me; it seemed so plainly to show the great separation day, when I should see them no more.—They all looked so lovely and performed their duty so willingly. My feelings I can never express, although, as the poet has said,

I can but perish if I go,
I am resolved to try,
For if I stay away I know,
I must forever die."

But continued in this way about a year; time seemed to be closing with me, and my poor soul must sink down with my sins. I began to beg for mercy at every breath. I now had no particular place to pray. I continued to weep and pray that if it was possible for so vile a sinner to be saved, that I might be saved. I heard of others around me professing religion, but I thought there was mercy for every body else but me. But I felt as though I had not a friend in earth or heaven. I attended preaching on a Saturday. They began to sing, I thought, What an awful thing it would be for me to try to sing one of the Lord's holy songs. I do not remember how that evening passed away; but on the next morning I went to meeting again; the clouds seemed to hang just over my head, and it seemed to be the darkest day I ever witnessed. One sermon was preached, and the closing prayer was made, and I thought I would then pray for the last time. I then saw that all I had done I never should have left undone; and if I was lost, it was just, and if saved it would be through the mercy of the Lord. I arose from my knees and went out of the house; my heart seemed to be engaged in prayer to God to save my soul; for I seemed to be sinking down. I had rode about two miles, when, in a moment my burden dropped, and the heavens seemed to be opened to my view. I saw Jesus as my savior, and he spake peace to my soul. O, how the creation shined. O, I was so happy, I felt as light as a feather. I was glad that I had lived, that I might die.

On the wings of his love,
I was carried above,
All sin and temptation and pain,
I could not believe,
That I ever should grieve,
That I ever should suffer again."

And the world was put under my feet, O that was an evening of joy to me, inexpressible, and full of glory. O, such happiness! I loved them that I thought were the children of the living God. Such love flowed through my heart that I loved every body. My soul was filled with praise to God, and I thought I had nothing to do but serve my Jesus and love the Christians. I could say then that, "My Redeemer liveth," to intercede for me. I saw mercy expanding in all his works.—But alas! on awakening the next morning my burden was gone, and I was afraid that I had caught at the shadow, and missed the substance. I prayed the Lord if I was deceived to give me back my burden.—These words occurred to my mind, "Why doest thou still ask, seeing thou art forgiven?" I arose singing,

"O heaven, sweet heaven, when shall I get there."

Everything looked bright and lovely. I lived out of the church about three months sometimes in great doubts, and then my deliverance would return to me again for a while. I related my experience to the Old Leatherwood church, on the fourth Saturday in November, 1844, and was received and Baptized on the next day, by Eld. John R. Martin. The morning was a bright one to me, and never to be forgotten, while my memory lasts.

Brother Beebe, for about ten years I waded through sorrow and affliction alone, no member of my family a professor. O, what sorrow I have passed through this winter and spring. My husband was taken sick, and had been confined to his bed about two weeks, when my only little daughter was taken very sick also, her sufferings were severe, and she only lived five days, and then died. I thought my soul was overwhelmed with sorrow, but I was not left to mourn always. A few days after this, I went to the grave of my dear little daughter, to weep, and when I returned to the house, I found my husband praising his Maker, his bright and joyous eyes, seemed to say that he had been with Jesus. O, what a moment of joy was that to me; it appeared to me that I could say amen to the Lord's dealings with me; for he had given sorrow on the one hand, and joy on the other. I often find myself rebelling against my heavenly Father, and saying, why? and wherefore? But when I am made to bear affliction's needful load, I can say, "Thy will be done."

"Through many dangers, toils and snares,
I have already come,
'Tis grace has brought me safe this far,
And grace shall lead me home."

"Sometimes my hope's so little, I almost lay it
by,
Sometimes it is sufficient if I were call'd to die."

Dear Brethren, as we are thus tossed to and fro, let us pray for each other, as we travel through the wilderness. I could say a great deal more, but for fear of wearying you, I will come to a close. May the Lord bless you, and enable you to live to his glory, die in his love, and meet with a happy reception with all the redeemed on high, is the prayer of your unworthy sister.

LUCY G. WALKER.

For the *Signs of the Times*.

Fayette Co., Iowa, May 1, 1855.

BROTHER BEEBE:—I have long thought of writing to you, but a sense of my weakness and unworthiness has caused me to delay it until now. I have been a reader of the *Signs* for about eighteen months,

and am happy to inform you that I have been greatly refreshed in reading them, and when I have received a fresh paper from the press, it has been to me as a bundle of news from a far country. This is the first time I have ever attempted to write to you, and perhaps you or some one else may say, Let it be the last. But I feel desirous to add my feeble testimony to the truth, and if I know what truth is, Salvation is of the Lord. It is not of works of righteousness which we can perform; my bible and my experience both teach me that it is the gift of God, freely bestowed upon the sons of God, not to make them sons, but because they were sons. I am well pleased with your paper and with the doctrine which it contains, for I believe it contains the doctrine of the bible; and if it be the doctrine of the bible, it must be the truth. I do not receive the papers now as regularly as I did when I was living in Illinois, but I wish you to continue to send them, for I wish to take them as long as they continue to contend for the doctrine of salvation by grace, and grace alone; for truly my soul has been refreshed when I have read the blessed communications from the lambs of the flock which are scattered abroad.—Their trials correspond with my own, and they all speak the same things, and all who are experimentally acquainted with the truth, must acknowledge that it is according to the doctrine of the bible. At some future time I think I will give the reason of my little hope in Christ, if I am permitted.

There was a small church constituted last fall of eight members, at about eight miles from me, and there are now thirteen members in the church, and a few more will, I think, be added soon. I have lent out my papers to the friends, and I am happy to assure you that they like them well. I think the members of this church will generally take the *Signs*. You are at liberty to use my name as an agent for them.

Provisions and money are scarce in this country, but the preaching of the gospel in its purity is still more scarce. If it were not for the *Signs*, I do not know how I could get along. Pray for the little church which I believe the God of heaven has planted here in Fayette County Iowa.—Pray for us, and for all the true Israel of our God.

From your friend and well-wisher.

STEPHEN GARRETT.

For the *Signs of the Times*.

Wawayanda N. Y., June 21, 1855.

BROTHER BEEBE:—I can hardly consent to let the meeting of the Warwick Association, at New Vernon pass, without expressing my gratitude to the Lord for sending so many of the brethren to us, in the fulness of the gospel of Christ. To me at least for one, it was truly a feast of fat things, full of marrow, of wines on the lees, well refined. And, like the two disciples of old, my heart did burn within me while the brethren were speaking by the way. Truly the Lord was in the place, and I knew it not. Some of the brethren were strangers to me; but I think we have all been taught in the same school, and to some extent, we have traveled in the same road, or I could not have gleaned of the handfuls that they dropped of purpose, for

the poor trembling Ruths. I feel to thank God and take courage, that my name is enrolled with those who are not ashamed of the truth as it is in Jesus, and who, in all faithfulness declare the truth, whether men will hear or forbear. May they continue to stand on the walls of Zion, to cry aloud, and spare not, until it shall be the pleasure of the Lord to call them home, when they shall hear the welcome plaudit, Well done, good and faithful servants; enter into the joys of your Lord.

My dear brother, although I have often to group in the midst of thick darkness, and wander in by and forbidden paths, yet he in whom alone I trust, in much mercy reclaims thy wandering feet, and dispels my gloomy clouds, and I can then behold the Sun of Righteousness in its refulgent beauty. And then, O how lovely to have a view of him who is our nearest of kin! Of him who is our Redeemer, the Holy One of Israel. O, it is precious indeed, when we are permitted to bask in the smiles of him whom we adore as our God and Savior.

Brethren and sisters, I can not find words to express the boundless fulness of glory, that is in store for the people of God.—Although we are supplied day by day with our daily bread; yet, I at least, am a continual beggar at mercy's door. I find in me a nature that is so prone to sin, that I need forgiveness daily. I have such a corrupt, proud and evil heart, and unless I am kept by the power and grace of God I must sink forever; for I have long since been convinced that I cannot keep myself. My desire is that grace may be given me to lead a well ordered life, and that I may adorn the doctrine that I profess, in all things.

Brother Beebe, I send these scattered thoughts for your perusal, if you think proper to publish them, do so.

M. CAREY.

For the Signs of the Times,

Puinam Co., Ia., June 28, 1855.

BROTHER BEEBE:—As the business part of my letter has not filled my sheet, I will give you, and the brethren the reason of the hope that is in me. I was born in Shelby Co., Ky., in the year 1825, and in that birth, like all the race of Adam, I was born in sin. I was raised by the Old School Baptists, who taught me lessons of morality. But after I was married I became a profane swearer, and continued so for some two years, when I trust the Lord arrested me, and showed me what I was by nature, and then my case seemed to me a hopeless one; for I had been taught to live a moral life, but I had sinned against God, and against my parents. I saw that God would be just in sending me to everlasting perdition. I tried to pray, day and night, but all my prayers seemed to me to fall to the ground, and that I was lost forever. I remained in this condition for three or four months; it was in the spring of the year. I desired to be alone all the time. Sometime about the last of May, or first of June, I was in the field trying to plow out my corn; but it seemed to me that it was not worth while to work, for I must soon die, if I could get no relief from any source. I sat down by the side of a stump in a field, for it seemed to me that if I presumed to get on my knees the Lord would cause the earth to swallow

me. But I tried to pray to the Lord, as it seemed for the last time. When I arose, everything seemed calm and serene, and I went to plowing again, and I thought I never saw my horse, which was generally very contrary walk so straight before in my life. After having plowed two or three rounds, these words came to my mind, "Son, be of good cheer, thy sins which are many are all forgiven thee."—Right here hope sprang up within me, that Jesus had payed the debt that I owed.—This was in the Spring of 1847, and in July following I offered myself to the church, was received and Baptized by Eld. Jesse McClain. Ever since that time, I have been trying to live the life of a christian, but I come so short of what appears to me should be the life of a christian, that I often doubt whether I am truly one or not.

Brother Beebe, do with these lines as you think best.

D. J. McCLAIN.

For the Signs of the Times.

Cass Co., Ia., May 4, 1855.

DEAR BROTHER BEEBE:—Having had the privilege, for several years, of reading in the *Signs of the Times*, the communications of the dear brethren and sisters which are scattered through different parts of the world. I have been made to rejoice to find that there are yet some living witnesses for the truth, who, like the salt of the earth, are not ashamed to contend earnestly for the faith which was once delivered to the saints. And it is no wonder, that it should be so, when we consider Eph. ii. 10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. But when we look at ourselves, as we were laying in the quarry of nature, and captivated by the delusions of satan, and his transformed ministers who are trying to deceive even the very elect, we are filled with wonder, that any still remain who have not bowed the knee to Baal. But it has pleased the Father who quickens dead sinners who in times past were led according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience. For truly, it has pleased God who is rich in mercy, to shine in our hearts, and to teach us effectually the corruptions of our nature, and that we were living without hope, and without God in the world. He has enabled us, by his spirit, to call on him with a broken heart and a contrite spirit, confessing, that unless saved by him, we must certainly perish. Thus have we been made to know, that it is all of his grace, that we are his workmanship, created in Christ Jesus, and that his spirit within us, that is, in the inward man, destroys the powers of darkness, giving us the light of the knowledge of the glory of God, in the face of Jesus Christ. By which also we are assured that he has carried us in his bosom, and borne us all the days of old. All this grace was treasured up for us in Christ before the foundation of the world, that we should be holy, and without blame, before him in love, which can only be through the righteousness of Christ imputed to us without works. This makes us rejoice with joy unspeakable and full of glory. Brethren and sisters, we are called

on to prove to all around us that we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We are admonished to be steadfast, unmoveable, always abounding in the Lord. Our Savior has stood for his beloved people; for them he fulfilled the law, died, was laid in the heart of the earth, and for them he burst the bands of death, and arose a victorious conqueror over death, hell, and the grave, ascended up into heaven, and ever lives to intercede for them who were given unto him before the world began, that they should be holy and without blame before him in love. Jesus has said, Because I live, ye shall live also. Should we not then love him, and try to obey his commandments? His commandments are not grievous, but joyous, while we look to him as the anchor of our souls. Let us not forsake the assembling of ourselves together, and when assembled, let us try to pray for each other; and if, in the providence of God, the poor minister is prevented from meeting with you, take up your cross, and implore the blessings of God for him, and for yourselves. Why, brethren in Christ, Ye are a city set upon a hill, that your light may be seen. It should not be put under a bushel, nor under a bed, but on a candlestick. Let your light be seen by your walk and godly conversation. Remember the church of God is the temple of the Lord, to offer up holy sacrifice, acceptable unto God; let your sacrifices be offered then with singleness of heart. Christ has said, Watch and pray, lest ye enter into temptation. Don't be afraid to let your voice be heard in the congregation, or in your families, in prayer to God that he would pour upon you the fulness of his spirit, that you may enjoy a lively hope, and that his spirit may bear witness with your spirits that you are born of God. Brethren, don't be afraid to do your duty to your ministers, in supporting them, and in meeting together, and pray for me, a poor unworthy worm of the dust, I am not capable of instructing the children of the kingdom; but need instruction from them.

I am yours in gospel bonds.

ANDREW VEAL.

For the Signs of the Times.

Schuyler Co., Ill., April 29, 1855.

BROTHER BEEBE:—Although I am not at this time a subscriber to the *Signs*, I have lately read some of the communications of the brethren and sisters which are published in them, in which they have related the dealings of the Lord with them, in translating them from the power of darkness into the Kingdom of his dear Son. I have felt much interested; and powerfully reminded of my own exercises of mind in days which are past and gone. It appears to me that mine was rather a singular case, and I had thought of giving you a short sketch of my life, experience, and my impressions in regard to preaching, as there may be some poor weak and doubting child of God, that feels, like poor unworthy me, less than the least of all saints, who through the exposure of my weakness may be comforted and strengthened.

I was born in Tennessee, in 1815. My mother died when I was quite young, and my eldest sister and brother-in-law, John and Sarah Cheson, took me to raise, when

I was about 11 years old. We moved into Madison Co., in the south east part of this state, while we lived there the Sacs and Fox Indians commenced a war on our frontier, which caused what was called the Black Hawk war. Cyrus Wright was then living within about two miles of us, and in the spring of 1833, he volunteered in the service, and I was quite unhealthy, and small of my age at that time; but he requested me to stay with his family during his absence. At that time Mr. Wright was a very wicked man. He returned from the service in about three months, but I continued with the family until the next spring. During this time, there was quite a revival of religion in that vicinity, in the course of which Mr. Wright and myself were both convinced of sin, as I trust, through that rich grace which reigns through righteousness unto eternal life by Jesus Christ our Lord. It is impossible for me to describe my feelings, while in that condition, my weeping, groaning, my prayers and my tears. But to give some faint idea, to those who have traveled the same road, of how little, and how unworthy I felt, I will relate a circumstance, while walking in a narrow path, I saw a small bird hopping along before me, when this thought occurred to me, there was no need for it to get out of my way, for I felt that it was so much better than I was, that if I had it in my hand I would not ruffle a feather on it; in fact it seemed to me, that of all beings I was the vilest. My prayers seemed to be weak and sinful, and all my efforts vain; so that I saw no way for escape. I did not really know at that time that salvation was of grace, and not of works. I therefore desired that the children of God would pray for me. I did not think that they could save me, but as I regarded them as good folks, and myself so vile, I thought perhaps the Lord would hear their prayers in my behalf. I remained in this condition for some time.—At almost every meeting some one would come forth and relate the wonderful work of the Lord with them in bringing them from darkness to light. This however only added to my trouble; for I really thought there was mercy for every body else but me. At length I went from home one night, and on my return the next day I learned that my friend Cyrus Wright had professed a hope in Christ. His wife had sent for my sister, who was a member of the Old School Baptist church, to come down. Mr. Wright had gone into the woods to make rails at the time, and I was requested to go and request him to come to the house. Brother Beebe, of all the tasks I had ever performed, this seemed to be the hardest, for we had witnessed each other's griefs and sorrows, and now I believed that he had found favor with God, but I was the vilest of the vile, and did not feel fit to be in his presence, but I ventured to go; when I got to where he was, I could not speak for some time, but finally recovered myself sufficiently to tell him that my sister had come, and they desired him to come to the house. He continued at his work for some time before he replied; but at length threw down his maul and said, Well, let us go. But when he started for the house, I started off the other way, and when I had concealed myself in the woods, from all human view, I endeavored once more to call on the Lord for mercy, but still without effect, unless it was

to add sorrow to my grief. I verily thought my prayers were mixed with so much sin, that a holy and just God could not in justice hear and answer them. I concluded to remain in the woods and spend the rest of my sinful days in solitude.

Brother Beebe, if you publish this imperfect scribble, I will continue my narrative hereafter.

JOHN FRANSHER.

P. S. The Mr. Wright alluded to in the foregoing letter, is the late Elder Cyrus Wright, of Cass county Ill., who was a correspondent and agent for your paper. He departed this life last winter.

J. F.

For the Signs of the Times.

Kosciusko Co. Ia., June 17, 1855.

BROTHER BEEBE:—And brethren who feel an interest in the welfare of Zion. I would say that I am still living in a country and neighborhood where the good news and glad tidings which should be unto all people, are not frequently proclaimed; for I have heard persons in this vicinity say that they never have heard an Old School Baptist preach; no longer than last Sunday, I heard an individual express a desire to hear a Baptist sermon, not merely through curiosity, but expressing a love for the truth, as she has become somewhat acquainted with my views on the plan of salvation. I am led to think that the Lord has a people here, and he in his own time will make them manifest. If any of the ministering brethren should pass this way, there are a few of us, a despised few, that are surrounded with almost every kind of preaching except that which is good news to helpless sinners, who desire them to call with us a few days and preach for us. If any of the brethren come to the town of Warsaw, they will please inquire for the residence of W. R. Clark, Wm. Goghenour, and David or Joseph Fauly, where I think they will find lovers of the truth.

Brethren, if it were not for the soul cheering communications which are transmitted to me through the medium of brother Beebe's valuable paper, and his editorials, I should sometimes feel almost, or quite as disconsolate as good old Elijah expressed himself, when he thought he was left alone, and they were seeking his life also; for I am surrounded with the doctrines of the world. Men and women in this section of country are nearly all professors of religion; teaching the commandments of men, and calling it the gospel, setting forth the Mosaic law, for the plan of salvation. There are some five or six in this county who I believe do love the truth, but we are situated some five or six miles apart. I would further say to the brethren in Ohio, with whom I formerly accompanied and communed, that I did not appreciate and improve the privileges that I might have enjoyed while living there among so many precious brethren whom I love, (if my heart deceives me not,) and where I might have more frequently attended the worship of God, and hearing the truth proclaimed by the true watchmen who are standing on the walls of Zion, ever ready to proclaim the truth as it is in Jesus. I there lived in a Baptist community, or among a large circle of brethren ever ready to watch over me for good. But here I am now living in a vicinity, where the people are enemies to

God, and his Christ, and to the way of truth, and they are ever ready to watch over me, not for good, but for evil.

Farewell dear brethren, for this time; may the God of Love rest, remain, and abide with you all, is the prayer of your unworthy subscriber, who sometimes hopes that he has an interest in the blood of the new covenant, or of Jesus.

Brother Beebe, do with this as seems best in your estimation, to promote the welfare of Zion. If you lay this aside it will be its just demerits.

W. R. CLARK.

For the Signs of the Times.

North Berwick, Me., July 9, 1855.

BROTHER BEEBE:—As God's people have but one heavenly Father, all being born in God's spiritual kingdom, they are all of one family, brothers and sisters in Christ, and as they are united together with the cords of God's eternal love, they of course are always ready to listen to any account that they can receive from each other, especially when they are much scattered, in a dark cloudy day, and surrounded by a multitude of enemies who are saying all manner of evil about them, and prophesying that they soon will become extinct, and are doing all within their power for the same. I will say that we, the Old School Baptist church of this place, having obtained help of God, continue until this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come; for we think that we can see that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. The foundation of the apostles and prophets, Jesus Christ being the chief corner stone. And as we believe this foundation stone to be the rock of eternal ages, we have no desire to trust in, or to lay any other foundation than that which is laid, which is Jesus Christ. And as men in these last days have studied out, and formed (what they call) soul-saving institutions, to bring people on to this foundation, we have no confidence in them to accomplish any such thing; but our whole confidence to accomplish this, is in that soul saving institution which was established by Christ himself, over eighteen hundred years ago, for Christ said, "On this Rock I will build my church, and the gates of hell shall not prevail against it. We can see no cause why we should leave the bible to follow after the commandments of men. But I will close by saying, we yet continue an afflicted and poor people, and much interested at times to hear from our brethren and sisters who write for the *Signs*, for they tell our feelings better than we can ourselves. I will also inform you that on the 6th of last May I had the privilege of baptizing two candidates in fellowship of the church, and yesterday I had the privilege of baptizing two more, so the Lord is good to us.

WILLIAM QUINT.

For the Signs of the Times.

Dunwick, Elgin Co., Canada West, }
May 15, 1855. }

SIR:—The *Signs of the Times* has accidentally come to my hand lately, I sent a letter to my cousin, J. McGregor, Delaware Co., requesting them to reply and state if

they professed religion; he replied and sent me the 1st and 15th of January numbers, of the present volume, of said paper, wherein I would see the sentiments of the preacher whom they heard monthly in Andes; and when I read it, I rejoiced, and desired to praise the Lord that there is a remnant yet left, though scattered through the wilderness, who know and declare the truth.

There is a little church here in the wilds of Canada, who hold the same doctrine as is advocated in the *Signs*, I sent the paper to our aged Elder D. Campbell, who was instrumental, under God, to build this church, and he greatly rejoiced. We are here alone, accounted by all others about us, as singular, because we believe and declare the counsel of God which shall stand and repudiate the heresies of Pelagions, Arians, and Arminians, and all other linsey-woolsey doctrines, and likewise the plowing with an ox and an ass, &c., which is bred in Latin, Rome, and translated in English. But the Lord knoweth that we despise none whom we believe to be partakers of eternal life, though they are not of our name; but we speak loudly against carnal fowlers and fishers, and their nets. We disdain bastard charity, &c. We have no desire to speak evil of any; but of their evil, to warn our hearers.

The first Adam represented all his seed; but he fell, and they in and with him; and the second Adam represented his seed, he stood to the covenant, and his covenant people stand in him, Heb. vii. 25, 26. The Lamb of God who taketh away the sin of the world, not without exception, but without distinction. He died for all, and all shall be saved for whom he died, they were all dead, but he is the spirit of life, and they are bound to live unto him who died for them, to reconcile them to God, and arose again for their Justification. He is the propitiation of the sins of the whole world. Rev. 7. 9.

Young Joseph, and David's Virgin daughters wore garments of many colors and Jacob's hire or flock, were black and white, but Laban's flock, were all of one color, the Shulamite is a company of two armies, Song. vi. Old Adam's flesh is a heavy burden to the learned, "for they are taught of God," and they are admonished to "watch and pray," and the Righteous are scarcely saved, on their part, but Lord will save evermore all that come to God in, by and through him, who is the way, the truth and the life. Such is the encouragement of the little flock, though they are while here if need be, in heaviness through manifold temptations, but the day of the redemption of some draweth nigh.

There has been a very great awakening here some twenty years ago, and the Lord's going forth was seen in the sanctuary, there were many adversaries, and the dragon was wroth, but Zion travailed and children were born of the incorruptible seed, and when born, fed upon the sincere milk of the word until they were weaned from the breast, some prove to have been wood and stone vessels, but some keep their garments clean, even in corrupt Sardis; but at present we have dark and cloudy days. Nehemiah was sad though not sick, and captive Israel would remember Zion, when in Babylon; Remember us in this solitary Canada.

Your unworthy friend.

THOMAS McCOLL.

For the Signs of the Times.

Dunwick Elgin Co., Canada }
West July 7, 1855. }

DEAR BRETHREN AND SISTERS:—I beg leave to address you as the Holy Apostle did the "strangers scattered," from Maine to Oregon, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit," &c., read the chap., throughout; verse 22, "Being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever." Again, ii. 2. 3. As newborn babes desire the sincere milk of the word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious, &c. These are not so much strangers to each other in the flesh, but pilgrims and strangers on earth, who look for a city which hath foundations, of which God is the builder and keeper, who slumbereth not, and has his selected body guard of the valliant of Israel with swords for fear in the night, to guard the Queen the Bride the Lamb's wife, when riding in the Chariot or resting in the bed of love, made of the durable wood of Lebanon. O brethren and sisters, when we see here, darkly in the holy word as through a glass, the word of God to rebellious sinners, and in his glorious wisdom, he manifested his love through types and shadows, in the *Moon state of the church*, until the time of the Reformation, where the glorious Sun of Righteousness arose from obscurity, as a bridegroom from his chamber, who gradually eclipsed the glory of the Moon and Stars. "He must increase, but I must decrease." "He brought life and immortality to light through the gospel. See Cor. vi. 10. 2. Cor. 3.

When we reflect upon the days of our folly and ignorance, and how God bore with us when we indulged in, and brought forth the fruits of the flesh, and deceived ourselves, believing at times to have been as good as the best, but when the Lord's time of mercy came, he said, *live*, he preserved us, and brought us from the jaws of death, both by sea and land, he sent the promised Spirit to convince us of sin by the word of the law, Rom. iii. 20. O what a state we were in, when our sins, which were till then, dead, and our own righteousness alive, but an arrow from God's quiver stuck in the heart of self, and the sharp, quick and powerful sword wrought within, then we preferred the house of mourning, the law was our schoolmaster, and O, what a cruel master, scourging us day and night; but when his time of love came, when we were helpless, naked and bare, when all human inventions failed.—He said, *live*, then the breath flowed upon the slain, the husbandman prepared the ground, the heart the pure seed was sown the dew from the abundance of the clouds Deut xxxii. 1—5, the Sun of Righteousness broke forth with his warm rays upon the heart, and it produced the fruit of the spirit. O what a change! so that, "he that glorieth, let him glory in the Lord."

Dear brethren and sisters, scattered as we are, when we realize God's electing love so clearly manifested in the word of truth and are taught to believe his eternal purposes and aforeknowledge, and to lean on his Almighty arm when weary and heavy laden with this body of sin and death; we in our need, go to him by faith, who has the key of the house of David, for

knowledge and strength. We are ignorant and indigent creatures, and have much of old Adam's flesh, which is inclining to sleep, to dishonor our new Lord; but he tells us to "Watch and pray," &c. He knoweth that the spirit is willing, but the flesh is weak; we believe what is said, "If the Righteous scarcely be saved."—Dear friends, I could write more of such rhapsody, but I will cease for the present, only requesting the people of God to live in the unity of the spirit, and in the bonds of peace, and the God of love and peace shall be with us.

I request the brethren and sisters in the Lord to remember us, a few in this place who believe as you do; and before the *Signs* came accidentally to my hand, we thought that we were like Elijah, I take the *Signs* and *Messenger*, and rejoice in their contents. Esteemed brother Beebe, if you think proper to give this an insertion, well; if not, I will be content.

THOMAS McCOLL.

Circular Letter.

The Mad River Predestinarian Baptist Association, to the several churches of which she is composed, send christian salutation.

DEARLY BELOVED BRETHREN AND SISTERS:—Being now convened with the Leatherwood church, Miami Co. Ohio, in conformity with our usual custom as an Association, we send you this our Circular Address. In which we call your attention to the subject of your fellowship in the gospel wherein you stand, in hope of eternal life, through him who has called you out of darkness into his marvelous light. God is faithful, by whom ye are called into the fellowship of his Son, Jesus Christ our Lord. 1. Cor. i. 9. Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. i. 9. 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. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ, Phil. i. 6.

Fellowship in the gospel belongs to them who are saved, who are quickened, who are raised up, and who are made to sit together in heavenly places in Christ Jesus.

Dear brethren, what glorious news it is to poor perishing sinners, that God has provided a way to save such sinners from their sins, Matt. i. 21. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father. For the children of promise are his by choice, by promise, and by redemption, through the everlasting love of God. As it is written, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. God brings the blind by a way that they know not, and leads them in ways that they have not known; he makes darkness light and crooked things straight; these things will he do for them, and not forsake them.

Dear brethren and sisters, what a kind Heavenly Father we have. Such was his eternal love that he gave his Son to bleed and die for us, He appeared once in the

end of the world to put away sin by the sacrifice of himself,—to bleed and die in our room and stead. And again it is written, that Christ Jesus came into the world to save sinners, of whom I am the chief. Each of God's children will claim to be the chief of sinners, and they stood in need of such a great Savior; he is near and dear to them, for he is our Elder Brother. He has said, Fear not little flock, for it is your Father's good pleasure to give you the kingdom. And again, Let not your heart be troubled, ye believe in God, believe also in me.—I go to prepare a place for you, and I will come again and receive you to myself. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Dear brethren, the presence of Jesus is peace, it is comfort and consolation to the troubled soul. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. The world by wisdom knew not God. No one knoweth him but those who have received the love of God which is shed abroad in their hearts by the Holy Ghost. And herein is our fellowship in the gospel; because we are sure that what he has promised he is able to perform; for his promises are not yea and nay, but yea and amen, to the glory of God.

Dear brethren, we know that we are poor dependent creatures upon the Lord, and he has blessed all such; for he has said, Blessed are the poor in spirit, for theirs is the kingdom of heaven. The poor soul mourns in view of his conduct from day to day; but he is revived again by, Blessed are they that mourn, for they shall be comforted. And thus in each and every situation in which the saint may be placed, he is led at times by the Spirit to the Fountain that is opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. He shall there see full provisions made for all his wants, and he shall feast and admire the grand display of infinite wisdom in thus providing everything needful. Now we can hear him say,

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

And if ever saved, it is through the mercy of God; and if I am lost it is just; for just and right is he who has said, My counsel shall stand, and I will do all my pleasure.

Dear brethren, what a glorious Lord we have, who dwells in Zion; who is light in darkness, and strength in weakness. Stand fast in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage; and have nothing to do with the unfruitful works of darkness, such as are done under human religious and secret organizations of the present day. But proclaim the truth upon the house tops, and have nothing to do with the doctrines of men. Let us stand upon the principles of the doctrine of Christ which are given and taught by inspiration of God; and keep no company with such as walk disorderly. Mark them which cause divisions among you, who fain would prostrate your standing, to build up themselves on your ruin.

We will close by requesting you to remember your brethren in travail who labor among you in word and doctrine, that they may be sustained, and forsake not the assembling of yourselves together, as

the manner of some is. Forget not the Savior's words who said, Where two or three are gathered together in my name, there am I in the midst. There is the blessing, where his children meet together in his name; for his name is dear to them, as well as the company of the brethren to each other. Dear brethren walk as obedient children in the fear of the Lord. Love the brotherhood, fear God, honor the King, follow peace with all men, and be at peace among yourselves; esteeming each the other better than himself, and so fulfill the law of Christ. Farewell.

H. MORRIS, Moderator.

Z. McCOLLOCH, Clerk.

Corresponding Letters.

The Baltimore Baptist Association, called Old School, to our sister Associations with whom we correspond, send christian salutation.

DEAR BRETHREN:—We desire to feel grateful to the God of all goodness for the privilege of another associational interview, and we think we have, in a good degree, realized what David meant, when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity. There is no union on earth so important or productive as this which binds the children of God together; consequently there should be an anxious desire to maintain this union in the bonds of peace. To promote this desirable object, we should be willing to bear with each other's words and actions, so far as we can consistently with the spirit of the gospel; in a word, let us bear each other's burdens and so fulfill the law of Christ.

We have been much refreshed by the coming of your messengers, as also by the visit of several esteemed brethren from the west, and particularly so with the messages they have delivered; Christ and him crucified has been their delightful theme, which although to the Jews is a stumbling block, and to the Greeks, foolishness, to all who are called, it is the power and wisdom of God. We hope that you will keep us in your minds, and remember that we are a small and despised flock, surrounded on every side by the powers of anti-christ, by which we would have been swallowed up, were it not that the Lord God reigneth. Our utter extinction has often been predicted by our enemies; but we have thus far outlived them; but how long our visibility is to continue we know not, we do know that in many places where the visibility of the church once existed, there is not at this time a vestige of gospel truth; for instance, Ephesus, Smyrna, Pergamos, &c., and this may possibly be our case at some future period; but this we know, that though the truth may be fallen in the streets, it can neither perish nor diminish; for like its author, it is eternal and unchangeable, and we think the time is in prospect when it will rise in its glorious effulgence, and when every species of error shall flee as the early cloud, and as the dew before the rising sun.

Our next associational meeting will be held with our sister church at Black Rock, Baltimore Co. Maryland, to commence on Wednesday before the third Lord's day in May 1856, when, and where, we hope to have the pleasure of receiving your messengers and minutes.

Now dear brethren we commend you to God, and to the word of his grace, which is able to present you blameless at the coming of our Lord Jesus Christ, to whom be glory forever,—Amen.

S. TROTT, Moderator.

JAMES BLIZZARD, Clerk.

The Delaware River Baptist Association to the several Associations with whom we correspond,—Greeting.

DEAR BRETHREN:—Recognizing the goodness of divine providence in the enjoyment of privileges of the most exalted character, we have again occasion to announce to our brethren the closing up of a season of peculiar interest and satisfaction. Brethren have come to us from hundreds and even thousands of miles distant, and we have been thus encouraged and comforted by substantial evidence of their fellowship for us. Moreover we have felt our souls drawn out in fellowship to them, and have felt ourselves confirmed in this truth, that the Lord's children in whatever latitude or longitude they may reside are taught by the same blessed Teacher, and are taught precisely the same lessons. We feel a disposition therefore, as far as we are able, to reciprocate your correspondence both by minutes and messengers, hoping that a continuation of the same may be profitable both to you and us.

We have appointed our next annual meeting to be held with our sister church at 1 Hopewell, Mercer Co. N. J., on Wednesday before the first Sunday in June 1855 at 10 o'clock A. M., when we hope again to meet with your messengers, and receive your letters of correspondence.

D. L. HARDING, Moderator.

E. RITTENHOUSE, Clerk.

The Warwick Association to the several Associations with whom she corresponds, sends love in the Lord.

DEARLY BELOVED BRETHREN:—The time has arrived for you to expect from us our epistle of love and correspondence; it is not our privilege to inform you of much addition to the visible number of our churches during the past year, indeed some of the churches in our association seem to be much discouraged, while others have much reason to rejoice because of the goodness of God manifested unto them. As an association of churches, we are in peace and fellowship one with another. Our meeting has been harmonious, and a goodly number of ministering brethren from various parts of the United States have met with us; their preaching is of that kind, which gives us full testimony that they have been called, and qualified, and sent forth by the Lord of the harvest, for the feeding of his sheep and lambs. We have been much comforted by them, and we earnestly desire a continuance of your christian correspondence and brotherly kindness, both by messengers and minutes, while we would return the same favor towards you.

Our next meeting will be held, if the Lord will, with the church of Waterloo, at their meeting house at Mt Salem, Sussex Co. N. J., to commence on Wednesday before the second Sunday in June 1856, at 10 o'clock A. M., and be held three days.

GILBERT BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk.

The Chemung Baptist Association, in session with the Old School Baptist church at Terrytown, Bradford Co. Pa., June 19, and 20, 1855.—To her sister Associations, and Corresponding Meetings, with whom she corresponds, sends gospel salutation.

DEARLY BELOVED BRETHREN:—The Lord has permitted us once more to meet in our associate capacity, and we have truly enjoyed a pleasant, and as we hope, profitable interview together. His presence has made the place none other than the gate of heaven to our souls. The most perfect harmony has been felt and manifested in the transaction of our business, and the preaching during our meeting has been harmonious, and in the power and demonstration of the Spirit; so that we have occasion to say, it is good for us to be here.

Nearly all the associations with which we correspond have been heard from through their minutes; though, we regret to say, only the Warwick Association has been represented by messengers. The corresponding letters of our sister Associations have assured us of their steadfastness in the apostles' doctrine and fellowship; and that they generally enjoy peace among themselves. May that union, love and fellowship long continue and abound; and may we all be enabled through grace, to walk worthy of our high and holy vocation.

We have appointed the next meeting of our Association to be held with the Charleston and Sullivan church, Tioga Co. Pa., to commence at 10 o'clock A. M., on Saturday before the third Sunday in June 1856. At which time and place we hope to receive your messengers and minutes.

REED BURRITT, *Moderator.*
WM. B. SLAWSON, *Clerk.*

The Predestinarian Baptist Association, called Mad River, now in session with the Leatherwood Church.—To the several Associations with whom she corresponds.

DEARLY BELOVED BRETHREN IN THE LORD:—Through the abounding love and mercy of our heavenly Father we are permitted again to assemble in an associate capacity, and have been made to rejoice in the God of our salvation while receiving and hearing your messengers and letters of love and fellowship in which we have been much refreshed, and we hope that the great Head of the church will reign in and among us, and over all our deliberations, so that all that is done by the household of faith, may be done with an eye single to the glory of God, and that divisions and animosities may not be known among us. And we pray to the Father that we may have no fellowship with any of the secret societies, and isms, now so numerous in our day and age, neither collectively nor individually, that all things may be done decently and in order.

Dear brethren, we solicit a continuance of your correspondence.

H. MORRIS, *Moderator.*

Z. MCCOLLOCH, *Clerk.*

The next session of this, (the Mad River) Association is appointed to be held with the Zoar church, in Allen Co. Ohio, six miles southeast of Lima; and to commence on the Friday preceding the first Sunday in September, 1856. The time of meeting being changed from June to September.

EDITORIAL.

Middletown, August 1, 1855.

From the Christian Messenger.

Hyper-Calvanists in Dundas.

A few persons in the town of Dundas and vicinity which have been excluded for a considerable period of time from the fellowship of the Regular Baptist Church, in Dundas, in which they had created a great deal of trouble, and unseemly contention, while in connection with it; were on Saturday last organized by Mr. Beebe, and some other Minister of his way of thinking, into a church. They arrogate to themselves the name of Old School Baptists, which is to all intents and purposes a misnomer. Having no personal acquaintance with these anti-mission and Hyper-Calvanistic people—we give the following extract from a letter recently written to the New York Chronicle.

"They hold ultra-Calvinistic views, oppose a salaried ministry, mission, Sunday-schools, temperance societies, and almost everything in vogue among christians, in this age. They call themselves 'Old Fashioned Baptists,' but others call them 'Hard Heads' or 'Hard Shells,' names pretty well earned by their rigid principles." The writer goes on to give an account of a sermon which he heard in Mr. Beebe's chapel in Middletown Orange County N. Y., which we should copy were it not that it would take up too much of our valuable space. The Rev. David Benedict, D. D., gives the following outline of the views and practices of these people, which will serve to give a pretty correct idea of what they advocate, and what they believe and practice.

"The anti-mission party, as near as I can learn without any exception are high or Hyper-Calvanists, and are so tenacious of the old theory of particular atonement and have so far run the system up to seed, as to persuade themselves that the efforts of modern times are wholly needless and arminianism is the bug-bear which they profess to fear.

So illiberal, anti-republican and anti-baptists, so frightfully oppressive, so tyrannical and overbearing, are the principles and measures of many of the anti-mission party relative to all the objects of benevolence as exhibited in their public documents, that if any of their members unite with any society for the promotion of the cause of benevolence or moral reform they are *ipso facto*, expelled from their fellowship and communion; the missionary bible, tract and Sunday-school, and temperance societies are specially named and generally a sweeping clause is added embracing all the "so-called" benevolent institutions of the day. The prohibitions extend not only to actual membership in those bodies but to any contributions of their own personal funds, for their support. No collections for any of these objects can be made in any of the churches where they have control, nor are their members allowed to cast in their mites, when the box goes round in any neighboring congregation where they may be present.

This I believe is a true picture of what is called the Non-Fellowshipping Resolutions of the anti-mission party.

REMARKS.—We have copied the above from a paper published in Canada West, called the *Christian Messenger*, and should we judge of the character of the paper, by the misstatements and false representations of the facts in the case of the meeting at Dundas, we should question its claim to christianity. A Christian messenger, in the true and scriptural signification of the terms, will bear no messages of slander, misrepresentation or falsehood. The truly christian messenger will publish only the good tidings of the gospel, and proclaim,

"Good will to men," and leave the work of slander and falsehood to Anti-christian Messengers. The statements copied above are untrue in almost every particular.

A correct account of the meeting at Dundas, and of the proceedings of the council, will be found in the fourteenth number of the current Volume of this paper, from which it will be seen, that we did not organize the brethren at Dundas into a church, for they were already the church of Dundas, and had been for many years. But as their claim had been disputed by some who had departed from their faith, they requested us to examine their records, and other testimony in which they proved to the full satisfaction of the council, that they were precisely what they were originally constituted, "The Particular Baptist church of Dundas," and that the party who had departed from their faith, had assumed another name, and adopted different articles of faith and order and now stand in connection with the Mission or New School Baptists. The council therefore, instead of organizing them into a church, found them already an organized church, and as such recognized them, and finding their faith and order as *Particular Baptists*, to be substantially the same, as that which is variously called *Particular* or *Old School Baptists*, in the states, expressed to them our full fellowship, and at their request set apart by solemn ordination a brother Pollard, who had been licenced by them to preach the gospel. The brethren composing the church, which the Messenger charges of being excluded persons from the fellowship of the Regular Baptist church, we found to be the church, and the party which the Messenger calls the Regular Baptist church we found to be those who had apostatized from the faith adopted at the original constitution of the church, and which they all professed to maintain until the division took place, which was occasioned by the apostasy of those who left the original doctrine and order of the church. So much for the misrepresentation of the church at Dundas. Now in regard to the brethren who attended the meeting and formed the council, viz. Eld. Thomas P. Dudley, and Dea. James Dudley, of the Licking Association of Particular Baptists of Kentucky, Eld. John F. Johnson, of the Lebanon Association, in Indiana, and Elder Gilbert Beebe of the Warwick Association of New York.

It is utterly untrue, and basely slanderous to represent these brethren, or the Old School Baptists to whom they belong, as Calvinists, or "Hyper-Calvanists," as it is well known that they have uniformly repudiated the name, the spirit, and the peculiar doctrines held by John Calvin. Mr. David Benedict, had the evidence before him, of the untruth of his assertions when he fabricated the falsehood. Yet the Messenger, while acknowledging his ignorance of the people, shows his readiness to give currency to the slander, by quoting from Benedict's History, his bilingsgate misrepresentations, and passing them off upon his readers, as though they were entitled to confidence.

TO OUR CORRESPONDENTS.—An apology is due to some of our correspondents, whose favors have been on hand a long time, for our seeming tardiness in presenting them to our readers; but we desire

them to be patient, and we will insert them as soon as we can. We have been called from home, to attend several associations, and in our absence, our compositors have been compelled to select from a large collection of letters which have accumulated, such as were the most legibly and correctly written, while such as required transcription or preparation for publication have been left for us to prepare at our earliest leisure. The Circular and Corresponding Letters also of such Associations as have favored us with their printing have required insertion in the *Signs*, while they were in type. We shall be able we think to dispose of many of them soon.

The obituary department of our paper is very much crowded, and we are compelled to ask our friends who write obituaries, to make them as short as possible. As our paper now circulates throughout all the states, and nearly all the territories of our wide spread country, the sad announcement of departing friends and relatives are very numerous, and in order to secure their insertion, they must be comprised in as few words as possible. We should bear in mind that all bereaved mourners, can say much in regard to the loved ones that have been torn from their embraces by death, and that the shortest obituary notices are most likely to be read. We do not like to take the responsibility on us to abridge them, but unless they are condensed by the writers, we must do so or we shall not be able to insert them.

We have received from Dea. Joyce, of Canada, a Circular, designed as a refutation of misrepresentations, in the article copied into this paper from the *Christian Messenger* in relation to the church at Dundas, C. W., which will be published in our next.

We are pleased to learn by the letters of brother McColl, that there is another band of brethren of our faith and order, in Canada West. His letters will not only be interesting to our readers in the states, but also to the church in Dundas. It may be now, as in Elijah's day, the Lord has reserved a multitude of his hidden ones who have not bowed to the modern Baal.

Remarks on Matth. vii. 7. 8.

Continued from Page 110.

They only are recognized in the New Testament as his disciples, who deny themselves, take up their cross and follow him; To be born again, born of the spirit, and born into the light and love of the Redeemer, affords evidence that we are the children, and heirs of immortality; but some of God's children walk in disobedience, at least for a season; but in their disobedience to him as their Prince and Savior, their Leader and King, they are not, scripture speaking, his disciples though they be his children. The disciples who went to him in the mount, and who listened to his discourse, were those who had not only passed from death unto life; but they had forsaken all and followed him; to them therefore his promises in his discourse were, and to all such now are applicable. Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. He had told them in a former part of his sermon, or discourse, of the special providential care which their Heavenly Father had over them, that he feeds the ravens, and protects the sparrows, clothes the grass, and beautifies the frail lilies of the field, and that he would also

provide all things needful for them. Although exposed to the rage of their enemies, disfranchised as citizens, cast out of the synagogues, and even driven from their houses and homes, they need not distrust the goodness and constant providence of their God, or say, "What shall I eat, or what shall I drink or wherewithal shall I be clothed, for their Heavenly Father knoweth that they have need of all these things. They were directed to seek first the kingdom of God, and his righteousness, and all these things shall be added unto them. The kingdom of God, and his righteousness, then, was that they were to seek, and our text assures us that they would not seek in vain, for they shall find. None but those who are born again can seek that kingdom successfully, for except a man be born again, he can not see it; and we cannot be qualified to seek for things which we cannot see. But Christ had said to his disciples, Blessed are your eyes, for they see, and your ears, for they hear. To them it was given to know the things of the kingdom, but to them that are without it was not given. Therefore he said to his disciples, apart from the multitudes.—Seek and ye shall find, as they were directed to Ask, and it should be given to them. He had taught them to pray, and to ask God to give them their daily bread, deliver them from evil, protect them from temptation and forgive their trespasses, &c., and in our text he assures them that they shall not ask in vain, for these things shall be given to them. If earthly parents knew how to give good gifts to their children, how much more should your heavenly Father, for he told some who claimed to be children of God, that if God were their Father, they would believe on him; but he said they were of their father, the devil. To the children of God belongs the privilege to Ask, with the assurance that they shall find the kingdom of God, and his God's righteousness; and to knock and the doors of deliverance from all their fears shall be opened unto them.

Of them, as the disciples of the Redeemer, it may truly be said, Happy art thou, O Israel! Who is like unto thee, a people saved by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

What encouragement is here, for the tried disciples of the Lord Jesus, while well they know that all who will live godly in Christ Jesus shall suffer persecution, yet amidst all their conflicts, their God is within hearing. He rideth upon the heavens in their help, and in his excellency on the sky. May the kind assurances with which the new covenant abounds to them, be set home with power and grace to the heart of all who love the Lord, and may we be encouraged to trust in, and rely upon him constantly, firmly, and forever.

Married.

March 6.—In Texas, by Elder E. Price, Mr. THOMAS LINTHROUM of Bush Co., to Miss AMY P. WRIGHT of Cherokee Co.

May 27.—On Sunday, by Elder D. W. Patman, Mr. ROBERT WATKINS Esq., to Miss SARAH DAVIS, all of Oglethorpe Co. Ga.

"The world is cold, the world is vain;
Apart we both shall wear the chain,
Our griefs make each the other's guest;
Two hearts in one make perfect rest—
You and I."

Obituaries.

Wayne Co., Ia., July 2, 1855.

BROTHER BEEBE:—It becomes my painful duty to announce the death of one of our sisters in Christ. Sister MARY JANE LEESON, daughter of brother Jacob, and sister Mary Brooks, departed this life June 18, 1855. She was born in October, 13, 1831. In the eighteenth year of her age, she became deeply concerned, under a sense of her lost and helpless condition as a sinner before God. After months of sore conviction she was favored with a clear and comforting view of the way of salvation through Christ the Redeemer, and the promise became such warrant to her faith that she rejoiced greatly in the assurance of hope. On the third Sunday in December 1849, and when in the 19th year of her age, she gave to the Baptist church called Salem, a full and satisfactory evidence of her consistent faith, hope and love in the Spirit, whereupon she was received and baptized by me, and she has continued an ornament to her profession up to the time of her death. She was married to Mr. R. L. Leeson, September 15, 1852, and since that time she became the mother of two children, the first died in a few months, the other was but a few weeks old at the time of her death. As her dissolution approached her confidence in God increased and her prospects brightened. Patience, mildness, and unwavering faith in Christ were the predominant features of her mind during her last illness, which was somewhat protracted, and towards its close especially severe; yet with a serene countenance, sound mind, and in joyful anticipation of heaven, she continued calm, collected, and unmoved. Neither her own miseries, which were very excruciating, nor the weeping of her sympathizing friends around her, could disturb her peace or produce upon her features a gloomy aspect. She called her parents, husband, brothers and sisters around her, and after talking calmly to them, requested them all to join and sing the verses which are copied here below, "O sing to me of heaven." &c. Soon after the singing, of which, she closed her eyes and fell asleep in Christ. She has left her parents, husband, brothers and sisters, the church, and numerous friends to mourn their loss, as also the little infant in the care of her parents, never to know the embraces of a mother. I used this text at her funeral, 1 Cor. xv. 48, 49. A crowded assembly was in attendance. Her body was then committed to the house appointed for all living, in full assurance of a glorious resurrection with the just. Her age was nearly 24 years. Decorum and virtue had ever been the rule of her life, and her last end was peace.

Yours as ever.

WILSON THOMPSON.

O sing to me of Heaven,
When I am called to die,
Sing songs of holy ecstasy,
To wait my soul on high.

When cold and sluggish drops,
Fall off my dying brow,
Break forth in songs of joyfulness,
Let heaven begin below.

When my last moments come,
O watch my dying face,
And catch the bright angelic gleam,
That o'er each feature plays.

Assembled round my bed,
Let one sweet song be given,
Let music cheer me last on earth,
And greet me first in heaven.

Then close my sightless eyes,
And lay me down to rest,
And clasp my cold and lifeless hands
On my unconscious breast.

Around my lifeless clay,
Assemble those I love,
Then sing of Heaven, delightful Heaven,
My glorious home above.

WAS DROWNED in the Princeton Basin, early in the morning of the 17th of May 1855, MARTIN VANBUREN COOK, son of Josiah Cook, of Mount Rose, Mercer Co., N. J., in the 22 year of his age.

The subject of this notice was with some of his companions, about to pay a visit to New York city, and anticipated much pleasure on the excursion, but in attempting to cross the

canal, (the morning being unusually dark, and the bridge being carelessly turned,) he with one of his companions was precipitated into the canal. His companion providentially escaped drowning, but for himself, alas! there was no help, as none could reach him until life was gone. His body was recovered about 7 o'clock that morning. The sad and heart-rending intelligence was soon conveyed to his parents.—His father and brother repaired to the place immediately, and conveyed the body to their home, now a house of mourning.

Death is ever appalling but when we see the young cut down so suddenly in perfect health, and without warning, is truly distressing. He was very much respected in the vicinity by all who knew him. He was intelligent and an example of sobriety, and morality. He was the youngest of the family, and his death has filled the hearts of his parents, brothers and sisters with sorrow. Truly we must say,

"God moves in a mysterious way,
His wonders to perform."

But what he does, we know is right may our God keep us from murmuring, and may this mourning family be enabled to say, "It is the Lord, let him do what seemeth good in his sight."

His parents are members of the 1st Baptist church in Hopewell, and he was a regular attendant of our meetings, and was often ready to advocate the doctrine we believe; yet he never united with the church, nor to my knowledge did he ever express a hope that he had passed from death unto life, but we do hope that he was prepared by divine grace for the change he has experienced. What reason we have to be thankful, that salvation is of the Lord, from first to last, and does not depend on any work of man. Jesus has all power in heaven and on earth, and he hath said, "All that the Father giveth me, I will in no wise cast out.

The funeral was numerously attended on the 18th, notwithstanding it was generally known that there was to be no minister present; (I was absent attending the Baltimore Association) his death was deeply felt by all, and they manifested deep sympathy for the afflicted family. He is gone, and the places that once knew him, will now know him henceforth no more forever. May God support and comfort the bereaved parents, brothers and sisters, and sanctify unto them his dealings with them. A discourse was preached at our Meeting House on the Sunday following, from Psa. cxi. 75, 76, in which the solemn providence was contemplated, and God's righteous judgments dwelt upon.

Yours as ever.

P. HARTWELL.

BROTHER BEEBE:—Please publish the death of our sister, ROSETTA CANDLER, she died at her residence in Rockville, Montgomery Co., Md., on Thursday June 7, 1855, in the 46th year of her age.

Sister Rosetta was an Old School Baptist in doctrine and practice; she came out decidedly from the mixed multitudes at the time of the Old School separation in Maryland. She was really a pattern worthy of imitation, for her steadfast adherence to truth. Living in the town of Rockville, a lone female, surrounded by New School Baptists and other denominations, she neither yielded nor wavered on any points she had embraced as her principles; and was able to defend those principles from scripture, so that different preachers who called on her with the hope of bringing her over to their views or practice, never wanted to encounter her more than once or twice on the subject of religion. Yet from her mildness, and general deportment, she secured the respect and esteem of her neighbors and acquaintances generally. The last prostration under her disease, (consumption) lasted several week and her sufferings were severe. At first she labored under darkness, but her hope in that state failed her not. At this time she repeated this verse,

"His love in times past, forbids me to think,
He'll leave me at last, in trouble to sink;
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite through."

Towards the last, the clouds dispersed, and she was in a comfortable frame of mind. She

would repeat or try to sing such hymns as this "Grace 'tis a charming sound." &c. She conversed freely with her friends of other religious sentiments, illustrating and defending the distinguishing points of the doctrine of grace. In the close she expressed it was all peace and calm with her. She was buried in the Baptist burying ground in Rockville. The hymn from Rippon by her request, was sung at her burial.

"A debtor to mercy alone,
Of covenant mercy I sing." &c.

Her membership was with the Shiloh church at Washington, 16 miles distant, being the nearest church with which she could have fellowship. She has left one-half sister, Mrs. Kable, of Virginia, to mourn her departure. May God be pleased graciously to make her know the consolations of the gospel under her affliction.

S. TROTT.

Fairfax C. H. Va., June, 22, 1855.

Columbia, June 4, 1855.

DIED:—In Columbia, Jackson Co. Mich., May 18th 1855, sister ELIZABETH EVERY, wife of Reuben Every, formerly of Delaware Co. N. Y.

Sister Every had been a member of the Baptist church nearly half a century, and was 67 years, 11 months, and 20 days old when she died. She ever believed, "The spirit quickeneth the flesh, profiteth nothing," hence salvation is of grace, all of grace, and made our righteousness by faith and that faith is the gift of God. That she was born in sin, and sinned from choice until Christ Jesus found her lost in sin, and blind to all spiritual light; for her natural mind discerned not the things of the spirit. But he led her by a way she knew not, and gave her a light in which she saw light, a new heart and a new song, even praises to her God. She had no fears that Christ would withdraw his hand from leading, or quench the light, or take from her her heart of love to him, or suppress her song of praise to God. Christ has said, "I give not as the world giveth," "I give them everlasting life, and have loved them with an everlasting love, none shall be able to take or pluck them out of my hand, for my Father who gave them me is greater than all. Sister Every suffered from a complication of diseases, and old age, was long confined to her bed, but without murmuring, patiently enduring her sufferings to the end. Several days before her death, she seemed to lose sight of earth, having her eyes on her promised rest, praying ardently to depart and be with Christ, which is far better; her prayer was heard, the angel of the covenant gave his hand, she entered the Jordan of death beneath the bow of promise, by faith, saw Jesus smiling on the shores of eternity, heard the shout of triumph from angelic choirs, and has now entered that rest where the wicked cease from troubling. Mourning friends, her example is worthy, Go and do ye likewise.

H. M. GALLUP.

Fauquier Co. Va., July 1855.

DIED:—On the 15th of May last, at the residence of her mother in Loudon Co. Va., SARAH GERTRUDE LYNN, in the 17th year of her age.

Drop not a tear—why should we weep!
From earth, her wounded spirit's free,
Sweetly hath she fallen asleep,
Serenely hath she passed away.

Drop not a tear—to weep is vain,
Heaven hath will'd the early tomb,
That Gertrude might depart from pain,
And in immortal beauty bloom.

Drop not a tear—for scarce had light
Streamed o'er her life's propitious morn,
When from her cheek the fatal blight
Had all its blushing roses torn.

Drop not a tear—for joy is hers,
Disease and suffering are o'er,
The palm that in her hand she bears,
Shall live and flourish evermore.

Drop not a tear—for angel hands,
Have led her to unfading bowers,
Where praise to God in song ascends,
And song her sweetest pathos pours.

Drop not a tear—to die is gain,
When sickness pales the youthful brow,
When languid nature seeks in vain
For strength,—death is a welcome blow.

A. H. S.

DIED.—In Walkill, on Monday June 11 1855, after a severe illness of six months, SARAH M. HORTON, daughter of Ira, and Amy Horton, in the 12th year of her age. In the latter part of her sickness, there was an evident manifestation of a gracious change wrought in her by the quickening power of the Holy Spirit. For some time she appeared to labor under a deep sense of her lost condition as a sinner; but the Lord was pleased to manifest his salvation to her, and she was enabled to rejoice in the comfortable assurance that her sins were forgiven, and that she was freely justified through the redemption that is in Christ Jesus. Those who were with her in her last moments, and for some time before her death say, that she gave the most clear and demonstrative evidence that she had passed from death unto life that they had ever witnessed, and that notwithstanding her sufferings, she left the world in a transport of joy. "Out of the mouth of babes and sucklings, God has perfected praise."

Alexandria Va., July 10, 1855.

BROTHER BEEBE:—By request of sister Margaret Smith, I send you the following obituary for publication viz. Sister MARY WARD, who came to Alexandria, 1809, united with the church in 1820, Spencer H. Cone being then the pastor, in 1849, by a stroke of palsey, was disabled from walking, and consequently remained in bed, until the 6th day of July, 1855, at about 7 o'clock she departed this life, in the 87th year of her age, in hope of a glorious immortality, leaving a large family of children, grand children, and great grand children, to mourn their loss.

JAMES D. BRYAN.

DIED Near Finchville, in this county, July 2, Sister SARAH HULSE, relict of Dea. James Hulse, whose obituary was published in the Signs a few weeks since, aged about 70 years. Sister Hulse was baptized in the fellowship of the Brookfield church, (near this place,) in the year 1811, where she has held her membership until called to her blissful abode in the world of glory, and in which she was highly esteemed for her orderly walk, and christian deportment.

DIED.—At Otisville, on Thursday morning, July 19, after a short but severe illness of a few days, AMOS H. COLEMAN, eldest son of the late Ezra Coleman of that place, in the 15th year of his age.

Receipts.

Table with columns for location (e.g., New York, Maine, Mass., N.C., Ga., Iowa, Ill., Ia., Ky., Tex., Canada) and amount. Total \$165.08.

New Agent.—Jas. Atkinson, Iowa

Associational Meetings.

BROTHER BEEBE:—You will please publish in the Signs the Corresponding Meeting with the Ebenezer church, Loudon Co. Va., commencing on Thursday before the 2nd Lord's day, (Aug. 9, 1855.) The meeting-house at Ebenezer has been burned, but still the brethren will make arrangements for the meeting. Please also state that although the extreme illness of brother Leachman's mother at the time, and my indisposition, prevented our attending any of the associations north of Baltimore, we still intend that our brethren, especially ministering brethren, north and west, will continue their brotherly kindness, towards us, in our isolated situation among wolves, to visit us at our meeting. We would inform those distant brethren, who have to come by Rail Road, that if they will reach Alexandria Tuesday night, so as to take the cars on Wednesday morning, of the Alexandria and Menassess's Gap Rail Road to Reertown station, they will there be met with conveyances to Ebenezer, 10 or 12 miles distant.

County Line Association, to be held at Mt-Lebanon N. C., 10 miles East of Hillsboro, to commence on Saturday before the third Sunday in August 1855.

Tygart's Valley River Association, will meet with the MtOlive church, Barbour Co., Va., on Friday before the last Sunday in August, 1855.

The North West Association, of Correspondence, will meet with the church at Three Forks of Nodaway, Taylor county Iowa, on Friday before the first Sunday in September, 1855.

The Bethel Association, will be held with the Providence church, Madison Co., Mo., to commence on Saturday before the first Sunday in September, 1855.

Red Stone Association, will meet with Indian Creek church, Va., on Friday before the first Sunday in September 1855.

The Lexington Association, will be held with the Old School Baptist church, in Schoharie, Schoharie county, N. Y., on the first Wednesday and Thursday in September, 1855. We are requested to publish a general invitation to the brethren and friends, especially to ministering brethren of our order to attend.

The Maine Predestinarian Baptist Conference, will be held with the North Berwick church, York Co. Me., commencing on Friday after the first Monday in September 1855, and continue three days.

The Sandy Creek Association, of Predestinarian Baptists will meet on the 8th of September, at 11 o'clock, A. M., in Elmira Township Stark Co. Ill.

Those traveling in the cars, will stop at Kew ana Henry Co., Ill., enquire for Deacon David Potter of Weathersfield.

The Licking Particular Baptist Association, will be held with the Elizabeth church, Bourbon county, Ky., (five miles west of Paris,) on the second Saturday in September next. A general attendance of ministers, and brethren of our faith and order is invited.

The Maine Predestinarian Baptist Association, will be held with the North Anson church, at New Portland, west village, Somerset Co. Me., commencing on Friday after the second Monday in September 1855, and continue three days.

BROTHER BEEBE:—Please publish the Yearly Meeting of the Old School Baptist church of Centre, Rock Co., Wis., which will be held, if God permits, for the worship of God, in spirit and in truth, at Bachelor's Grove, or Footsville, near the Beloit and Madison Railroad, to commence on Friday September 14th, 1855, and continue three days. Now, dear brethren and sisters in the Lord, we greatly desire that those who are of our faith and order would attend with us, especially our brethren in the ministry, and brother Beebe, we greatly desire that you would attend our meeting and preach Jesus, to us in this country.

Those who come from the South by Rail Road, will come to Fortsville Station, and enquire for brother Beck, or brother J. Ayres, who reside in that town.

By order of the church,

The Oklaw Association, will be held with the Bethel church, Cole county Ill., to commence at 10 o'clock A. M., on Friday before the fourth Sunday in September, 1855.

The Little River, will be held at Willow Spring, Wake county, N. C., on Saturday before the last Sunday in September, 1855.

Yellow River Association, at Uley Church, Fulton Co., Ga. (5 miles from Atlanta, and three miles from East Point,) on Saturday before the fourth Sunday in September, 1855.

The Wetumpka Association, will be held with Fellowship church Tallapoosa Co., Ala., on Saturday before the fourth Sunday in September 1855.

The Kehukee Association, to meet with the church at Conetoe, Edgecomb Co., N. C., at 11 o'clock A. M., on Saturday before the first Sunday in October, 1855.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz. \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

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

THE SIGNS OF THE TIMES.—Devoted to the Old-School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed post paid. Terms.—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

List of Agents.

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

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LOUISIANA.—Eld. Z. Thomas, and J. Perkins.

MAINE.—Elder Wm. Quint, J. Stewart, D. Whitehouse, J. A. Badger, Wm. J. Purrington, and Deacons J. Perkins, H. Purrington, Reuben Townsend.

MASSACHUSETTS.—Elder L. Cox, D. Hart, Amasa Pray.

MARYLAND.—J. Lownds, Esq., Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. Macintosh.

MISSISSIPPI.—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison.

MISSOURI.—Elders D. Lenox, R. Jones, J. Duval, M. Corder, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, Eld. F. Jenkins.

MICHIGAN.—Eld. J. P. Howell, W. Corder, A. Y. Murray, W. H. Horton, R. Willard, E. West, Thomas Swortout.

NEW HAMPSHIRE.—Joel Fernal.

NORTH CAROLINA.—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis.

NEW YORK CITY.—John Gilmore, 92 Sixth Avenue.

NEW YORK STATE.—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, L. Hewitt, Wm. W. Brown, Jacob Winchel, J. L. Purrington, J. Smith, K. Hollister, A. StJohn, and brethren W. B. Slawson, G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglass, J. N. Harding, S. Webb, T. Relyea, S. Griffin.

NEW JERSEY.—Elders C. Suydam, Gabriel Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. George Doland, G. Slack, Wm. H. Johnson, S. H. Stout.

OHIO.—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson.

OREGON.—Elders J. Stupp, Isom Cranfill, J. Turnidge, and brother J. T. Crooks, J. Howell.

PENNSYLVANIA.—Elders Eli Getchell, A. Bolch, Tho. Barton, Daniel L. Harding, J. Furr, H. Alling, and brethren D. Vail, J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, Jas. Jenkins, Caleb T. Frey, Wm. H. Crawford, 219 North 7th Street Philadelphia.

SOUTH CAROLINA.—A. McGraw.

TENNESSEE.—Elder Peter Culp, T. Dodson, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostie, S. Bass, J. McKeele, T. P. Moore, J. Phillips, A. Ezell, T. D. Kerby.

TEXAS.—Eld. J. Herring, R. Manning, L. H. Carey.

VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, and brethren Dea. J. B. Shackelford, J. Hershberger, S. Hillman, P. McInturf, G. Odear, G. W. Crow, E. Lavender, W. Hutchings, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, P. A. Klipstein.

WISCONSIN.—Elders D. Wilcox, T. Bishop.

WASHINGTON TERRITORY.—Eld. Wm. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., AUGUST 15., 1855.

NO. 16.

Poetry.

For the Signs of the Times.

He Doeth All Things Well.

Oh that I had as once I had,
A firm implicit faith;
Which lived secure in Jesus' love,
Believing all he saith.
No matter, what he bade me then,
In or out of reason's rule;
I knew no other but to bend;
A learner in his school.
Just like the man whose eyes were sealed,
By dark oblivion's night,
Received a power that could not yield,
To a created night.
But went the way of his command,
Because He bade him to,
Nor questioned once about the end;
Obedience was in view.
Those early days of peaceful love,
Their sweetness now I'd feel;
When every thought aspired above,
And foes lay close concealed.
But sweet as was that grateful time;
Refreshing to review,
I've since believed 'twas more the light,
Than Author that I knew.
So charmed was I with all the scene,
I dream'd not of a night;
Nor looked, beyond the present things,
For all to me was bright.
And well it was, I've often thought,
My heart I did not know,
Nor yet the sorrows of the road,
Through which I had to go.
For if I had, the sweetest spot
Of all that time has given,
Would fail to waft a fragrance down,
So much like that of heaven.
But grateful as those infant days,
And pleasant in their place,
They ne'er can comprehend the ways,
Of God's unchanging grace.
Nor can they show the thousand wiles,
Which Satan throws around,
Nor the deep love of him, who holds
Possession of the ground.
Who rules amidst unchanging love,
Dethroning by his skill,
That monster self, who stands opposed
To his most righteous will.
The way of wisdom far removed,
From that of sense and sin,
Its understanding which doth prove,
The Spirit's work within.
Whose searching eye, alone can scan,
Sins dark and deep recess;
And make it to subserve the plan,
Of his mysterious grace.
For all appointed is by him,
Whose love dictates the whole,
To empty his, of self and sin;
Himself to fill the soul.
Whate'er the way that wisdom brings,
From nature's depths, to light;
The end will sanctify the means,
And all proclaim, His right.

J. M. B.

Utica March 22, 1855.

A Vain Hope Slain.

Once by the law I vainly thought,
Salvation to obtain;
Till under Sinai's thunder brought,
And there my hopes were slain.
I saw the law, the strength of sin,
Which fill'd my soul with fears;
My straw-built house came tumbling in,
With horror round my ears.
My tatter'd rags, aside I threw,
That linsy woolsey dress,
For that best robe forever new,
The Savior's righteousness.
This at his hands I now receive,
Which angels never wore;
A God-like spotless vest, and weave
The spider's web no more.

Communications.

For the Signs of the Times.

Greenville, C. W. July 2, 1855.

A CIRCULAR TO THE CHURCHES IN CANADA.

Having seen an article in the *Christian Messenger*, headed, "Hyper Calvinists in Dundas," I take the liberty to correct some of the many errors which are therein contained, and to set before the churches of Canada where the paper circulates, a true and simple statement of our real position, and the causes which have brought us to the position which we occupy.

The first statement in the *Messenger*, that Elder Beebe and other ministers organized us into a church on Saturday, to be called the Old School Baptist church, &c., is altogether incorrect. These ministers did not arrive in Dundas until Sunday morning, and each of them preached a sermon after their arrival, viz., Elder Thos. P. Dudley preached in the morning, Elder John F. Johnson in the afternoon, and Eld. G. Beebe in the evening. It is also false that these ministers organized us into a church. At our request they formed a council to hear a statement of our case; and also to examine and ordain one of our brethren. After we had made a statement to them of our case, and gave them such explanations of our position as they desired, they did as will hereafter be seen, fully recognize us as the Particular Baptist church of Dundas, standing on the same ground which we occupied at our original organization; and that we were brought into our present position by holding and endeavoring to maintain that ground. And those who now occupy our meeting house, in the name of "Regular Baptists," have departed from the spirit and principles, on which the church was originally constituted.

The way in which we became acquainted with these Elders, is as follows. A few weeks before the meeting of the Grand River Association in 1854, the troubles and difficulties in the church commenced, as you will see in our report to the ministers, after Elder Hoil and a number of the members, principally of the young people, had succeeded in nominally excluding two of the old members from the church, without any previous charge against them, merely because they vindicated the principles of Particular Baptists, agreeable to our constitution; the old members principally protested against such proceedings, as will be seen in another part of this circular. I sent to Eld. Davidson, stating the simple truth, and explained the reason why we did not call upon the church to sit in council on our grievances. But the answer that I received from him was, that we had deceived the Regular Baptists when we joined the Association; and that we never did hold Regular Bap-

tist sentiments, if we could not submit to the New Hampshire Articles of faith.

This was the first I knew that the New Hampshire Articles of faith were the standard of the Regular Baptists of Canada; and that the associations required all the churches to adopt them, or be condemned in toto. He further stated to me that we need not look for succor or sympathy from the Regular Baptists,—we had sealed our condemnation forever among them for opposing those articles; and that we must look for succor somewhere else. And to widen the breach among us in Dundas, he furnished Elder Hoil with a copy of my private and confidential letter. I replied to Elder Davidson's letter, and reasoned with him on the unfeeling manner he had replied to my letter, and stated to him how unprincipled it looked for him to expose my private letter, for the sake of injuring others. He again wrote to me, requesting an answer; but as I felt a little suspicious that his object was to draw something out of me to report to Eld. Hoil, I did not reply, and so our correspondence closed.

About this time a friend of ours received from her son, a few papers from the United States published by Elder G. Beebe, which were read and approved by the brethren and sisters; and not being cast out and discarded by the so-called Regular Baptists, for adhering to the Particular Baptist sentiments on which we were constituted, we looked upon these papers, coming as they did, as kindly ordered by the divine providence of our covenant God. We therefore subscribed for the paper, and opened a correspondence with the editor, and requested him and other Elders, if they could, to visit us, and hear a statement of our case; to which request they kindly responded without gainsaying. The hard names applied to them by their enemies, was of no consideration to us; for they had called the Master Beelzebub, and the servant is not greater than his Lord. Men may think they are doing God service, in hurling their bitter epithets; but such we are taught to expect. But why should the editor of the *Christian Messenger*, after he had told us that we must look for succor somewhere else, when he had learned that we had found succor from Elder Beebe and his friends, try again to crush us by representing these friends as monsters, and by collecting all the hard and frightful names in his power, and parading them before his readers? They are not robbers of churches; they simply came and visited us, and returned in peace. Why such enmity against strangers, and against us? They did not go to Brantford and report falsehoods against him; if they had, we should not think them worthy of our confidence. But there is nothing worse said about them than what was said against the blessed Son of God when he was here in the flesh. As the children of

Israel, the more they were oppressed, the more they increased, so with the believers in Christ, the more they are persecuted, the more careful and watchful they will be in their deportment, and such opposition only leads to live near the throne of grace, and to renounce all creature dependence.

The statement of our exclusion in the *Messenger*, is a misrepresentation, and calculated to make a wrong impression on the minds of such as have not learned the particulars; but the editor has known the whole, and should have given a true statement. But this is not the first time the cause in Dundas has been misrepresented, and thereby the churches deceived. Their letter to the association last year was incorrect and untrue. They represented the church in Dundas as numbering forty-four members, when in fact if they considered us excluded, our number would be no longer with them; if they had stated their true number, it would have been seventeen. For when we protested against their proceedings we were sixteen, and nearly all old members; and they were seventeen, principally all new members, and some of only a few months standing; and of that number seven have left since. This would have been the true statement, leaving out those who did not unite with us while together. And Eld. Davidson in writing to me, boastfully said, "Their letter was received without a query." If we are excluded now we were then; for they broke the Chapel open, and locked it up from us, before the meeting of the association. No notice of the exclusion has been taken by us, neither have they attempted to inform us of it; if they did, it would be excluding us for holding the sentiments embodied in the deed by which the meeting house only can be held. The final claim in the deed says, that the Particular Baptist church holding the before said glorious doctrines, and they alone are to have, hold and possess, and enjoy the possession of the said Lot of Land, House and premises; so that should any dissent, or difference arise at any time hereafter among the members of the church as a body, as to doctrine, it is expressly understood that if only three or more of the members holding the above doctrine, they are to constitute the church, and become the trustees. Now if we are excluded for holding and maintaining the original doctrine of the church; in opposition to the New Hampshire articles of faith, can any honest or honorable church in Canada uphold the few who broke into our meeting house, and took possession of it merely because they thus hold the place, and say they are Regular Baptists, by recognizing them, and supporting their Elder by giving him twenty-five pounds a year out of the missionary fund, which was collected for destitute places, and at the same time vilifying and discarding us? There are those whom we respect, both elders and brethren, who have treated us kindly; but if the truth as we have been

taught, separates us as friends, we must stand alone, I mean doctrinally; for we are as regular as they are; and we did not invade any part of Regular Baptist usages; we still maintain the views of the Regular Baptists, as to the office of Elders, and the way into the church by immersion; and none but those who can give an evidence of a principle of grace implanted in their hearts by the Holy Ghost, are fit for church members, and by the implantation of this principle they are enabled to live not as other men, but as new creatures in Christ Jesus.

The editor of the *Messenger* represents us as having long troubled the church. So Ahab thought Elijah troubled Israel; but it was a false conclusion then, as in our case now; for in our first troubles, the Regular Baptist Councils met with the church twice, and sustained us, which proves that if we were troublers then, we had the approbation of the Elders and churches, (the editor of the *Christian Messenger* excepted.) Then we were maintaining Regular Baptist usages. We were ensnared in adopting the New Hampshire Articles of Faith, in opposition to the articles of the church as recorded in our church book; but after becoming aware of the deception, we returned to, and became troublers in the view of the editor, by defending our original articles on which the church was constituted. And who that has been taught the character of our Covenant God, who doeth his pleasure in the armies of heaven, and among the inhabitants of the earth, and who has said, "My counsel shall stand, and I will do all my pleasure, would not be afflicted should their glorious Lord be represented as a hawking pedler, knocking at every door, and beseeching men to accept of his favors. How degrading to the name of him who giveth grace and glory, and whose gifts and callings are without repentance. Truly it is hard for the editor to kick against the pricks. It will be well for us all to examine ourselves; for our Lord has said, "Many shall say, in that day they have done many wonderful works in his name; but he will declare that he never knew them. He never knew them as the objects of his Father's love, nor as the gift of the Father to him before the foundation of the world. He never knew them in the travail of his soul, nor as the purchased of his blood. He never knew them as poor, helpless, destitute, sin-burdened sinners, pleading for mercy and salvation at his feet. They were with all their works of iniquity, deceivers, who had been zealously engaged in spreading error and delusions in his name.

I will here give a copy of the opinion of the editor of the *Earthen Vessel*, published in London England, which is one of the organs of the Particular Baptists in England. He says, "Channels of communication between us, and some of our brethren on the other side of the Atlantic are now being opened. We always dreamed or presumed to think that there were no publications in America strenuously advocating the essential doctrine of the gospel, and earnestly and experimentally contending for the vital and saving operations of the Holy Spirit in the hearts of the redeemed sinner. We have a little waked up from the dream, and our heart has been made not a little glad, by receiving and reading some numbers of a Middle-

town, New York, paper, headed *Signs of the Times*, devoted to the Old School Baptist cause. He also states that they contain "the root of the matter, and they speak and write on some foundation matters in a savory and decided manner." And then proposing to copy some specimens, that his readers may judge for themselves, he says, "In coming to make our selection we have been perplexed; the editors' articles are long, sound and useful; the experimental letters are numerous, expansive and powerful, and we cannot be reconciled to the punishment, (for a punishment it is to us,) of holding back from our readers anything that the Lord makes precious to our own soul; this, for want of room, we are compelled to do." Thus we have our English brethren's views of those who are despised by the editor of the so called *Christian Messenger*. But is it strange that we, who have been associated with these English Baptists before we came to America, should feel the same attachment for the same doctrine, when we saw and read it in the *Signs of the Times*? I am sure it would be a feast to our brethren in Canada, who know something experimentally about the christian warfare, and soul travail of the children of God, if they should read this paper. The price is only one dollar a year, or five dollars for six copies for a year, and the paper is published twice a month by Elder G. Beebe, at Middletown, Orange Co. N. Y. It contains no politics or general news, only that which is calculated to help the christian in his walk of faith.

A SHORT SKETCH of the history of the church in Dundas, as laid before these ministers from the United States, on the 10th day of June 1855.

A number of friends from England settled in and near Dundas, were formed into a Particular Baptist church, and Elder J. Clutton, from the same country was chosen and became our pastor, and continued for a number of years in fellowship with each other distinct from the associated churches around, which were called "Regular Baptists." As a church, we regarded the Regular Baptists as a mixed people in their doctrine, but regular in their practice. As such this church did not feel that we could unite with them. The Lord appeared to bless the labors of our beloved pastor, Eld. J. Clutton, to the comfort and edification of the church, and many of the same faith were by these means attracted to Dundas, and as the church increased, it was thought best to build a meeting house, and have it secured to the Particular Baptists, as they were then understood to be; and great care was taken to identify them as Particular Baptists in distinction from the so called Regular Baptists, in the deed. The church prospered, and the pastor was beloved by his people; but in time they became more associated with the Regular Baptists, and members from that body were received into the church, and every addition tended to a still closer connection, but still for a number of years but little was said about uniting with them. Mostly all thought it best to stand alone. As members increased from the various churches, and changes in circumstances, and views with the Elder, he became disposed to join the association; but this was opposed by the old members. This state of things produced an alienation of feelings in the church, and things grew unpleasant, and the Elder's uniting with the association

without the church was one means of finally destroying the union between the Elder and the church. A union which had been long and sweet. The church was now left without a pastor, and were standing alone. We were obliged to apply to some of the Regular Baptists to supply us, which they did; but could not often leave their own people. Under these circumstances the Elders advised us to join the association and we should then have the sympathy of the Elders, and would soon get a pastor; assuring us at the same time that it would not effect us as Particular Baptists. It was then agreed that we should unite, and those who felt most opposed should go to represent the church. This was done, and the church was received as the Particular Baptist church, holding the doctrine which is recorded in our deed. After our union, troubles arose in the church, from an impression that there was a disposition in some to change the order of the church; and members were received who had been, and were professed Campbellites. These troubles led to the calling of two councils, which were composed of Elders and messengers from the association. As these troubles arose from Baptist usages or discipline, the two councils decided in favor of the steps which had been taken against those innovations. The church was split in two, and two letters were sent to the association, and although the two councils had approved of the step that had been taken, yet when convened in the association, by some unknown influence, objected to receive either letter; but they appointed a committee to hear the two sets of messengers which had come to the association. They met and each party stated their case; and the committee concluded not to receive either; but recommended that they return home and seek a union with each other; and they appointed three Elders to meet both parties, to secure it. But previously to the Elders' coming, one of the Elder's Mr. Maxom, and Mr. Baker, a member of our church who was sent as delegate to the association, presented the New Hampshire Articles of Faith, and said that the association requested that we should adopt them, and that the union be formed upon them. We objected to them, and said that they were not our views; but proposed a committee to read them and see if we could adopt them. They replied that there was not time for a committee, but we must adopt them; and if we did not, the association would recognize them and reject us. They further stated that if we adopted them it would forever prevent the Campbellites from uniting. It was submitted to, and all met and a union was formed, but it did not succeed. A pastor was sought for, and one recommended; he came, and professed to believe the doctrine of grace, according to our views, and for a time, preached that doctrine. But still there were two parties in the church, the "Sons of Temperance" so called, and those who believe that every creature of God is good, and not to be refused, &c. The Elder soon found out these things, and they soon found him out, and his sentiments and theirs agreed, they took advantage of the New Hampshire Articles of Faith, which had been adopted, to accomplish their purpose. Then the Elder began to preach his own sentiments, and they to sustain him. He presented a resolution to be

adopted by the church, which was, for the church to sustain him while he preached according to the New Hampshire Articles of faith, and that every one who should speak against them should be excluded. He said that if we did not adopt that resolution he would no longer be our pastor. His friends collected strong, and the resolution was carried by a majority, and the church thereupon again split. We labored to show the evil of such a course, and declared that we were not bound to any other articles of faith, than those recorded in our church book. An address was prepared by brother Hazelwood, in the name of the Particular Baptist church; but the Elder refused to receive it unless he substituted, *Regular*, for *Particular*, for he was not a Particular Baptist minister, neither was it a Particular Baptist church. Brother Hazelwood claimed it as his right, and said he was willing to test whether the Regular Baptists could hold the place in direct opposition to the Particular Baptists, to whom the place is secured in the deed. Whereupon one of the members moved that brother Hazelwood be excluded for contempt of the church. The Elder put the question, and he was excluded. And it was also voted that another old member who was a trustee, and who had charge of the place, and who had been a faithful servant for many years, should be removed from his office, and a young man who was a new member placed in charge of the place. Brother Seates was called on to give up the key; but he refused, saying that they had brought no charge against him, and he had done his best to keep the place comfortable. Another young man who had been a member only six weeks, moved that he also be excluded for contempt of the church. The deacon then arose and protested against such proceedings, and said it was contrary to Particular Baptist usage, or even their own favorite book, and other members united with him; but they would not listen to them. The deacon then requested all who considered themselves members of the Particular Baptist church to remain, which they did; and those who denied that they were Particular Baptists, after a time left. We then concluded that as they denied that they were Particular Baptists, and refused to do business in that name, and had excluded two of the most worthy members of the church because they claimed and advocated their rights as Particular Baptists, that we had a just right to hold the place, and to sustain our brethren. We therefore locked up the house, and made it secure. The way and manner in which they have possession of the place, is by breaking open the door, and then putting another lock on. This has brought us to our present position.

The following is a copy of the record of business done, and conclusions arrived at, by the late council, viz.

At the request of the Particular Baptist church in Dundas, Wentworth Co., Canada West, We, the undersigned, in Council assembled at Dundas, on the 10th of June 1855, having heard a relation of their former difficulties, respecting a difference which resulted in a separation from a party claiming to be Regular Baptists, and after having particularly examined their faith and practice, do not hesitate to say that according to their original constitu-

tion, and their faith as set forth in the deed, and other documentary proofs presented to us, and corroborated by a letter written by the Clerk of the Grand River Association, they are the Particular Baptist church; and as such we cordially tender to them our fellowship, and recommend them to sister churches of our order.

Given under our hand the date above written.

THOMAS P. DUDLEY,—Minister of the gospel in the Licking Association of Particular Baptists in Kentucky.

JAMES DUDLEY,—Deacon, in the same connection.

GILBERT BEEBE,—Minister of the gospel, in the Warwick Baptist Association, New York.

JOHN F. JOHNSON,—Minister of the gospel in the Lebanon Association of Baptists in Indiana.

In conclusion,—I have thus presented a true statement of the history of the Particular Baptist church at Dundas; the difficulties we have encountered,—the business of Elder Beebe and his friends in this place,—and the way we have become acquainted with them. I should not have published this statement had not the *Messenger* of Brantford published so strange a piece. To reply to him through the public newspapers, did not seem proper; I therefore send it forth to the churches as a Circular. That the Lord may give us all needful understanding is the sincere prayer of

Yours respectfully,

JAMES JOYCE,

Deacon of the Particular Baptist church in Dundas, Canada West.

For the Signs of the Times.

Wabash Co., Ia., June 16, 1855.

BROTHER BEEBE:—I wish to say to the brethren and sisters, that I rejoice with them in the goodness and mercy of God, who has spared me to the present time, and to inform them of some of his dealings with me. Behold I was conceived in sin, and in my carnal nature I was a child of wrath even as others. And in that state I continued until the Lord was pleased to shine in my heart, and give me the light of the knowledge of the glory of God in the face of Jesus Christ. I was then brought to see myself a vile sinner, as prone to sin as the sparks are to fly upward. I had some serious thoughts when but eight years of age, on the subject of death and eternity, which pressed like mountains on me; but they would subside, until called up again by the nell of mortality again sounding in my ears, then the terror of death would return and fill me with fear, and sink me to the borders of despair, until I feared to close my eyes to sleep lest I should awake in torment. With this burden on my mind I labored until I was about thirteen years old. My mind was then brought more forcibly to the subject when the question was asked whether I had ever tried to pray. O, what a solemn time it was with me. My answer was that I could not pray. I was so vile so stained with sin, that every word I could utter would go to condemn me before a just and holy God who cannot look on sin with the least allowance. With all my fears and trouble I flew to the law for justification, but I found nothing there for me but death.

our own salvation; and to work I went for two years, and at the end of that period I found myself no better off. I had not gained an inch, but seemed to be more deeply involved in my guilt and opposition to God. Here I found that without the almighty power of God I must sink down to hell under his wrath. Here I was made to cry out in the language of Bartimeus, "O Lord, have mercy on me." I prayed continually that he would reveal himself to me as the sinner's friend; but I found no relief. I was now involved in these difficulties, I had vowed to the Lord, that if he would spare me until I became settled in life, I would reform, but alas! how I have broken my vows, and lied to God.—I now felt myself a justly condemned sinner before him. Here I was stripped of my self-righteousness, and left to depend alone on God for salvation. These words came to my mind. He that is ashamed of me before men, of him will I be ashamed before my Father and the holy angels.—The thought of being banished from the presence of God, struck a terror to my mind that no tongue nor pen can describe. With these trials I labored for two years or more, when I saw myself in the hands of God, and his justice in my condemnation. My burden was taken away, and I had a clear view of the plan of salvation through Jesus Christ, the spotless Lamb of God.—and the things I once hated I now loved, and the things I once loved, I now hated. While in this state of mind, I went to hear a Baptist preach, and his language was new to me; every word seemed to me to be inspired by the Holy Spirit, and came with power from on high, and thrilled my inmost soul with joy unspeakable and full of glory. For the Son of God was revealed in me, as the way, the truth, and the life. His text was, "And the ransomed of the Lord shall return." &c. While he spake, my soul seemed to burn like the bush which Moses saw. When he got through a door was opened for the reception of members. I thought perhaps I am deceived, and it might be best for me to wait. But as the brethren and sisters were singing, my feelings were indelible. They sung the hymn which begins thus,

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

And before I was aware, I was on my feet and going forward; I related to the church the reason of my hope, and was received. The text said, "the redeemed of the Lord shall return and come to Zion." The Lord's time had now come for me to return. My baptism did not take place until about ten days. During that time Satan presented to me, in all the various forms, the temptation that I was deceived and had deceived the church, and brought reproach on the church and a scandal on myself.—O, what a temptation I labored under, I wished myself in the uttermost parts of the earth, where I could not hear of what I had done. But the day appointed for my baptism came and I was buried with Christ in baptism, and raised to walk in newness of life; and have endeavored to hobble along through many ups and downs for nearly eight years. And I am still leaning on Jesus, for I have no where else to go. I united with the church in the winter of 1847, and after remaining with them about two years, my mind was much exercised on the subject of proclaiming a crucified Savior to the world. I knew that

I was slow of speech, and had a stammering tongue, and that I was not qualified to fill that important station. My imperfections were so great that it seemed I should only bring reproach upon the cause. But I read what the Lord had said, My grace is sufficient for thee, and then these words returned. He that is ashamed of me before men, of him will I be ashamed, &c. O how terrible to contend against the power of the Almighty God. I was often led away in contemplation of the wonderful works of God, especially in his goodness and grace bestowed on me; and then I was made to cry with Paul, "O wretched man that I am. The thought that God had called me to bear his name far away among the Gentiles, often led me to appeal to God, to teach me my duty, and these words would occur with force. I know my duty, but have not done it. I often went to my meeting determined to leave my burden there by discharging my duty; but although opportunity presented, I often returned home with my burden greatly increased, and I have prayed the Lord to enable me to discharge it; if indeed it was my duty, and if not, that he would cause me to see that my impressions were incorrect. These burdens I carried for more than two years, when I was aroused again by an application of these words, That he that had begun a good work in me, would perform it until the day of Jesus Christ.—When I could no longer withstand the impression, I conferred no more with flesh and blood, but said, the Lord's will be done.—About two years since the brethren gave me licence to preach the gospel wherever God in providence should open a door, and I can say with the servant of old.—The Lord is on my right hand, I shall not be moved. On him I lean for all my support, and without him all my efforts are vain. He is my only support through all this vale of tears, and all the work, from the beginning to the end, in salvation is of the Lord. I feel to ascribe all the praise to God, that he has called me by his grace and given me a hope which is as an anchor to my soul, and that he has called me to declare what he has done for me; and for the assurance given that he will never leave nor forsake me. I feel satisfied that he has revealed himself to me, by leading me into the mystery of His will, and loosened my stammering tongue, that I might go forth in the strength of the Lord and proclaim Christ as the way, the truth and the life, and that no man cometh unto the Father but by him.

Brethren, I have given an outline of the dealings of the Lord with me, and if it accords with your experience, you have the same Lord to rely upon, and if God be for us, who can be against us; and if God be against us, who can be for us? We are informed that it is a fearful thing to fall into the hands of the Living God.

Your brother in gospel bonds.

EDWARD I. TAYLOR.

For the Signs of the Times.

Jasper Co., Ia., July 9, 1855.

BROTHER BEEBE:—Having a desire to comfort and edify the dear saints, by stirring up their minds by way of remembrance, I will attempt to give them a reason of the hope that is in me. O, that I may be kept by the grace of God, in a humble frame, that I may write nothing

but that which shall be for the glory of God, and the edification of his children.—I was born in Guernsey county, Ohio, March 29, 1831. My father was poor, and moving from place to place, my mother was a member of the Baptist church. Yet I, like all the race of Adam, was conceived in sin, and brought forth in iniquity.—During my boyhood I learned that there was a heaven and a hell, and that all the human race are destined to one of the two places. That the righteous shall dwell in heaven, and the wicked shall be turned into hell. By the diligent instruction of my mother, I soon learned to read the bible, and thought from what I read that it was necessary to live righteously, in order to attain heaven, and I thought that when I became a man, I would serve God and be righteous. But alas! how much I lack of coming to that mark, which I then thought I could do as easily as to perform any other work. When I became about nineteen years of age, I trust the Lord made known to me my lost and wretched situation. At about that time my mother had a volume of the *Advocate and Monitor*, published by Elder Jewitt, I read much in it, descriptive of what I had been.—All the saints came off conquerors through Christ, and this seemed to sink me deeper in my sins, because I had no hope, or, at least had not that faith which I trust God has been pleased to give me, notwithstanding my unworthiness of his mercies. I thought I had believed the Old School Baptist doctrine, from a child, having been raised among that people; on hearing Eld. John Shanks preach from these words, "Not by might nor by power; but by my spirit, saith the Lord of hosts." I was convinced that I had not known the Baptist doctrine, nor understood the scriptures. I was cut off from my works, and then was my trouble deeper than before I saw myself unable to do anything to save my soul from hell. Here I shall not attempt to describe what I passed through in the course of two years. When I was twenty-one years of age, I took a journey to Miami, to visit some of my relatives, and while there I attended a Baptist meeting; they opened the door for the reception of members, and it seemed to me that all that was said was directed to me. But the question arose in me, is it right to join the church when I have no hope of eternal life in Christ? I went home with my sister, and took the bible to read, that I might know, if possible, what my case was; and in reading I came to these words, "Verily, verily, I say unto you, He that believeth in me hath everlasting life." This seemed to suit my case, and I trust that from that time I did believe in Christ. During the same fall, I offered myself to the Blue Grass church, and was received, and baptized by Elder S. H. Benjamin.

Now brethren, as we have received Christ Jesus the Lord, so let us walk in him.

Unworthy to be called your brother.

ISAAC FRAZEE.

For the Signs of the Times.

Union Co. Ark., June 29, 1855.

DEAR BROTHER BEEBE:—If I dare use the appellation, I am as you will discover but a recent subscriber for your valuable paper, the *Signs of the Times*, which paper I would not do without for a great deal; for I find numbers of communications

in it, each one of them being worth more than what I have to pay for the whole volume. My object for writing is to ask the favor of you to give your views on Hebrews xii. 16, 17, and especially the latter part of the 17th verse.

Since I commenced writing I feel as if I would be willing to say a great deal, but fearing that it might be cumbering your paper and not profitable to the reader, I will refrain. Suffice it to say, I am a poor sinner, and feel unworthy to ask the above favor. I often fear that I have learned something of the mere theory of the way and plan of salvation, and do not know it experimentally; but if not deceived, I desire an interest in the prayers of all christians, that if I am not a reprobate, the God of heaven will be pleased in his tender mercy to make my way more plain. I believe that there are gods many, and that the world is full of religion; but if I could say Heavenly Father, it would suffice for me.

Your unworthy professed brother in Christ.

W. DAVIS.

For the Signs of the Times.

Hickory Grove, Ill., April 21, 1855.

BROTHER BEEBE:—Although I am not personally acquainted with you, I have for a number of years been acquainted with the *Signs of the Times*, edited by you. I became acquainted with them while traveling among the churches which I visit, and became a subscriber to them. I have been much edified in reading the numerous communications written by brethren and sisters scattered throughout the states and territories of our country. My dear brother, I love to hear of the angel of the Lord's troubling the waters, and of converts coming to the church to declare what the Lord has done for them. This kind of preaching, as I have often said, both publicly and privately, is the most desirable to my taste of all the preaching I hear. Hoping that many others can feast on such blessed news, of the Lord's dealings with poor hell-deserving sinners, I will give a brief account of what the blessed Lord has been doing for his dear children here in Illinois. He has been teaching them what the blessed sin-bearing Savior has done and suffered for their redemption. We had a long wintry state, with now and then a few bunches of grapes. There has been many earthquake and whirlwind revivals among the Lo here! and Lo there! professors; but thanks be to the great Head of the church, the still small voice has at length been heard among us. There is a church which I have been attending about half the time, for four years, called Mt Pleasant, in White county Illinois, about thirty miles from me, in which a glorious work commenced about the twenty-third day of December last, and from that time to the time of our last church meeting there had forty-eight been received on experience. I baptized eighteen on the Sunday after the church meeting. There are three other adjoining churches participate in the glorious work of grace. Dear brother, Poor old sinner as I am, I can but exclaim in the language of the poet,

"O happy time long waited for,
The comfort of my heart,
Since I have met the saints once more,
O may we never part."

I must now close, as I write in haste, being about to set out to visit the brethren and sisters at the Union Meetings.

Your brother in the bonds and afflictions of the gospel.

C. S. MADING.

For the Signs of the Times.

Suisun Valley, Cal., June 26, 1855.

DEAR BROTHER BEEBE:—The business part of my letter occupies but a small portion of my sheet, I will write you a few things in relation to this great Pacific country, the business of which has called hither people from almost every part of the world, and they have brought their manners, customs, and sectional prejudices with them, all being acted out, as far as practicable, they truly present a *hoich poch* appearance. The foreigners adhering to their religious sentiments, has baffled to some extent, the ecclesiastical workmongers of our day; for we know that religious prejudices are harder to eradicate from the mind, than almost anything else. Consequently finding the foreigners invulnerable to their various systems and machinery for making christians, many of them hailed with delight that mysterious system of "know-nothingism," when it first made its appearance on this side of the American Continent, as being the very thing by which they could proscribe those foreigners, and deprive them the privilege of free-men, so that their influence might be felt less in the councils of the nation, and in the states where they are now exploring the strong arm of law, to aid them in the progress of their system; which, if carried out would overthrow our Republican government. Our brethren may think that the various catch-penny systems of modern religion which are common in the states, have not found their way into California; but they are very much mistaken. They have all crossed the great American desert without impairing their strength in the least.

I have no doubt that God had a purpose (out of which will flow great events) in the settlement of California, and its acquisition to the United States. But his purposes and events, whether they be political, moral or religious, or all, time will unfold to us. Their political influence, and commercial intercourse, in civilizing several heathen countries are already apparent; but civilizing a people does by no means christianize them. Whether it will be the pleasure of God to send his gospel there in its purity, and take from among them a people who shall repent of their idolatry and worship him in spirit and in truth, remains to be developed. But certain it is that the spurious, and counterfeit gospel which is flooding our world, is beginning to find its way there. Whether it will make them any better than they were before is a matter of doubt. The God of heaven may make use of them, as he has often done, with many of satan's plans and devices, to carry out and accomplish his own purposes. Who knows but that it may be his will to give those people his own gospel in the English language, and that he has chosen those work-mongers to introduce that language among them, preparatory to the exercising of his mighty power in bringing many of them to serve him, as he did Cyrus in the days of old, to rebuild the Temple and restore the cap-

itive Jews to their own land and place of worship? We have many who like Ahimaaz, are anxious to run, and who do run, but they only produce confusion or tumult. But when God sends his own servants he gives them true tidings to bear, and they never fail to produce the proper effect.

Brother Beebe, my situation for the last six years, has been a very lonely one. I have passed through many dark scenes, temptations, doubts and fears; yet I have found rest no where only in confiding in the everliving God. O how I have longed to meet with a true yoke-fellow in the gospel, in this country. How much more consoling it is to hear the gospel preached, than to preach it myself. But I trust the dawn of better times has already appeared in California. We have some here who have not bowed to the image Baal, who are enquiring after the old paths, and desiring to walk in them. And we have some young gifts among us, that we trust will be useful. But it seems, to all human appearance, that we need more laborers in the field. But in God's own time he will supply them according to the harvest to be gathered.

I wish to inform brother Crookes of Oregon, and all other faithful brethren with whom I have been acquainted, that I have not forgotten them, nor the many comfortable seasons we have had together in times past. I feel grieved at the thought that we never shall be permitted to enjoy those pleasant seasons together again on the shores of time. Brethren, farewell.—Do with this as you please, brother Beebe. Remember me at the throne of grace.

THOMAS H. OWEN.

For the Signs of the Times.

Milton Ia., June 15, 1855.

BROTHER BEEBE:—The *Signs* generally come very regularly, but from some cause the eleventh number has failed to reach me. Will you be kind enough to send it to me. I feel unwilling to loose one number, for the time seems long when they are delayed. I have had many a rich feast in reading the present volume, although I am sometimes in "Doubting Castle," but like "Pilgrim," I am generally brought back to the straight path again. I often have to regret my slothfulness, and short comings, for I often do that which I would not, and the things which I should do, as often leave undone; for in my nature there is nothing good. But thanks, everlasting be unto the holy name of God, that he sought me when in the waste howling wilderness, without hope and without God in the world. He has led me about and instructed me, in the way of truth and holiness. The following verses which I found in a newspaper, the *Saturday Evening Post*, express my feelings much better than I can; they are at your disposal.

I was a wandering sheep,
I did not love the fold,
I did not love the Shepherd's voice,
Nor love to be controlled,

I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
And followed me through vale and hill,
Through deserts waste and wild.

He found me nigh to death,
Famished and faint and lone,
And bound me with the bands of love,
And saved the wandering one.

He spoke in tender love,
And raised my drooping head,
He gently closed my bleeding wounds,
My fainting soul he fed.

He washed my filth away,
And made me clean and fair,
And brought into the fold in peace,
The wearied wanderer.

Jesus my Shepherd is,
'Twas he that fed my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole.

'Twas he that sought me, lost,
That found the wandering sheep,
'Twas he that brought me to the fold,
'Tis he that still doth keep.

I was a wandering sheep,
Nor loved to be controlled,
But now I love my shepherd's voice,
And dearly love the fold.

'Twas a wayward child,
And did prefer to roam,
But now I love my Father's voice,
And dearly love my home."

We anticipate attending our association, on the 10th of August, at East Flat Rock, and Zion church, and we would be very happy to see brother Beebe there if it can be so, but if not, remember us at the throne of grace, and pray the great Shepherd of Israel to meet with us, and that all things may be done decently and in order.

Your sister.

SARAH H. IZOR.

For the Signs of the Times.

Danville, June 15, 1855.

BROTHER BEEBE:—By appointment of the brethren it devolves on me to forward an account of the proceedings of the Allegany Old School Baptist Association, held at Lakeville June 30th and July 1st, with the accompanying Circular Letter for publication in the *Signs*.

Without giving, in detail, the several acts and votes of the meeting which were very few, I will state that our hearts were cheered by the presence of ministers and brethren and sisters from abroad, who came to us in the fulness of the gospel, with hearts overflowing with love, to encourage us in our walk, and gladden our hearts with the good news of salvation.—We desired very much to see and hear you; but as God in his providence ordered otherwise, we were enabled to rejoice in the rich feast he did spread for us. We heard six sermons, full of God's eternal and unchanging love, which caused within us certain unaccountable and indescribable sensations, if the love of God was not shed abroad in our hearts. But we did feel an assurance that our Head and Husband was with us, and we rejoice in the light of his countenance.

Our proceedings were harmonious, the preaching was rich, because it was the preaching of the gospel of God our Savior; our hearts were comforted and our souls enriched thereby. We formed new and agreeable acquaintances with brethren and sisters from abroad, who were invited to partake of the feast with us. We also invited a correspondence by minutes and messengers, with sister Associations.—Changed the time of our meeting for next year so as to accommodate those who wish to attend our meeting after the sitting of the Chemung Association, without loss of of time. Our next meeting will be held at South Dansville, Steuben Co., N. Y., on Wednesday and Thursday after the third Sunday in June 1856, where we hope to meet a goodly number of those who love to speak and hear the truth.

Your unworthy brother in the bonds of the gospel.

P. WEST.

For the Signs of the Times.

Batavia, N. Y., July 17, 1855.

DEAR BROTHER BEEBE:—When I was at the Alleghany Association, I was laboring under an attack, a series of which I had had for more than five years, which compelled me to preserve the strictest abstinence from food, during its existence, but which if left in the hands only of the Great Physician, would come to a crisis, and leave me in a better condition than before my attack. Several of the brethren and sisters at the association, who knew my condition, having then passed five or six days without food, desired me to write to them afterwards, and let them know how I got through it. To which request I promised to inform them through the *Signs*, in connection with a few words I wished to communicate in regard to the several meetings of associations which I had attended in their course. I trust you will not deem it, brother Beebe, a desecration of your columns, to allow me to say as much as to inform those brethren and sisters, that this time as heretofore, God's hand was gracious in bringing me through, though sixteen days came and went, before I could take food. But thanks to God, my faith failed not, and I put not forth my hand to steady the ark. On the sixteenth day, I received a small amount of food and was nourished, but have only now the twenty-first day from the attack, got so as to eat about the usual amount. Although I was able to rise from my couch and walk about the house, and did so more or less every day; still I kept myself mostly in a recumbent position for the last seven or eight days of the period; when also, during those days, the abstinence from every thing was perfect, except cold water, and that even, was taken in a very limited amount.

I believe I have been sufficiently explicit to give those brethren and sisters a clear understanding of what followed, and I do not wish to see your paper turned into a medium of mere secular correspondence, and certainly am not desirous of being made the theme of idle wonder, and will therefore close what I have to remark on this head, by expressing my deepest sense of God's mercy in this, as in all his dealings with me. He has not only blessed these dispensations to my spiritual, but my temporal food. By showing me the measure of man's puny arm, he has exalted the immeasurable excellency of his own infinite grace, conferred by the alone means of the death of him who had the power over death, and who now sits exalted to be a Prince and a Savior. He has shown me that I must no more presume to be a creature of *means*, (of course I mean that kind, which man supposes himself capable of controlling) in my physical relations, than in my spiritual consolations, and heavenly ailments, that I must in fact, lean on God alone. On the other hand, God turns these attacks into, so to speak, so many drafts for additional shares in temporal health. Even the last attack is not an exception to the rest; for although I am not yet fully strong, I feel some previous disabilities removed, and have already an earnest of that health and vigor which it pleases God to bestow.

I am now desirous of saying a few words about my impressions and feelings, at the several meetings which I attended. It

was more than gratifying to return to a meeting of the Warwick Association, it was soul cheering and strengthening. I had been favored with the privilege of meeting with quite a number, a goodly number, of brethren and sisters more than twenty years ago, who yet live, and still exalt God as the Rock of their salvation. And some I saw, and took by the hand, who more than thirty-nine years ago, and when I was a mere child in years, used to go up to the house of prayer in company with me, and mingle their voices with mine in chaunting the songs of Zion. As I believed then they joyed only in exalting God, and debasing human excellence, even so now, my joy is full in beholding the steadfastness of their faith, when their heads are frosted over with age; the spoiler has long been abroad with his seductive charms, to entice them from the simplicity of the truth, but they yet remain.

One of the most gratifying circumstances which I beheld at this association, was the perfect harmony, and soul thrilling joy which spread from heart to heart, when the theme of God's eternal unity with his church in the person of his Son, was dwelt upon. It is that eternal life which is hid with Christ in God, and reserved in heaven, for the heirs of salvation which gives us the only ground of our hope; and not as workmongers vainly suppose it be, a matter to be somehow bestowed on us for our good deeds. And hence, the unity of feeling, and the love which was manifested between brethren who met from the north and south. We had no quarreling about what the truly meritorious work is, which God requires as the means of our salvation, because fashions do not differ with us as with the legalists, in each particular locality. Our only fashion is to trust only in God, and have no confidence in the flesh. But O! the blindness of poor deluded man, who supposes that God will be well pleased with his best deeds, and he seizes the most popular delusions at hand, and vainly hopes that if he toils hard enough in establishing the latest fashion of his day, God will surely admit him to a seat of happiness in heaven! and hence his unremitting toil, which is always adapted to the age he lives in, and the place where he lives; and of consequence cannot embrace a wide range in the brotherhood without leading to jangling, and disputes about the real things which God requires of them to obtain salvation! and so they bite, and devour, and separate with invocations of wrath upon each others heads.

But I must drop a word of the impressions I had, at the yearly meeting in Jackson, Pa. The brethren are few in that region, and scattered: and what is yet more painful, there is not the unity which they need for their comfort. They do not quarrel about the foundation of their hope, which, I believe all acknowledge to be the Lord of life and glory: but the enemy has raised a strife among them about words, and has fanned up some prejudices among them, about the time when the mediation of Christ began. I think the greater number, however; believe it existed when there were no fountains abounding with water—that "the Lord possessed him in the beginning of his way, before his works of old," and that "he was set up from everlasting, from the beginning, or ever the earth was." A goodly

number of brethren came in from where they were scattered, and all seemed to have truly a season of refreshment from the presence of the Lord.

The Chemung Association was well attended with a band of harmonious brethren, where another season of refreshment was enjoyed. The preaching was harmonious and comforting to the longing desires of all who had learned "every man the plague of his own heart," and a general manifestation of love and unity prevailed.

But of all the meetings which I attended, that of the Alleghany Association, seemed more especially to be, to raise up those who are bowed down and to comfort those who mourn. The messages brought to the saints from the King, by the undershepherds of the fold, were joyous to their souls, and renewed their strength and trust in God, and gave fresh courage to them to return to their solitudes in the midst of the busy toiling multitudes which surround them. Situated at a distance from each other, as most of them are, with none to share with them their sorrows or their joys, in the way of social responses to the relations they languish to make of God's mercies to them;—how cheering to meet and not only hear the glad sound of a finished redemption proclaimed, through the Lord Jesus Christ, but also to warm each others hearts with social converse upon heavenly topics, which may be called to remembrance again and again, when, as we may sometimes do, we find our neighbors and friends positively displeased with that which seems to give our brethren and sisters unmitigated pleasure. This satisfies us that the carnal mind perceiveth not the things of the spirit &c.

One word in reference to the brethren who came over to the Alleghany Association from Canada. There were four of the brethren and two sisters who came, and I can say from a close intimacy with them, that they seemed to love and cherish the truth. Brother Pollard who has been set apart to the work of the ministry, preached at the Association, and gave good satisfaction as to his soundness in the faith and his aptness to teach. Of the other brethren, I can say that it strengthened me much in the inward man, to hear them pronounce the *shibboleth* distinctly, and so did demonstrate the oneness between the members of our Father's family, though they owe allegiance to diverse civil governments, or lofty mountains rise up to separate their habitations, or oceans roll between their respective places of abode!

May God in his mercy preserve us in the unity of the faith, and though few and despised, bring us off conquerors and more than conquerors, through him who has freely loved us—Even so, Amen.

Wm. B. SLAWSON.

For the Signs of the Times.

Blanchester, O., July 14, 1855.

BROTHER BEEBE:—Allow me, if it will not crowd out matter of superior interest, to address the followers of Jesus, through the columns of the *Signs of the Times*.

Very dear Brethren and Sisters. My heart's desire and prayer to God, is that you may be saved; not from hell, for we believe that work is finished and complete. Jesus said "It is finished," when he gave up the ghost. He was delivered for our offenses, and raised again for our justifica-

tion. But my desire and prayer is that you may be saved from all the delusions of the man of sin; from the cunning craftiness of men who lie in wait to deceive; and from the craft of the present refined age, and science, which is falsely so called. Beware of men; yes, let us beware of our own selves. How little do we know of ourselves, and how easily are we deceived; and how apt to flatter ourselves that there is no danger; that the sun has risen upon us and chased away the darkness, and that every ravenous beast has hidden in his den, or become so docile and lamb-like that there is no danger. But if the good Shepherd for one moment withdraws his sustaining hand, or hides his face, how soon will the enemy of all truth and righteousness raise a tempest, and involve us in darkness that may be felt, and all the beasts of prey will creep forth, and those lamb-like pretenders will be instantly transformed to raging lions. The crooked serpent with all his hissing generation of ancient vipers improved in craft and cunning, in well digested plains of modern priest-craft, have compassed the earth with their magic ring; both earth and sea, are encompassed; and with their ten-thousand pointers, all verging to one common centre, and that centre is priestly rule. That beast that came up out of the earth, having two horns like a lamb, is being developed. I am not an old man, but who of us that have lived forty years; or who have been with the Baptists twenty-five years, but can remember how we were deceived when swarms of consecrated locusts, under the specious title of ministers of the gospel, came among us. Baptist ministers who had come a thousand miles, just for the love they had for us, poor benighted heathen! Could it be possible that any thing but true and heartfelt piety could have moved them to leave their pleasant homes and dear friends at the East to visit us in this, then uncultivated country? Besides their great sacrifices which they pretended to have made for our sake, how very condescending they affected to be. "We are Regular Baptists; we believe just the same doctrine, and hold the same sentiments with you; but some system and order is required that we may carry on the good work; and the scriptures imply that the Lord has always worked by *means*," &c. This startled some of us a little, and we began to demur; but we were told that God had appointed ministers as *instruments* and the gospel as the *means*; but these could not go forth without the *one thing needful*, which was money; for God had ordained that they who preach, should live of the gospel. All this fair reasoning seemed to stop our mouths, but did not satisfy our judgments. The little Isaacs became sickly, and some of them fell asleep; but the children of the bond woman increased mightily in number, wealth and worldly wisdom. The heathen began to wonder at the great zeal of the Baptists, which at once became apparent;—the church all at once became popular, and the various tribes around about Jerusalem became very friendly and sociable, and willing to unite in social meetings with us. But the true followers of Christ, stood aghast; the scales began to fall from the eyes of some of them, who, like Sampson when aroused from his slumbers, found themselves shorn of their locks, and their strength gone.

by reposing on the lap of their modern Delilah and suffering the woman Jezebel to teach for doctrines the commandments of men. Their influence gone, and their eyes put out, they had now to grind in the poison, until their enemies, waxing confident, made a great feast to their modern Dagon. But, thanks be to the God of Israel, who never slumbers nor sleeps, as in old times, Sampson's hair began again to grow, so these brethren had grace given them from above, to call upon the name of the Lord once more, to trust alone in the Lord of heaven, and bowing themselves in the strength of their King, Dagon's temple fell; and so the Lord began to deliver Israel. Many of us were then only in our infancy, and we trembled and were afraid; but we were enabled to arise from the dust, and put on the bright escutcheon of eternal truth, and rejoice in the God of Jacob, and such men as Samuel and the stripling David were raised up of the Lord, to guide and defend the Lord's people, and we vainly concluded that our enemies were so completely put to route we should never more be pestered by them. We thought that after the thorough sifting, purging, and refining the Lord had brought us through, together with the humble position we occupied in the eyes of the world, would be a safeguard against the Ishmaelish interlopers. But here again we have been disappointed. Satan has lost none of his cunning; nor can we expect, that he will confine his depredations to those in his own ranks; so long as he can find in the Shulamite a company of two armies for in our flesh dwelleth no good thing. Brethren, remember that which is born of the flesh is flesh; and all flesh is grass. The Christian is ever compassed about with a human nature, which proud man calls noble; but which in reality is Satan's most excitable tinder-box.

Even among ourselves we find those who are willing and ready to raise the popular banner; who, longing to become leaders are willing to smooth down the plain old-fashioned doctrine of Christ in order to accommodate it to the taste of fleshly men, whose carnal appetites cannot relish the truth. The apostle admonished the disciples to mark them that cause divisions, contrary to the doctrine which they had received, and avoid them. When we hear any among us complaining of being tired of *Old Corn*, and of strong meat, of too much doctrinal preaching; that they believe it is true, but unprofitable, that it drives the lambs away from the church and compels them to take shelter in worldly societies, and that if the preachers would leave the old way of preaching doctrine, and confine themselves to practical religion, that hundreds and thousands would join with us; when you hear all this murmuring, be assured that the lords of the Philistines have been plowing with our heifer. Be not deceived, Evil communications corrupt good manners. By these means many are led away from the simplicity of gospel truth; their natural sympathies being enlisted on the side of carnal reason, they are apt to forget the important fact that all truly good works proceed from the sure foundation, instead of the sure foundations being laid by good works. If the foundation be pure, the streams will also be pure, and if the root be holy so will be the branches. Make

the tree good, and then the fruit will also be good.

Now, dear brethren and sisters, farewell. Be of good comfort; be not troubled with amazement; it is true this new edition of new-schoolism is more subtle than the first, and consequently more liable to lead astray; but the same simpering, whining cant is evidence of its paternity. The easy flow of crocodile tears, with corresponding symptoms, admonish us to beware; to look well to the old way-marks. Tamper not with any person or thing that belongs to the modern Bloomer system. Secret societies of every possible form, with their dark lantern conventions. Come not, O my soul, into their secret; wink not at their attempts at intrigue; but stamp all their folly, at first sight, with the veto of eternal truth; and that which ye hear in the secret chambers, proclaim upon the house-top.

I have had the pleasure of baptizing five persons of late, four of whom were formerly members of the Methodist society, but having remained in their ranks, and trying their legal system of do and live, they have of late been enabled to trust in the living God, and to come out and confess that Salvation is wholly of grace. One also last Saturday came out from the New School. "Blessed are they that know the joyful sound."

J. C. BEEMAN.

Circular Letter.

The messengers of the churches composing the Allegany Baptist Association, convened at Lakeville, to the churches and brethren which we represent send christian salutation.

DEAR BRETHREN:—The time has arrived in which, from a long established custom, you will expect from us a Circular address, and we cheerfully comply. Amidst the various discouragements with which the children of God have to contend while on their pilgrimage in this wilderness of sorrow, the word of God affords them great consolation. There are a variety of figures and similitudes given by divine inspiration to strengthen their faith and to support them in their trials. We need not remind you of the total moral depravity of man in his natural state; but we will stir up your minds by way of remembrance, of the vital connection existing between the Lord Jesus Christ and his people. And where shall we look for a commencement of this union? Shall we refer you to the time when the Holy Spirit quickened us, and imparted life to us, and when Christ was first manifested in us the hope of glory, and we desired to know the way of truth, and prayed for the manifestation of the union in us? Or shall we look farther back, and conclude that we love him because he first loved us, and gave himself for us;—Yea, He gave himself for us, because we were created in him, and were the bone of his bone, and flesh of his flesh. He the Head; and we the members of his body.—He is the Head over all things to the church which is his body; He is the Husband, and the church is his bride. Although she was created in him, yet she became contaminated by the sin of our first earthly parents in Eden, and fell under condemnation of the righteous law of our Creator. Still the claim of the Son of God was not annulled.

As in literal things, the parental tie is not severed by the disobedience of our children, nor is the connubial bond dissolved by the wife's contracting debts which her husband is bound to pay, so the sins of the bride of Christ did not sever the bonds of eternal and unchanging love, which existed in the bosom of the heavenly Bridegroom. When divine justice demanded the life of the transgressor, the adorable and immaculate Bridegroom was found responsible for the enormous debt, the ten thousand talents which his bride had contracted, and which she was totally unable to pay, he that was rich, became poor, that we through his poverty might be rich. Nor was this all of her delinquency, she had not only been conceived in sin and shapen in iniquity, but she had become an enemy to God by wicked works, and she had hated him without a cause, and incurred the penalty of divine vengeance. Her heart was enmity against God, and she desired not a knowledge of his ways, she loved sin and transgression, and the wrath of God was abiding on her. All this the blessed bridegroom knew, and although the price of redemption was his blood, yet the bond of union was not broken, for it was stronger than death. To bring his bride out of the waste howling wilderness, of sin, and condemnation, he yielded up his precious life, to the demands of the law which stood against her. He was made sin for her that she might be made the righteousness of God in him. When the sacrifices and offerings under the law, could not take away sin, a body was prepared for him, and he came to do the will of God. His glorious advent was announced by angels to the shepherds of Judea. The wise men of the east who wished to do him homage were guided by his star to his humble birth-place. Simeon, the honored servant of God, took the infant Immanuel, in his arms, and saw the salvation of God, and desired to depart in peace. But O, the glorious unfolding developments of eternal love! How hard for poor finite creatures to understand the mystery of Godliness. God was manifest in the flesh, by his life of purity, his doctrine, his mercies, his bloody sweat in Gethsemane's garden, his trial before Pilate; and when he gave up the Ghost, we do not wonder that the bright luminary of day, refused to witness the scene. Well might the earth tremble, the rocks rend, the graves open, the dead arise, the impenetrable veil of the temple be torn asunder, and the soldiers be compelled to acknowledge his divinity. The new tomb of Joseph of Arimathea, covered with huge stone well sealed and guarded, could not hold him; for, although his enemies sought to triumph over him, he conquered death and all the powers of darkness. He arose in triumph, to comfort console and to enjoy his redeemed bride. For by one offering he hath perfected forever them which are sanctified. He died for their offenses, and arose from the dead for their justification. How comforting it must have been to his disconsolate disciples who had witnessed his sufferings and death, and had seen him buried, when they were privately assembled, for fear of the Jews, to hear that he had risen from the dead, and to hear his precious voice in their midst saying, Peace be unto you.—Be of good comfort, I have overcome the world. If I go and prepare a place for you, I will come again, and receive you unto

myself. Fear not little flock, for it is your Father's good pleasure to give you the kingdom. A kingdom prepared for you before the foundation of the world. And he has given divine consolation, encouragement and instruction in his word, to his disciples who have fled for refuge, to lay hold on the hope that is set before them. Here we find evidence of his Almighty power as well as of his eternal love, in the salvation of his bride, at such an infinite expense, even the sacrifice of his own precious life to redeem her from the law.—Now, can a man redeem property which he never owned before? And could Christ redeem his people, if he had never owned them? We are informed that they were given him before the world was made.—They shall all come to Zion with songs and everlasting joy. Who then shall lay anything to the charge of God's elect? It is God that justifieth, and the heavenly bridegroom sitteth at the right hand of God, and ever liveth to make intercession for her. After receiving such encouragement in his own words, shall we fear because we are few in number, weak in gifts and in christian graces, unpopular in the world, and dispised by popular religionists? No. Let us rely upon the arm of our Almighty Bridegroom, whose honor is engaged to save the weakest of his sheep. Although, for the trial of our faith, he causes us to walk through darkness, though we suffer affliction, and persecution, and though we be reviled, are not all these trials evidences of our relationship to those who have suffered for his names' sake? Let us rather rejoice that our names are engraved on the palms of his hands and on his breast-plate, and that his Spirit, the Holy Comforter will attend us and instruct us in the way of righteousness. Let us not be anxious to multiply the number of God's elect, but to do his will, according to his word and the dictates of his spirit, and may we have his spirit richly to enjoy. Amen.

EDITORIAL.

Middletown, August 15, 1855.

NOTICE.—Unless providentially prevented, the editor of this paper, will attend the Lebanon, and Conn's Creek Associations in Ia., and the Licking Association in Ky., and perhaps the Greenville.

Randolph Co., Mo., May 29, 1855.

BROTHER BEEBE:—If it is not asking too much, please give your views, through the *Signs*, on Gen. i. 26, or so much of it as is contained in these words, "And God said, Let us make man in our image and after our likeness, please be particular to explain the words *image* and *likeness*, that I may know what man was originally, and what he lost by the fall.

Your brother in tribulation.

MILTON J. SEARS.

REPLY.—The plural form of the personal pronouns used in this text imply a plurality of personality engaged in the creation of the world. That God, as Father, Son and Holy Spirit, was in the work of creation as the one only living, and the true God, to us appears abundantly demonstrated. We are expressly told, "And the Spirit of God moved upon the face of the waters, and God said, 'Let there be light.'" &c. That Christ as the Son of God, and Mediatorial Head and Life of his church was there is equally certain from the declarations, John i. 3, and Col. i. 16.—18. And that the creation and formation of man, was designed especially to set forth Christ in a figure. We have never understood that man was to be like his Maker in every particular; God was to be

the Creator and man the creature, and consequently subject to the government, power and providence of the Creator. If man had been in the likeness of God, in relation to his eternal perfections and peculiar attributes, he could not have fallen, for he would have been immutable. His fall proves to us then, that it was not in that sense that he was made in the image of his maker. That he came from the hand of his creator a pure, sinless being, and a perfect specimen of the workmanship of his God, is sufficiently clear, and that he remained in a state of spotless innocence until he sinned, is beyond dispute. But we must remember that no creature or created perfection can compare with the uncreated perfection of the eternal God.

We are told in our text that God said, Let us make man in our image, after our likeness, in the next verse we are told that God created man in his image, in the image of God, created he him, male and female, created he them. And in chapter iii. 22. The Lord God said, "Behold, the man is become as one of us, to know good and evil." &c. From all these and many other portions of inspired truth we infer that the image and likeness of God, in which Adam was created consisted in his being created and formed, "the figure of him that was to come, which is Christ," according to Romans, v. 14. To create Adam, a figure of him that was to come, namely a figure of Christ, was to create him in the likeness of Christ, so far as the figure is applicable; for Christ is the brightness of his Father's glory, and the express image of his person. Heb. i. 3. And Paul declares to the church of God, that "we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first born of every creature." Col. i. 14, 15.

There are many things in the person and history of Adam, which fully justify Paul in declaring that he is the figure, or image of Christ. Let it be remembered that there can be no image without a figure, and that wherein a figure delineates its object or proto-type is that wherein the imagery consists. Thus the image of a man may be made of a block of marble, by dressing the marble in such a manner as to fashion its form to the figure or likeness of a man, and yet the man is an animate and the marble an inanimate substance.—Although the whole ceremonial economy abounded with images, or figures of the Messiah, yet Adam is emphatically, "The figure of him that was to come, which is Christ. Time and space will not allow us to trace even the outlines of this important image; but we will briefly notice a few of the most prominent of them. First as being vested with universal temporal dominion over all the animal creation, he prefigured him that was to come, whose spiritual dominion should be from the rivers to the ends of the earth, who should have all power in heaven and earth, and power over all flesh, that he might give eternal life to as many as the Father hath given him. The manner of his creation, Male and female created he them, teaches us the important doctrine of the re-creation of the church of God in Christ, and her standing in him from everlasting. Not only Eve, the bride of Adam, but all their posterity was created in Adam, were embodied in him, and their manifestation are the multiplication or development of

Adam, and in this he was a very striking image or type of our Lord Jesus Christ; for Paul says of the church "For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them." Eph. ii. 10. Adam said of his bride which was created in him, after her distinct formation, "This is now bone of my bones, and flesh of my flesh, she shall be called woman, because she was taken out of man." Gen. ii. 23. And Paul says, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh and of his bones." Eph. v. 29, 30. Again Eve and all the human family were created in him, for, "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and called their name Adam in the day they were created,"—Gen. v. 1, 2. So also it is written, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. iii. 14, 15. As the married wife is known by her husband's name, and as all legitimate children have an inheritance in the name of their father, so all the members of Christ are interested in his name, it is only in his name they can approach the Father, receive the Spirit, or inherit the promises of the new Covenant, "His name is a strong tower into which the righteous flee and find safety. In his name they trust, in it they preach, pray, sing, and exhort, and in that name is all their hope and all their salvation.

We have thus briefly given our views, on the question, of wherein consisted the image and likeness in which Adam was created. How far brother Sears will be able to form his conclusion as to what man was, and what he lost by the fall, we cannot say; but among all his losses, we are no where in the scriptures told that he lost the image in which he was created.—But after the transgression of man the Lord God said, "Behold the man has become as one of us," and if he has lost the image and ceased to be the figure of Christ, it must have happened subsequently to the date of Paul's epistle to the Romans, for up to that time Paul used the present tense, in declaring that Adam *is* (not *was*) the figure of him that was to come.

Reply to brother W. Davis of Ark.

REMARKS ON HEBREWS xii. 16, 17.—For our views on the first part of the text we refer our brother to Vol. xxii. No. 4, pages 30—32, a copy of which we will send him. The text proposed for consideration reads thus, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it with tears." The birthright of Esau, as the first born of the patriarch Isaac, was only that which entitled him to a temporal inheritance, which consisted in earthly dominion, and worldly possessions, and in its figurative import, set forth the spiritual privileges of the saints, in the house of God, under the gospel dispensation, those privileges and rights

which belong to them in the gospel organization of the church, by virtue of their spiritual birthright, such as church membership and the fellowship and communion of the saints, as belonging to the household of faith. Esau, as we are informed despised his birthright, and sold it to Jacob for a mess of pottage. Of course we are not to understand that the eternal inheritance of the saints in glory can be by them either bought or sold; for that inheritance is incorruptible, undefiled, and cannot fade away, because it is reserved for them in heaven, and they are kept for the possession and enjoyment of it by the power of God, through faith unto salvation, ready to be revealed at the last time, 1 Pet. i. 4, 5. The apostle's admonition in our text, implies that there are or may be among the saints, in the christian church, while here on earth, some who, like Esau, will barter away their spiritual privileges in the church, for carnal gratifications. This they can do to a limited extent. Those who are born of God are commanded to take Christ's yoke, and learn of him, to deny themselves of all ungodliness and worldly lusts, to live soberly, righteously, and godly; and they are assured that in this course, they shall find rest to their souls. This is their peculiar birthright, so far as concerns their privileges in the Zion of God here on earth. But if to gratify the lusts of the flesh, they will walk disorderly, in rioting, drunkenness, or in any other manner of disorder, they sell at a cheap rate the social, substantial and spiritual privileges of their birthright, for the momentary gratification of the flesh. So also when the children of God forsake the assembling of themselves together, as the manner of some is, they sell a precious birthright privilege, for the accomodation of some worldly lust. It may be their desire to accumulate worldly gain, or to gratify a lazy inclination; but in all cases it is only for pottage. If our carnal natures were, as some have contended, born again, or made spiritual, there would be in us no such wicked propensities to please; but we find by experience, that in us, that is in our flesh dwelleth no good; while with the mind we serve the law of God, with our flesh we serve the law of sin. There is in our depraved nature a strong craving sometimes for a certain kind of *red pottage*, as near as we can describe it, like this; to build up a sort of reputation by magnifying the faults of our brethren, in the gratification of which, we are inclined to make a brother an offender for a word; to thrust with side and shoulder, by disparaging the reputation of our fellows, so that we may be ourselves considered the largest fish in the pond; but the privileges of birthright dictates the better way, to bear one another's burdens, and so fulfil the law of Christ. We have not time or space now to show in how many ways christians may exchange their most valuable birthright enjoyments for carnal gratifications. Brother Davis desires us to dwell more particularly on the seventeenth verse, wherein we are told that Esau could find no place for repentance, though he sought it with tears. The blessing in which Jacob supplanted Esau was pronounced in these words, (before the Maine Liquor Law was thought of) "God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine! Let people serve thee, and

nations bow down before thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee." Gen. xxviii. 28, 29. How diligently Esau sought to rescind the transaction of his foolish bargain will appear by the account given in the same chapter. But his sorrow and tears were unavailing, he could find no place for them, or for repentance; he was held strictly to his bargain; though very much against his will. Isaac said, I have blessed him, (Jacob) yea, and he shall be blessed. "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry." But alas, all was unavailing. His appetite had been gratified with the coveted red pottage, and his birthright was irrecoverably gone.

And is it not even so in the application of the figure to the saints? If they live after the flesh, shall they not die? When christians have been drawn away from the high and holy vocation wherewith they are called of God, by their carnal lusts, do they not lose the fellowship of their brethren? That fellowship and confidence is their birthright; but when sold for pottage, how hard it is to be regained. When the adversary has haled thee to the judge, and the judge has delivered thee to the officer, and thou art cast into prison, thou shalt in no case come out thence until thou hast paid the utmost farthing. The minister who in preaching yields to a morbid craving for the *red pottage* of popular applause, and for a little taste of popularity, will keep back part of his message, or countenance that which is contrary to the word, will sink in the esteem of his faithful brethren, and finally loose the fellowship of the church of God. He may be employed as a preacher for anti-christ; but his birth right has gone for red pottage. Paul does not say, that the saints shall never find place for repentance, or by repentance, restoration to birthright privileges; for some wicked prodigals, have been re-instated in the family; but there have been others, not a few, who have had to mourn with "exceeding bitter crying," that they, for the gratification of their carnal propensities, have irrecoverably lost the confidence of their brethren, and birthright privileges in the church of Christ. May God grant us grace, to keep our bodies under, to walk circumspectly, and to enjoy the blessed privileges of the house of God, until we shall be delivered from the corruptions of the flesh, and awake with the likeness of our glorious and glorified Redeemer.

Obituaries.

DIED, on Sunday evening the 29th ult., near this village, MR. JOSIAH F. VAIL, aged 29 years. The subject of this notice was highly esteemed and dearly beloved by his numerous relatives and friends. His health has been declining for about two years, he had traveled and spent some portion of that time in Iowa, which so much improved his health, that his friends were greatly encouraged; but for a few weeks past he has been gradually sinking until the time of his death. He told some of his friends who conversed with him during his last sickness that he had entertained a hope in Christ, for some year or two, and death to him was disrobed of its terrors. He gently fell asleep in Jesus as we trust in hope of immortality beyond the grave.

DIED, July 26, in Constableville, Lewis Co., of this state, MRS. ELIZABETH ROBERTS, wife of Mr. Eben Roberts of that place, aged 76 years, leaving besides an aged partner, children and grand-children, a large circle of relatives and

acquaintances, to mourn her loss. She was and had been for many years a worthy member of the Old School Baptists; but singularly charitably in her intercourse with christians of various denominations. Being a native of Wales, she evinced great affection toward the cause of Christ among her own people, and in her house ministers of the gospel found an hospitable reception, their wants anticipated, and everything that could contribute to their comfort, supplied for many years. Her end was emphatically peace, and the vast concourse that attended her funeral, bore ample testimony to her worth and excellence in the estimation of those with whom she was most intimately connected.

Most respectfully yours,

WM. ROWLAND.

DIED, in Covington, Ga., on the morning of June 23, of inflammation of the brain, GILBERT JUNSON, infant son of Wm. G. and Mary E. Miller, aged 5 months and 28 days.

"There is an end of every tie, On earth, and every pleasure, The dearest friend we have must die, Our only earthly treasure.

There is an end of hopes that cling, Around the parents, heart, When fixed upon some earthly thing, From which we cannot part."

DIED, in this town, on Tuesday morning the 31, ult., Mrs. MARY CORWIN, wife of Daniel Corwin Esq., aged 71 years.

Receipts.

Table with columns for location, name, and amount. Includes entries for New York, Del., Va., Ga., La., Mo., Ill., Ia., Ohio, Kan., Ky., and a total of \$85.84.

NEW AGENT.—Stephen Garrett, Iowa, John S. McColl, C. W. I. N. Bradford, Mo.

Associational Meetings.

Smyrna, Del. July 26, 1855.

BROTHER BEEBE.—Please publish through the Signs, a general invitation to the ministering brethren of our faith and order, to attend our yearly meeting which is to be held at Bryn Zion church, commencing on Saturday preceding the fourth Lord's day in August.

Wm. E. RIGGS, Church Clerk.

Tygart's Valley River Association, will meet with the Mt Olive church, Barbour Co., Va., on Friday before the last Sunday in August, 1855.

The North West Association, of Correspondence, will meet with the church at Three Forks of Nodaway, Taylor county Iowa, on Friday before the first Sunday in September, 1855.

The Bethel Association, will be held with the Providence church, Madison Co., Mo., to commence on Saturday before the first Sunday in September, 1855.

Red Stone Association, will meet with Indian Creek church, Va., on Friday before the first Sunday in September 1855.

The Towhiga, Association is to meet at High Shoals, Monroe Co., Ga., (13 miles North of Forsyth) on Saturday, September 1, 1855.

The Lexington Association, will be held with the Old School Baptist church, in Schoharie, Schoharie county, N. Y., about three miles west of the court house, on the first Wednesday and Thursday in September, 1855. We are requested to publish a general invitation to the brethren and friends, especially to ministering brethren of our order to attend.

Those coming from the east, will enquire for brethren Nelson Nethaway, or Halsey Bailey.

The New Hope Association is to meet with Poplar Spring church, (12 miles west of Carrollton, Ga.) on Thursday, September 6, 1855.

The Maine Predestinarian Baptist Conference, will be held with the North Berwick church, York Co. Me., commencing on Friday after the first Monday in September 1855, and continue three days.

The Sandy Creek Association, of Predestinarian Baptists will meet on the 8th of September, at 11 o'clock, A. M., in Elmira Township, Stark Co., Ill.

Those traveling in the cars, will stop at Kewanee Henry Co., Ill. enquire for Deacon David Potter of Weathersfield.

The Licking Particular Baptist Association, will be held with the Elizabeth church, Bourbon county, Ky., (five miles west of Paris,) on the second Saturday in September next. A general attendance of ministers, and brethren of our faith and order is invited.

The Upatoi Association will meet with Ebenezer church, (2 miles north of Lanier,) on Saturday September 8, 1855.

The Maine Predestinarian Baptist Association, will be held with the North Anson church, at New Portland, west village, Somerset Co. Me., commencing on Friday after the second Monday in September 1855, and continue three days.

BROTHER BEEBE.—Please publish the Yearly Meeting of the Old School Baptist church of Centre, Rock Co., Wis., which will be held, if God permits, for the worship of God, in spirit and in truth, at Bachelor's Grove, or Footsville, near the Beloit and Madison Railroad, to commence on Friday September 14th, 1855, and continue three days. Now, dear brethren and sisters in the Lord, we greatly desire that those who are of our faith and order would attend with us, especially our brethren in the ministry, and brother Beebe, we greatly desire that you would attend our meeting and preach Jesus, to us in this country.

Those who come from the South by Rail Road, will come to Footsville Station, and enquire for brother Beck, or brother J. Ayres, who reside in that town.

By order of the church,

The Ichaonna Association is to meet with Mt. Carmel church, Crawford Co., Ga., on Saturday, September 15, 1855.

The Beulah Association will meet with the Darian church, Tallapoosa Co., Ala., (3 miles West of Fielder's Ferry,) on Saturday September 15, 1855.

The Uharley Association is to meet with Powder Spring church, Cobb Co., Ga., on Saturday, September 15, 1855.

The Okaw Association, will be held with the Bethel church, Cole county Ill., to commence at 10 o'clock A. M., on Friday before the fourth Sunday in September, 1855.

The Sawana Association will meet with Unity church, Lowndes Co., Ga., on Saturday September 22, 1855.

The Ebenezer Association will meet with Myrtle Spring church, (5 miles East of Irwinton, Ga.) on Saturday, September 22, 1855.

The Wetumpka Association, will be held with Elem church, Macon Co., Ala., (10 miles west of Tuskegee, on the Montgomery road,) on Saturday, September 22, 1855.

The Little River, will be held at Willow Spring, Wake county, N. C., on Saturday before the last Sunday in September, 1855.

Yellow River Association, at Utoy Church, Fulton Co., Ga. (5 miles from Atlanta, and three miles from East Point,) on Saturday before the fourth Sunday in September, 1855.

The Kehukee Association, to meet with the church at Conetoe, Edgecomb Co., N. C., at 11 o'clock A. M., on Saturday before the first Sunday in October, 1855.

The Bethany Association, will meet with the New Bethel church, Leake Co., Ms., (10 miles east of Carthage, and 10 miles South-West of Hooper's Ferry, on Pearl River,) on Friday October 12, 1855.

The Alapaha Association will meet with the Big Creek church, (21 miles east of Wareboro, Ware Co., Ga.) on Saturday, October 13, 1855.

The Oconee Association is to meet with Moriah church, Madison Co., Ga., (12 miles North-East of Athens, and 4 miles South of Danfells-ville,) on Saturday October 13, 1855.

The Lower Canoochee Association, is to meet with the church at Mill Creek, Bulloch Co., Ga., on Saturday, October 13, 1855.

The Primitive Western Association is to meet with Ramah church, (one a half miles from Fayetteville, Ga.) on Saturday, October 20, 1855.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

The Choctawhatchee Association will meet with Mount Pelier church, Henry Co., Ala., (3 miles east of Lawrenceville,) on Saturday, October 27, 1855.

Miscellaneous Advertisements.

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

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

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

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

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE, to whom all communications must be addressed post paid. Terms—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1855.

NO. 17.

Poetry.

The Retrospect.

When I look back upon the way,
My God has led me to this day,
I am astonished, at once I say,
O Lord, how wise! how good!

In days of nature's blindness, when
My years were not the half of ten,
The hand of mercy held me then,
Though pressed with many fears.

Fears which I never could decide,
If sent by thee my faults to chide,
But such as made me wish to hide,
My foolish self from thee.

But leaving days of childish yore,
I fain would count thy mercies o'er,
That fill each day's prodigious score,
Since first I knew thy love.

But computation here must fail,
By every rule within the scale;
For naught of earth can e'er avail,
To measure out the same.

Just so my sins, O gracious God,
Who but thyself, can know the load,
Or give me hope in him who trod,
The Wine Press all alone!

How often in ten thousand ways,
The sov'reign depths of mercy's power,
And caus'd my feet from thee to stray,
Thou ever blessed God.

E'en while desiring to adore,
The sov'reign depths of mercy's power,
My thoughts would often cease to soar,
Through some inherent sin.

When by affliction overwhelmed,
Or by some trying bondage held,
How sorely has my heart rebelled,
Against thy sovereign sway.

Yet notwithstanding all my sin,
Which despite thy grace will sting,
From that foul source which works within,
I'm still upheld by Thee!

And why this is, I ne'er could find,
Save in the great Eternal Mind,
Whose ways to man are undefined,
And past his finding out.

To this great cause my all I trace;
My trust is in unshaken grace,
Of which Thou art Thyself the base,
And sovereign Lord of all.

J. M. B.

Utica, Jan. 15, 1855.

[The following touching lines which we find in an exchange, will reach the heart of many of our readers, especially those who have laid some cherished one to moulder in the grave. To adapt it more closely to our own feelings we have changed the word springtime and substituted winter, for it was winter when we committed our darling to the dust.]

The tender grass is springing,
Above her lowly bed,
And the wild birds 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.

Oh! hard it was to leave her,
(Though we knew 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 sister,
As living still in Heaven.

Communications.

For the Signs of the Times.

Logan Co., Ohio, July 16, 1855.

DEAR BROTHER BEEBE:—As the subject of Predestination has recently been much discussed, as appears from the publications in the *Signs*, if you please I will also give a few scriptural quotations and ideas on the subject,—I hope by way of help. The Old School Baptists (it is known) hold the doctrine of predestination as an item of their confession of faith, and on that account were in time past, and in some parts in the present day, called Predestinarian Baptists; but I have known for several years that there is a difference among them in their opinions on that doctrine. There are some who agree with you, that the Creator of all things, predestinated all things; others are of brother Howard's opinion, that he predestinated only a part of the things which he created. I have no doubt but the scriptures decide this question, but as "we know but in part," it is no wonder that we fall short in arriving to a full understanding of the subject; on which subject, I have my opinion, and have had for several years, and nevertheless I have been advised that some brethren do not see the question as I do, yet I am advised by the apostle Paul in his epistle to the Romans, xiv. 3, to bear with my brethren, and I hope they will bear with me. In that passage he says, "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him." As an evidence that the scripture has reference to faith, we refer to the first verse of the chapter which reads, "Him that is weak in the faith, receive ye, but not to doubtful dispute." "For one believeth that he may eat all things, another who is weak, eateth herbs." 2d verse. "Who art thou that judgeth another man? servant to his own Master, he standeth or falleth; yea, he shall be holden up, for God is able to make him stand." I think it will be admitted that the meat spoken of, has reference to spiritual knowledge or doctrine. The children of the Lord are disciples or learners, and they all commence at the first letter of the spiritual alphabet, and as some commence before others, and as it pleases the Master to educate some faster than others, so it necessarily follows that there will be while in the school of Christ as disciples, a difference in their knowledge, and power to understand and digest spiritual food. Hence the necessity of the apostle's admonition, which we first quoted. And may it please our great Master to teach and enable us to hear his words, and do them, and so fulfill the law of Love.

I understand that those who do not believe that the Lord predestinated all

things, or in other words, that the Lord created all things, and for his pleasure, they are and were created, have not had this fact revealed to them, but I feel confident that all the children of the Lord will be taught this doctrine of God, and I would admonish the younger to bear with each other who are a little older than themselves, to be patient and wait until further developments and remember that we all know but in part. The Lord tells us that, he made, created all things. Webster's definition of the word *things* is, 1. An event or action, that which happens or falls out, or that which is done, told or proposed. 2. Any substance, that which is created, any particular article or commodity. 3. An animal. 4. A portion or part, something, &c. See his dictionary. According to this definition, an event or action, that which happens or falls out, or that which is done, is a thing or things. I conclude that Paul understood an action or works to signify a thing. He says, "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ," Phil. i. 6. Now inasmuch as the word thing signifies an action, an event, that which is done, that which happens or falls out,—a work or performance of a work.—Paul—Phil. i. 6,—and inasmuch as the Lord has created all things, and for his pleasure they are and were created, Rev. iv. 11; And inasmuch as known unto God, are all his works from the beginning, Acts xv. 18,—does it not stand clearly proven that he predestinated all things? But it may be more satisfactory to say a little more. Before we received any instructions in the doctrine of predestination, we considered any part of it unreasonable and hateful, even that part which teaches predestination to salvation and holiness; likewise until we are taught in the doctrine still further, we consider the idea that the Lord predestinated to dishonor (as well as to honor) an unreasonable and hateful idea, but we find that both ideas are clearly proven in the scriptures. And as we have before stated that the Lord does not teach his children everything at once, consequently they will retain their natural notions, until they are instructed in the truth, and our natural notions take darkness for light, and light for darkness; good for evil, and evil for good. What is more repulsive to the natural mind than that word which declares that "the children being not yet born, neither having done good nor evil, that the purpose of God according to election (or predestination), might stand, not of works, but of him that calleth." As it is written, "Jacob have I loved, but Esau have I hated." Was it on account of Jacob's goodness, or Esau's depravity, that the Lord made this difference? No Baptist will take this position; the Lord being un-

changeable. We conclude that his love of Jacob, and hate of Esau had no beginning. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." For the scriptures say of Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath "he mercy on whom he will have mercy, and whom he will, he hardeneth." Thou wilt then say unto me, "why doth he yet find fault? for who hath resisted his will? Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and the other unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory. Even us whom he hath called, not of the Jews only, but also of the Gentiles." Rom. ix. Do not these scriptures as much declare the purpose and work of the Lord in producing hard hearts and vessels of dishonor, as they do in producing vessels of mercy and love? Could a vessel of dishonor possibly be anything else? Could a lump of clay have any agency in creating or forming itself into a vessel? Observe Rev. iv. 11, which reads, "Thou art worthy O Lord to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created. Can any of the Lord's children fail to understand that all things, including vessels of wrath and dishonor, were created by the Lord, and for his pleasure they are and were created? The scriptures above quoted appear to me to establish the doctrine of the predestination of all things beyond a doubt. But we will reason a little further in connection with these scriptures and others. Our Lord tells us that, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matth. vii. Do not the scriptures prove that the Lord created the evil tree as well as the good tree, and is it not evident that the fruit is created in the tree, so that it is obliged to produce in accordance with the quality or nature of the tree, and that its irrevocable destiny is to be hewn down and cast into the fire? I presume that it is unnecessary to prove that the Lord had

allusion to intellectual qualities. No doubt some will say that, the ideas advanced set aside responsibility. So thought those to whom Paul spoke in Rom. ix. 19, "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" Is it not clear that Paul to the Rom., ix., sets forth that the Lord predestinated the condition and destiny of the vessels of dishonor, as well as the vessels of honor, and that those two classes compose all who are placed on the right hand and upon the left, as we read in Matthew xxv. 33. In allusion to these two classes, let us refer to 1 Peter ii. 8 & 9. In speaking of the Lord Jesus Christ he says, "And a stone of stumbling, and a rock of offense, even to them which stumble at the Word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praise of him who hath called you out of darkness into his marvelous light. I feel no spirit of contention with any person on earth on this subject, or any other, but feel it my duty for the sake of truth, and I hope for the benefit of the Lord's children, to write these few things herein. It does not appear to me that language could be plainer to prove the predestination of all things, than the scriptures above recited. There are many others to which your attention might be called, but a sufficiency I think has been produced. If anything but the broad ground of predestination can be understood from 1 Peter ii. 8, & 9, above quoted, I acknowledge that my perception fails to discover it, and likewise all the other scriptures of which I have made mention. I will repeat that those who differ with the doctrine of predestination, think it extremely unreasonable, but the Lord has assured us that he will give his children light for darkness, make crooked places straight, rough places smooth, and not forsake them. And that he will lead them in a way they knew not, and in paths that they have not seen. I will also remark again, in conclusion, that the Lord's children are not taught everything at once, but are disciples, and are perfectly dependent on him for all things. In him we live, move, and have our being, and by him all things exist and subsist. He upholds all things by the word of his power; and he works all things after the counsel of his own will. And he will bring his children off more than conquerors, and enable them, and cause them to sing, "Saying Alleluia, for the LORD GOD OMNIPOTENT reigneth."

Z. McCOLLOCH.

For the Signs of the Times.

Montgomery Co., Ia., July 23, 1855.

DEAR BROTHER BEEBE:—If the Lord be for us, who can be against us? How humble and contrite we ought to be under these reflections! The rich matter now being published in the columns of your excellent paper, affords proof of truth doctrinally maintained, reproof faithfully attended to, corrections made in gentleness; all of which show that God is with you. May he ever be your counsellor, in all you do. To see such a union of feeling founded on a oneness of principle, as appears manifest to a great extent, not only with the writers in the *Signs*, but with corresponding brethren, is truly delightful.

Beloved brethren in the Lord, we have had clear and satisfactory testimony brought to some three states in the west, Kentucky, Indiana, and Missouri, by our brethren who have visited the brethren and some four Associations in the Middle States, and in Canada, who bear their testimony that the same precious truth is held, and that they have heard but one dissenting note. "What shall we answer the messengers of the nation? The Lord hath founded Zion, and the poor of his people shall trust in it." All Old School, Regular Predestinarian, or Particular Baptists,—truly

"They have fellowship with God,
Through the Mediator's blood;
One with God, with Jesus one,
Glory is in them begun.
Numbered with them may we be,
Now and through eternity."

But while we are cheered and comforted on the one hand, we have our conflicts on the other. O, the deceitfulness of sin! And the deadly consequences resulting from jealousies; jealousy which is as cruel as the grave. How necessary is self-examination, and self-government, guided by that spirit which moved the pen of inspiration which directed the interrogative and petition. "Who can understand his errors? Cleanse thou me from secret faults." Psa. xix. 12. Sin is a transgression, and an error, wandering or swerving from the rule laid down in the scriptures; so that the children of God cannot number their own mistakes or errors, nor fully comprehend their evil nature. Truly this may be called an imperfect state in which we live. The psalmist thus remarks upon the purity, glory and excellency of the word of God, when comparing himself therewith, and feeling his deficiency and want of conformity thereto. "O how I love thy law! it is my meditation all the day." Psa. cxix. 97. "For I know that the law is good; but I am carnal, sold under sin. Rom. vii. 14. The idea is suggested, that although the word which he was describing was perfect, pure and clean, he was not. But by sweet experience he was made to know that the reward is not reckoned of debt, but of grace; and under a sense of sin, not to have recourse to works of righteousness which men have done, but to the mercy and grace of God, in Jesus Christ; then how well calculated it is to keep us where we should be, to understand our errors and be divested of self righteousness, and rely wholly upon the sovereign goodness of God. David was not satisfied to know his manifested sins, and that Christ had made satisfaction to the law in his behalf for them, but desired a removal of secret faults, which might be in him and yet unknown to him. There are some actions that, though known when acted, are not known to be sins; some unadvised acts, through carelessness pass unobserved; many thoughts and idle words, and evil acts from our infirmities, which are thoughtlessly committed. Hence the propriety of his prayer, that he might be cleansed from secret faults, through the blood of Christ which cleanseth us from all sin. Sensible of the defiling nature of sin, and our incompetency to cleanse ourselves, for it must be, from first to last, effected through the sovereign grace of God,—thus made sensible of God's truth, as made manifest in our experience, our dearly beloved brethren and sisters, scattered throughout the republic and elsewhere, our united

petition should be as David's was, "Keep back thy servant from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer.

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

JOHN W. THOMAS.

For the Signs of the Times.

Jasper Co. Ill., May 5, 1855.

[Concluded from page 77.]

BROTHER BEEBE:—With your permission, the Lord strengthening me, I will give your readers the conclusion of what I wish to relate at this time; of the mysterious dealings of the Lord with me, a poor sinner. My last communication closed with a fearful apprehension of a sudden death, and banishment from the peaceful presence of God forever, and of my sudden transition from that state to one of reckless, despairing indifference.

I soon found that I had passed into the ordeal of fiery temptations, to be buffeted by Satan, and led into the vortex of inconceivable wretchedness and despair by this merciless foe. Horrid oaths would involuntarily rush into my mind with the rapidity of electricity. I soon became a profane blasphemer of the holy name of the Most High God; a sin, the bare thought of which made me shudder when I was a stranger to the immutable perfections of God. Months passed in this way, and I was as remorseless as Satan could wish me to be, until finally, after I had exhausted my powers of speech in a volley of horrid oaths, would become vexed with myself because I could not be more profane. I now began to drink deeply of the waters of Marah, and by bitter lessons, was led to see more and more of the deep and dark depravity of the human heart. I found within me, as it were, two contending armies, and I was like an abject slave, lashed and driven about by terrible conflicts. In my fits of desperation, I would rave and swear most impiously; but this was now followed with remorse and keen upbraidings of an outraged conscience; and like Peter, I was often made to turn aside and weep bitterly. At one moment my heart would be filled with cursings and the bitterness of death, and at the next, melted down in humble pleadings to God. I could neither control the one nor the other of these states of mind. Wicked as I was, I was careful that no mortal ear should hear me profane the name of the Lord. I was very apprehensive that some one would discover the dark and fearful state of my mind; so much so, that I shunned my father's company, fearing that he would question me on the subject. On one occasion, being vexed, my wicked heart gave vent to an outbursting of daring oaths, and when I had about exhausted myself, my heart was filled with unutterable wo; and then and there I was shown, and made to feel what I was by nature. I discovered the black depravity, and loathsome and damning guilt that I had inherited from my Adam, in a hundred fold stronger light than I had ever before; that view filled me with a deep abhorrence of myself, which I never can

express. My temptations and trials of mind became heavier and heavier; I hated myself and all my ways, and my life became a burden to me; for the pains of hell had got hold of me. No tongue can express the keen tortures of my mind, the very essence of bitterness seemed to be poured into my writhing soul. I felt neither fit to live nor die; but so wretched was life to me, I was often strongly tempted to put an end to my miserable existence.

With this hard and wicked heart, these trials and temptations to grapple with, my burden gone, and with no evidence of pardon, no hope of ever being liberated from my prison or bondage, I passed four long years, from the spring of 1850, to the spring of 1854. During this time all nature seemed to frown, nothing prospered with me; disappointments attended my every step, and pecuniary difficulties and adversity stared me in the face. My professed friends looked coolly on me, and forsook me, and I felt like one alone. The hand of God seemed indeed heavy upon me; and O my dear brethren and sisters, I was weak, and murmured and repined at my hard fate. I believed that the Old Baptists were the church of God, but I believed that I would be forever a reproach to their doctrine.—But I must hasten.

Early in the spring of 1854, I found that my temptations had left me, and the tempter's influence and power over me was destroyed, and my mind was left calm and tranquil. My mind was now, for the first, impressed with the duty of going to the church; but I felt unworthy and unfit. I had never enjoyed the smiles of the Savior. My burden indeed was gone, and I felt no condemnation nor guilt resting upon me; but that blessed grace of the Spirit, faith, was yet withheld from me. On the 25th day of April, 1854, I received a letter from our beloved brother, Elder McQueary, in which he exhorted me to go to the church, and do my duty in the house of God. I was then in Cincinnati, Ohio, attending a course of medical lectures. I remained in my room that day, read and wept over his letter, and then took my seat to answer it, intending to urge my unfitness to comply with his admonition; but I had not written many lines, when Jesus smiled upon me, and bid me by faith to look to him as my justifying righteousness, my only worthiness and fitness; and now, in him I saw myself complete, clothed with a robe of righteousness, and made mete to be a partaker with the saints in light.

Here let me say, although I was not in rapturous ecstasies of joy, as many believing souls have been, I felt a serene calm and peace within. I was now made possessor of such a rich unfading inheritance, such an unfathomable ocean of happiness, it was too profound for utterance, that I really thought I was done with all trials and temptations, and should forevermore live on Zion's summit, and employ all the powers of my willing soul in the theme of redeeming love, and abounding grace to the chief of sinners. But ah! mistaken soul, little did I think how soon I should descend into the slough of despond, there to fret and worry, to make white my garments, and to ascend above my own polluted nature, until made heartily to loathe and abhor myself. I felt like a doubting Peter, sinking beneath the overwhelming billows, when my most gracious Lord again appeared, and took me by the hand and

lifted me, and covered me with a clean white robe, and said unto me, "Be of good cheer." Then could I exclaim, "My Beloved is mine, and I am his."

Suffice it to say, brother Beebe, on the second Saturday in June, 1854, I offered myself to the Conn's Creek church, where my departed father had formerly lived and preached; was received, and on the next day was baptized by Elder McQueary.

Dear brethren and sisters, praying that the grace of God may abound in you all, I bid you an affectionate Farewell.

D. BARTLEY.

For the Signs of the Times,

Henry Co., Ia., July, 1855.

ESTEEMED BROTHER BEEBE:—Such have been my engagements since my return home from the North East, that I have not had time to comply with the solicitations of brethren who requested me frequently during my peregrinations amongst them, to write immediately on my return home, through the *Signs*, or otherwise. I will briefly state, that after parting with you in Dundas, we took the cars in Hamilton, (Canada) on Monday morning, June 11th, dined in London, supped on board the steamer, while crossing the Detroit River, from Windsor to Detroit, and on the same evening, at the latter place, went aboard the splendid steamer "Ocean," and sailing during the night, and until about 7 o'clock the next morning, we landed at Cleveland, Ohio, and took breakfast there; after which, taking the morning train, we dined in Columbus, then proceeded on to Xenia, where I parted with brothers and sister Dudley, taking the first train to Dayton, then by the way of Richmond, and Newcastle, I arrived and took supper at home on the same evening, the 12th, finding all well. Not having heard from my family, during my absence, I was made to reflect upon the benign goodness of Him whose providential care had preserved me and mine, and to conclude that I had an additional testimony, that "It is of the Lord's mercies that we are not consumed, because his compassion fails not."

For months previous to my going to and returning from the east, I conclude that the words of Jeremiah were to me, particularly appropriate, "He hath set me in dark places," Sam. iii. 6. Nor did it appear to me, that the brethren and churches where I labored were in a different condition; but that with but few exceptions, the language of the same Prophet, Book, chapter and 44th verse was applicable to them, viz., "Thou hast covered thyself with a cloud that our prayer should not pass through." But again, since my return home, I think we have had an evidence of the truth of the 31 and 32 verse of the same book and chapter. "For the Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies." A few days after my return home, the meeting of the church at Honey Creek came on. There, for years past, desolation and torpidity seemed to predominate. It had appeared more like a "lodge in a garden of cucumbers," or "a besieged city," than a place of rejoicing and comfort for the Lord's care-worn children.

But on repairing to the place, and before entering the door of the meeting-house, the increased assemblage and the harmo-

nious melody that echoed from the walls and saluted my ears, seemed to tell me, in language not to be misunderstood, that *the Lord was there*. And really, I think he was there according to his promise, "to bless them." On that occasion five were added to the church, one by letter, one by relation, who had been decoyed off among Arminians where she could not live, and consequently had wandered for years in solitude; and three by experience and baptism. The next week came our meeting at home; and although we had no additions to the church, I think I had not seen manifested, a more feeling sense of a refreshing season from the presence of the Lord, since we have been a church. There was on that occasion, Elder McCormic from the more Northern part of our Association, with us, who informed me that deep and increasing interest is exhibited in that section of country, with largely increased congregations of attentive hearers. A few days after our meeting, I set out to the western part of our Association, (Lebanon) and was absent ten days. Here again, from his bounteous fulness, the good shepherd of Israel was pleased to pour down upon his thirsty garden the streams of consolation which, teeming from his celestial plenitude, his beatific presence, caused, "the parched ground to become a pool, and the thirsty land springs of water." On Sunday, I had the gratification again, of baptizing two of his dear children, while joy and gladness abounded on the bank of the stream amongst the numerous multitude assembled there. Although our meetings during the laboring days of the week came in the midst of wheat harvest, they were well attended with attentive hearers.

If I am not mistaken, it has been clearly portrayed to me since my return home

"The Lord can clear the darkest skies,
Can give us day for night,
Make floods of sacred sorrows rise,
To rivers of delight."

During the meetings another one of the lambs returned to the fold, who had been led off by the Anti-union Baptists.

On last Saturday and Sunday we had another sweet meeting at Honey Creek.—Four of the precious lambs of the Redeemer came forward on Saturday, related to the church what the Lord had done for them, whom I baptized on Sunday.

How long the Lord in his tender mercy may continue to shed upon us his radiant beams of divine light, and cause to run down our street the healing streams of consolation; or how soon again we may be immersed in the gloomy shades of sable darkness, or overwhelmed in the dreary billows of tribulation, no mortal tongue can predict. One thing I know full well, which is that we might as well command the sun to rise at midnight or go down at noon, with a hope of success, as to command one beam of that light unless the Lord is pleased graciously to emit it, or obscure it when it pleases him to "shine in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." How thoroughly am I convinced from time to time, that those blessings do not flow to me, an unworthy, helpless and dependent sinner, in consequence of any labors that I have performed or can perform, any privations that I have suffered, or any oblations that I have offered; but, because "he will have mercy on whom he will have mercy," "because his compassion fails not."

How obdurate the heart that feels no stirring emotion of gratitude for blessings so unparalleled, so undeserved, and yet how oft I feel that heart to be mine! How unthankful the tongue that is so slow to respond to the ceaseless beneficent kindness of the Lord! and yet too, that tongue is mine. O, that the Lord would rouse up our sleeping faculties, and under a deep sensibility of our continual obligations to Him, enable us with David to exclaim,— "Bless the Lord, O my soul, forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

Before concluding my remarks, I wish to say to the numerous brethren and sisters with whom I became acquainted in passing through Pennsylvania, Maryland, Delaware, New Jersey, New York, and Canada, that my mind often recurs with pleasing memory to the pleasant interviews we had together, the reciprocity of fellowship that appeared to pervade our circles and associations, and the very kind attention received while with them. I remember too, with fond recollection, the apparent firmness of the dear saints with whom I became acquainted in the opulent cities of Baltimore, Washington, Philadelphia, and New York. How commendable to behold amid the haughty strides of priestly arrogance, the gaudy show, the worldly magnificence, the trappings, tapestry, and delectable things, with which the Mother of Harlots and her Protestant Daughters have endeavored to decorate and emblazon a worldly religion, the Pharisaic zeal, the legions of priest-made proselytes, with all their tirade of abuse, contumely, persecution and misrepresentation, "a remnant according to the election of grace," unmoved by any, or all of these things, firmly established upon the foundation of the Apostles and Prophets whose refuge is the eternal God, with his everlasting arms beneath them, receiving at the same time from the glorious Sun of righteousness the lucid streams of immortal light, the brilliancy of which is sufficient to dash into the shades forever all the pomposity and ostentatious glare of a time-serving religion! And while the giddy professors, the pitiful dupes, the fashionable will-worshippers of the present day are building their Babel Towers with the vain hope of reaching heaven thereby, that "chosen generation," is trusting in the efficacious blood and righteousness of a gracious Redeemer. While those Haggard minions are sacrificing their perishing toys, that the moth and rust will soon consume, to a priestly Hierarchy, the love smitten children of a beneficent Father are offering up the oblations of thanksgiving and praise through an all-sufficient Mediator, for reigning grace that saves, preserves and sustains them. O! what a contrast between the two companies.

While one is revelling in transitory joys,
The other is feasting upon eternal joys.

The one will pass away like the feeble flickerings of the dying taper, or the faint glimmering of the momentary glow-worm, when all will be shrouded in a mantle of darkness, desolation, privation and woe; while the other, durable as the throne of God, will shine as brightness of the firmament, and beam forever in the brilliancy of eternal day; where the ever-rising tide that flows from the fountain of grace, shall

supply every need and banish every fear. When upon the pinions of faith that is based upon the immutable promises of Him who cannot lie, for its warrant we can soar beyond the murky vista of our future pilgrimage, and view the exuberant plenitude of immortal bliss that awaits us, and when from the life-sustaining streams of the River that gladdens the city of God we can enjoy a fortaste of its soul-stirring ecstasy, our darkness is turned into day, our mournings into joy, and our murmurings into melodious songs of praises. Then too, our doubts are dispersed, our fears banished, our hopes revived and we can sing with the poet,

"If while on earth it is so sweet,
To sit and sing at Jesus feet,
What will it be to wear a crown,
And sit with Jesus on the throne."

Yours in the unity of the faith of the gospel. Farewell.

J. F. JOHNSON.

For the Signs of the Times.

Delaware Co., N. Y., July 25, 1855.

BROTHER BEEBE:—I wish to say to the children of God who are scattered abroad, that I read their communications which are published in the *Signs of the Times*, with great satisfaction. The Spirit by which they have been taught, I think, if not deceived, has also made me acquainted with its teachings. "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me." And, "He that cometh unto me I will in no wise cast out." "Thy children shall be taught of the Lord, and great shall be the peace of thy children." In reading the exercises of my brethren and sisters whom I have never seen in the flesh, I often say, their joys are my joys, and their sorrows are my sorrows. I think they are my Father's children, and all subject to the same conflicts, trials, and partakers of the same comforts, and heirs to the same unfading inheritance,—heirs of God, and joint heirs with Christ.

The Lord's goodness is still manifested to us as a church; union and harmony abound in regard to the doctrine of the gospel, and the Lord is bringing in some of the purchase of his blood. We have baptized three in the second church of Roxbury, and one in the Schoharie church. Last Sunday I baptized an old lady of 81 years. She obtained a hope at about twelve years ago. Last winter and spring her mind was impressed to be baptized, and last Saturday she related her experience to the church, and on Sunday a multitude assembled to witness her baptism. I trust it was a time that will long be remembered, as a season of refreshing from the presence of the Lord. Two weeks ago, yesterday, I baptized one who had long been among the Babylonians. The Lord is calling his people to come out of Babylon, and displaying his wonders in bringing sinners from the power of darkness into the marvelous light. Truly, "When the Lord shall build Zion, he shall appear in his glory." He has looked from the heights of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoners; to deliver those who were appointed to die, that they might declare the name of the Lord in Zion, and his praise in Jerusalem," which is the church of the living God, the ground and

pillar of the truth. David says, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." He takes us up out of the horrible pit, and out of the miry clay, sets our feet upon a rock, establishes our goings, and puts a song in our mouths; even praise unto our God. By grace ye are saved. "God who is rich in mercy, for his great love where-with he hath loved us, even when we were dead in sins; hath quickened us together with Christ. He brings his people to follow in his footsteps, and to be buried with him in baptism, wherein they also are risen with him, and are made to sit together in heavenly places in Christ Jesus. They rejoice in the Lord with joy unspeakable and full of glory.

Brethren and sisters, contend earnestly for the faith which was once delivered to the saints. May the Lord enable us all to stand fast in the liberty wherewith Christ hath made us free; and may we put all our trust in him who holds the reins of government in his own hands.

Yours in the best of bonds.

I. HEWITT.

For the Signs of the Times.

June 4, 1855.

BROTHER BEEBE:—If you may be thus addressed by one so much a stranger in the flesh, yet sometimes I think not in spirit,—we receive the *Signs*, and cherish them as a means of comfort to many a poor weary soul, trusting that we are edified often by the communications, and since all may participate with the brethren and sisters in Christ, in their joys and sorrows, we have to add one mite, with your approval.

I was born in Erie Co., N. Y., 1826; my first thoughts of religion were of an early date, when only about six years old. The sudden death of a near friend caused me to have serious thoughts of death and judgment. I feared to think of either; felt unprepared for either. When nine years old my parents moved to Michigan, but my thoughts of religion followed me. At times I attempted to pray, but feared that I was mocking, and would then resolve to attempt it no more; sometimes a month would pass without a change of mind, but those thoughts would return again, and would seem to have gained strength. At twelve years of age I attended a revival, and saw many of my young friends starting for heaven, (it was said.) I heard them tell of Christ's goodness to them, and thought they had no better grounds for a hope than I had, yet I dare not venture, and thought they had no well grounded hope, as time well proved. But good is a result, sometimes, from evil, in God's hands. Their apostacy only begat a care in me, lest I also should be deceived. I prayed God to give me an understanding heart, and for a time doubted not my genuine hope; but fears multiplied, temptations darkened, friends saw the absence of my wonted cheerfulness, and said, "he is getting religious;" this was too hard for me. I felt unworthy of such remarks, but wished they were true. In my zeal I proposed an order of life, (read so much, pray so and so) and verily thought my services would please God, and for greater surety cut my name on the back of my hand as having sealed this with my blood, but it proved a resolve of the flesh; the flesh could not follow. About this time (being

then fourteen) my mind was led to think of my future life, and make my choice of vocation, and try to prepare myself for it. I read the "Life of Ann H. Judson," and thought to become a missionary, and make Burmah my home, but thought my qualifications insufficient, and commenced using all my powers to attain knowledge, but soon saw with my limited means the improbability of success, not willing to do well, but determined to outdo. My thoughts hang heavily yet as I view the sore disappointments with which I met at this time, words cannot tell what my heart sustained, and with all worldly crosses I was led to discover that my heart was not right with God, and that I desired the glory of my flesh more than the glory of God. Once having asked myself, What would you teach? My mind was led to view my belief, and read the word of God more attentively. I soon discovered the word *read* against falling from grace, and man's capability to please God while in sin, and found he was born in sin. This stumbled me badly, yet my parents were Methodists, and I could not think they were wrong, and finally concluded to join their church, if they would baptize me by immersion, and was baptized in the spring of 1855. I enjoyed myself very well for a time, but my doubts on sprinkling infants, and sprinkling as a mode of baptism, increased. I read that Christ came to John to be baptized in the river Jordan, and said, "thus it becometh us to fulfill all righteousness," and Paul says, "buried with Christ in baptism," and again, "one Lord, one faith, one baptism." I no longer doubted, but believed I felt sure. Having discovered these errors, I scanned more closely, and found yet other errors, that the apostles were commanded to baptize such as believed, and I could find no others spoken of. Yet again, this is the work of God that ye believe on him whom he hath sent; and that Christ was the Author and Finisher of faith, (or belief) and gave this gift to such as were unworthy, that he gave us a new heart, gave us a new song, that he was exalted by God to give repentance to Israel and forgiveness of sins; and that no man could come to Christ except the Father which sent me, draw him, and that the Father had given a people to Christ, in a covenant that was made in eternity, before the foundation of the world, and had agreed to call them and lead them by the influence of his Spirit, through paths to them unknown, to the bosom of Christ, if he (Christ) would redeem them from the hand of him that was stronger than they were; for they were in the hands of sin, and loved the embrace, and the wages of sin, is death to every soul that sinneth. This the holiness of God had declared, and he could not alter the thing gone out of his mouth. Christ for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, with a name exalted above all names, to whom every tongue shall confess, and every knee shall bow. Oh brethren, how my work-worth soul trembled as these thoughts, one by one, were sent home to my heart, each leaving a rent to me incurable. Must I confess to the church and world, that I too had started for heaven as unprepared as any ever did! long did I know this duty, yet found it too hard for me, I must confess it, and did, and became a member of a Baptist church.

Here I found many who believed as I now believe, and some that believed as I once believed. But my views of perfection on earth were gone, and with them all hope of perfecting my qualifications to teach the word in spirit and in truth. I soon found my mind led out strongly, but fearing that I would run before I was sent, I read the word of God to establish a hope that would not fail when tried. I was handed "Gadsby's Everlasting Task;" its rough but undeniable scripture assertions were quite too severe for me. I became convinced that of myself I could do nothing, nearly three years before joining the church. I found it impossible to get a finished education. I was at work in my father's field, where it was very stony, and was lamenting my failures to get ready to preach, when these words came to my mind with a power to me unaccountable: If these hold their peace, the very stones will cry out. Struck with God's power a stone may cry out: can he not loosen my stammering tongue? said I. my heart and soul cried Amen, my God is sufficient.

Yours in hope of eternal life.

H. M. GALLUP.

For the Signs of the Times.

Henry Co., Va., May 26, 1855.

BROTHER BEEBE:—It has been on my mind for some months to have a sketch of my travels from nature's darkness to light, published in the *Signs of the Times*, if I am in the light, though I sometimes awfully fear that I am yet in the gall of bitterness, and the bonds of iniquity; but owing to my inability, and a sense of my unworthiness I have put off writing until the present time. I fear that I shall fail to write anything which will be comforting to the saints of God.

Last year one of my friends furnished me with some numbers of your paper, which I was much pleased with, and this year my mother is a subscriber, and I have the pleasure of reading every issue, and hearing from the brethren in different parts of the Union, who, while they are scattered far and wide, appear to be of one faith. I will now endeavor to give the reason of the hope that is within me.

When I was a mere child I had some knowledge of trying to serve my Maker, but as I grew up, I became vain, and fond of wild and merry company, and took great delight in the vanities of this world. It pleased God to cause a revival of religion, about eight miles from where I live, and upon hearing of one of my associates making a profession of religion, a serious impression was made upon my mind, though the cause of it I was not able to tell. When I would retire at night, I felt an unusual weight upon my mind, and felt as if I wanted to ask the Lord to have mercy on me, though I was afraid to ask an all-wise and Omnipotent being, to notice a creature, so vile and sinful as I felt myself to be. Soon afterwards, I attended a Presbyterian meeting, when I hoped I met with some christians. Upon hearing them preach and sing, I became somewhat attached to some members of the church, and felt as if I wanted to go to what they termed *anxious seats*. I was then made to reflect a considerable time, whether it would be right for me to go. I was fearful if I went I would not go with sufficient sincerity. I asked myself the question, What will be said of me if I go, and then turn back again

to the ball room, and a participation in other wicked amusements in which I had previously been engaged? I finally concluded that I would not do for a seeker of religion, and then I vainly tried to banish the cares of this world from my mind. At last I was prevailed upon by some of my friends, and ventured up to the seat. If ever I knew anything about conviction I felt something of it then. I tried to work out my own salvation, but alas! the attempt proved futile, and my mistake a sad one. I found that giving myself up to the Lord as they directed me to do was not an easy task. My feeble petitions to the Lord were incessant, and the tears that I shed were many. After attending the meeting several days I found that I could grieve no longer and could scarcely shed a tear. I could not regard this feeling as religion. I was then made to wonder how my case was, and began to fear that it was indeed a hopeless one. I went home and read the bible and commenced praying for conviction. I thought if I could be convicted and know that I was convicted I would feel better. My prayer was, "O that I could be sincere, that I could humble myself before the Lord." Sometimes one passage of scripture, then another, would occur to my mind, but I could take none of them to myself. I felt alone, endeavoring to accomplish something without divine assistance. I felt so wretched, I was sure it could not be conviction. Time passed on in this way and I grew more careless, until these words occurred to my mind, "Verily, verily I say unto you, except ye be born again, ye cannot enter into the kingdom of heaven." These words struck my mind with great force, the thoughts of being born again. I could not see how the Savior could be just in regenerating such a wretch as myself. Several weeks passed, during which time scarcely an hour intervened, that my mind was not engaged in an attempt to pray. "Lord be merciful to me a sinner," was on my mind from day to day. I often retired to some secret place to pray, but it all seemed to no purpose. When I attended preaching, my attention was so occupied with the vanities of this world, that I took but little notice of the services. I would then return home, and think I would never do so again, but the next time I went, it would be the same scene again enacted. I often grew careless and unconcerned, then I would look around me and see that time was fast rolling on, and I was yet a sinner and knew not God. One night I was reflecting upon my awful condition, as I generally did before going to sleep: it occurred to me that I was lost,—that my condemnation was sealed,—that there was nothing but darkness prevailing around me. I could do nothing but lament my case. In a few moments I felt like asking my mother to pray for me, but the tempter soon drove this feeling from my mind. Sometimes I would conclude that, if I had never tried to forsake my wicked ways, it would have been better for me, that it would have pleased the Lord to have convicted me sooner, for I was fearful that I never had been convicted, that I had never viewed myself to be as sinful as I really was. O, that I could repent as I ought, that I could be humble to the Lord, was my constant prayer. When it pleased the Lord to afflict me, it seemed that I was

getting farther and farther from the right way. It seemed that mercy could not reach my case. My health was rapidly declining, and I was yet a poor blind sinner. I often sought rest but found none. I felt that my prayers to God, grew more and more feeble, and I could no longer forbear from asking professors to pray for me, though vain seemed the help of man. I often cried in the bitterness of my soul, O, that I were wise, that I understood it, that I could consider my latter end.

One Sabbath morning, as I thought this mortal body was about to relinquish its vitality, I felt that I viewed this world and all of its vanities as mere chaff. I cared not for the things of this world; I believed that death was fast approaching, and felt that no sooner dead, than I should be sunk into irretrievable woe. Soon after that there was preaching in the neighborhood, and I was visited by the pastor of our church, and when he came, I felt as if I wished to hear him preach once more. He had been preaching to me all of my life, and I thought of how little attention I had paid to it, and how little I understood it. While he was preaching, I felt as if I was sinking beneath my load of guilt. I felt as if life was suspended by a small cord that was easily broken. After the sermon was concluded, I set upon my bed, and was made to wonder (if I must so express myself) whether my soul was in the body or out of it. I thought it was really beyond the reach of mercy. A short time afterwards, these words occurred to my mind,

"This world is not my home."

I knew at the time that it was the chorus of a ballad that I had heard oftentimes, but I could not recollect what ballad it was. The day was passing away, and some of my friends were gathered around my bed; the physician who attended me, was to see me I felt as if he could do me no good, that there was a greater Physician needed, than an earthly one. It seemed also, that my mother had grown careless about me, and would not pay the attention she had paid before. I tried to be cheerful, but the attempt was vain, for I felt that I must tell my friends of my awful condition before I died; but alas! my heart was so full that I could say but little, only beg my christian friends to pray for me.

Mr. E. B. Turner, who I always loved as a relative, came to see me that evening; he prayed and sung for me. It seemed to give me no relief, for vain was the help of man, though I desired all christians to pray for me. Such was the anguish of my soul that night, that I hardly knew whether I was engaged in prayer or not. One of my friends sent me a ballad, and I asked Mr. Turner to sing it for me, and these were the words:

"O land of rest for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell in peace at home.
This world's a wilderness of woe,
This world is not my home."

I was then reminded that these were the words that had occurred to me before. I never heard singing sound so before; I felt that it was the sweetest song that I had ever heard. I was sitting on my bed, and fell back; my burden was gone, and my load of sin had left me. At that time there seemed to spring up within me a

small hope, that I was possessed of religion, but I was fearful I was mistaken. I remained until morning in that condition. I felt restless and uneasy, fearful that I had caught the shadow and missed the substance. One of my christian friends (as I hope and believe) came in that morning, and I never felt such love before I met her at the door, and embraced her, but was afraid to tell her what I hoped the Lord had done for me. I felt for several days that all my sorrows were gone, and all my tears wiped away, though since then I have met with many sore trials, and often fear that I know not God. I remained out of the church nearly two months, sometimes thinking that I must go and relate my little experience, and then thinking that I was not worthy to be among the saints. I almost concluded to stay away, though I took up the cross, and went last April, was received, and baptized by Elder E. B. Turner.

Brethren, I am fearful I have wearied your patience with this poor scrawl, and I will close by subscribing myself

Your unworthy sister.

NANCY CAHILL.

For the Signs of the Times.

Chester Co., Pa., May 5, 1855.

BROTHER BEEBE:—I have had some thoughts for a time of writing something on the subject of Love, and I will at this time pen you a few lines, for you to do with as you think best. Love is the first cause of our spiritual life, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Gal. ii. and part of the 2nd verse, "And the life which I now live in the flesh, I lived by the faith of the Son of God, who loved me, and gave himself for me." It would be well to notice here that faith is in close connection with love, that they cannot be separated, for wherever the love of God is shed abroad in the heart, there is faith. Eph. iii. 17. "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love," 19th ver., "And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God, (4th chapter and 2nd verse) with all holiness and meekness, with long suffering, forbearing one another in love." If love does not mark our walk we have reason to fear there is something wrong, and we should test ourselves by the word of God. It appears that the old testament saints had the favor of the love of God, for Jeremiah says, in the 30th chapter, 3d verse: 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. We can trace the love of God towards his children all through the old testament. Solomon says in his 2nd chapter and 4th verse, He brought me to the banquetting house and the banner over me was love. Hosea, 11th chapter and 1st verse, When Israel was a child then I loved him and called my son out of Egypt. Rom. ix. 13; as it is written, Jacob have I loved, but Esau have I hated. Here appears a striking evidence of the sovereignty of God in the choice of his people, and that before time began. John xv. 9; we have the words of Christ, As the Father hath loved me, so

have I loved you: continue ye in my love. In Paul's epistle to the Colossians, 2d chapter and 2d verse, That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of an understanding to the acknowledgment of the mystery of God and of the Father and of Christ. James ii. 5: Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him? Gal. v. 22: But the fruit of the spirit is love, joy, peace, long suffering, gentleness, faith. After all this great condescension of love to us, in securing our salvation, it becomes us to watch and pray, for we are told, in Rev. ii. 4, Nevertheless I have somewhat against thee because thou hast left thy first love. Brethren, have we not reason to fear there are too many of us at the present day have left our first love, which is the cause of so much coldness in our churches and unpleasant feelings among our brethren? We are told that charity covers a multitude of sins, and ought we not to pray God that we love one another and forbear? But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. I would recommend to every one of the members of the family of the household of faith, to examine themselves by the standard of truth and see if we do obey that injunction laid on us to esteem others better than ourselves.

Brethren, farewell,

JOSIAH W. DANCE.

For the Signs of the Times.

Patrick Co., Va., July 5, 1855.

BROTHER BEEBE:—As I have often been comforted by reading the *Signs*, and reading the communications from the brethren and sisters scattered throughout the United States, who all seem to see, eye to eye, and with the tongue speak the same thing, my brother, I have often thought that was one strong evidence that they are the people of God, though it has been a question with me, am I of that number or not?—Though I have never doubted the Old School Baptists being the people of God since I have had a hope in Christ, for they are the only people that profess to be saved by free and sovereign grace. If I know anything about the travel of a soul from nature to grace, when it is quickened by the spirit of God and made alive to the lost and helpless condition and worked out of all self and self dependance and when the blessed Savior at unexpected time and in unexpected way to them speaks peace to their never dying soul, then there is unexpressable joy with that soul and then we can say, in the language of Jonah, that salvation is of the Lord in truth.

Not as the latter day saints would have it, if I may so call them, that must commence their work by their pretended good deeds and if they will do, God will do, and the Lord will carry on the work if they will give up their hearts. If that is the plan of salvation, I humbly confess that I am a stranger to the plan. I must come to a close. May the Lord bless you, and enable you to continue in the defence of the gospel, is the prayer of your unworthy brother in Christ, if a brother at all.

JOHN L. PHILPOT.

For the Signs of the Times.

Hayette Co., Ten., May 29, 1855.

BROTHER BEEBE:—I must say to you that I have been a reader of the *Signs* almost from its origin, and the sentiments inculcated agree with my experience and understanding of the scriptures, yet I find some claiming to be Old Baptists that don't exactly pronounce the word Shibboleth, or speak the pure language of Canaan to my opinion, and find much fault at times with such as preach or write with discrimination, and plead the use of means in converting sinners &c. And I am of opinion there is a goodly number of such scattered through Illinois, Indiana, Missouri and other places: this I have learned by reading a little paper called the *Evangelist*, published in Illinois, edited by P. Long, a man that I would hope was a christian, but I cannot receive his sentiments, for they don't agree with my understanding of the scriptures, and he and others, frequently misrepresent good sound brethren.

He published in the *Evangelist*, the views of brother C. West, on the Sabbath, the same you have just concluded in the *Signs*, which I do not believe can be gainsayed or disproved from the scriptures, yet the editor in reply took the opposite ground, his positions would be tedious to mention, but not a single prop did he use that was satisfactory to my mind, however it was with others, but wound up by claiming the victory, and placing brother West with all others, in his views, on the wrong side of the subject. Some time since, one of his correspondents advocated Sunday Schools as carried on by the Sunday School Union, the editor modified and took it down.

Brother Beebe, there are a sort of middle ground Baptists, who are likely to receive accessions from the ranks of the missionaries, for in this country some of the mission churches have adopted the principle of regular taxation, according to what each is worth, and I presume there are among them, some, if they could find a middle ground people, who would leave and go with them. But I know of no such churches, in my acquaintance, and they will have to grind on. I shall now close this scribble, for I have no doubt but you know all about it and more too. Read it, and throw it by. And I pray God that he may enable you to do the work of an evangelist. The *Signs* is a true exponent of gospel truths. When it goes well with you, think of poor helpless me.

I remain as ever, yours in love.

PETER CULP.

For the Signs of the Times.

Santiam City, O. T., April 29, 1855.

DEAR BROTHER BEEBE:—I have thought that I would pen you a few lines for your disposal, and would rather you would not publish them if you think they would not subserve the cause of truth. Upon some reflection, I have dissented from some views entertained by some of my brethren with whom I have an acquaintance, upon the direct meaning of the parable of our Savior found in Matthew xiii. 44, relative to the treasure hid in the field.—Now the principal difference is in what was purchased, and how it was purchased, and what that field is, in which the treasure was hid. I presume that all Old School Baptists believe that the treasure is th,

church of Christ. However, this is my opinion, and she is hid as in a field, which may here represent her being encompassed with a body of flesh, her Adamic nature, where she was hid in the order of divine providence in the creation. In this state of existence she is truly hid until manifested or brought forth by divine grace to a participation of her heavenly inheritance, and she is hid by him who is here represented as being a man, "which when he hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth the field." Well did our Savior know where to find that hidden treasure, "for all things were made by him, and without him was not anything made that was made." But to make her manifest, it is necessary that he should purchase that field, and to do so he must sell all that he hath, which may very well represent the great condescension of our heavenly intercessor, in leaving his former state of glory, descending into this world in the humble guise of a servant, buying or taking upon him the fleshly nature of his bride, being made of a woman, made under the law to redeem them that were under the law, in which state she is hid as in a field, which field was thus purchased by our adorable Redeemer, purchased by his condescension, purchased by the acts of his leaving the one, his former state of glory, for the purpose of obtaining the other, her fleshly existence, made under the law, where she is bound and held captive, that he might redeem her from her captivity and from death and the power of the grave. Thus the field is bought as by an exchange, and that truly: this was a very equivalent purchase. "He took upon him the seed of Abraham; As the children were partakers of flesh and blood He also himself likewise took part of the same." Now I do not view that the purchase here means his laying down his life a ransom, but his obtaining that field or nature in which his bride was hid, that he might make the other purchase, as is brought to view in verses 45 & 46. In his obtaining that field he is seeking that pearl of great price, and that price is his laying down his life a ransom for his bride, his pearl. Here he is represented a merchantman seeking goodly pearls, who, when he had found one pearl of great price went and sold all that he had. He laid down his life a ransom, and bought it. His bride is here particularly specified: his love, his undefiled is but one. Nothing else is purchased but it. Thus I view the atonement as being definite for the church, and verse 44th, the field is set down as being the thing purchased, which makes some of my brethren argue that the field is the world, that is the whole human family, which were purchased in some sense or other by the atonement, and refer to our Savior's explanation in verse 38 of the parable of the tares of the field, where he says, the field is the world but when we look at that parable, the world cannot mean the human family, for in that field or world is where the seed was sown, and our Savior says, "the good seed are the children of the kingdom, and the tares are the children of the wicked one." Then these children are sown in this world or field, this time state of existence; the harvest is the end of the world, or that state of existence, when the separation will take place, so that the field here will not suit the one which was purchased in verse 44.

I object to any idea bordering on a general atonement, and believe that all the blessings received by us come down from the Father of lights in whom there is no variableness or shadow of turning, that they are not purchased, but bestowed, and for the sake of the elect the world stands, and all blessings are dispensed upon the just and unjust: therefore let them grow together as the wheat and tares. In my view, the atonement was for the ransom of his bride, and nothing else, and our Savior could manifest them thus: here they are, Father, "All that thou hast given me, have I kept, but the son of perdition, that the scriptures might be fulfilled."—I find no corresponding passage where the Savior by his death purchased the blessings that are dispensed by his all bountiful hand. But we have plenty which show that he lay down his life for his sheep, and arose again for them, and ever liveth, making intercession for them.

Now, dear brother, I have written a few scattering ideas, and hope they can do but little harm, if wrong, and would be glad to be set right, for I do not want anything that is wrong. The idea with some is, that the two parables related in the 44—46 verses, are the same, but I think that our Savior seldom made a repetition when illustrating his doctrine, and that there is one continued chain of heavenly truth calculated to lead the mind that is illuminated by the spirit of truth, straight forward to the mark, to Christ the fountain of all truth. O that we might all be thus illuminated, not only to live godly, but to be able to expound the scriptures of truth aright, so as to reflect on all we say or do that honor which is due to his holy name. May grace, mercy, and truth, be with you and all the Israel of God, is the prayer of one who is less than the least of all saints. I subscribe myself,

Yours in gospel bonds,

JOHN T. CROOKS.

For the Signs of the Times.

MY BELOVED BROTHER BEEBE:—"These people have I formed for myself to show forth my praise" saith He who redeems. These are the people that he foreknew and are called with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of Jesus Christ, who hath brought life and immortality to light through the gospel. And when the blessed Spirit reveals this glorious gospel in all its divine fulness, in the hearts of God's people, it is then they show forth the high praises of him who hath loved them with an everlasting love, for the gospel is the power of God, unto what? not a partial salvation, but full and finished in all respects, so that the believer stands complete in Christ Jesus the Lord and can say, For he that is mighty hath done to me great things, and holy is his name. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; that we should be saved from our enemies and from the hand of all that hate us. Blessed and happy state is the gospel state, for they that are of faith are blessed with faithful Abraham. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy count-

enance. In thy name shall they rejoice all the day and in thy righteousness shall they be exalted; for thou art the glory of their strength. If the Lord is our strength and salvation, is there any lack? is there not an infinite supply? O that the people of God, in this gospel day, did but know their high and exalted privilege, that is in the redemption which is in Christ Jesus, who saves to the uttermost all that come unto God by him! Then should we see a people using the language that Paul used: The love of Christ constraineth me, and I count all things loss and dung for the excellency of the knowledge of Christ Jesus my Lord. How hard it is to get souls from the law of the "do and live" system, when the divine blessing is to him that worketh not, but believes on him that justifies the ungodly! When God brings us to know his blessed way, it is then that the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek; and his rest shall be glorious. And now under the gospel, we which have believed, do enter into rest and cease from our works, having a conscience purged from dead works, to serve God in newness of Spirit, and not after law: our first husband being dead eighteen hundred years ago. What a pity it is that God's people in our day spend so much of their time in looking at a dead husband: what gloominess of soul it produces, when if they would spend their time in looking unto Jesus the Living Husband, they would be changed into the same from glory to glory, by the spirit of the Lord, and instead of gloominess of soul, they would have joy of heart, even the joy of God's full, free and finished salvation for the kingdom of God is righteousness, peace, and joy, in the Holy Ghost.

Your brother in the unity of the faith and in the bonds of Love.

MAHLON FORD.

Warwick Institute & Boarding House.

The fall term of the Warwick Institute, Orange Co., N. Y., will commence on Monday the 3rd day of September next. The Institute will continue under the charge of Adrian A. Dunning A. M., a graduate of Union College, N. Y., as Principal. The female department will be in charge of experienced teachers. Mr. Dunning bears a high character, as a gentleman, scholar and teacher, and the institution while under his care has acquired an enviable reputation as a school.

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

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

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

I. P. WHEELER, President.

Wm. L. BENEDICT, Secretary.

Warwick, July 28, 1855.

EDITORIAL.

Middletown, September 1, 1855.

Remarks on John xiv. 2. 3.

REPLY TO BROTHER EZELL.

BROTHER BEEBE:—Please give your views on John xiv. 2. 3. Say something on the mansions and also on this, "I go to prepare a place for you; and where, and what place our Lord was to prepare, &c."

Yours truly,

AMAZA EZELL.

"In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

In all candor we submit to the consideration of brother Ezell, and of our brethren generally, such views as we have upon the passage proposed. To our mind it appears to present one of the most interesting, instructing and joy-inspiring passages contained in the New Testament. The subject embraced in the figure and so beautifully illustrated, is one of the most vital interest to all the saints while in the house of their pilgrimage. The shattered tenements of mortality in which we now dwell, are polluted with sin, large spots of leprosy are seen and felt upon the walls. Infirmity and mortality are wasting it away and soon it must be dissolved and fall.—How cheering then to know that we have a building of God, a house not made with hands, eternal in the heavens! To be informed on such authority, having the assurance from the lips of Jesus himself, that mansions are provided for the final and everlasting habitation of all the heirs of God!

The occasion on which these words were spoken give them additional interest. Jesus was about to die and suffer on the cross of Calvary. The Shepherd of Israel was about to be smitten with the sword, and the sheep to be scattered. The hour of his enemies and the powers of darkness was at hand, and their faith in him as the true Messiah, the Son of God, and Mediator between God and his people, was about to be put to a most trying test, but he says to them, "Ye believe in God, believe also in me." Though they should witness his sufferings, his agony and his blood, though they should see him suffer, in the flesh, in the likeness of sinful man, let this not impair their confidence in him, as the Mighty God, the everlasting Father, the Prince of Peace. They were still to believe on him as they believed on the Father, that he and his Father are one; that he is in the Father, and the Father is in him. He then adds, "In my Father's house are many mansions." &c. Without stopping now to define the relationship of Father and Son, as involving the Mediatorial Headship, and life of the church, we pass to the consideration of His Father's House, its mansions, its locality, its preparation, and its inhabitants.

When the patriarch Jacob, in vision saw the mediatorial inter-communication between heaven and earth, and the angels ascending and descending upon the ladder which he saw, he said prophetically, Truly the Lord was in this place, and I knew it not. This is none other than the House of God, and the gate of heaven. The figurative design of the Ladder is settled by our Savior's words, "Hereafter ye shall see heaven opened and the angels ascending

and descending upon the Son of Man. He who is the Son of man is the Way the Truth, and the Life, and no man cometh unto the Father," but by him, nor can any blessings flow down from the Father to the saints through any other medium or channel, for God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Eph. i. 3. 4. He is therefore the anti-type of that ladder, of which Jacob by the Spirit said, "none other than the house of God, and the gate of heaven."—That Christ is the house of God, and the gate of heaven, that Christ is the house God, is manifested from the assurance that the Father is in him, and in him dwells all the fulness of the Godhead bodily. And not only that God the Father dwells in him, "And ye are complete in him which is the Head of all principality and power. Col. ii. 9, 10.

By the many mansions in this house, we understand the places in the spiritual building for every child of God, or member of the family of God. Not that they are divided by partitions from each other, but rather that they are all members in particular of his body, or, to keep in view the figure of a house, they are built up in him, for an habitation of God, through the spirit, a building of sufficient capacity to shelter, secure, and contain the whole family of God. The terms in our text, mansions, and a place for you, appear to be interchangeably used by our Lord, and to our mind signify the ample provision for the eternal abode of all the people, of God, in Christ Jesus our Lord.

Brother Ezell desires us to say where and what place Jesus said he was going to prepare. We can attach no other locality to this house, or place, that was expressed by the inspired apostles. It is eternal in the heavens, and this is locality enough for us. But let us observe the plural form of the word heavens. Three, or a third heaven, is spoken of by the apostle Paul, and from the account he gave of his being caught up into the third, and of the unutterable glory which he saw, we understand it to be that heaven from which Christ said he came down, when he made his advent to this world, and where he had existed in his Mediatorial relation to the church from everlasting, in view of which the enraptured psalmist exclaimed, "Lord, thou hast been our Dwelling Place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou God." Psa. xc. 1, 2. The first and second heavens, we understand refer to the two distinct dispensations.—Under the old, it is said of Christ, "In all their afflictions he was afflicted, and the angel of his presence saved them, in his love and in his piety he redeemed them, and he carried and bare them all the days of old." Isa. lxix. 9. Of Christ as the dwelling place of his people, Moses said, "The eternal God is their Refuge." Deut. xxxiii. 27. And concerning the gospel dispensation, it is written of Christ, "Behold a King shall reign in righteousness, and princes shall rule in judgment, and a Man shall be an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great Rock in a weary land." Isa. xxxii. 1, 2. That this house stands as

the dwelling place of his people, under the gospel dispensation, is settled beyond all controversy, by the testimony of John, Rev. xxi. 1—3. "And I saw a new heaven, and a new earth, for the first heaven and first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." These references are deemed sufficient to prove that this building of God is not only in heaven, but in the heavens.

These scriptures do not, in our understanding of them, refer to his flesh, and blood, which he took on him, when he was made of a woman, for in that flesh and blood, he was not with his saints under the old, nor in flesh and blood is he now with them under the present dispensation. But the angel of his presence is with them, as their life, their wisdom, righteousness, sanctification and redemption.—He is in them and they are in him, and they abide in him as the branch abides in the vine, and from his fulness they derive all their vigor, health and comfort. Lastly we are to consider the import of his words. I go to prepare a place for you," &c.—There is a sense in which the kingdom of glory was prepared as an inheritance for the saints, from the foundation of the world. But their human or Adamic bodies were created in Adam, and constitute now the earthly house which is soon to be dissolved and fall: from this house of their pilgrimage they are to be removed to their house which is in heaven. In this, the earthly house, we groan, being borne down from infirmities, and we earnestly desire to be clothed upon with our house which is from heaven. "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—Now he that hath wrought us for the self same thing as God, who also hath given us the earnest of the spirit, &c. 2 Cor. v. 1—5. The preparation of the place designated in our subject, appears to us to be, for the bodies of his saints. Their spiritual life had already existed in that eternal building, from everlasting, but our flesh and blood have not inherited the kingdom, neither can they, because corruption cannot inherit incorruption. But we are assured that the spirit of him that raised up Christ from the dead, shall also quicken our mortal bodies, by his spirit that dwelleth in us.—This resurrection has not yet taken place, neither is our mortality yet swallowed up of life, but God has wrought us for the self same thing, and he has given unto us, in confirmation of the blessed reality, the earnest of the spirit. This spiritual earnest is the evidence of something still in prospect. For after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his Glory. Eph. i. 13, 14; see also chapter iv. 20. Paul says, "We know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within

ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 22, 23. That new life within the saints, is not groaning and waiting to be adopted, for it is already in Christ, and never was out of him. He that hath the Son, hath life, and he that hath not the Son hath not life, for this is the record that God hath given us eternal life, and this life is in his Son. Adoption can add nothing to the interest of a home born child, the work of adoption is to bring in the purchased possession, the field wherein the priceless treasures of his members were hidden, this is the purchased possession, and they are to be quickened with resurrection life, their mortality is to be swallowed up of life, and they are to be brought by adoption into that place which Jesus went to prepare.

The question returns, What preparation was necessary for the reception of this purchased possession? We conceive the first to rise from the dead; that the body in which he suffered and died; being the first begotten from the dead, should be the first to arise from the dead, as the first fruits of them that slept. For in all things he must have the pre-eminence. That body which was born of the virgin, though holy and immaculate, was a mortal body, or it could not have died, but it has now passed the portals of immortality, and in it holds the keys of hell and death. Now the way is open into the holy place, and by the personal presence of the Lamb that standeth upon Mount Zion, who says, "Fear not I am the First and the Last, I am he that liveth and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and death, the place is ready. The heavens have received them, that where he is, there they may also be.

"And if I go and prepare a place for you, I will come again, and receive you to myself." Blessed promise; in like manner as the disciples saw him ascend, shall we also see him descend again, upon the cloud of heaven with power and great glory, in that crucified, but risen and glorified body in which the heavens received him. He shall come to raise the dead and judge the world at the last day. He will raise them up in the likeness of his glorious body, and abide in the house which is eternal in the heavens.

Such, brother Ezell, and brethren, are our views of the passage. Try them by the word of truth, and if they accord not therewith, reject them, but if you, or any of you should dissent from them, do it in a spirit of kindness and christian forbearance, and point out to us the more excellent way.

THE WARWICK INSTITUTE.—We feel a pleasure in calling the attention of our readers to the notice of this institution, which will be found on another page of this paper, as we regard it as one of the very few seminaries in which a thorough academical education may be attained, without the contamination of sectarian influences, or in which a proper discrimination is observed between science and revelation. The object of this school is not to sectarianize, christianize, nor proselyte the pupils, but to operate alone in its particular sphere. Being acquainted personally with some of the officers of this institution, we do not hesitate to say they are the right men to conduct the affairs of the institution. We do therefore most cor-

dially recommend the institution, including the school and boarding department, as the very best in our knowledge. Warwick is within fifteen miles of our residence, and in one of the most pleasant and healthy locations in the United States, and the society of the village and vicinity will compare favorably with that of any other in our country. Any of our brethren or readers, who may desire farther information concerning the school, may address brother Wm. L. Benedict, Warwick, Orange Co., N. Y. Or any enquiry addressed to the editor, shall receive a prompt reply.

WHAT POST OFFICE?—We have received a letter and remittance of eight dollars to be credited on account of the *Signs* and *Banner*, to David Runkle, and brother Dunlap, without any date or post-office address. We have looked through several of our subscription books without being able to find the persons named. If the writer will please give us his Post-office address, and that of brother Dunlap, the money shall be duly entered to their credit, and the papers sent on as ordered.

Married.

At Coble's Kill, Schoharie Co., N. Y., July 15, by Elder Isaac Hewitt, Mr. GEORGE HURON, to MISS FANNY C. GAENSEY, both of that place.

Obituaries.

North Berwick, Me., July 5, 1855.

BROTHER BEEBE:—It becomes my duty to announce to you for the *Signs*, that another one of our number has gone that journey from which no traveller returns. Our much beloved sister DOROTHY HALL, of this place, died on the 2d inst., aged 66 years the 30th day of October last.

Sister Hall made a public profession of the religion of Christ, and joined the Old School Baptist church of this place, (as I am informed,) in June 1830, and has from that time until her death been an ornament to the church, by her well ordered life, and godly conversation, remaining steadfast, unmovable in the doctrine of Christ; although for a number of years past, on account of her declining health, she had not the privilege of meeting with the church at their stated place of worship. I am informed that when she joined the church, there was no special revival in the church, she being the only one that was baptized for quite a space of time. Since I have been with the church, I have often called to see her, and although she was weak in body, and seemed to be wasting away with consumption, she was always ready to talk about the religion of Christ, and her hope in Christ, and at the same time had much to say about the sinfulness of her own heart. On Saturday before the Monday of her death, I called to see her, and spent most of the day with her. When I first called I thought that she was dying, and that I never should hear her speak again, but she soon revived, and appeared to be as bright in her mind as ever, but her speech was so far gone, that she could only utter a low whisper. She then told me that she had got almost through, and she was glad. She said that she enjoyed that which the world could neither give nor take away. I then repeated some of the promises of God to her, to which she answered with a heavenly smile and whisper, Yes. I understood that a very short time before she died, she spoke of the same again; and said,

"Jesus can make a dying bed,
Feel soft as downy pillows are."

but she has gone, and her children, brothers, and sisters are left to mourn, but not as those who have no hope.

WILLIAM QUINT.

North Berwick, Me., Aug. 11, 1855.

BROTHER BEEBE:—At the request of brother Hollis Perkins, I send you for publication in the *Signs*, the obituary of his beloved wife, sister SARAH PERKINS, who died on the 8th inst, aged 36 years, 9 months, and 8 days. Her disease was *dropsy*. She died very suddenly, although she had not been well for some months, but she had kept about, and was able to attend to her domestic affairs until about 36 hours before she died. Sister Perkins was baptized by Elder Hartwell, and has been a member of the North Berwick church a number of years. She will be greatly missed in her family, and also in the church and society. She was one of our best singers. As her death was so sudden and unlooked for, her friends did not ask her as particularly in regard to the state of her mind as they would have done if they had been aware that death was so near at hand. She told her mother on the day that she died, that she thought she had put her trust in God. She has left a husband, three children, father and mother, brothers and sisters, and many friends to mourn their loss; but they mourn not as those who have no hope.

WILLIAM QUINT.

DIED, at Mr. KITTER's, her brother-in-law, in Jefferson Co., Va., May 14, 1855, sister ELEANOR RICHARDS wife of brother Levin Richards, members of the Ebenezer O. S. Baptist church, Loudoun Co., Va. Sister Richards had gone to Mr. Kitter's, on a visit to her sister, and was taken down with a complication of diseases with which she had been in some measure afflicted, and in the course of two or three weeks received her final discharge from the warfare in the flesh. Whilst she was confined from home sick, brother Richards was taken down at home with Typhoid fever and his life was for some time despaired of; he has since recovered. In the mean time two others in the family died, so that it has been truly an afflicted family. Sister Richards had been for a number of years a worthy and active member of the Ebenezer Church, and was highly esteemed by members of that and other churches with whom she had an extensive acquaintance. Her disease was such as to debar the privilege of her conversing in her sickness. About an hour before her death her sister asked her if she wished to leave this world, she replied she did, and that she had hoped to be able to converse on the subject, but she still found herself unable to talk. But from her general walk and experience her brethren and friends have no doubt of her happy exchange. May brother Richards, and her sisters and other friends be made to realize this affliction as yielding in them the peaceable fruits of righteousness.

S. TROTT.

Fairfax C. H., Va., Aug. 22, 1855.

Whitfield, Me., July 30, 1855.

BROTHER BEEBE:—By request I send you for publication in the *Signs*, the obituary of DEB. WM. PEASLEE, of this town, who departed this life, June 22, 1855, aged 62 years. His disease was *Erysipelas*, his sufferings were great, but he bore them patiently, knowing that he should live all his appointed time. He has had a long standing in the church, and when the flood of error came into our church and swept away many who desired smooth things prophesied to them, he took a firm stand with the church, and ever remained true until the day of death. The funeral sermon was preached by Elder Burbanks, from Rev. xxi. 4.

MARY BAILEY.

Old School Meeting.

New Castle, Del., Aug. 19, 1855.

BROTHER BEEBE:—Please give notice through the *Signs* of the Yearly meeting of Bethel church, Delaware Association, to commence on Saturday before the Second Lord's day in September, with a general invitation to ministering brethren of our faith and order to attend. Being entirely destitute with respect to preaching, we hope that such Old School Ministers as can, consistently with other engagements, will endeavor to afford us their aid on this occasion. In behalf of the Bethel church.

T. SMITH, Clerk.

Associational Meetings.

The Maine Predestinarian Baptist Conference, will be held with the North Berwick church, York Co. Me., commencing on Friday after the first Monday in September 1855, and continue three days.

The Sandy Creek Association, of Predestinarian Baptists will meet on the 8th of September, at 11 o'clock, A. M., in Elmira Township Stark Co. Ill.

Those traveling in the cars, will stop at Kewana Henry Co., Ill., enquire for Deacon David Potter of Weathersfield.

The Licking Particular Baptist Association, will be held with the Elizabeth church, Bourbon county, Ky., (five miles west of Paris,) on the second Saturday in September next. A general attendance of ministers, and brethren of our faith and order is invited.

The Upatote Association will meet with Ebenezer church, (2 miles north of Lanier,) on Saturday September 8, 1855.

The Maine Predestinarian Baptist Association, will be held with the North Anson church, at New Portland, west village, Somerset Co. Me., commencing on Friday after the second Monday in September 1855, and continue three days.

BROTHER BEEBE:—Please publish the Yearly Meeting of the Old School Baptist church of Centre, Rock Co., Wis., which will be held, if God permits, for the worship of God, in spirit and in truth, at Bachelor's Grove, or Footsville, near the Beloit and Madison Railroad, to commence on Friday September 14th, 1855, and continue three days. Now, dear brethren and sisters in the Lord, we greatly desire that those who are of our faith and order would attend with us, especially our brethren in the ministry, and brother Beebe, we greatly desire that you would attend our meeting and preach Jesus, to us in this country.

Those who come from the South by Rail Road, will come to Footsville Station, and enquire for brother Beck, or brother J. Ayres, who reside in that town.

By order of the church,

The Itasca Association is to meet with Mt. Carmel church, Crawford Co., Ga., on Saturday, September 15, 1855.

The Beulah Association will meet with the Darian church, Tallapoosa Co., Ala., (8 miles West of Fielder's Ferry,) on Saturday September 15, 1855.

The Uharley Association is to meet with Powder Spring church, Cobb Co., Ga., on Saturday, September 15, 1855.

The Okaw Association, will be held with the Bethel church, Cole county Ill., to commence at 10 o'clock A. M., on Friday before the fourth Sunday in September, 1855.

The Suwanee Association will meet with Unity church, Lowndes Co., Ga., on Saturday September 22, 1855.

The Ebenezer Association will meet with Myrtle Spring church, (5 miles East of Irwinton, Ga.,) on Saturday, September 22, 1855.

The Wetumpka Association, will be held with Elem church, Macon Co., Ala., (10 miles west of Tuskegee, on the Montgomery road,) on Saturday, September 22, 1855.

The Little River, will be held at Willow Spring, Wake county, N. C. on Saturday before the last Sunday in September, 1855.

Yellow River Association, at Uttoy Church, Fulton Co., Ga. (5 miles from Atlanta, and three miles from East Point,) on Saturday before the fourth Sunday in September 1855.

The Kehukee Association, to meet with the church at Conetoe, Edgecomb Co., N. C., at 11 o'clock A. M., on Saturday before the first Sunday in October, 1855.

The Bethany Association, will meet with the New Bethel church, Leake Co., Miss. (10 miles east of Carthage, and 10 miles South-West of Hooper's Ferry, on Pearl River,) on Friday October 12, 1855.

The Alapahaw Association will meet with the Big Creek church, (21 miles east of Wareboro, Ware Co., Ga.,) on Saturday, October 13, 1855.

The Oconee Association is to meet with Moriah church, Madison Co., Ga., (12 miles North-East of Athens, and 4 miles South of Danielsville,) on Saturday October 13, 1855.

The Lower Camoochee Association, is to meet with the church at Mill Creek, Bulloch Co., Ga., on Saturday, October 13, 1855.

The Primitive Western Association is to meet with Ramah church, (one half miles from Fayetteville, Ga.,) on Saturday, October 20, 1855.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

The Choctawhatchee Association will meet with Mount Pelier church, Henry Co., Ala., (3 miles east of Lawrenceville,) on Saturday, October 27, 1855.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the *Southern Baptist Messenger*, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the *SIGNS OF THE TIMES*, and *SOUTHERN BAPTIST MESSENGER*, is as formerly, viz: \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

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

THE SIGNS OF THE TIMES.—Devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed *post paid*. Terms:—\$1.50 per annum, or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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TENNESSEE.—Elder Peter Culp, T. Dodson, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Craton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Phillips, A. Ezell, T. D. Kerby.

TEXAS.—Eld. J. Herring, R. Manning, L. H. Carey.

VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, and brethren Dea. J. B. Shackelford, J. Hershberger, S. Hillman, P. McInturf, G. Odear, G. W. Crow, E. Layder, W. Hutchinsin, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, P. A. Kipstein.

WISCONSIN.—Elders D. Wilcox, T. Bishop.

WASHINGTON TERRITORY.—Eld. Wm. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1855.

NO. 18.

Poetry.

For the Signs of the Times.

Lines written on the death of Elder Morgan McQueary.

BY I. G. JACKSON.

His death we mourn, who lately stood
A herald of the Mighty God;—
Proclaimed the Savior of his race,
And bore the message of his grace.

Laborious in his Master's cause,—
Not moved by lucre nor applause;
Willing to spend, and to be spent,—
On preaching Christ he was intent.

With pointed words and flaming zeal,
He to the conscience made appeal,
And taught,—the Spirit first must move
And draw the soul with cords of love.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
For God has called his spirit home.

In heaven he now is join'd to sing
The praise of Zion's glorious King,
Raised far above vain toil and care,
The unfading crown of life to wear.

Now to his home no more we come,
To learn his wisdom and his worth;
Where once his presence genial shone;
We feel a sadness, and a dearth.

We miss him where we oft did trace
His coming with the saints to meet;
And there beside the altar place,
Is vacant his once favorite seat.

Jesus, though under-shepherds die,
Will still with gifts his church supply;
Will send, instruction to impart,
Pastors, according to his heart.

Who to the flock of God with heed,
The milk sincere of truth shall feed;
Ascribe the glory of the plan,
To Christ the Lord, and not to man.

May we, the little mourning few,
At Conn's Creek church, still keep in view
The glory of our risen Lord,
And grow in knowledge of his word.

When call'd the vale of death to tread,
To Christ, our Rock, may we be led,
Nor fear to cross the chilling wave;
Since Christ has triumph'd o'er the grave.

My Rest is in Heaven.

BY JACKSON DAVIS.

My rest is in heaven, my home is not here;
Then why do I murmur when trials appear?
Behold, my sad spirit, the worst that can come,
But shortens my journey, and hastens me home.

A pilgrim and stranger, I seek not my bliss,
Nor lay up my treasures in regions like this;
I seek for a mansion that hands have not rear'd,—
I long for a city prepared by the Lord.

The thorn and the thistle around me may grow,—
They could not repose me on roses below;
Come joy, or come sorrow, the worst may befall,
One moment with Jesus makes up for it all.

A pilgrim and stranger, I seek not my rest,
Till seated with Jesus, I lean on his breast;
Though foes and afflictions my progress oppose,
They'll only make heaven more sweet at the close.

No scrip for my journey,—no staff in my hand,
A pilgrim and stranger, I pass through the land:
The path may be rugged, it cannot be long,—
With hope I'll beguile it, and cheer it with song.

Fayette Co. Ia., July 25, 1855.

May the grace of Christ our Savior,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above
Thus may we abide in union,
With each other and the Lord,
And possess, in sweet communion,
Joys which earth can not afford.

NEWTON.

Communications.

For the Signs of the Times.

DEAR BROTHER BEEBE:—As my husband, John Holland, (as you will perceive has written to you. I wish also to correspond with the brethren and sisters. Come all ye that love and fear the Lord, and I will try to tell what I believe that he has done for poor sinful me. I never hear the words *get religion*, but they appear wrong to me; for it seems to be a free gift, without worth or merit on the part of the creature. I was born in 1806, and when I was about fifteen years old, something seemed to tell me that all was not right with me, and particularly nights, on going to bed, I would be afraid to lay down for fear of dying before morning; but what to do I did not know. I would try to pray to God to have mercy on me, and that was all that I ever could do; but going in with young company, I would get very careless for a while; but my distress would soon return again. In 1827, I was married, and my husband then belonged to the Baptist church; well then I thought that would be the means of my conversion. But I soon found I was greatly mistaken. To go to church, the contrast was so great between us that I was more distressed than ever I was before. My health became very bad, and my mind so distressed that I could not see how I could live as I was, and torment seemed right before me. After being in this condition for several years, the missionaries appointed a protracted meeting at the church, which was the first one I had ever heard of, and as the preachers occasionally visited us, there were several of them came home with us; they commenced persuading me to go to the anxious bench; being willing to do anything that I could, as I desired conversion more than anything in this world, I went up with several others for four days. I concluded that that was the last place to go for religion, and I never went up to the bench any more after that meeting. There was an old sister that belonged to the church, close neighbor to us, she came often to see me, she and my husband would sit and talk together and could agree so well, and that would make me feel worse than ever. I would try to pray, but it seemed like I was asking something that had no more feeling than the wall of the house had. I went on in this way till 1834, in the fall of the year, when I was alone one night with the exception of my little children, I felt so bad I did not know how I should live till morning; after a while I dropped to sleep. I dreamed I had religion, and was not afraid to die; and when I awoke it was nothing but a dream. O my brethren and sisters, I thought I had seen as much trouble as any poor mortal could see before that; but I had not, it seemed to me that I was as helpless as a feather flying about

in the air without anything to support it; and just as quick as God would stop my breath, I would be in torment, and when I inhaled one breath, I would wonder why it was, that God would permit me to bring another one; it seemed to me to be a wringing in my ears, Ten thousand talents in debt, and not a penny to pay with!—The 13th of January, my eldest brother died; for a little while I felt very sorry, but it soon appeared to me that he was prepared for heaven, and I was not; and from that time I do not recollect anything for some time. I had to pay some particular attention to my little son, and after that time, my troubled mind seemed to be very calm to what it had been.—The thought soon arose, that now I should soon have religion, I could beg the Lord to have mercy on me, with confidence that he would; I continued in this peaceful state of mind till Thursday night, on going to bed, my babe commenced crying and my attention was turned to the child for a few moments. I had forgotten the subject entirely. I thought I had broken my promise, for I had made one, and I thought that every breath would be a prayer to God as long as I lived. At this time, nothing troubled as I was fully satisfied that as it was not long before I should have what I so much desired, all at once I thought I loved the people of God so well, and in that condition I dropped to sleep; the next morning, which was the 30th of January, when I awoke, I asked my husband to pray for me; he said that he did pray for me, I told him to pray that I might come through, he said that he did, so he got up and went out of the house about his domestic affairs while I was meditating about my lost and helpless situation and expecting to meet it, as I would a friend before me; the thought rolled round in my mind as fast as a wheel could turn round, that Jesus would save me. O, my brethren and sisters, you that have felt such a change as this can realize some of the joy that I felt, for I can not find words to express my feelings. I could view that it was the spirit of the Lord that had brought me along, and it was the love of Christ that saved sinners. I then thought that I could see myself so plain, and I rejoiced that I could feel myself so little; I then thought of my brother, I thought I was glad that I had a brother to die, and if every body was to die, I did not care; I wanted to go to heaven, and carry all of them with me. I viewed the countenance of Jesus for three days, without a doubt. I could see how God could be just and save a sinner through Christ; but since that time I have had many fears and doubts, for fear I have missed the substance and caught the shadow; and then again, I get so lifted up, that I think all is well; but this peace of mind is soon disturbed again by the enemy of souls. I have been a member of the Old Baptist church

for about 20 years, I feel stronger and stronger in the faith every day of my life. Brethren and sisters, you that write for the *Signs of the Times*, and you who live alone, without the company of any of God's dear children, and are destitute of preaching of the Old Baptist faith, I can say to you, that I am very sorry for you, for when I read your communications I often think if I lived so destitute as some write that they do, I should not see any pleasure. O, what a high privilege we have to go once a month to the church, and hear our much beloved brother, John R. Martin, proclaim the immutable riches of sovereign grace. On last Saturday we had the pleasure of hearing the experience of a lovely sister, on the next day was communion with us; a goodly number of the brethren and sisters were once more permitted to meet around the table of the Lord, and partake of the emblems of his broken body; O, it was a feast of fat things indeed. I must respond to brother Fuller, and all of the children of my Heavenly Father. From this imperfect scribble, if they think we are any a kin. Brother Beebe, do with this as you think proper. I wish to be remembered at a throne of grace, by all the brethren and sisters, I close by subscribing myself.

Your unworthy sister, if a sister at all.

SARAH W. HOLLAND.

Franklin Co., Va., July 4, 1855.

For the Signs of the Times.

Delaware Co., N. Y., Aug. 6, 1855.

BROTHER BEEBE:—I herewith send you the following letter, written to a particular friend of mine, which with pleasure I submit to your disposal.

MUCH ESTEEMED FRIEND:—Since you have placed that confidence in me, as to unlock your mind by ink and paper on religious subjects, although in a measure unsettled, I cheerfully embrace this opportunity in return; not expecting to convince you, by anything I cast on paper; for unless the Lord opens to your understanding the doctrine of truth, as brought to view in the scriptures, you will ever remain unsettled. But discovering you in the same path I travelled some fifteen years ago, concerning the atonement, I know well your conflict, and do believe that the Lord in the most proper time, will so reconcile your mind, that you may say in truth, "Thy will be done in all things." The scriptures are an inseparable chain of truth, and when viewed correctly, do so harmonize as not to contradict. The doctrine of particular atonement to you appears to make the Savior a partial being. You cannot view him as such, neither ought you, for he is a God of perfection, and just in all his doings. And this mysterious doctrine with which our nature is ever at variance, is the very foundation, and cap stone of your eternal welfare and mine, if we are ever saved, and when cast

into the scale of nature only, and weighed by carnal reason, makes the Savior a partial being; but when viewed in the light of scripture, partiality disappears and He is exalted as a sovereign, filling universal space, and controlling all events. "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." Now this will never fail. The doctrine of particular atonement as brought to view in the scriptures, is not so much to be feared and shunned as many imagine. The Lord preached it decidedly to Abraham, Isaac, and Jacob, and also in types and shadows under the law; and at a subsequent period by his prophets. Our Savior in the days of his flesh left many infallible proofs by which to test the subject, and his apostles bringing up the rear of scripture evidence, have handed it down from generation to generation until the present day, and will to the end of time. For the Lord will not leave himself without witnesses; and not only this, but also has left on record indisputable testimony, that every one for whom Christ has laid down his life, shall be saved with an everlasting salvation. If you think this step too broad, we will review the ground, and try to find a "Thus saith the Lord," for my position. The Lord said unto Abraham, "I am thy shield, and thine exceeding great reward, and I will establish my covenant between me and thee, and thy seed after thee, for an everlasting covenant, to be a God unto thee, and to thy seed after thee; and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession, and I will be their God."

Now my dear friend, the above scripture spiritually considered, comprehends and confirms all I have written.—Literal Canaan, you will readily admit, was a figure of the heavenly Canaan; well now, Was this covenant made between God and all of Adam's race? Certainly not! but if it were so, it must follow, that all Adam's posterity will ultimately enjoy that heavenly Canaan, for an everlasting possession. For what God has promised he will surely fulfill; and this would lead directly to a universal salvation, which must be admitted, if a general atonement be true. Again, Aaron the priest, under the law, bore the names of the children of Israel, in the breast-plate of judgment upon his heart, when he went into the holy place, for a memorial before the Lord continually. Now then, were all the names of the children of Adam upon that breast-plate? Certainly not; but only the names of the children of Israel, for which people, and for which only, Aaron made an atonement. Aaron in his priestly office was a type of Christ, and literal Israel a type of spiritual Israel. And as Aaron made an offering unto the Lord for literal Israel, so Christ by his one offering, atoned for spiritual Israel, and declares by the prophet Isaiah, "I have graven thee upon the palms of my hands; thy walls are continually before me." So all Israel shall be saved, saith the apostle; and yet we would remember the same apostle has said again, "They are not all Israel, which are of Israel," that is, they are not all spiritual Israel, which are the natural descendants of Abraham. But in Isaac shall thy seed be called; that is, the children of promise are counted for the

seed. Therefore it is of faith that it might be by grace; to the end, the promise might be sure to all the seed. So they which are of faith, the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise. How plain and parallel is particular atonement, and special salvation drawn by the line of scripture; the foundation is just as broad as the superstructure.

My dear friend, I at times discover a beauty in this subject, that I can never describe to you by tongue nor pen.—But again, Isaiah the prophet, by inspiration declares, "When thou shalt make his soul an offering for sin, he shall see his seed." Does his seed in the strict sense of this text, include all the seed of Adam? Certainly not; but if it were so, then all the seed of Adam will be justified. For the Lord by the same prophet declares that, "In the Lord shall all the seed of Israel" (meaning spiritual Israel,) "be justified, and shall glory." And again, "Israel shall be saved in the Lord, with an everlasting salvation." Our Savior affirms to his disciples, "I am the Good Shepherd, the Good Shepherd giveth his life for the sheep." And again, "I lay down my life for the sheep." Now, every individual that ever has been, or ever will be, for whom Christ laid down his life, must be termed a sheep; well now, "My sheep hear my voice, and I know them, and they follow me. I give unto them eternal life, and they shall never perish." So if Christ laid down his life for all of Adam's race, they must all be denominated sheep, and according to the Savior's declaration, they will all hear his voice, and all follow him, and he will give eternal life to them all, and not one will be lost. How absurd! when the scriptures affirm that, "The wicked shall be turned into hell, with all the nations that forget God." Certainly goats are not sheep, which two characters in the scriptures represent the righteous and the wicked, and they two shall be separated. Again, "Thine they were, and thou gavest them me, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Now if all the human family were given to Christ in that covenant of redemption, he will surely give eternal life to them all; for he expressly declares, All that the Father giveth me, shall come unto me, there is no failure, but they shall come; and he that cometh unto me, I will in no wise cast out. Not one is turned away that comes to Christ, and all that came to him were given to him, and all that were given to him receive eternal life. Paul admonishes his brethren, to feed the church of God which he has purchased with his own blood. Our Savior says, On this Rock (meaning himself) I will build my church, and the gates of hell shall not prevail against it. Now if Christ has purchased with his blood the whole human family, they collectively, must be styled his church; they will all be built upon that Rock, and not one will perish. Peter calls them, the flock of God. Does this include all the family of Adam? Certainly not! For our Savior says to the same company, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." What kingdom? That kingdom which is not of this world; which is an everlasting kingdom that can never be destroyed, whose foundation was laid in eternity, its

subjects redeemed in time, and are protected through life by that God who never sleeps nor slumbers, and will ultimately enjoy an everlasting inheritance in that kingdom which shall not be left to other people, but shall stand forever. What shall we say to these things? If God be for us, who can be against us?

Now my dear friend, seeing we are encompassed about with so great a cloud of witnesses, as the scriptures furnish on this subject; (although I have mentioned but few) let us lay aside every weight, and the sin (unbelief) which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the Author and Finisher of faith.

May the Lord enlighten your understanding, and establish you in the truth, is the desire of the unworthy writer.

ESTHER BARLOW.

BROTHER BEEBE:—I wish not to intrude, but desire to drop a few thoughts promiscuously.—Brother Ford's communication in the fifteenth number, I read with much satisfaction; it being well timed, and so well seasoned with grace, it caused me to rejoice that the Lord put it into his heart to visit a persecuted brother, and also to give a sketch of his interview. Also brother McColl's from Canada, was a consolation considering how providentially the *Signs* will find the lovers of truth, and how readily they receive its contents. But the Big-Gun from the *Messenger* of Canada West, was so abundantly charged with the speech of Thessalonica, some eighteen hundred years ago, when shooting at Paul and Silas, as to appear to the strict observer of the present day, fresh from the mold of those times, "These that have turned the world upside down, are come hither also." I desire that the Lord may send such into every clime and nation, and he certainly will, if he sends any. But the *Signs* I well remember twenty-three years ago this present summer, when in its infancy, found its way in this section, and at the time, there were some sharp sighted well established old fashioned Baptists, who scanned its contents minutely, and received it as based upon scripture. At the same time there were another class who persecuted its pages and its publisher. Since then I have watched its growth and progress, and like the Israelites in Egypt, the more it has been afflicted, the more it has multiplied and grown; and like that little band of brethren who were scattered abroad from Jerusalem, by a great persecution, it goes everywhere preaching the word. Feeding the sheep and lambs, and saying none other things than the scriptures affirm shall come.—Praise the Lord for this mode of communication.

Brother Beebe, may you be a blessing, yea, a lasting blessing to the Zion of God, is the prayer of the unworthy writer.

ESTHER BARLOW.

For the *Signs of the Times*.

OzBow, Ill., June, 18, 1855.

DEAR BROTHER BEEBE:—Having to write you on business, I thought I would write a few words for the *Signs*, and leave you to judge whether they will serve to edify the household of faith or not. Our Lord said, that many false prophets should arise, and prophesy falsely, and should deceive many; and because iniquity shall abound the love of many shall wax cold.—Math. xxiv. 11, 12. I know that it

is quite a common idea, that the iniquity here spoken of, is the immorality and vice of mankind, which may be true, and may have its bearing and chilling influence upon the love of many; be that as it may, certain it is that vice, immorality, and iniquity does abound at the present day, and seems also to be on the increase. But I do not look upon this as being the primary meaning of our Savior in the words quoted, from the fact that he in the immediate connection says, that false prophets shall arise and shall deceive many; and it seems to me that the promulgation of false doctrines and their reception by the world of mankind, has a more chilling effect upon the love of many than anything else in the world. Error becomes popular, and the pride of the carnal man is such that it does not wish to withstand the opposition that the truth meets at every corner.

We have a striking verification of the truth of our Savior's words at the present day, and in our own ranks; for we may find men whose index is pointing towards the errors of the present day, who yet have not the courage to come out boldly and set aside the truth long held and maintained by the Baptists; but they stand back and make sly cuts and thrusts at the truth, as *feelers*, if these meet no opposition they come out a little more boldly and deny some point of the doctrine of Christ; they will eschew strife and contention among brethren and straightway begin to complain of the doctrine preached, and say they do not understand it; (which probably is true) such for instance as the union existing between the head and the members of Christ's body before the world was, and their relationship to him. Poor blinded creatures, they cannot distinguish between spiritual and natural things; iniquity abounds and obscures the beauty of the truth from their vision.—Again, one says, "I view that the gospel is founded upon the atonement," and the word says, that the gospel is to be preached to every creature under heaven. What an argument for universal atonement; but admitting the gospel is founded upon the atonement, (and I do not deny it) was it necessary that Christ should atone for mankind universally, in order that his children should hear the glad tidings of peace? for surely none others do hear it although proclaimed to them. "Ears they have and hear not." By such modes as these error has always crept into the church; it would not answer to stalk undiscussed; and it seems to me that these things are on the increase within the circle of my acquaintance; but if you think I have taken a wrong view of the matter, do not let it come to light. I drop these hints to induce yours, or some other abler pen than mine to take hold of the matter. This might seem at first sight to be a discouraging view to the dear children of God in this dark and cloudy day; but if it be true, it on the contrary, should be encouraging; for it shows him who uttered the prediction, to be a God, declaring the end from the beginning, who has power to overrule all things to his own glory; and though he will not suffer his elect to be deceived fatally suffers them to be tried in divers ways for the proof and glory of his grace; and this abounding of iniquity, this increase of error and falsehood, is the many trials we have to meet, and often our minds become so clouded by it, that we are led to mistake our fleshly affections for

the love of God, when in fact the love of God in us has grown cold. May the good Lord deliver us from error in every shape, and form, and enable us to "apprehend that, for which also we are apprehended."

The *Signs* come regularly to us, we esteem them highly for the truth's sake, and pray that the Lord may in his good pleasure long spare you, brother Beebe, to wield the sword of the Lord and of Gideon for the defence of his truth, and the edification of his children.

Yours in love, farewell.

R. F. HAYNE.

For the Signs of the Times.

Dundas, C. W., August 25, 1855.

BROTHER BEEBE:—I have long purposed writing to you, especially since your visit in company with Elder's Dudley and Johnson, and sister's Beebe and Dudley, which will not soon be forgotten by us; for our enjoyment was great, and the remembrance of it is sweet. We anticipated meeting you at Lakeville, but although you were not there, we were not disappointed; for our Lord, the King, sent other servants who brought out of the treasury things new and old. We found, as the prophet said, In this mountain shall the hand of the Lord of Hosts rest. And in that mountain shall he make a feast. We found it a season of refreshing from the presence of the Lord, for the mountains dropped down new wine. We there found brethren whose hearts were blended in one. I must forbear mentioning their names at this time, except brother and sister West, whose hospitality was most bountiful; not forgetting brethren Shepherd and Ripley, with all the others, our love to them all, in the spirit of our Lord Jesus Christ. And brother Slawson also, of whom we received the hospitality of his house, on our journey homeward; we are glad to hear of his recovery, * * * *

We are going on in peace. Brother Pollard is improving in his preaching, and I look forward with pleasure. Brother Bateman is chosen Deacon, and we have the ordinance of the Lord's Supper. Deacon Joyce speaks to us one Sunday, and Elder Pollard one; so we ought to be content, being favored more than some are.

I was glad to learn by brother McColl's letter, that there are more in Canada who do not follow the traditions of men. I wish one of those brethren would write to me and give me their name and post office address, that we may correspond with each other. They are about one hundred miles from us.

We receive the *Signs* regularly, and the Circular has been distributed about. To the brethren and sisters I would say with one of old, "O love the Lord, all ye his saints; for there is no lack to them that fear him." To those who love the Lord there will be no lack of the cross; so that with Paul, they may glory in the cross of Christ. There will be no lack of tribulation, knowing that tribulation worketh patience; there will be no lack of infirmities, so that they may glory in their infirmities, that the power of Christ may rest upon them. There will be no lack of foolishness, sinfulness, pollution or captivity, that they may more fully realize that Christ is all unto them, and that he that glorieth, may glory only in the Lord, who hath said that he hath not beheld iniquity in Jacob, nor perverseness in Israel. O how

precious are the promises. If we suffer with him we shall also reign with him. Behold we count them happy which endure. Of Abraham, the pattern of faith, it is written, "After he had patiently endured, he obtained the promise, and so shall all who walk in the same faith, for what was written aforetime, was written for us, that we may take comfort in the things we endure for Christ's sake, who hath given us an example that we should follow his steps. If ye be reproached for the name of Christ, happy are ye; but see to it, that it be not for indulging the will of the flesh; it is here brethren, I am most afraid; for when the Lord gives me to see, I find so much deceit in my heart that I should despair if it were not for the testimony of God's word, which encourages me to obey his will, and to feel a love to all who bear the image of Christ. Encouraged by knowing that the inheritance of Israel was given to them by lots, and so it is now. And, as it was with David who slew the giant, whose mighty men went to the battle, and some abode by the stuff, so our King has some valiant men for the conflict, and others who abide by the stuff, but they all share alike of the spoils of the victory. O how glorious it will be to be numbered with those who come up out of great tribulation, whose robes are washed in the blood of the Lamb. The words of the poet are applicable.

"I cling to his cross, there I see my salvation,
'Tis finished, complete; I'm redeemed from all woe;
I read and rejoice, "There is no condemnation
To those in Christ Jesus. No never, O no."

May the Lord enable us by his Holy Spirit to walk as becometh the gospel, to the honor of his name. May we take his word as our standard in all things.

At some future time perhaps I may give you an account of some of the dealings of the Lord with me, in the way that he has led me about. I have been comforted by those communicated in the *Signs*, and I would say, "Brethren, circulate them all you can; as we know not where the children of God are, until we hear from them. May the Lord bless our brother Beebe in the work. Brethren, Farewell.

WILLIAM HAZLEWOOD.

For the Signs of the Times.

Franklin Co., Virginia, July 6, 1855.

DEAR BROTHER BEEBE: In contemplating the various schemes of the present day which have been set on foot by the different sects of modern anti-christ, for the avowed purpose of evangelizing the world, I have been forcibly reminded of the declaration made by Demetrius the silversmith who made silver shrines for Diana, the famous goddess of the Idolatrous Ephesians during the ministry of the the apostle Paul at that place; for we read in the 19th chapter of the Acts, 25 verse, that he called together the workmen of like occupation, and said unto them, Sirs, ye know, that by this craft we have our wealth; and it appears from the best authenticated church history, that there have been craftsmen in every age of the christian church who have been busily engaged in devising ways and means to advance the Redeemers kingdom upon earth, and no matter how unscriptural they are, how much they conflict with the word of God or encroach upon the civil and religious privileges of the people, the servant of God who has the moral courage like Paul to expose their

craft, and hold it up before the people, in all its native deformity is forthwith stigmatised by all the craftsmen and their deluded followers as an enemy to all that is good, and opposed to all the benevolent institutions of the day, which have been originated by learned divines, as they are called, for the purpose of converting the world to Christ; and the same language is applied to them that was to Paul, viz. Away with such a fellow from the earth, for it is not fit that he should live. But we find that none of these things moved the great apostle of the Gentiles from the path of duty; but like a faithful servant of the most high God and a true christian hero, he continued to prosecute his labors in the ministry unawed by the frowns and unseduced by the smiles of men until he had finished his course with joy, and the ministry which he had received, of the Lord Jesus, to testify the gospel of the grace of God." It is a common saying, and a true one, that experience is the best teacher; and I have been somewhat surprised that men of sense, even if they have no grace, should still continue to believe with all the lights before them derived from upwards of sixty years experience, for I think if my memory serves me the first missionary society for the purpose of sending the gospel to the heathens was organized in the city of London about the year 1790, that the world is to be evangelized by means of human inventions. I have been a close observer of the workings of this system for the last twenty five years, and the result of my observation has been that it is corrupting in all its tendencies; that it holds out a temptation and opens a door for great numbers of graceless men to enter the ministry, and hence we have the spectacle so often exhibited before our eyes by such teachers that instead of preaching as Paul did the unsearchable riches of Christ, and his ability to save to the uttermost, them that come unto God by him, seeing he ever liveth to make intercession for them; a great portion of their time is taken up in laboured efforts to convince the people that unless they will come up to the help of the Lord against the mighty, and replenish the Lord's treasury, and thus enable them to secure the services of faithful and laborious missionaries, that thousands of souls will be lost, for whom Christ shed his precious blood. But just let the faithful man of God come along, and make war upon and expose all the craft and proclaim to the people in the language of the great evangelical Prophet, "But thus saith the Lord, ye have sold yourselves for naught and ye shall be redeemed without money! Or in the language of Peter, "Forasmuch as ye know that ye were not redeemed with corruptible things, such 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 is manifest in these last times, for you, and that ye are not your own, but ye are bought with a price. Why, straightway they would call together the workmen of like occupation, and like their industrious prototype, Demetrius of old, they would exclaim, Ye know that by this craft, we have our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people;

saying that they be no gods, which are made with hands; so that not only this our craft is in danger, to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these sayings, they were full of wrath, and cried out saying, Great is Diana of the Ephesians. Just let us turn our attention for a moment to the Chinese Empire, and behold some of the fruits of the modern mission system as developed in the civil revolution that has been going on there for something like two years and we have a very striking commentary upon the effects of the modern workmongrel sects to evangelize the world; and yet we are told by these blind guides in their religious periodicals that it is a contest between the christian religion on the one hand—pagan idolatry on the other; and the prediction is confidently made, that the result of this revolution will be the entire overthrow of idolatry in the Celestial Empire, and the establishment of christianity upon its ruins. The apostle Paul informs us that "The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." When the birth of Christ was announced by the angelic choir to the shepherds upon the plains of Bethlehem, it was a proclamation of peace on earth and good will to men; and so I conclude that any system of faith or doctrine that has to be propagated by the sword is not of God, I read the arch impostor Mahomet, when he had enlisted a sufficient number of followers, called in the aid of the sword to establish his system of delusion; but the only weapons, I am persuaded, that a true and faithful witness for the truth desires to use, are reason and argument sustained by revealed testimony, with these weapons of the holy war, my dear brother, the herald of the cross marches for the conflict with the powers of darkness and spiritual wickedness in high places, and unfurls the blood stained banner of our prince Immanuel, upon whose ample folds are engraved in characters of living light, "Lord of lords, and King of kings," and knowing the terror of the Lord, he persuades men, and proclaims deliverance to the captives and the opening of the prison to them that are bound, through Jesus Christ, the first begotten from the dead, and the prince of the kings of the earth; and that, without money and without price. And I believe, my brother, that the man who is called of God, as was Aaron, to labor in word and doctrine, is not to be hired to preach; neither is he to be hired to quit; but he acts from an imperious and overruling sense of duty to his God and to his fellow men, and studies to show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth, laboring to maintain at the same time a conscience void of offence towards God, and towards man. And may the Lord enable us by his grace and spirit to be faithful unto death, and then receive the crown of life, is the prayer of your unworthy brother in gospel bonds.

JOHN R. MARTIN.

Brother Beebe, will you please give your views on Prov. i. 24—26.

J. R. M.

For the Signs of the Times.

Herein is the contrast clearly drawn between the doing of evil and the doing of truth; the one being the unfruitful work of darkness, refuses the manifestation of light, being afraid of reproof; the other cheerfully, keeping nothing back, comes fearlessly to the light, that it may be made manifest that its deeds are wrought in God who hath wrought all our works of righteousness in us. Then, dearly beloved brethren and sisters, how carefully should we, with self-examination meditate on the words, John i. 6. "If we say we have fellowship with him; (God) and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus—Christ his Son cleanseth us from all sin. Truly it is light that maketh manifest. We will suppose two brethren meet for mutual conversation on the subject of their christian experience, thus—

W. to J. I have long been convinced by painful experience, that in me, that is in my flesh, there is no good thing, (then the flesh remains unchanged in any of its parts) I also find by daily experience, that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be, (then the carnal mind is not changed.) By such experience I have never been able to find any one essential distinct part of my old Adamic man so changed as to have become spirit, and so that it cannot commit sin, and that wicked one toucheth it not. My brother J. I have spent many restless days and sleepless nights seeking for this changed and perfect part in my Adamic man, mind or body, but with many a deep sigh, and with a disponding heart, I have had to conclude surely I was not changed.

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."

Although fully convinced, as to my own case at least, that if any part of my Adamic man has been radically changed, I have not been able to find or designate it, still I doubt the propriety of saying there is no change effected, even on the Adamic man, soul or body, for the "heart and flesh crieth out for the living God."—Psa. lxxxiv. 2. The soul magnifies the Lord, the spirit rejoiceth in God my Savior. Luke i. 46, 47. The soul waiteth; yea panteth for God. Psa. lxii. 2. and cxxx. 6. From many such texts, it would seem that the soul, the mind, the flesh, and the spirit participate, in some sense, in this change, yet they are not radically changed. Brother J. have you not observed in the person in whom the Holy Spirit was at work, how every visible feature of the man was changed; the downcast eyes, the gloomy countenance, the contracted muscles, the flowing tears the anxious mind, wrought to its greatest intensity, the busy thoughts, the heavy respiration, departure of sleep, action of the nerves, loss of appetite for natural food, the desire for solitude? In a word, the universal pressure seems to preclude the whole man. When hope, joy, and peace sit gently smiling on the countenance, when the eye is lit up with soft vivacity, when the big tear of gratitude can freely flow to relieve the full heart, when every power of the mind and body seems to be fully employed in devotion. At such times the labor of the day, or the loss of sleep by night, does not weary the animal

system as at other times. The voice is better for singing, and the change seems to be universal. The eye seems to see God's glory in all things, the ears hear his praises in the wind, in the artless notes of the birds, and the roar of the cataract.—This change is not only obvious to the beholder, but it is sensibly felt by the individual, and he is very apt to conclude that the change is radical, and that all his troubles are over, and that joy and peace will henceforth be his constant attendants. This visible change is well expressed by the poet, thus,

"The world beheld the glorious change,
And did thy hand confess,
My tongue broke out in unknown strains,
And sung surprising grace.

But alas! brother J. How soon does all this joy depart.—

"But e'er one fleeting hour is past,
The flattering world employs
Some sensual bait to seize my taste,
And to pollute my joys."

We soon learn by painful experience that no radical change is effected in the old Adamic man. Yet, for the time being he seemed to be deeply effected in all his parts, in body and mind. How shall we account for all this? I suppose that such close relation exists between the seed or child, and the adopted flesh and blood of which it is a partaker in the earthly Adam, that when the seed or child is born or regenerated, and when it passes through the change, such as all natural seed, especially that of natural generation passes through, there being such close relation with the Adamic man as to produce all these manifestations. The spirit by which this new birth is effected, is the spirit of adoption of the body. Hence, though no radical change is effected on the Adamic man, such an influence is effected by the born child, that for a time, a sympathetic change becomes obvious in the old Adamic man. Yet, let that influence be withdrawn or weakened, and the whole Adamic man will demonstrate that no radical change has been wrought on him. Hence the warfare. If the new man or born child receives fresh supplies of strength, and the veil of the flesh, for the time being, is measurably brought into subjection, so that the members of the body and mind are rendered instruments of righteousness, here is at least a change; from being a master, it becomes a servant; but still no radical change, for it still strives for the mastery, and in proportion as it is permitted to obtain ascendancy, sin in the members, will show its old love of dominion. This is the way I find it. What do you think of this matter, my brother? Am I right in my views? If so, can we say that no change is effected on the Adamic man? Paul was struck literally blind, and had to be led by others; but his natural eyes were not radically changed. The seeing eye was for a time changed to blindness. And many cases might be cited to show, at least, a change in a circumstantial sense; but I can find no positive text nor example to convince me that any part of the Adamic man is now, or ever will be radically and thoroughly changed until the resurrection which will consummate the adoption, to wit, the redemption of the body. Then, but not until then shall the creature itself, the Adamic man, be delivered from the bondage of corruption into the glorious liberty of the children of God.

Having no secrets in religious matters, you have full liberty to use what I have

told you. I have given my opinion, and such is my experience. But I have often feared that even my experience was not of the right kind, for I have still the whole old man to war with; not simply the skeleton after the soul or more essential parts have been taken from him, and he changed into a new spiritual man.

J. In responding to you, brother W. I will in the first place remark that it is a matter with the searcher of hearts, and trier of the reins of the sons of men, to know and determine the correctness or incorrectness of our experience, whether it be of the right kind or not. We may differ in our manner of communication; but substantially it is but one and the same lesson taught in the school of Christ, who hath created in us a clean heart, and renewed within us a right spirit. So, if we are taught of God, we can communicate with each other as brethren, without falling out by the way, or becoming offenders to each other for a word.

[TO BE CONTINUED.]

For the Signs of the Times.

Fayette Co., Ia., July 25, 1855.

BROTHER BEEBE:—I have been a reader of the *Signs* many years, and have read many excellent communications from brethren and sisters who have written from various parts of the world which have made me rejoice. Their communications so far excel what I can write, that I hardly think it worth while to write, but if you and your readers will bear with my weakness I will attempt to tell you what I hope the Lord has done for me. When I was quite young my mind was exercised with serious thoughts on the subject of death, which caused me much trouble. My father and mother were Predestinarian Baptists, and lived in Virginia. As I advanced in years my troubles of mind increased, and, although I did not know what the matter was with me, I resolved to try to get religion. Well, I applied myself to the law, and worked with all my might trying to live up to its requirements, and sometimes thought I was getting along very well, and for a few days felt but little trouble, then I would do something wrong that would spoil all my righteousness. Then I would begin again with a still stronger resolution. I would frequent some secret place for prayer; but what I said I cannot tell, my desire was that I might cease to sin, but alas, I found that, By the deeds of the law, no flesh can be justified. My cry was, What shall I do? Lord save! Lord, have mercy on me! My heart now appeared to be a sink of sin, I could not think one good thought. My very mind, and every thought, and every breath seemed to be poisoned with sin. I thought that God could not look on me, but in wrath, and that I could not be saved. Sometimes my groans were so loud that they could be heard, and sometimes I would smite upon my breast and cry, God, be merciful to me a sinner. I now plainly saw that God would be just if he sent me to hell. I felt so wretched that the sun would not shine on me; it seemed to be dark around me, and light everywhere else. God's justice in my condemnation was clear and plain, but how he could be just in saving me, I could not see. In about this state of mind I passed on for some years, until I had grown up to manhood. If Jesus had died to satisfy the law

in our room, I could not see what advantage that was to me, for I was still guilty, and indeed all seemed dark to me. These things, brother Beebe, I passed through, and during this time, I lost my burden. I tried to get it again, but could not. I tried to believe, but could not. Sometimes the way seemed to open to me so that I could almost see clearly, and then again it would be dark. O, how I longed to see into the way of salvation. One evening as I came home, through my father's field, these words came forcibly to my mind, "If thou believest with all thy heart, thou mayest." My soul was then filled with the love of God, and I shouted for joy. I could then see God's chosen ones were in Jesus Christ, that the death of Christ could avail them nothing, if there were no union, or oneness; for Christ and his chosen people are one. All one in Christ Jesus, as saith the apostle. On the morning of the next day, I could not help noticing the things around me, how differently they looked, the trees all seemed to be changed, and lay another way, from what they used to. But along that evening, I began to fear that it was all delusion, and was filled with doubts. I retired to a secret place and prayed the Lord to make it known to me if I was deceived, and if I were, to undeceive me, if it was his will. These words came to my mind, "He shall thoroughly purge his floor, and gather the wheat into the garner, but the chaff he will burn with unquenchable fire." O, brother Beebe, I was at that time transported with joy. I could mount up with wings: I could feast on Jesus, for he was my joy and my song.—But Oh! where am I now? I scarcely have a friend to tell my exercises to. They gaze and stare as though they never saw such a being. My wife is the only person I dare talk with on these subjects. If I say, All God's people were in Christ before the world began, and saved in him, they reply, "Then Christ need not have died! Well, so I have to get along. Pray for me, the most unworthy of God's dear children, if a child at all.

JACKSON DAVIS.

For the Signs of the Times.

Patrick Co., Va., April 8, 1855.

DEAR BROTHER BEEBE:—Although we are strangers in the flesh, I hope we are children of the same Heavenly Father. I have been a reader of your most valuable paper for some time, and being very much pleased with the communications it contains from brethren and sisters scattered through this sin-stricken vale of tears, in which we see only as through a glass, darkly; but sometimes I hope to see my Savior as he is, and to praise him as I ought. We took your paper about ten years ago, but on account of our distance from the Post Office, we discontinued them. But I often thought of them as of an absent friend, as they have so often brought us good news from a far country. I am often made to rejoice when reading the communications of those whom I have never seen; but I read that we shall all see eye to eye, and all speak the same things. I have thought for a long time that I should like to bear some part in the testimony which they present; but a consciousness of my weakness, and having never written anything for publication, it makes it appear like a great task; for I fear that I shall not be able to write anything that

will be for the glory of God, or for the comfort of his people. But leaving the event with God, I will submit the following lines, to be disposed of as you think proper.

I was born May 9, 1816. My father was an Old School Baptist minister before I was born, and my mother professed religion and united with the Old School Baptists when I was very young; she was baptized by my father. They raised me with all that care for my morals that was in their power; but I was a sinner by nature, and my delight was in wickedness. Yet at a very early age I had serious thoughts on the subject of sin, death and eternity. When but about six years old, I was in company with other children at play, and saw a bush with hundreds of insects upon it, which I thought represented the many sins I had committed. I wept bitterly, and went to the house weeping, and told what I had seen. Why I was so much affected by the strange sight I cannot tell, but I have never forgotten the sight, the time, nor the place. When I was about ten years old, I was going to school, and there was preaching near the school house, and our teacher took all the girls with her and went to hear the preaching. The text was, "Turn ye to your strong hold, ye prisoners of hope," &c. And after preaching, the preacher sung,

"How firm a foundation, ye saints of the Lord,"

and as he sung, he went around shaking hands with the people. I left the house, for I thought if he came to me I should cry aloud, and then my schoolmates would laugh at me. When I was about twelve years old my mother died, and on her death bed she called me to her, and told me she was about to leave me, and she wanted I should try to prepare to meet her in glory. How often in my serious hours have I thought of her last request, and dying charge. But as I grew up I grew more sinful in practice, and hurried from one vain delight to another. I was married when in my nineteenth year; and when in my twenty-second year I began to reflect upon my responsibility as governess of a family over which I ought to set good examples, and to spend my time more to the glory of God. So I tried to be as moral as I could, for morality was all that my short arm could reach; but as the cares of life increased, troubles also increased. One day in thinking of my lot in life I felt a murmuring that I was not blessed with wealth and health as many others were; not that I had any cause to complain, for I had a sufficiency of the comforts of this life; but I was not right, and that made everything look so unequal. But I took another view of the subject, and called to mind how many there were much worse off than myself, without food and raiment, who were much better by practice than me, for I never had known what want was. The question then arose. What had I ever done in all my life to merit anything good? Not one good deed could I see; but one list of sin and vanity. I then thought, why was I spared and suffered to live, while so many others were called away by death? Was it to sin against my Creator? I could then see the goodness of God, whose mercies had followed me all my life. But oh! how I had trampled his mercies under my sinful feet. I felt like a poor ungrateful wretch, before a good and merciful God. Everything

but me, seemed to be in order, and I would have changed places with the brute creation; for they only possessed animal life, but I had a soul which was lost forever, as I thought. There was no rest for me, every thing looked dark and gloomy. I would take my bible and go away into the woods and read and pray alone where none but God could see me. My unforgiving disposition was like a right eye or a right hand to be parted with; for I had prided myself in never forgiving those who once had offended me. One day as I was thinking of the many sins of Adam's fallen race, my thoughts were turned on what Jesus had to forgive his people; and it then occurred, if I could not forgive those trifling things which had been done to me, how could I be forgiven the long list that stood against me? I was then made willing to forgive all. I fell upon my knees and prayed the Lord to forgive them, if it was his will. I felt thankful that the Lord had given me a forgiving spirit; though I had no hope of being ever forgiven myself. I thought that God had a chosen people that he would call and save; but alas, I was not of that number. Mine appeared to be a different case from any other; not that I had committed more out-breaking sins, but I had been raised by pious parents, who had set me good examples, and I had no excuse, but must cry guilty before God; and with the poet say,

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

I shall never forget the lonesome hours I spent. I had done all that was in my power, and it all amounted to nothing. I thought if some one would pray for me I should feel better; but attending preaching, the preacher repeated the words, "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. xvii. 5. I thought that curse was on me for wanting some one to pray for me, and for not trusting alone in God. My pleasures in this world were all over; and my time looked short. Still I begged the Lord to have mercy on me, if it was consistent with his will. I do not think I had the awful fear of hell that some have had. My grief was, the thoughts of being banished from the peaceful presence of that God who had been so good to me, and from his people; it seemed more than I could bear. Thus I spent my time in mourning and grief, I felt myself forsaken; the Lord had given me over to Satan. I cannot describe what were my feelings. I could not shed a tear; and in this *stand still* place, I was stripped of all earthly dependence, and felt myself sinking into endless despair; for I could see no way in which mercy could come to me. All that I had felt, I thought was just to show me what a sinner I was, to make me miserable here, and after death I must be banished from God and from his people. These words, "For many are called, but few are chosen," constantly rolled through my mind, and seemed to seal my doom. On Wednesday evening, July 17, 1844, while deploring my hopeless fate, I heard a voice within, saying, "Fear not, I will be with thee; and still be with thee; and still give thee aid." I wondered what this was, and got on my knees and prayed that if these words were designed for my comfort, it might be made plain to me. My mind was calm and I thought there was a possibility for God to have mercy upon me, if it was his will.

Up to this time I could see no way that mercy could come to me without a sacrifice of God's justice; for it did not seem to me that I was a subject of mercy. But now every thing looked differently, and I was greatly comforted to think that I was not beyond the reach of mercy. Still I could not think I was forgiven; for I had always thought if it were ever so, I should know it. The next day I was greatly distressed, and tried to read my bible; but all seemed dark. I tried to pray the Lord to show me where I was, for I seemed to be between hope and despair. I thought I would open the bible and read the first passage that met my eye, and I opened to these words. Blessed are the humble, for they shall be comforted. I thought I had felt humbled and had often begged of the Lord to give me a humble spirit; and I then felt more composed, but not satisfied. On Sunday I went to hear preaching, and it was a different sound to me. The preaching which had once been terror to me, was now comforting; but I was afraid to think that I was forgiven, lest I might be mistaken. I thought if I could sing I should feel better; but I could not sing yet. For a long time singing seemed too sacred for one so vile; I wondered how poor guilty sinners could sing the sacred songs of Zion. On Monday I began to reflect on what I had to pass through from the first to the last, and how often I had promised the Lord that if he would give me the smallest evidence that he had ever given to the meanest subject of his grace, how thankful I would be, and how I would praise him. I then remembered that small still voice which I heard within, saying to me, "Fear not," and the precious promise that he would be with me, and still give me aid. All power in heaven and in earth is in his hands; of whom then should I be afraid? Fear now departed from me, and my whole heart was filled with love, and I felt that I could smile at persecution, and rejoice in toil and pain, and suffer all things for Jesus' sake. Now I could sing with the spirit and with the understanding. I took my hymn book, and the first song I sung was,

"How firm a foundation, ye saints of the Lord,"

and I could realize every sentence of it, and for days I enjoyed great peace in believing. My only grief was now, that I could not praise God for his abounding mercy, as I desired to.

I was somewhat like Abraham, when God called him alone and blessed him; for I had travelled all this lonesome way alone, and had no one to tell my sorrows to. My husband was a self-righteous man, and knew nothing of what I had felt. But it pleased God in a short time to show him his true condition as a sinner. When he received a hope in the Redeemer, he came home and told me how he felt. O, that meeting I shall never forget; my soul was filled with joy, and it was a double blessing from the hand of the Lord. I now thought that my days of sorrow were ended, and that nothing could break my peace again, that we could now spend the remnant of our days in the delightful worship of our God, and an endless eternity at his right hand, with all the sanctified, where sorrow could never come. But alas! I have passed through many dark and trying scenes since that time. But the Lord is my refuge; he is good, and his mercy en-

dureth forever. Sometimes by faith I can look over Jordan, and view the promised land.

On the Saturday before the second Sunday in August, 1844, we received the fellowship of the Old School Baptist church of Town Creek, Franklin county, Va. and were baptized on the second Sunday in September following, by Elder A. Walker, who is the pastor of the church. When we joined the church, it was a cold and trying time; but since that time, there has been a great revival and many have been added to the church, of such we hope, as the Lord will have to be saved.

I remain your friend, in hope that we may enjoy the eternal presence of our God, with all the sanctified, at his right hand, where there are joys forevermore.

ELIZABETH R. PHILPOTT.

Circular Letter.

The Lebanon Regular Baptist Association, in session with the Harmony church, Grant Co. Ia., commencing on Friday before the third Saturday in August 1855. To the churches composing our body, and to all lovers of the truth into whose hands this may come, sendeth christian salutation.

DEAR BRETHREN:—The doctrine of the total depravity of all the posterity of Adam is so clearly demonstrated in the scriptures, and their entire destitution of light or ability to perform any spiritual action while dead in trespasses and sins, is so clearly taught by the word and by the Spirit of the Lord, that it would seem strange and unaccountable that any should deny it, or claim that they possess power to elevate themselves from that condition to an equality with, or superiority over the God who made them, if we were not informed by the inspired testimony of God of the source and origin of the strange infatuation. It was introduced into the world by Satan, and it has been promulgated through the world under his influence, with vehement eloquence, and with enticing words of man's wisdom; while his ministers have been sustained by the kingdoms of this world, and their doctrines enforced by cruel tortures, confiscation and martyrdom of the few faithful witnesses for God and truth, who always have, and always will defend the truth even at the risk of fire, fagot, torture or confiscation. It was Satan who said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Who are now engaged in teaching the same doctrine to all the children of men? Who are now teaching and enforcing, to the extent of their power, that all men are as gods, knowing good and evil, and that they have power to comprehend and know the things of the spirit? The answer is obvious and unequivocal. Satan and all who oppose Christ and his government. The scriptures expressly declare, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The carnal or fleshly mind is enmity against God; it is not subject to the law of God, neither indeed can be. God hath hidden these things from the wise and prudent, and revealed them unto babes.

The lamentable and humiliating condition of fallen man is strikingly illustrated by his disposition to disregard what God has said, "For in the day that thou eatest thereof thou shalt surely die," and to embrace the opposite declaration of Satan, "Thou shalt not surely die." Sin is the transgression of the law; and the law of God is, like its author, perfect; Adam was created under law to God; and God called their name Adam, which includes with him all his posterity in the transgression.

The heart of man is deceitful above all things, and desperately wicked; who can know it? The whole Adam man is infected, polluted and totally depraved; so that it is written, "There is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of truth have they not known.

In the development of all this depravity, we are admonished to look for the rallying of the powers of darkness, in their opposition to the gospel of God our Savior in the last times. "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents; unthankful, unholy; without natural affections, truce-breakers; false accusers, incontinent, fierce, dispisers of those that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such, turn away. Indeed and in truth the enlightened disciples of Jesus Christ will turn away when under the influence of the Holy Spirit. Their prayer is, "Turn us and we shall be turned; for thou art the Lord our God." They are not forced unwillingly, nor dragged by the hair of their head, as sneering represented by their enemies, for it is written, Thy people shall be a willing people in the day of thy power. Like the weary husbandman, retiring from the toilsome labors of the thorny hedgeway, to enjoy the sweet and delicious repast, and the quiet undisturbed repose of evening, how gratefully the voice of Jesus falls upon their ear, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. It is said that, "They that gladly received the word, were baptized. From the foregoing it will be observed that we believe Christ has a people which are known to him as his disciples, his bride, his spouse, his Israel, and his Zion. He found them in a waste howling wilderness; they were bound down under all the depravity described in the foregoing; and by nature they were children of wrath even as others. O, what stupendous love! what matchless grace is manifested in their redemption from sin by the blood of Christ. Truly he brought them up out of a horrible pit, and out of the miry clay, and set their feet upon a Rock, established, their goings, and put a new song into their mouth; even praises unto our God. Salvation is truly of the Lord, "And thou

shalt call his name Jesus, for he shall save his people from their sins." Anti-christ has dared also to controvert this declaration, and deny that he has accomplished the work. They say that he has only made it possible for all men to be saved; and that all the posterity of man are left to secure their own salvation, or to reject the Savior's work, as they may chose. But, from all such we are commanded to turn away. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Unto all those to whom Christ is revealed, he is precious, and they serve him from the principle of love. He has done great things for them whereof they are glad. We are his workmanship. He is the great Potter, and we are the vessels made honorable by his power and grace alone. He imparts his righteousness to us without works. In a word, we love him because he first loved us.

Dear brethren, prudence admonishes us to draw to a close; and in so doing permit us to exhort you to stand fast in the liberty wherewith Christ has made you free; and may his praise be our great, exalted and matchless theme; not in word only, but also indeed and in truth.

The Corresponding Association of Old School Baptists held with the church at Ebenezer, Loudon Co. Va., August 10th and 11th.—To all with whom we are in correspondence, send greeting.

DEAR BREEHREN:—As you will doubtless expect from us according to custom, a communication upon some subject relating to the kingdom of our Lord Jesus Christ, we will at this time call your attention to a few thoughts in reference to the church of Christ, and first we observe that the term church has like many other bible terms been greatly perverted from its original use in the scriptures, and made to apply to edifices of wood, stone, and brick. It is also used in a sectarian sense, and in this as in the former sense, there are many churches, such as the Roman Catholic, Episcopal, Methodist, and the Baptist church, with many others of more insignificance. In any or all of which there is but little that distinguishes them from the world; the same strife for the mastery that exists between the nations of the earth, or the political parties of any nation, marks the different sects of the so called church, the same grasp for power, gain and glory, and the same carnal reasoning, and hypocritical profession of reverence for God, so that if the line of separation should be attempted to be drawn, it might result in a division; but it would be the church and the world on the one side, and the world and the church on the other. But brethren, in the midst of all this confusion and distraction, Christ has his church composed of living materials, and marked by certain characteristics which render it wholly dissimilar from the world, and from all that is commonly called church. Of some of these characteristics we propose to write.

1. She has Christ for her foundation, as he has said, "On this rock I build my church, and the gates of hell shall not prevail against it;" by which we learn that she rests upon him for support and endurance, and that notwithstanding the combined efforts of earth and hell to effect her destruction, they shall not prevail.

2. She is spoken of as his body and members in particular. Now, as a body

literally is subject to the will of the head, and has none of its own, so this church is subject to the will of Christ, and has no planning or scheming to do; no ways or means to devise, but are of the same mind, and the same judgment, and that mind is the mind of Christ, and he is the same yesterday, to-day, and forever.

3. She is called the bride of Christ, and as such she looks to her husband for support and comfort, and is therefore seen "coming up out of the wilderness leaning upon her beloved," her pride and glory will be to honor her husband by a faithful devotion to his commands and attendance upon the order of his house.

4. She is declared to be "the light of the world, a city set upon a hill." All the spiritual light diffused abroad through the world is reflected by the church by a manifestation of the truth of the gospel and order of the house of God, and as men do not light a candle and put it under a bushel, but on a candlestick, so Christ has spoken of this light as a city set upon a hill, whose light cannot be hid; so that the church of Christ is no secret society, but on the contrary what she has learned in the closet that she is called upon to proclaim upon the house top. All her doctrine, ordinances and institutions are open to public inspection, and it is only those whose deeds are evil that love darkness or concealment better than light.

5. She is declared to be the salt of the earth, and as salt possesses both a savory and preserving quality, so the church through her gifts is a sweet savor of Christ, in them that perish, and in them that are saved, to the one she is the savor of life unto life, and to the other of death unto death; but in order to this she must maintain the doctrine of Christ and the ordinances as he delivered them unto her, else the salt hath lost its savor. All things are for her sake, for her sake the oceans foam, and planets shine, for her sake the lightnings blaze, and thunders roar, and for her sake time with all its countless myriads of moving creatures, and all its wondrous scenes and changes, continues and must continue to run her measured rounds until the last member of the church of Christ is brought in, then time shall be no more.

Now brethren, we understand that all the peculiar characteristics we have given, with many others we have not mentioned apply as forcibly to her individual members as to the church in her collective capacity. Does she rest upon Christ as the great and only foundation stone? So does every material in all the house or church of God, not secondarily or remotely as one brick rests upon another in an ordinary building, but as it is written, "In whom all the building fitly framed together groweth up into a holy temple in the Lord." Are we trusting to our goodness, native or acquired? Are we resting upon the delusive idea that because our parents were saints, therefore we are safe; or are we trusting to frames and feelings, then we are not resting upon Christ. While therefore, every arminian and workmonger Uzzah like, are putting forth their hands to steady their tottering towers, all the members of this church feel confident in their security resting as they do upon Christ, the rock of eternal ages. Is she the body of Christ? The relation that the body sustains to the head is sustained by every individual member of that body, and as that

is one of a constant reliance for direction and accountability, each individual member is guided in all the service he renders to God by the will and judgment of the head. Does he pray, it is the spirit that indites his supplications? Does he sing? it is with the spirit and the understanding. Does he preach? it is with the spirit that gives him utterance, and in all his walk and conversation it is with the mind he serves the law of God, and that mind is the mind of Christ, while with the flesh he serves the law of sin.

Is she the bride of Christ? What individual saint is there that does not feel the same effeminate dependence, and the same need of the affectionate embraces of her loving Lord, and to say with the spouse, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." They feel to forsake father and mother, brother and sister, husband and wife, for his sake, and anticipate with delight the glorious period when he shall beckon them away to immortal joys, saying, "Rise up my love my fair one and come away." And surely the same love to Christ the husband of the church that calls upon them to make such great sacrifices and to sever the strongest ties that bind us to earth, will not allow our fellowship with devils or any of the unfruitful works of darkness, but the language of their hearts will be, Entreat me not to leave thee, nor to turn back from following after thee, for thy people shall be my people, &c. Is she the light of the world? all the light that she emits is reflected through her individual members as they dispense the light of truth, and are required to let their light so shine before men that they may see their good works. Whatsoever maketh manifest is light says Jesus; and the apostle Paul speaks of commending themselves to the conscience of all men by a manifestation of the truth; and each member of the church has his part in manifesting and maintaining the truth, and it is only by walking in the light that they can have fellowship one with another. Is she the salt of the earth? There is that savory influence and preserving quality in the upright walk and godly conversation of each individual member that at once testifies of their vital connection with that church which is the salt of the earth. But if instead of a striving for the faith of the gospel they strive for the mastery, or about words to no profit, if instead of seeking the society and fellowship of the saints, there is a disposition to avoid them, or if instead of walking according to the rule of the gospel, there is a walking after the flesh, they become a stench in the land, the salt hath lost its savor.

Thus brethren, we have very briefly (because the ordinary limits of a Circular would allow us to do nothing more) touched upon a few of the characteristics of the church of Christ and of her individual members, and if we are members of that church however much the world may hate and persecute us, there is an inheritance in reserve for us of infinitely more value than all its golden stores and boasted honors.

To the associations with whom we are in correspondence we would say, that our present meeting is one of usual interest. Good feeling and fellowship seem to abound among the brethren; and the churches of which we are the messengers breathe a spirit of peace and union. Several of the

EDITORIAL.

Middletown, September 15, 1855

Our Visit to the West.

Such are now the facilities for traveling that a journey may be performed in a few days, which thirty years ago required almost as many months. We left our own door on Tuesday, August 14, at 9 o'clock A. M., stepped on board of the cars, on the New York & Erie Rail Road, and by 9 o'clock A. M., of the same day, we arrived at Dunkirk, a distance of some 400 miles. The scenery on this route is perhaps the most grand and romantic that can be found in the United States. After having crossed the Shewangunk Mountain, we soon came to Delaware River, and followed its upward course for about one hundred miles, at the base of towering mountains by which its narrowing waters are confined; we were then greeted by the head waters of the noble Susquehannah, and dashing onward pleasantly by her side, at a rate of about thirty or forty miles an hour, until we came to the Chemung, whose waters are emptied into the Susquehannah, near Waverly.—Following the banks of the Chemung we laid our course for Lake Erie. At Dunkirk, we found a train of cars awaiting our arrival, to convey us by the Lake shore route to Cleveland Ohio, where we arrived in time for breakfast, and to take the six o'clock A. M., express, thence to Indiana. At six o'clock P. M., we landed at Munsie station, in Indiana, within about twelve miles of the place where the Lebanon Association was to be held, and within one mile of the residence of Elder John Buckles, by whom we were cordially received and hospitably entertained, until the next day when, according to previous arrangements, Eld. J. F. Johnson and other brethren came up, in company with whom we went on to the Association. The meeting of the Association was with the Harmony church; it was well attended by ministers and other brethren from various parts of Indiana and Ohio. The meeting was truly refreshing, the greatest degree of harmony and christian love and fellowship prevailed throughout the whole session, which held from Friday morning until Sunday evening. On the day following we were conveyed by our beloved brother Johnson to his residence in Henry County, a distance of about thirty miles. With him and his very interesting family we tarried until the Wednesday following, during which time we attended with him, one of the churches of his pastoral care, and preached to them twice, also heard brother Johnson's son, and daughter-in-law relate their experience to the church, on which they were received as candidates for the ordinance of christian baptism. On Wednesday we left the residence of brother Johnson, and were on our way to the Greenville Association, which was held in Prible County Ohio. Brother Johnson had arranged appointments for meetings on the way, so that for about three weeks we tried to preach twice a day. The Greenville association held a very pleasant session; and seemed to be in a prosperous condition. Four churches were added at this session; three of them were formerly of the Miami Association. After the close of the Greenville, Dea. John Gilmore, of New York city, who had accompanied us thus far in our journey, took

leave and set out for home, and we proceeded on with brother Johnson to the Conn's Creek Association in Johnson Co., between Indianapolis Ia., and Louisville, Ky., still finding appointments for preaching awaiting us every day, and every night as we moved onward. Conn's Creek Association was well attended, and the season was one to be long remembered. The greatest unanimity of sentiment and feelings characterized the meeting, as it did all the meetings we had the pleasure to attend. At the close of this Association, we spent Sunday night with our venerable and highly esteemed brother, Elder Ransom Riggs. Brother Johnson who had faithfully attended us up to this time, was compelled to go home on account of sickness in his neighborhood, (he being the "beloved physician," of that vicinity.) On Monday the 3rd inst., we filled our appointments at Edinburg, and on the next day went by Rail Road, to Louisville Ky., where we found a few of the Lord's chosen ones, who received us cordially. Elders John W. Thomas, and A. B. Nay and wife, were now in company. We tarried at Louisville until the next morning, and preached in a large upper room, to the few who came in to hear. On Wednesday we passed on by Rail Road to Lexington Ky., and thence to the residence of Eld. Thomas P. Dudley. He was himself absent, attending a series of appointments with Elder Thomas Threlkeld of Illinois. Sister Dudley, and Dea. James Dudley, however furnished conveyances, and went with us, on Thursday to Georgetown, where we met Elders T. P. Dudley, and T. Threlkeld, and united with them in the meeting with the church in that town. We returned together at night to brother Dudley's house, and were very agreeably surprised at evening, by the arrival of Elder James Bicknell of Westmoreland, Oneida Co., New York. On Friday we had a precious season with the church at Bryants, and on Saturday went on together to the Licking Association, which was held with the Elizabeth church near Paris, Bourbon Co., Ky., This was the largest meeting we attended, the weather was fine and everything propitious. Many of the dear brethren whom we had seen before, and many whom we had not seen before were there. It was truly one of the most delightful meetings we have ever attended. Not one jarring note, not a single discordant sound disturbed the harmony of the meeting either in the preaching or transaction of business for the three days of its continuance. Often during that delightful season; the words of the 133 Psalm seemed to break involuntarily from many a lip. "Behold how good and how pleasant it is for brethren to dwell together in unity" &c. This meeting continued from Saturday morning until Monday evening following, when we took an affectionate farewell, confidently believing that we shall meet again, if not on earth, where the children of our God shall have occasion to part no more. By the evening train, we, in company with brother Bicknell, reached Cincinnati the same night, where there was room for us in the Inn.—Next morning at six o'clock we took the express train for Cleveland, and thence via, Lake shore Road to Dunkirk, and were landed within a few rods of our residence in this village on the day following. For the information of our numerous western brethren and friends who may have

occasion to travel, we take the present occasion to recommend the New York and Erie Rail Road route, as decidedly the best, the shortest, the pleasantest and in all respects the most agreeable.

THE WARWICK INSTITUTE.—We feel a pleasure in calling the attention of our readers to the notice of this institution, which will be found on another page of this paper, as we regard it as one of the very few seminaries in which a thorough academical education may be attained, without the contamination of sectarian influences, or in which a proper discrimination is observed between science and revelation. The object of this school is not to sectarianize, christianize, nor proselyte the pupils, but to operate alone in its particular sphere. Being acquainted personally with some of the officers of this institution, we do not hesitate to say they are the right men to conduct the affairs of the institution. We do therefore most cordially recommend the institution, including the school and boarding department, as the very best in our knowledge. Warwick is within fifteen miles of our residence, and in one of the most pleasant and healthy locations in the United States, and the society of the village and vicinity will compare favorably with that of any other in our country. Any of our brethren or readers, who may desire farther information concerning the school, may address brother Wm. L. Benedict, Warwick, Orange Co., N. Y. Or any enquiry addressed to the editor, shall receive a prompt reply.

Warwick Institute and Boarding House.

The fall term of the Warwick Institute, Orange Co., N. Y., will commence on Monday the 3rd day of September 1855. The Institute will continue under the charge of Adrian A. Dunning A. M., a graduate of Union College, N. Y., as Principal. The female department will be in charge of experienced teachers. Mr. Dunning bears a high character, as a gentleman, scholar and teacher, and the institution while under his care has acquired an enviable reputation as a school.

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

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

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

I. P. WHEELER, President.
Wm. L. BENEDICT, Secretary.
Warwick, July 28, 1855.

Married.

August 4th at South Westerlo, by Elder William Choate, Mr. CONROD J. ELMENDORFF, of Olive, Ulster Co., N. Y., to Miss RUTH A. Knowles of the former place.

August 17, 1855, at North Berwick Maine by Elder Wm. Quint, Mr. HENRY O. CURTIS, and Miss ANN AUGUSTA JOHNSON, both of North Berwick.

messengers whom we expected have failed to reach us, as also your minutes; but we have been cheered by the coming of brother Hartwell, who has as usual come unto us laden with the treasures of the gospel.

Our next meeting is to be held with our sister church at Mount Zion, commencing on Thursday before the second Sunday in August 1856; when and where we hope to greet you.

S. TROTT, Moderator.

BARTON RICHARDS, Clerk.

Corresponding Letter.

The Lebanon Regular Baptist Association, in session with the Harmony church, Grant Co. Ia., on Friday before the second Saturday in August 1855. To the Associations with which she corresponds, sends greeting.

DEARLY BELOVED BRETHREN:—Through the kindness and mercy of our God, we are permitted to meet once more in our associate capacity; for which we desire to be thankful. Although we have not been favored during the past year, with any special out-pouring of the spirit of our God, we have great reason to be thankful for the peace and harmony which so generally pervades our churches, and for the steadfastness in the faith of God's elect, which prevails among us, notwithstanding the many who cry, "Lo here! and Lo there!" all around us. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The saints of our Lord know the voice of their Shepherd; but a stranger they will not follow; for they know not the voice of strangers.

Brethren, let us rely on the promises of God, who has delivered us from the power of darkness, and translated us into the kingdom of his dear Son. He has taken us up out of the horrible pit, and out of the miry clay, and set our feet upon a rock; and established our goings. Many are the schemes of anti-christ to allure; and, if it were possible, they would deceive the very elect, and draw them into the subtle doctrines of general atonement, conditional salvation, and universal charity. But we are admonished to "Stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage.

Brethren, we desire a continuance of brotherly correspondence with you. It is truly refreshing to meet with brethren and sisters from a distance, when we are all of one mind, and all speak the same things. The state of our churches, and of the association you will learn from our minutes. Our next Associational meeting will be held if the Lord permits, with the Mount Carmel church, Hancock Co. Ia., commencing on Friday before the third Saturday in August 1856, at 10 o'clock A. M., at which time and place we hope to be again favored with your messengers and minutes.

JOHN F. JOANSON, Moderator.
T. D. CLARKSON, Clerk.

Yearly Meeting.

A Yearly meeting is appointed to be held with the Regular Baptist church called Dry Fork of Twin, in Prible Co., Ohio, on the fourth Sunday in October, and Saturday preceding. A general attendance of ministers and brethren is solicited.

D. S. FORD.

Obituaries.

DIED, at Brooklyn, N. Y., on Monday, August 27, Mr. MICHAEL MURTY, in the 29 year of his age. Mr. Murty was highly esteemed by his numerous friends and acquaintances, and especially by his family and relatives for his kind and amiable disposition and affable manners. His health had long been declining, but for the last nine months his sufferings were very severe, with *neurology*, by which he had been deprived of sight about five months. During his severe sufferings he manifested great submission to the will of God. He was often heard to break out in supplication thus, Dear Lord have mercy on this poor sinner! Merciful God, relieve me from this dreadful pain! He had indeed partially recovered, so that his family began to flatter themselves that he would get well; but he took cold, and ran down rapidly until death came to his relief. He has left a fond wife and two small children to feel and mourn their painful bereavement. May the Lord sustain and comfort them in this hour of deep affliction, and enable them to say.

Peace, tis the Lord Jehovah's hand,
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath.
Tis he the Potentate supreme
Of all the world above,
Whose steady counsels wisely rule,
Nor from their purpose move.
Our covenant God and Father he,
In Christ our bleeding Lord,
Whose grace can heal the bursting heart,
With one reviving word.
Silent we own Jehovah's name,
We kiss the scourging hand,
And yield our comforts and our life,
To his supreme command."

DIED, on the 30th of May last, at Westmoreland Oneida County N. Y., of Consumption.—SARAH ANN JACKSON, aged seventeen years and four months, daughter of William and Martha Jackson of the above mentioned place.

"I know thou art gone to the home of thy rest,
Then why should my soul be so sad!
I know thou art gone where the weary are blest,
And the mourner looks up and is glad,
I know thou art gone where thy forehead is starred
With the beauty that dwells on thy soul;
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from the goal,
This eye must be dark, that as yet is not dim,
Ere again it may gaze upon thine;
But my heart has revelations of thee and thy home,
In many a token and sign,
I never look up with a vow to the sky,
But a light like thy beauty is there;
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer,
In thy far away country wherever it be,
I believe thou hast visions of mine,
And thy love, that made all things as music to me,
I have not yet learned to resign:
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill;
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

WM. M. JACKSON.

Westmoreland, August 15, 1855.

DIED, in this village, on Tuesday the 5th inst., after a short but severe illness of about six days, MARY EMMA, infant daughter of George H. and Hannah Elizabeth Seybolt, aged 11 months, and 22 days.

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

'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and, blessed be his name,
He takes but what he gave.

Peace, all our angry passions, then,
Let each rebellious sigh,
Be silent at his sovereign will,
And every murmur die.

BROTHER BEEBE:—By request of sister Deborah Ingham, I send you for publication a notice of the death of her beloved husband, THOMAS INGHAM Esq., of Asylum, Bradford County Pa., His disease was a tumor of the throat, which terminated his life in three days. He sustained a good moral character, and possessed the es-

teem of his fellow men. Sixty years were the days of his earthly pilgrimage, and he sleeps with his fathers. Thus our beloved sister is left the second time a widow. Truly she is afflicted in this her bereavement, but it is the Lord who has done it, and may she be still and know that he is God. May she be enabled to rely upon him who has promised to be the widow's God, and aid to comfort and sustain his children in their affliction. Yours, &c., DANIEL DURAND.
Herrick's, Pa., September 13, 1855.

CORRECTION.—Brother Beebe: In the obituary notice of the death of sister Merrell, of Bowdoinham, there are two mistakes, one is in regard to her age, she was 60 years of age, not 80. The other was in reference to her uniting with the Old School Baptist church, which she never did. She was with them in sentiment and she loved them, and they had her sympathy. Please make the correction and oblige your friend and brother.

Yours truly, JOHN A. BADGER.

Receipts.

NEW YORK.—Mrs. J. Cary, 1, D. Hoyt, 1, J. Gilmore, for H. Carrough, 1, D. Mulock, 50, J. Linkletter, 1,36, Eld. A. StJohn, 1, C. S. Bodle, 1, Eld. K. Hollister, 1; Eld. R. Burritt, 50, G. J. Beebe, 26,60; Eld. I. Hewitt, 6, Wm. Jarrett, 2,	\$42,97
MAINE.—Eld. J. A. Badger, 2,50, Mrs. Mary Bailey, 3, Eld W. Quint, 15,	20,50
N. J.—Eld. P. Hartwell, 34; S. H. Stout, 7, Elder C. Suydam, for Wm. Kugler, 1,	42,00
PA.—D. Brunson, 2, S. H. Durand, 1, G. Thompson, 3, P. Knox, 1,25,	7,25
DEL.—Thos. L. J. Baldwin,	.35
MD.—D. T. Jones,	1,50
VA.—P. McInturf, 1, John T. Johnson, Esq., 5, J. Brown, 1, I. Christman, 5, A. R. Bolen, 1, Charles E. Norman, 1,	14,00
N. C.—E. G. Clark,	10,00
GA.—C. Braswell, 2, Wm. L. Beebe, 5,50, W. C. Thomas, 1,	8,50
FLA.—J. J. Armistead, 1, T. Caraway, 1,	2,00
ALA.—S. Wright, 2, Mrs M. Tubbs, 3, J. Roberts, and others, 5,	10,00
TEXAS.—Eld J. E. Deatherage, 2,50, L. H. Carey, 2,	4,50
CAL.—Eld T. H. Owen,	1,00
OREGON T.—J. T. Crookes,	2,50
MI.—E. B. Moore,	4,00
IOWA.—A. Vail,	2,00
MO.—J. Cobb, 22, Eld J. Duval, 5, 25, D. S. Woody, 2, John S. Cox, 1, Peter Marshall, 1,	9,47
ILL.—J. Myers, 1, Eld W. J. Fellingham, 1, J. Fanshier, 1,50, S. K. Conner, 1,	4,50
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OHIO.—Eld J. Janeway, 3,50, B. M. Zion, 1,50, A. Kelsey, 2, A. Ferguson, to end of Vol 24 3, P. Mikesell, 2, J. Bennett, 1, E. Ferguson, 1, Z. McColloch, 1, Eld E. Ashbrook, 1, J. Daken, 1,50, Eld J. C. Beeman, 3,30,	20,70
MICH.—W. S. Carpenter,	1,00
CANADA WEST.—Church at Dundas, 8, Deacon James Joyce, 2,	10,00
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TEN.—Eld R. Bass, 2, A. Ezell, 1,50,	3,50
Total	\$324,24
NEW AGENTS.—Elder Joseph Meredith, Ia.	

THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz. \$2 for the three papers one year, or any two of them one year for \$1,50 in advance.

Associational Meetings.

The Kehukee Association, to meet with the church at Conetoe, Edgecomb Co., N. C., at 11 o'clock A. M., on Saturday before the first Sunday in October, 1855.

The Bethany Association, will meet with the New Bethel church, Leake Co., Mi., (10 miles east of Carthage, and 10 miles South-West of Hooper's Ferry, on Pearl River,) on Friday October 12, 1855.

The Alapahaw Association will meet with the Big Creek church, (21 miles east of Waresboro, Ware Co., Ga.,) on Saturday, October 13, 1855.

The Oconee Association is to meet with Moriah church, Madison Co., Ga., (12 miles North-East of Athens, and 4 miles South of Danielsville), on Saturday October 13, 1855.

The Lower Canoochee Association, is to meet with the church at Mill Creek, Bulloch Co., Ga., on Saturday, October 13, 1855.

The Primitive Western Association is to meet with Ramah church, (one & half miles from Fayetteville, Ga.,) on Saturday, October 20, 1855.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

The Choctawhatchee Association will meet with Mount Pelier church, Henry Co., Ala., (3 miles east of Lawrenceville,) on Saturday, October 27, 1855.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1,00.

SOUTHERN BAPTIST MESSENGER, SIGNS OF THE TIMES, and BANNER OF LIBERTY.—To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made arrangement to supply the three papers, to any one subscriber who will take them all, for Two dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1,50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed post paid to Gilbert Beebe editor of the Signs of the Times, Middletown Orange Co., N. Y., G. J. Beebe, editor of the Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington Newton Co., Georgia.

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

List of Agents for the Signs.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., OCTOBER 1, 1855.

NO. 19.

Poetry.

The Plague of my Heart.

All my people Israel, which shall know every man the plague of his own heart.—Kings, viii, 38.

Dear Lord, is it so, that thy people must know,
And feel, although but in part,
The power of sin, that rages within,
The dreadful sad pleasure of the heart?

Thy word doth declare, that every heir,
To whom thou new life dost impart,
That within him's a foe, he shall feel it and know
The plague, the sad plague of his heart.

Professors may run, and bastards may shun,
The rod, who for sin never smart:
Deceived, on they go, not feeling the woe,
That stings from the plague of the heart,

But those whom God loves, he constantly proves
In the furnace, their dross he will part,
From the gold till it shine, thus he will refine,
And teach them the plague of their heart.

O it oft bows me down, and makes me to groan,
Such sight often makes me to start;
It fills with fear, that grace is not here,
When I feel the sad plague of my heart,

Such a host of strong foes, that me daily oppose,
Are swarming in every part;
But tongue can't express the greatest distress,
That comes from the plague of my heart.

I never can tell the half that I feel,
No, nor yet the ten thousand part,
I fail to repeat, the mystery's so great,
The plague, the sad plague of the heart.

But none can e'er show, or make us to know,
But the Spirit that new life doth impart,
The fountain within, of indwelling sin;
He reveals the sad plague of my heart.

He sometimes unseals, and the mystery reveals,
That Christ has borne all my deserts,
Bore the curse due to me, when he hung on the tree,
Sweet balm for the plague of my heart.

Then sweetly it proves that God rests in his love,
Nor with me, a rebel, will part;
Then I sink, and I rise, low in self, high in grace,
And soar o'er the plague of my heart;

Then I bless and I praise the riches of grace,
That in his love have a part,
Well, the time will soon come that I shall go home,
And be freed from this plague of the heart.

Christ Precious to Believers.

Precious Jesus with 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 ere destroy;
Christ preserves them, ne'er forsakes them,
Him forever they'll enjoy.

Chose in Jesus, sav'd and called,
Blessed in him with every grace;
In the book of life enrolled,
Numbered 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 abundant without measure,
And with these can never part.

Precious Jesus, Rock of Ages,
Head of grace both rich and free;
Light to sow thy love engages,
To protect and shelter me.
Satan's darts though strong and many,
From the whole thou wilt defend
All thy chosen; not that any
But will prove thou art a friend.

Communications.

Cherokee Co., Texas, July 2, 1855.

BROTHER BREEB:—I have just received and read an excellent communication from Brother Power. I have his permission to send it to you for publication in the *Signs*, if you think proper. If you do not print it please send it back to me.

PAMELA H. WRIGHT.

Nacogdoches Co., Texas, June 16th, 1855.

SISTER WRIGHT:—Your letter of the 29th of April I received a short time after its date, and the pamphlet, which should have accompanied it, several days later; and I hereby tender you my thanks for the favor, and hope you will pardon my delay in answering yours, as my wife was taken down sick shortly afterwards and has not recovered yet, though well enough at present to be about most of the time.

The introductory part of your letter meets a cordial response in my feelings, and I can truly say, that if I have any fellowship, love, and sympathy, it is for those who know and feel their poverty and mourn their infirmities. More than thirty years ago, I learned to know that I was a poor, vile, and helpless sinner; carnal, sold under sin; without God and without hope, and in myself, totally without help; and though I trust, that through God's super-abounding mercy, I was led to find help in one that was mighty and able to save, yet my ingratitude, hardness of heart, unbelief, and worldly-mindedness, oft makes me to doubt, and fear, and often I wonder if one so unworthy, so forgetful of God and his unspeakable mercy in the gift of his Son, can yet be a subject of his grace. I thus live, like the prophetess, between Bethel (God's house) and Ramah (the place of weeping.) Sometimes feeling that my little hope reached within the veil, whither Jesus the forerunner is for us entered; and then, I disregard for a moment the troubles, trials, and discouragements that beset my way, and hope ere long to meet the saints of God in the general assembly around the throne, beyond the fiery darts of Satan, the weakness of the flesh, and the temptations of a sinful polluted and devoted world. Sometimes, again, I mourn without the light, and feel of all men most miserable, and in my inmost soul cry out: "Oh! wretched man that I am, who shall deliver me?" And often I think of the old Prophet's language, "Is it nothing to you, all ye that pass by, behold and see if there be any sorrow like unto my sorrow." (Lam.) 'Tis thus between hope and fear, joy and sorrow, my fleeting days are spent. But my hope, though sometimes so weak and feeble, is yet in the Almighty; and I rejoice to know that salvation is of the Lord, and it is by grace we are saved, and that this grace reigns through righteousness, and is the gift of God. If it were not so, despair would seem to be my lot, for how else can a poor helpless sinner hope to be saved? How can those who

have seen and felt the hardness and unbelief of their own hearts, the foul leprosy of sin, that pervades the whole man, so as to leave no soundness from the feet to the head, hope to be saved? Such a convicted soul has nothing of its own to offer, and therefore brings the Lamb of God, in the arms of faith, and offers him as a whole sacrifice to God;—pleads his righteous life and his atoning blood, and thus honors the Law of God, by presenting such a sacrifice—a sacrifice with which God has declared himself well pleased; and, indeed, here, according to my experience and belief of the truth of the word of God, is the meeting-place where God and the poor sin-sick soul are reconciled; both well pleased with this glorious mediator; meet and embrace each other in him. Here God's love is manifested to a poor, lost, and perishing sinner; and the poor sinner, now saved by grace, loves God because God first loved him. And this love of God, being an everlasting love, existing in the bosom of the Father in the ancients of eternity, I rejoice in the belief that it is stronger than death, and that waters cannot quench it; but that it will live and reign when time shall be no more. Heaven is its dwelling-place, it had its origin there, and there it is destined to live and reign in the fruition of eternal joy. And if a little stream from that fountain, poured into the hearts of the poor tempted, downcast, desponding, and almost fainting saints of God, can so animate, comfort, and cheer them, in the midst of their sorrows, what will be the height of their joys, when freed from mortality, they reach the fountain, and drink of its fullness forever? But I must leave this most pleasing theme, and notice your request relative to the parable of the prodigal son. You ask for my views relative to the portion given to the younger son, and, without pretending to any special light on this subject, I will venture to give such as I have, freely. In short, then, I think the portion means, all those blessings bestowed of God upon man, in his created or natural state; which, consisted in part, in his original head, of uprightness or innocence, together with all those blessings which pertained to that happy state or condition. And as the world, in general, are fond of the doctrine of free agency, I have no objection to its being a part of this portion also. I arrive at this conclusion from the fact, that if God had, in any way, controlled Adam's will, so as to have inclined him to sin, then Adam would have been guiltless, and God the author of sin; which thought cannot be entertained for one moment; and if, on the contrary, God had restrained his will from touching the forbidden fruit, then there would have been no violation of the law of God, which we see and feel is not the case. And here I will further remark, that if Adam, in his

created innocence, surrounded by all the blessings of an earthly paradise, with his soul uncontaminated by sin, and not one vicious propensity within his own bosom, to lead him astray from his God, did, nevertheless, when in contact with temptation, fall from his innocence and sin against God, thereby bringing sin, death, and misery upon himself and posterity, upon what principles of reason can we hope for the salvation of any of his fallen posterity, if, as many argue, salvation is suspended upon the volition of a human will? For if man, while upright, could not stand in that condition as a free agent, how can any of his fallen sons and daughters, they being carnal sold under sin, and aliens from God, arise from that fallen condition to favor with God? The idea is preposterous, and we see an end to the boasted system of free will, as it is popularly termed, and that end is death. And if grace did not reign, to bring up poor fallen and helpless sinners from this state of death, in which free will agency has placed them, then farewell to all hopes of heaven and peace with God.

But to return. This portion or estate which God gave to man, he has wasted and spoiled, and wandered far away from God, and nothing but famine or want, and that sent of God, will bring them to realize their really destitute and perishing condition, and even then, they join themselves to a covenant of works, (a citizen of that county) and seek to live on the husks of their own good deeds, until they see, feel, and know they are as filthy rags, and cannot save their souls alive or justify them before God's holy tribunal. And then it is their thoughts are turned towards their Father's house, and the plenty that there abounds. And Oh, if they could but be permitted to fill the humblest seat therein, even the place of a hired servant, the least esteemed in the household, how happy they would now be. Therefore with contrition of soul, and pleading guilty, they turn towards the Father's house, who beholds them afar off, meets and embraces them, and welcomes them home with accents of love. Oh, what an unexpected reception; what a fulness of joy now fills the poor returning prodigal, who but a little while ago was overwhelmed with sin and shame, to find so cordial a welcome, to that father's house and bounty, against whom he had so deeply sinned; surely he will not forget all his days, to celebrate this goodness, and to speak of the triumphs of faith. But will all others respond to this joyful festival, and acquiesce in seeing this poor penitent wear the best robe in their father's house? No, verily. The self righteous Arminian, who boasts of human strength, will, as in the days of our Saviour's nativity, arraign God before the tribunal of human reason, and condemn his ways and judgments as

unjust. For say they, if grace reigns without regard to human merit, and God saves by an unchangeable decree of election, then the Judge of the whole earth must cease to do right, and we may do evil that good may come. The idea, that the Saviour compromised his dignity by stooping to a familiar intercourse with publicans and sinners, which conduct gave rise to the parable under consideration, was by no means peculiar to that dispensation. For the notion still prevails that man must do something in the way of righteousness, to render himself worthy of the Saviour, before he can be the object of his notice for good. And in answer to this objection, the Saviour told them, to go and learn what that meant, I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to repentance. This is, if I understand aright, Jesus Christ come not to associate with such as had, by a human sacrifice, and works of righteousness of their own performing, rendered themselves worthy to receive him; but, that on the contrary, he came to exercise the divine prerogative of mercy; not to commend the self-righteous, but, by a sovereign act of mercy and grace, save poor, lost, vile, and helpless sinners. Thus God's election is from death unto life; from sin to holiness; from wretchedness, beggary, and want, to a glorious immortality, and the riches of heirship, to that heavenly inheritance, which is incorruptible and fadeth not away. The spirit of God teaches truth, and is in contrast with the spirit of this world. The spirit of God taught the poor publican that he was a sinner, in need of mercy, and unworthy to look up to God; while the spirit of this world taught the Pharisee that he was righteous, and therefore prompted him to boast of his own works before God. The spirit of God teaches the saints that they are lost and undone without the interposition of God's unmerited mercy; hence, with them, the doctrine of sovereign grace is a soul-cheering and heart-consoling doctrine, and lies as a foundation for their hopes to rest upon. But the spirit of this world teaches poor, fallen, condemned, and carnally-minded men, dead in trespasses and sins, that when they see proper they can resuscitate themselves, change their carnal minds, and do good works to induce God to love and save them; and hence their hatred to the doctrine of election and sovereign grace, which stands directly in the way of their system of salvation by works; a system consonant with the depravity and blindness of the human heart in its fallen condition, so that the saints may take up a lamentation over them and say: "Father spare them for they know not what they do." To see a man or a woman who boasts of the freedom of their will, and their ability to turn to God, yet engaged in a course of sin and open rebellion against God, under the delusive notion that when they have sufficiently abused God's long suffering and forbearance, they will propitiate his favor by ceasing to trample on his authority, is so abhorrent to every principle of reason, that it should fill our minds with trembling, reverence and awe; while it inspires within us Godly sorrow and contrition of soul, to see whence God's mercy has saved us, while with thanksgiving we cry, "not unto us, not unto us, but to thy name give glory."

Here I must stop for want of room, and indeed feel rather to apologise for being so tedious as perhaps to weary your patience, and having said so little bearing directly to your question. My intention has been more to apply this parable in a gospel sense, than to adhere to a literal exposition of it, which I am aware may have some reference to the Jews and Gentiles. I have not room for comment on the pamphlet you sent me. The subject is an important and deep one, and few men are more capable to argue it than Brother Trott. Give my love to all the scattered brethren and sisters in that vicinity, and entreat Brethren Denman and Prince, in my name, to visit us and preach for us if in their power. Our meeting times are the 4th Sunday and day before in each month. I close with sentiments of christian love and esteem. May grace, mercy, and peace be with you and yours,
HALLOWAY L. POWER.

For the Signs of the Times.

Cambridgeport, Mass., Oct. 2, 1855.

BROTHER BEEBE:—There is no exercise of mind more delightful to a child of grace than that by which he is enabled to gain clearer or more enlarged views of the word of truth. If I have ever any comfort, it is not the result of duties well performed, or a consciousness of inward corruptions overcome, but from some sense of the glory of the kingdom of Christ, and the blessedness of that hope which God, who cannot lie, promised before the world was.

By many the book of Revelation has been considered a sealed book, and any attempt to unfold its deep meaning is held as almost impious. The title of the book refutes this idea, no less than the declaration that it is "the revelation of Jesus Christ, to show unto his servants things which must shortly come to pass." To John, on the Isle of Patmos, whither he had been banished for the word of God and the testimony of Jesus Christ, was there given a most glorious discovery of the church, both in her relation to her Head, described in the first chapter, and also in her various stages and forms of development in the world. Under the figure of four beasts, we have evidently the four great divisions of the church in time—the church before the law, under the law, under the gospel, and the glorified church. The four and twenty elders are evidently the patriarchs and apostles, who "cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all thing, and for thy pleasure they are and were created."

Next follows a thrilling description of the work of redemption. The book of life is closed by the seven or perfect attributes of Jehovah. John wept as many of the saints of God have wept, when they could discover no way by which God could be just, and yet justify them, when however, in the midst of the divine government, in the midst of his people, with the patriarchs and prophets on one side, and apostles on the other, in direct fulfillment of that declaration, the watchmen shall see eye to eye, when the Lord brings again Zion, the Lamb that was slain, is seen, then arises that triumphant song which none but the redeemed can sing, and which is put in the mouth of every child of grace when

brought to know its interest in Christ. The opening of the different seals, as described in the sixth chapter, appears to me to have a two-fold signification, first, as having immediate reference to the work of Christ in displaying the glory of the divine character, first in his advent, which displayed the love of God, when he came to conquer his enemies and to redeem his people; second in his life which both declared by its spotlessness the holiness of God and his sympathy with the trials and sufferings of his people, third, in his death, when an even balance was held and exact justice required; fourth, in his resurrection, which declares the satisfaction of the law, and brings life and immortality to light; fifth, in his glorification which testifies the faithfulness of God to his Son in his exaltation upon the throne of his glory; sixth in the intercession which reveals the long-suffering of God, which Peter describes, towards his people, and the work of grace which is being carried on in their hearts, together with the separation which is being made, while Christ sits upon the throne of his glory, and while before him are gathered all nations; seventh, in his second coming, when the vengeance of God shall be revealed against anti-christ and all beast-worshippers.

I have said there appears a two-fold signification in the opening of these seals. In the development of the divine purpose respecting the salvation of the church, we find that the children of God are made partakers of the sufferings of Christ; they have fellowship with him in his sufferings and to them it is given on his behalf not only to believe on his name but also to suffer for his sake. Thus experimentally are they made to know the holiness of God's character, the strict nature of the law, and the justness of its penalty; and being dead to the law by the body of Christ, they have part in the first resurrection, and rejoice in hope of the glory of God. Not, however, at once are they delivered from all sin and trial, but so long as it pleases God are they subject to temptation, called to contend with corruptions of an evil nature, to bear witness to the truth, and to encounter the opposition contempt and persecution of an ungodly world. The saints that died before the flood, and those who lived and died under the legal dispensation could not be made perfect until the complete development of the body and the accomplishment of all that is declared in the covenant of grace.

The opening of the seventh seal appears to cover a larger space in the apocalyptic prophecy than the opening of the others, and it appears to me that from this time onward we have a more minute detail of the earthly trial and travail of the church. Even in the apostolic age, we hear one saying—God—hath in these last days spoken unto us by his Son. In the days of the voice of the seventh angel, we are told, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets. On the day of Pentecost did Christ come by the descent of the Holy Ghost, and by his spirit and word does he still come to be glorified in his saints and admired of all them that believe. To Isaiah was it revealed that God would create new heavens, and a new earth, and the former should not be remembered nor come into mind. This new heavens and earth John saw, and

the New Jerusalem coming down from God out of heaven, adorned as a bride for her husband.

During the opening of the seventh seal, we have the sounding of the seven trumpets, or the unfolding of God's purposes respecting the development of those anti-christian errors which have prevailed in the world, and which have been the cause of the bitter opposition and persecution which the church has suffered. It is during this time that the children of God are sealed, and also that all whose names are not written in the book of life of the Lamb, become worshipers of the beast. God is now gathering in his elect from the four corners of the earth; and no less does he bind the tares in bundles to burn them. Error hath its stages of development, no less than the truth, and all in accordance with the purpose of him who worketh all things after the counsel of his own will. I cannot believe that error comes unbidden or unsent upon the world, accommodating itself as it does to the corrupt taste of man, it readily gains adherents, and with religious dogmas, forms of worship and rites it deceive them that dwell on the earth. But respecting these and the beast of the 13th chapter, I may submit you a few thoughts at another time.

And now lest I weary your patience, I will draw to a close, I would not strive to be wise above what is written, nor do I feel that I am wiser than my fathers, or my brethren. But it appears to me that there is much glorious gospel truth presented in the apocalypse, and every child of faith is made acquainted with its power. There is a striking similarity between the language of John, and that of Isaiah, and some of the same features are to be discovered between the living creature which Ezekiel saw by the River Chebar and the four beasts which were round about the throne. This is for the comfort of the people of God: "it is Christ that died, yea rather that is risen again, and now sitteth at the right hand of God."

Yours in the faith of God's elect.

LEONARD COX.

For the Signs of the Times.

Clarkham Co., O. T., June, 25, 1855.

ELDER BEEBE:—I am a poor lonesome wanderer through what is to me, earth's lonesome and solitary vale of tears. I know not what I am, or whither I am bound. One time, in youth's fair day, I thought, yea hoped and believed that I was on my way from this to a better world.—The candle of the Lord shone around me, and by his light I walked through darkness I then believed that I had found the pearl of great price, after having been seeking it for eighteen month, with groanings and many tears on account of my sins; for I had a view of myself as a sinner against God. I then viewed myself as in the wide extended arms of mercy, and thought I heard the voice of Jesus saying, "Yea, I have loved thee with an everlasting love." "I will never leave thee, nor forsake thee." But alas! this happy state was of but short duration. Not many weeks passed before I found myself beset with many temptations, on every side, which I tried to resist; but sometimes I was overcome by them, and fell into sin. Then I would weep, and mourn and pray on account of my sins.—The evidence of the Spirit seemed to be withdrawn from me, and I sometimes

seemed to have no power to resist temptations. The sensible presence of God, as my God, was taken away, I was driven far into the dark mountains of unbelief, and tossed to and fro on the rough ocean of time, without any sure resting place. O that I could command language to delineate the scenes of mental trouble and of heart-stirring trials through which I pass. Then you might form a judgement of my true state. I feel that I am a mass of sin and pollution; that I am perfect weakness, that I am bound hand and foot and cannot move. That God is holy, just and true, and that his word is like himself, I do believe. The remembrance of the joys of former days now seems sweet to me. But O, the thought that those, or similar joys are to return to me no more, stings me to the very heart. I sometimes feel to enquire, is the Lord's favor clean gone forever? Hath he in anger shut up his tender mercy? Will God be favorable no more? I believe that God is able to save even me, if it be his pleasure, and that he could make me hear his voice, even though I were in death's cold sleep. As to my doctrinal sentiments, I believe that God has a chosen people, a definite number, and that they were chosen in Christ in eternity before all worlds, and that he will save them, not one of them will be lost; and that all others will sink down to rise no more.—These sentiments I believe are in accordance with the scriptures. But it affords but little comfort to me to be right in the head, my natural head, as to my ideas of doctrine, if I am sound, yet have not the evidence that I am right in heart; for if I am wrong there, then all is wrong with me. I am, and have been trying to look to God for all. But still I wander in darkness and know that I cannot keep myself.

Thus Elder Beebe, I have been tossed on the troubled waves for ten or eleven long years, with my head sometimes above the waters, but generally the billows have all gone over me. I now ask, Is this the way the children of God have to travel? Is this the thorny road they go? Or, can you catch anything from what I have written that resembles the dealings of God with his children? It seems to me that I have said nothing; my language and learning is too imperfect to express what I want to say. May you be able to gather my meaning, if you should think this worth reading; it is not intended for publication; for it is not worthy of a place in your paper. I wish now to ask you, as one of Zion's watchmen to whom God has given knowledge in his word, what are your views on the following passages of scripture, viz.—Math. xii. 31, 32. Heb. vi. 4—6, and x. 26.—29. I make the request for information, as I am seeking to know what my prospects for happiness are in the world which is to come. By giving your views on these scriptures through the *Signs*, (which I read) you will greatly oblige one who will be eternally lost except grace prevents. May grace mercy and peace be with you and yours, is the desire of

A POOR SINNER.

O! what treasures are in Jesus,
For his chosen ones below,
Though their skin of scarlet hue is,
They thro' blood are white as snow.
Thus they'll sing of pardon sealed,
With the blood of Christ, the Son;
Since by blood, each wound is healed,
and salvation's work is done.

For the Signs of the Times.
Arkansas, Sept. 14, 1855.

DEAR BROTHER IN THE LORD:—I have been a reader of your valuable paper, the *Signs*, nearly twelve months, and I wish to have it continued to my address, it therefore behooves me to send you the remittance for another year. Enclosed you will find one dollar. Your paper is truly appreciated by me, and I could wish that every family in christendon had it and were prepared to indorse the doctrine therein set forth; for it is the only doctrine that will stand as the safe guard of the church in her militant state, and it will endure throughout eternity. Heaven and earth shall pass away, but the faith contended for in the *Signs*, must in my judgement stand. I hope the time is not for distant when the brethren throughout the Western states, especially those in South Arkansas, will take a deeper interest in your paper than they now do, for it represents a goodly number of us, who are here in doctrine and practice. There are several Old School Baptist Associations in Arkansas, and as far as I have a knowledge of them, they are sound in doctrine, perfectly firm and unshaken in particular election and eternal union between Christ and the church. Some of our neighbors perhaps may ask us if C. B., and W. G., are not Old School Baptists? We answer, if they had been, they would not have gone out from us, but would have continued with us. But they went out that it might be manifest that they were not of us.

The South Arkansas Primitive Baptist Association closed her fourteenth annual session on Monday evening last. It was harmonious and pleasant. Our ministering brethren of the Association were all in attendance, with but one exception. We were richly supplied with preaching, and gospel preaching too; there was no arminian stuff handed out, only in refutation. There were eighteen ministers present, and in all the discourses preached there was union, and unity one with another; not a jarring sound or a discordant note was heard among them. Our churches, though generally small, seem to be at peace, some appear to be rather on a decline, and others have had small gatherings. Our increase is not large nor fast; but slow and steady, and as we trust, firm. I have long since become tired of mocking Ishmaels, and desire no such mockers among us.

I remain Yours in hope of eternal Life, through Jesus Christ.

LEROY PURIFOY.

For the Signs of the Times.
Viles, August 9, 1855.

DEAR BROTHER BEEBE:—Although we are strangers, I have taken your paper for some time and am much pleased with it, and being nearly through my earthly pilgrimage, I have thought perhaps an account of my experience may be interesting to some of your readers. I was born in the state of Vermont, my parents were Baptists, and came into this country when I was young; they moved into this town before I was fifteen years old. There were no meetings there to attend, but my father bought a bible which I thought I would read through. Our parents used to talk to their children, and told us that we hated God. I thought that could not be; for I did not know there was a God. But I read my bible, and it was interesting; I finished reading the Old Testament, and

then read the New Testament. I concluded that there must be something in it that I did not understand. I resolved to try to get religion, and if it was as good as I heard others say it was, I would not be ashamed to talk about it. I attended a Baptist meeting where a young convert got up and talked, and it seemed to me that what he said came from his heart; and it had great effect on me. I began to see myself a sinner, and wondered why I had not discovered it before. I found it not so easy a matter to get religion as I had supposed; for I felt as though there was no mercy for me. Three months elapsed before I found any relief, after that I found great comfort in believing in Jesus. About one year afterward I went to the place where we formerly lived; there was a revival of religion there, and I saw some going into the water. I then told my experience, which was received, and they asked me if I desired to be baptized; I told them I wanted to return home first. After my return home I went to meeting and related my experience, and there was a church formed there, and when I was baptized there were fourteen there were fourteen that went forward. We had no minister, but we had old steady members who took the lead; we then saw happy days. I traveled with that church about twenty years, and we then moved to Lyons, we lived there some time, and the *new measure Baptists*, as they called themselves came in, and there were some who professed to have experienced religion; and they must move into the village to become a more popular church. This took the meeting so far from me that I could not get to it very often. When I did go, there were two of the sisters who talked very hard, and said I could not be a christian and stay away from meeting so long, and when I went to the covenant meeting, one of the brethren talked very hard to me; so I went home and never went there after that time. We moved to Huron, and there was no Baptist church there. The Protestant Methodist had a revival and desired me to have my name put down on their paper. But I declined, and told them that when I joined the Baptists, I joined in full faith, and I desired to be true to God and to my brethren and sisters. After this I went to Elder Brown's in Junius, and there I became acquainted with your paper. I attended the covenant meeting at Clyde, and related my experience and was received, and then I came home to my son's. I had lamented much, for I thought the brethren and sisters had lost the language, and the union; but when I read the letters which came in the *Signs*, the language of the brethren and sisters sounded familiar, and such a union—I love it.

I have seen and passed through many trials and afflictions, and have had many dark and cloudy days; but of late my spiritual strength has been renewed. I am now seventy-four years of age, and I feel as though Jesus is on his way to visit his poor and afflicted people in love, and I have not one discouraging word to say to you. Brothers and sisters, be faithful and true to your Lord and Master. I have never seen one of your faces; but I understand your language and it sounds familiar to me, and I think you must belong to my Father's family.

"United in one, the race we will run,
Press forward in love without fear;
Those glories pursue which the world never
knew,
Nor can, till the gospel they hear."
My dear friends, farewell.

SALLY DERBY.

For the Signs of the Times.
Charleston, S. C., September 2, 1855.

ELDER G. BEEBE:—I received the package of *Signs* which you sent about ten days ago, for which I feel extremely obliged; and I have another favor to ask: Will you forward me the number for the fifteenth of March? I enjoy the reading of them so much, that I cannot feel satisfied to miss one number, especially as we have such poor preaching here. I often wish, on Sundays, that I could hear you, or Elder Hill; but as that cannot be, I must try to be content. Will you oblige me with your views, through the *Signs*, on I Sam. xviii., and first part of the 10th verse: "And it came to pass on the morrow that the evil spirit from God, came upon Saul?" I fear that I am troubling you too much; but this is a passage I have long wished to have explained; and as I am here, as it were alone, I have none to whom I can speak on the subject of religion, although surrounded by near and dear friends, I take much comfort in reading the *Signs*, for I there read my own exercises and trials, although I have sometimes thought it impossible for any one to feel as I do, or to be so cold and indifferent, if indeed they had passed from death unto life. I have never felt confidence enough in myself to join any church, yet I have been going sometimes up, and sometimes down in the "Slough of Despond" ever since the year 1832. I could fill several sheets of paper with an account of my exercises; but lest I weary you, I will close, hoping that you may ever stand fast in the truth. I am your sincere, though unworthy, friend,

RUTH BLAKE.

For the Signs of the Times.
Fayette Co., Tennessee, April 25, 1855.

BROTHER BEEBE:—In the 5th No. of the present volume of the *Signs*, I see brother Bloomingdale makes reference some two or three times, to some things I had said respecting his views of revelation, and what I said I do not recollect; and until I saw the brother's reference and condensed view of what he had written, I did not know that what I had said was in print; therefore, I did not receive that number, or it was mislaid, and I never saw it. Will brother B. please send it me? I hope brother Bloomingdale will excuse what I have written, and not think I have done so from any motive but from a desire to know truth, and as there are different views with regard to the 1000 years, even among Old School Baptists; and when they arrive at the Millennium, they stop and say no more. Will brother Bloomingdale be kind enough to say what will be the state of things during the 1000 years, and at the close Satan is represented as being loosed a little season, &c., or is it brother Bloomingdale's understanding that we are approaching the close of the 1000 years by the gathering together of Gog and Magog, by the mission spirit to the battle of Armageddon, &c. We know that anti-Christ has made every edge cut to produce the Millennium for the last half century, and in the American Encyclopedia they tell us what it will be when it takes place. They say the world will soon be filled with real christians, and continue full by early regeneration; that then there will be many thousand persons born and live to each one that has been born and lived in the preceding six thousand years, so that if they who shall be born in that thousand years shall be all, or most of them saved, (as they will be,) there will on the whole, be many thousands of mankind saved to one that will be lost. I submit what I have written for your inspection, brother Beebe, and if you can publish it without giving any offence, do so; if not, lay it aside; my object is edification. I remain as ever, yours in love,

PETER CULP.

Circular Letter.

The Licking Association of Particular Baptists, now in session at Elizabeth meeting House, to the several churches composing her body, sendeth this our annual epistle of love.

DEAR BRETHREN BELOVED IN THE LORD: Having obtained help of God, we are yet preserved, as the monuments of his mercy and through grace abounding to the chief of sinners, have again been favored by a kind providence with the privilege of meeting from various parts to unite in the celebration of his praise with each other in gospel harmony, and as the union of kindred spirits is sweet, when led by the Good Shepherd, we would send you this epistle, that though absent in body, you may hear of our steadfastness in mind, and our joy of faith and that your hearts with ours may rejoice that the grace of the gospel has reached even unto us, to preserve us from falling in this day of trouble, rebuke and blasphemy.

We design to address you this time on the important subject of the love of God, towards his people, the effect it produces, of the duty of the saints towards him and to one another. It is a heaven revealed truth, that God has loved his people with an everlasting love. "The Lord hath appeared of old unto me saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Jer. xxxi. 3. And that the world may know that thou hast sent me, and hast loved them as thou hast loved me, for thou lovedst me before the foundation of the world. John xvii. 23, 24. The effect of this love is manifested in giving his only begotten Son, Jesus Christ, a covenant to his people; "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John, iv. 10. God's love is also manifest by choosing his people in Christ Jesus, and that before time, "According as he hath chosen us in him, before the foundation of the world." Eph. i. 4. Again is the love of God displayed in quickening sinners from death unto life, translating them from darkness to light and delivering them from the power of Satan and bringing them near to himself, in the work of regeneration; which is effected by the spirit; and the life which is communicated to the dead sinner, we understand to be eternal life. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 2, 3. And then when he receives that life and knowledge of his Christ, and not until then, that soul is exercised with true repentance and mourns under a sense of the dishonor he has done to God by transgression. For repentance is a grant of God, as well as remission of sins. "Him has God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts v. 31. And as there is a time to mourn, there is also a time to rejoice. "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ." In God's own appointed time, the burdened soul is made to rejoice in hope of the glory of God, receiving the

spirit of adoption, whereby we cry, Abba Father! and if a son, then an heir of God and joint heir with Christ, and has a title to the inheritance upon Gospel principles. Our blessed Lord Jesus Christ as their surety in the covenant of redemption, being made sin for us, by imputation, and bearing our sins in his own body upon the tree, satisfied divine justice, magnified the law, and made it honorable, brought in an everlasting righteousness, which righteousness is imputed to the church. And this is the name wherewith she shall be called, the Lord our righteousness." Jer. 33. 16. Therefore they are justified from all things from which they could not be justified by the law of Moses. Hence says Paul, "And ye are complete in him." Col. 2. 10.—Also the eternal Father beholding the church clothed in Christ's righteousness, saith, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Num. xxiii. 21. This is all the effect of God's love to his people, and the saints with humility of heart can adopt the language of John. "We love him, because he first loved us." Now dear brethren and sisters; If our heavenly Father hath bestowed such distinguished love upon us, ought we not to return it and manifest our love to him by obeying his commandments? Our blessed Savior exhorted his disciples to obedience. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved by my Father, and I will love him, and will manifest myself to him." John xiv. 21. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another." John xiii. 34, & 35.—The children of God are a building fitly framed together in Jesus, and it is love that cements them together in Christ their head. This union founded on the operative principles of love, standing fast in one spirit, with one mind, striving together for the faith of the gospel, keeping the unity of the spirit in the bonds of peace, forbearing one another in love, exhibits a manifestation of that delightful truth, spoken of by the Psalmist; "Behold how good and how pleasant it is for brethren to dwell together in unity, compared to the precious ointment upon the head, that ran down upon the beard, even Aaron's beard that went down to the skirt of his garments, as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore. How appropriate then are the apostles' admonitions, Paul said, "Let brotherly love continue." Peter saith, "Seeing that ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." And said John, "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." Again, "If any man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God, whom he hath not seen." These with many other similar expressions in the sacred scriptures, are spoken in relation of the brethren under the influence of the spirit of adoption whereby they claim God for their Father, and Christ for their elder

Brother, he being the first born among many brethren; born of one spirit, heirs of one inheritance, children of one Father, subject in a great degree to the same trials and partakers of the same joys, members of the mystical body of Christ, members of one another and having the same graces, their love ought to be mutual and reach to all the saints, and as fervent and unfeigned even as Christ has loved us. When love is genuine, it is active and laborious, showing itself in praying with and for one another, in forbearing, forgiving and admonishing one another, building each other up in their most holy faith, giving exhortation to their religious duties; yea, it is a distinguishing mark of christianity, and without this excellent and useful grace, our profession of religion would be vain and an empty sound. It is an evidence of regeneration, the bond of perfectness, and what renders communion sweet and edifying. Therefore dear brethren and sisters, let us not love in words only but in deed and in truth. The effect of this love constrains the believer to choose rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season, to esteem even the reproaches of Christ greater riches than all the pleasures of this perishable world. Love to God and the brethren will lead them like the ancient saints, to speak often one to another, to bear each others burdens, to watch over one another for good, to delight in meeting together in the house of prayer, and say like David; "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness; for a day in thy courts is better than a thousand." The mutual love of the saints ought also to lead them to esteem others better than themselves, to administer to their temporal wants, as God in his providence has given them ability. For saith the Apostle James, "If a brother or a sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit. So faith, if it have not works is dead being alone. Again we are commanded to love our enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. We are also exhorted "to remember them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation. In fact, all the duties we owe to God, to our brethren and to our fellow men, are clearly defined and pointed out in the scriptures of divine truth; to which we would do well to take heed.

Before we close, suffer a few words of exhortation to those who minister in holy things. You, whom the good Shepherd has placed as watchmen upon the walls of Zion, consider well the responsibility you are under. You are to wrestle, not with flesh and blood, but against principalities and powers; against spiritual wickedness in high places. You have a strong and crafty enemy to encounter. Sometimes he shows a bold front, marshals his army in a phalanx, trying to bear everything down before him. Fear him not! put on the whole armor of God, and "one shall chase a thousand, and two put ten thousand to flight."

As faithful ministers of Jesus Christ, look to the order of the house of God, that the laws of the king of Zion are duly administered. "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression, and the house of Jacob their sins." "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." Shun not to declare all the counsel of God and preach nothing save Jesus Christ and him crucified, that you may be able to say, when your end draws nigh, like one of old, "I have fought the good fight, I have kept the faith, I have finished my course." And now dear brethren and sisters farewell. Be of one mind, follow after the way of peace, and may the Lord direct you, and make you able for the performance of every good work. Let us prove our faith by our works, keep our bodies in subjection, and not follow after the vanities of the world. Let us try to keep our garments unspotted and our lamps trimmed. And by way of encouragement, we would say to those that love the Lord: notwithstanding all our imperfections, and short comings, we have a High Priest in Heaven, that can be touched with the feelings of our infirmities. And when at times this world seems to you a vale of tears and sorrow, remember that the captain of our salvation, in the days of his incarnation and humiliation was a man of sorrow, and acquainted with grief. A few more days or years, and dust will return to dust, but thanks unto God, that our hope in Christ reaches beyond this life. "Because I live, ye shall live also," are the words of him that spoke as never man spake, and saith Paul: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." May the blessed Spirit apply these precious promises to our hearts. We commend you now dear brethren and sisters, to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Amen.

The Elders and Messengers of the Conn's Creek Regular Baptist Association to churches and brethren and sisters of the same, and to all the faithful in Christ Jesus, Grace to you, and peace from God our Father, and the Lord Jesus Christ.

BELOVED BRETHREN IN THE LORD:—According to our former custom and in compliance with the order of the last session of this association, you will doubtless expect something from us in the form of a Circular Letter attached to our Minutes. We therefore present you with a short letter on the subject of the Christian religion, sketched from the scriptures of divine truth, compared with the experience of the children of God, who have been manifested by regeneration. In doing which we will first speak of the fallen condition of the human family, in their relation to Adam the first, and secondly, of the salvation of the church in Jesus Christ, and some of the evidences of regeneration, given by believers, together with their spiritual enjoyment in this world, and the full assurance of everlasting happiness in heaven, through Jesus Christ, the second Adam, the quickening spirit, the Lord from heaven, the only Savior.

Corresponding Letter.

The Licking Association of Particular Baptists, now in session with our sister church at Elizabeth, Bourbon Co., Ky., to the Associations with which she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN:—Various have been the trials, sorrows and conflicts through which we have passed since our last meeting in an associate capacity, but if our hearts do not deceive us, we have truly been comforted by the coming of your messengers, and other Elders and brethren who have visited, and are with us at our present session; we have been constrained to acknowledge them as messengers of the churches, and the glory of Christ. They are with us beholding our order, and we indulge the hope that they have discovered nothing calculated in any degree to disturb our mutual correspondence. Although our heavenly Father has not been pleased greatly to multiply the spiritual seed of our Redeemer in the bounds of the churches composing our body visibly, we feel that we have abundant reason to thank, praise and adore his holy name, for his great goodness, mercy, and tender care over us; for when we have felt that we were poor, needy, and helpless, we trust that he has enabled us occasionally to realize that The eternal God was and is our defense, and that underneath us are his everlasting arms.

The letters from the churches assure us that peace and harmony prevail throughout the bounds of this Association, as also of their steadfastness in the doctrine of salvation by grace. The present session of this Association has been peculiarly a season of pleasure to us; and the sweet communion that we have enjoyed with your messengers and other brethren who have visited us, induces an increased desire on our part to continue our correspondence with you.

Our next association will by divine permission, be held with our sister church at Little Flock, Anderson Co. Ky., on the second Saturday and the two succeeding days in September 1856; when and where we hope to meet your messengers and receive your letters. May the grace of our Lord Jesus Christ be with you all, Amen.

Done by order of the Association.
THOMAS P. DUDLEY, Moderator.
JAMES S. PEAK, Clerk.

The Conn's Creek Regular Baptist Association, in session with the church called South Stotts' Creek, Johnson Co., Ia., Aug. 31, and September 1, 1855, to the Associations with whom she corresponds sends christian salutation.

DEARLY BELOVED BRETHREN IN CHRIST: You will doubtless expect from us a letter of correspondence, according to our annual custom, and we cheerfully comply. While the Europeans are engaged in national combat, about their religious opinions, and some of their fledgelings have winged their course to the American shores and are here chanting their favorite religious politics and endeavoring to dupe the sons of Columbia to join their unhallowed crusade, we through the kind providence of our Covenant God are permitted to meet again in peace, to hear from the several churches that compose this Association, and to receive your friendly correspondence. Accord-

First, The human family in their natural creation were only natural, and not spiritual. Adam the first was a natural man, and in him was the natural creation of all the human family, and there is but one natural family on the face of the whole earth. As it is written, Acts xvii. 26. "And hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation. And in proof that these were only natural, in their creation in the first Adam, we refer the reader to 1 Cor. xv. 46, with its connection. In this relation we all fell in the first Adam, being created in, and represented by him. We having an actual existence in him, it is easy to conceive how we all fell in him, and became sinners, under the law, and under its curse. For it is written, Rom. v. 12, 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. In this relation there is no difference in all the human family. And it is in this relation to the first Adam that the church was condemned by the law, as enemies to God, carnally minded, and dead in trespasses and sins, having no hope nor knowledge of salvation in Jesus Christ. But while the scriptures corroborated by the testimony of our own conduct, in this sinful state, furnish such abundant proof of our condemnation in our relation to the earthly Adam, it also furnishes abundant proof of the spiritual relationship of the church, her actual standing and complete and free justification in Christ the second Adam, who is the spiritual Head and Representative of the church, his seed, his children, his generation, his lot or portion, his redeemed, the bride, the Lamb's wife which he will assuredly present before his Father's throne without spot or wrinkle or any such thing. O brethren, when we reflect on the mercy of God to us, as revealed in his word, and manifested in regeneration, we are lost in wonder, admiration and praise. We were in a lost state, and we were by nature children of wrath even as others, we walked according to the course of this world, having neither the will nor the ability to do any thing to deliver us from that awful state. But, we thank our Heavenly Father, and we adore him, for the rich plenitude of his grace and mercy, in that he hath laid help on one that is Mighty and able to save unto the uttermost, all who come unto God by him. He has given us full assurance in his word, that his redeemed shall return and come to Zion with songs, and everlasting joy. And although our mortal bodies shall fall in death, and slumber awhile beneath the clods of the valley, they shall be resurrected to newness of life, and in the likeness of our glorious Redeemer, shall be wafted to the regions of eternal bliss, where the church in her happy state will be congregated around the dazzling throne of God, with their golden harps ever tuned to sound the praise of God and the Lamb forever and ever.—O happy thought! O glorious contemplation! Exalted anticipation, that such sinful mortals should be raised from such a state of degradation, to such a state of everlasting bliss.

When we contemplate this great and glorious change, and have an internal evidence that we are of that happy number, we can say in the inspired language of

Mary, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior." "Bless the Lord, O my soul."—And with the prophet, "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."

"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."

The spirit wrought our faith and love, And hope, and every grace, But Jesus spent his life to work The robe of righteousness."

Brethren, when we contemplate this important and highly interesting subject, and when we are enabled to realize some foretaste of our eternal inheritance in our Lord Jesus Christ, should we not be stimulated to due diligence in the discharge of every christian duty? Does it not lead us to follow the meek and lowly Savior, and to manifest our love to him who first loved us and gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works? May this work be fully developed in us, and may we walk worthy of our high and heavenly calling, and follow his examples and obey all his divine precepts. Should this epistle of love fall into the hands of any of God's dear children who have received a manifestation of the forgiveness of their sins, who have not taken up the cross and publicly owned him as their king, by obedience to his command, it is our prayer that they may be encouraged to come out from the world, unite with the church, and observe the order of the gospel of the grace of God. May the blessings of heaven be poured out richly upon us, and may the grace of our heavenly Father support us, and his Spirit lead and direct us, that we may live to his honor, die in his favor, rest in his embrace, and be resurrected in his likeness and ascend into heaven to dwell forever in the peaceful presence of God and the Lamb. Amen.

B. JONES, Moderator.

A. B. NAY, Clerk.

The Elders and Messengers composing the Sandy Creek Regular Predestinarian Baptist Association, to the churches they represent, sendeth christian salutation.

DEAR BRETHREN:—The time has arrived when you will expect from us a circular address. Amidst the various discouragements with which the children of God have to contend, while on their pilgrimage through this world of sorrow, the word of God affords them great consolation. We will therefore call your attention to that all important subject, The justification of the sinner before God.

Dear Brethren, we can only hint at the subject in this address, and as a foundation, we will call your attention to Rom. viii. 33. "Who shall lay anything to the charge of God's elect, it is God that justifieth." Justification is a law term, and the law cannot justify the guilty, hence we must look somewhere else for justification. The text says that, "it is God that justifieth," and it is also said that, the subjects are "ungodly." O, the wonders of redemption, that such hell-deserving sinners as we are, should be made the subjects of justification before God. It can be accomplished no other way than by the imputation of Christ's righteousness to us, for we have none of our own; and this lesson is

taught to every child of grace in the school of Christ, as it is written, "All thy children, shall be taught of the Lord," and what a blessed privilege it is to learn that there is righteousness in another. "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. liii. 11. We see then that the sin of the Lamb's wife was imputed to him, and his righteousness to her. The church of God is said to be in a glorious state while clothed in his righteousness. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement, thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." It is in reference to her union to the Lord Christ and her participation in his glorious righteousness that it is said of Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Now dear brethren and sisters, if we have been led to hope in him for life and salvation, it is an evidence that we belong to the family of God, and amidst all our sins and sorrows, doubts and fears, we are perfect in the eye of the law, and whiter than snow. Christ calls the church his love, his dove, his undefiled, and says thou art all fair my love, there is no spot in thee. Even while in the militant state here below, she stands complete in him; so as to appear in the court of heaven without spot. Every awakened sinner is made to feel that his own righteousness is as filthy rags. Well might Kent upon this subject, say,

Weighed in the balance, and found too light, He hides his face nor dares reply; Justice uplifts her sword to smite— But must the trembling sinner die!

Here Jesus speaks, while from his eyes Immortal love and pity beam; Take from him all his filthy guise, And place my spotless robe on him.

"Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ, Rom. v. 1. Again, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Therefore as by the offence of one, judgment came upon all men, to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Here we learn that Adam by sinning made all his seed sinners, so Christ by his obedience made all his seed righteous. We are informed that while we were enemies, we were reconciled to God by the death of his Son; if reconciled, then justified, and who shall lay anything to the charge of God's elect? they have ever been clean in his sight.

Now dear brethren, we do not pretend to discuss the subject of Eternal Justification. We are informed that the church had grace given her in Christ Jesus before the world began, so that as long as Christ has existed, the church has existed in him. He is said to be the Head of the body, the church, and it is impossible for a head to exist without a body. May we all strive earnestly for the faith once delivered to the saints, and stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage, is our prayer for Christ's sake, Amen.

J. B. CHENOWETH, Moderator.
B. F. HAYNES, Clerk.

EDITORIAL

Middletown, N. Y., Oct. 1, 1855

Remarks on Isaiah 1, 10, 11, & li 1, 2.

ding to the letters received, peace and harmony prevails among the churches, and in some two or three of them there has been small additions, while in others, deaths and changes of location have taken away several esteemed members, as our minutes will show. We desire to feel thankful that discords and animosities have not invaded our borders; but we are aware that the bond man is not yet cast out, nor are all the Isaacs weaned. May the Lord enable us to walk after the spirit, and not after the flesh. May we put on the whole armor of God, that we may withstand the fiery darts of the wicked one. May brotherly love abound in every heart and each esteem others better than ourselves, and thereby keep the unity of the spirit in the bonds of peace.

We gladly received your messengers, and feel that we have been mutually blessed in hearing the gospel of Christ proclaimed to us. We solicit a continuance of your friendly correspondence. Our next Association will be held with the church called, Forks of Little Buck Creek, Marion Co., Ia., commencing on Friday before the first Saturday in September 1856, at 10 o'clock A. M., B. JONES, Moderator.

A. B. NAY, Clerk.

The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Spoon River church,—to the Associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN IN THE LORD:—Through the mercies of a covenant keeping God, we are again permitted to address you this, our annual epistle of love, and would let you know that we were much refreshed by your messengers coming among us, for they come in the fulness of the gospel of Christ, and your epistles also gave evidence of the unity of feeling and interest that pervades the body of Christ. O brethren, strive to keep the unity of the spirit in the bonds of peace. We are at peace among ourselves as an association, and peace seems to pervade the churches, for which we desire to be thankful to the God of peace.—We still desire a continuance of your friendly correspondence.

Dear brethren, may the God of all grace abound toward you, in all wisdom, prudence and knowledge, and keep you in the hollow of his hand, is our prayer for Christ's sake. For further particulars, and the time of our next meeting, we refer you to the face of our minutes.—Farewell.

Signed by order, and in behalf of the Association.

J. B. CHENOWETH, Moderator.

R. F. HAYNES, Clerk.

AN ANTIDOTE FOR STRYCHNINE.—The beneficial effects of camphor, as an antidote to strychnine, are illustrated in a case reported by Mr. Tewekesbury, of Portland, Maine. It appears that a boy was seized with convulsions, and it was ascertained that he had just eaten a biscuit picked up at the door of an eating-house, that was made for the purpose of killing rats, and contained about one and a half grains of strychnine. The boy's spasms were so severe that immediate death was inevitable, though all the usual remedies were resorted to. Camphor could not be introduced into the stomach on account of the lock-jaw. Accordingly, strong injections of camphor were used, and the body immersed in a hot camphor bath, and in a few hours the boy was comparatively well.

tollled and be very high. He came down from heaven, to do the will of him that sent him and to finish the work. The apostles of the Lamb were also servants of Jesus Christ, by the will of God, and divinely commissioned to set in order authoritatively, all things pertaining to the doctrine, order and ordinances of the Christian church. Under the gospel dispensation therefore those who obey the voice of his servant, are those who obey our Lord Jesus Christ as their king, and supreme Commander, and by his authority, his apostles, as those whom he has seated on thrones of judgement in his kingdom.

We have been called on to publish our views on the portions of scripture referred to above, and in obedience to the desire of our friends we cheerfully present such views as we have upon the subject. It has been thought by some that the prophet in this text contrasts the child of God with the unregenerated idolator, but a careful investigation of the subject will, we think convince the candid inquirer after truth that the whole subject is addressed to real Israelites, who represent the real children of God. The subjects addressed were those who among the people of Israel, "Fear the Lord and obey the voice of his servant," especially such of them as "walk in darkness, and have no light." We do not understand by this description of the subjects of the address that the servants of God, who fear him and obey the voice of his servant, never enjoyed the light of divine revelation, the light of life, or the light of the divine presence experimentally, but those simply who for the time being are walking in darkness, from whom, for the trial of their faith, the Lord withhold the sensible radiance of his gracious presence. This is not infrequently the case with the people of God, as we may justly infer from the often repeated lamentations of the saints of both the new and old dispensations. This very prophet, Isaiah, was led to cry out, "Verily thou art a God that hideth thyself, O, God of Israel, the Savior," and David said, "Though I walk through the valley of the shadow of death I will fear no evil." The disciples eyes were holden sometimes even when Jesus was personally with them even in the flesh that they should not for a time know him. There probably is not a saint on earth who would not utterly despair, if compelled to believe that God's children are never left in a state of darkness, wherein they walk, having no light. Those who profess to be always in the light, to have no dark seasons, no fiery trials or distressing doubts, are regarded justly as strangers in Israel.

But the text contemplates those *who walk in darkness*, because they fear the Lord. Notwithstanding their darkness they still *walk*, and that in obedience to the voice of his servant. To such only as walk in darkness, and have no light is the blessed privilege given, to trust in the name of the Lord, and stay upon their God. The servant, or servants of the Lord, whose voice was to be obeyed by the God-fearing Israelites, were those holy men, by whom God spake to the fathers. They all spake as they were moved by the Holy Ghost. Hence the communications of God by them demanded obedience, and that too, whether they were in the light, or in a state of darkness. But, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his Son." And his Son has appeared in flesh, and taken on him the form of a servant. And in his transfiguration, a voice came out of the cloud saying, "This is my beloved Son in whom I am well pleased; hear ye him." He was spoken of by the prophet as God's servant who should deal prudently, who should be exalted and ex-

posed, and be very high. He came down from heaven, to do the will of him that sent him and to finish the work. The apostles of the Lamb were also servants of Jesus Christ, by the will of God, and divinely commissioned to set in order authoritatively, all things pertaining to the doctrine, order and ordinances of the Christian church. Under the gospel dispensation therefore those who obey the voice of his servant, are those who obey our Lord Jesus Christ as their king, and supreme Commander, and by his authority, his apostles, as those whom he has seated on thrones of judgement in his kingdom.

We may fairly infer, that our darkness does not release us who fear the Lord, from our obligation to obey the commandments of Christ, whether they be enjoined by him personally, or through his inspired apostles, in either case they are the voice of his servant, in the prophetic sense of our text.

Now then, Who is among you that feareth the Lord and obeyeth the voice of his servant, that walketh in darkness and hath no light? What shall be done in such a case, and under such circumstances? True, it is a trying state to be in, and to have to walk in the dark, is certainly to walk by faith, and not by sight. The faith which is of the operation of God, always leads its subject to trust in the name of the Lord, and stay upon his God, for it destroys all confidence in the flesh. When all is total darkness around us, we cannot walk by sight, for we have none, we must therefore either stand still, or walk with a reliance on our guide. Christians who walk in darkness, can trust in nothing short of the name of the Lord, nor is there anything that can stay, or support them but their God. Why are they directed to trust in the *name* of the Lord? Because the saints have an interest in the name of the Lord, as the son has an interest in the name of his father, or as the wife has in the name of her husband. The legitimate son has a legal right to bear the name of his father, as an indemnity against want. The wife who has no other reliance or means of subsistence, feels perfectly composed, while her husband's name is good at the bank for all that she needs, for any sum that she may ask. By marriage union, she has a right in that name to the extent of all that is necessary for her support and comfort. Thus our beloved Lord has instructed his bride, that whatsoever she shall ask of the Father, in his name, he will do it. And if she is in the dark and needs light, or wisdom, she will call upon the Father of Lights, in the name of her Husband, who is her Lord, and he will give liberally and not upbraid her.

The admonition, in the next verse of our text, is to the same character, and shows the consequence of disregarding the instruction given her to trust only in the name of the Lord, by trying to supply her lack of light and comfort by her own inventions. It has been said, in relation to natural things, that, "Poverty is the mother of inventions," and what has been more common with the saints when cold and comfortless, when dark and disconsolate, than the suggestion from the flesh that they must do something to improve their condition? When we are in total darkness the question is, can we not kindle a fire that will afford some light, and when cold, can we not make a fire that will

afford us comfort and warmth. Under these circumstances and impressions, the dear children of the living God have often been tempted by the devil, and inclined by their own ungodly natures to forget that they have renounced all confidence in the flesh, and trust alone in the name of their Lord, and stay alone upon their God. The flattering tempter tells them, they are not machines, they must be up and doing, they must use means, they must gather sticks, although it be the anti-typical Sabbath, and they must kindle fires, and compass themselves about with sparks, and warm in the heat of their fire, and walk in the light of the fire which they have kindled. Alas! how often have the children been thus beguiled. Get up a protracted meeting, call in some skillful manager who can get up a revival, collect some combustible matter, make a blaze, and then raise the shout, "Aha! I am warm, I have seen the fire!" But is this trusting in the name of the Lord? Or is this staying upon our God? Is it not a lamentable evidence of distrust in God, when we resort to the inventions of human reason for religious prosperity or comfort? This shall they have of Lord's hand, they shall lie down in sorrow, for the Lord will chastise them for their follies. He will not consign them to the perdition of the ungodly; but he will cause them to lie down in sorrow, for their departure from the pathway of righteousness. But who ever heard of an unregenerated sinner being sorry for having kindled religious fires? They glory in it. From pulpit and from press their vain gloryings are proclaimed abroad. And we are ridiculed by those, as *anti-efforts, inert do-nothings, &c.*, who will not worship their net and burn incense to their drag.

As an encouragement to the faith of God's dear children who walk in darkness and have no light, still to trust in the name of the Lord, instead of looking to themselves or to their own works or inventions for light or comfort, they are in this connection called to hearken to the Lord, and look to the rock whence they are hewn, and the pit whence they are digged, to look unto Abraham their father, and unto Sarah that bear them. Abraham, walked in total darkness, so far as human wisdom or light is concerned; for he went out, not knowing whither he went. And in regard to God's covenant with him, and his seed in him, he had simply to trust in God. Nature could afford no light or comfort in regard to what God had promised. Abram was stricken with years, and his body as good as dead, before the promised seed was born, yet he staggered not at the promise, for he believed God, and trusted in the name of the Lord. And when he was called to take his only son, even Isaac, and offer him upon an altar, he had to walk in darkness without any light of nature to aid his vision. Yet he knew that God was able to raise up Isaac even from the ashes of the altar and he trusted in his God. Look also unto Sarah, whose incredulity, laughed at the promise of a son, unless it could be brought to pass by the use of means, on the account of which, she ultimately laid down in sorrow. But God was faithful to his promise, and at the appointed time the promised seed was born according to the word of the Lord. "I called him alone, and blessed him, and increased him," saith the Lord. Look then to this

example of God's power and faithfulness, and be not faithless but believing. Not only was Abraham alone when God called him, but God alone blessed and increased him. No aid was required to assist him in the performance of the work, no contributions to replenish his treasury, no bond maids for instruments, nor human contrivances to facilitate the end. God was alone in calling, blessing, and increasing Abraham. Look at him as a solitary unit called alone. Look at him as a multitude whose number excels the stars in the firmament, or the sands on the sea shore, and say: What hath God wrought! Then shall ye be prepared to rely upon his power and faithfulness to fulfill his word that he has spoken and the oath that he hath sworn that he will comfort Zion, in all her waste places; that he will make her wilderness like Eden, and her desert like the garden of the Lord, without any human aid or instrumentality whatever.

Our subject affords instruction, and admonition, comfort and encouragement to all the saints who hearken unto the Lord. The Lord God and the Lamb are the Light of the Holy Jerusalem, there shall therefore be no need of candles or artificial lights. He is a wall of fire round about his people, and a glory in their midst; therefore they are not to kindle fires of their own, for light or comfort. However dark may be their way, it is their privilege to cast their care on him, and trust in his name as a strong tower, in which all his family in heaven and in earth are named. They that trust in him shall be as Mount Zion that cannot be removed; but they that seek to wizzards that peep and mutter shall regret their folly; for he will visit their transgressions with a rod, and their iniquities with stripes; nevertheless his loving kindness he will not utterly take away from him nor suffer his faithfulness to fail. Once has he sworn by his holiness that he will not lie unto David.

BAPTISTS READ.—The Knoxville Whig, (the organ of Know Nothingism in East Tennessee, and the first to hoist the name of Gentry,) in noticing that the Primitive Baptist church in Lafayette county had expelled one of their members because of his connection with the Know Nothings, uses the following language.

"This same Hard-shell church now, will not commune with the Missionary Baptists, or with any other christian denomination. More intolerant than even the Catholics, they believe there is no salvation 'out of that congregation.' Their members may get drunk, lie, cheat, swear and steal—aye, Mormon like, take up with the wives of their neighbors—and if they will only stand aloof from Know Nothingism, they are not deficient in the necessary christian graces!"

"What charges to make against a large and respectable denomination of christians. Can the members of this church support the members of a party for office, who entertain such opinions as these of them?"

Did Catholics ever say as much of you? You are called to put down Catholics because they oppose ALL denominations of Protestants, when at the same time Protestants are saying harder things of you than Catholics will say. Think of the above and govern yourselves accordingly. *Sumner (Tenn.) Flag.*

REMARKS.—It was admitted by General Washington, and Thomas Jefferson, that the old order of Baptists were the most reliable patriots, and the truest friends to civil and religious liberty, that this or any other country had ever had. As citizens of the world they have invariably been in favor of equal rights, asking for themselves nothing that they were unwilling to award to all other citizens; while they have never asked for any special privileges from the hands of human legislatures. No governmental aid or patronage to sustain their religion; no human laws to defend their

creed, no marshalled armies to enforce their religious dogmas on others. They have uniformly asked to be protected in their persons, in their property, and in their social, civil, and personal rights in common with their fellow citizens, and left to worship God according to the dictates of their own consciences; or in other words they have asked as religionists, simply to be let alone. This in all ages has been conceded by all nations among whom they have been found as the real character of the old order of Bible Baptists; and this is still their character. What then has so much excited this uncircumcised champion of Know Nothing celebrity, that he should brand them as the very worst of mankind? that he should class them with thieves, drunkards, swearers, and adulterers, and heap on them so much of his wrath? Simply because they have refused to recognize as an orderly member one who has departed from the faith and practice which has always distinguished that church, and united with a band of midnight desperadoes, who are sworn to proscribe a portion of the citizens of our country for their religious sentiments, and to oppress the strangers within our gates, contrary to the command of the God of Israel. No christian can unite with the order of Know Nothings without violating the laws of God and the peculiar order of the church of Jesus Christ.

Because, in doing so they are required to foreswear themselves, which is forbidden.

Because the laws of Christ require them to do unto others as they would that others should do unto them; and no intelligent christian wishes to be proscribed for his religious opinions, nor to be denied the rights of citizenship should he choose his residence in a country wherein he was not born.

Because they are specially commanded to be kind and courteous to strangers; to be careful to entertain them, &c., which command they are sworn to disobey if they join the order of Know Nothings.

Because, this conclave of darkness shuns the light, and cannot therefore be in harmony with the truth. "For every one that doeth the truth cometh to light, that his deeds may be made manifest that they are wrought in God; but every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Because, the followers of Christ are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them.

Because the vengeance of the Know Nothings, as the article copied above will demonstrate, is designed not alone for Roman Catholics, and the natives of foreign countries, but also for old fashioned Baptists, and all who live as strangers and pilgrims on the earth.

Because, the Know Nothings have already stained the earth with human gore, and if their principles could be carried out, rivers of blood would drench the earth.

We recognize in this secret conclave the very spirit of the Spanish Inquisition of the dark ages, which was got up for the same ostensible purpose, to purge the land from heresy by secret midnight conspiracy against the lives, the liberties, and the property of those whom they were pleased to proscribe. This order of Know Nothings is but the re-organization or transmigration

of the old Protestant Association for the suppression of Catholicism, which burnt down the seminaries, cathedrals, and dwelling houses of the Catholics, and caused the blood of the Catholics to run down the streets of Philadelphia a few years ago, with the addition of Abolitionism, and a general war upon foreigners. No orderly Old School Baptist can countenance such an unholy crusade against the rights of any portion of mankind, nor can our churches hold in fellowship or communion those who drink in their spirit of proscription and persecution.—Their papers may pour forth their slanderous abuse, but the church of God has been too long inured to persecution, to be moved by it.

APOLOGY.—We are about three weeks behind our dates, with this and the preceding number; the delay has been occasioned in part by our late visit to the western states, and in part by an unusual quantity of Association Minutes which have been sent us to print. We now hope soon to redeem the time, and in the course of two or three numbers to be again up to our dates.

For the Signs of the Times.
Bristoe, Virginia, October 15, 1855.

DEAR BROTHER BEEBE:—Please publish the following Obituary in the *Signs of the Times*:

Died, in New Baltimore, Fanquier Co., Virginia, September 15th, Elder P. A. KLIPSTEIN, M. D., in the 64th year of his age. His disease was Dropsy, which confined him principally to his bed for some five or six months preceding his death, and his only desire to recover was that he might be made useful. Brother KLIPSTEIN made a profession of religion in early life, and was baptised by Spencer H. Cone, and although for many years exhibiting the possession of a rare and useful gift, he did not enter the public ministry until late in life, consequently he was not very extensively known as a minister, but he will be recognized by many of your readers as the author of the exposition of the Epistle to the Hebrews, published in the *Signs of the Times* some years since. He has ever maintained, in private and in public, without wavering, those fundamental principles of truth which have ever characterized the Church of Christ, and distinguished her from her Pharisaic and anti-christian adversary. His walk and conversation were such as becometh the Gospel of Jesus Christ, and although a prominent member of the Free Mason society previous to his profession of religion, he at once withdrew from them when called into the Kingdom of Christ, and no man could be more decided in his opposition to the practice of Old School Baptists becoming entangled with yokes of bondage connecting themselves with any such secret societies than he. I will close this brief notice with the following extract from an obituary notice published in the *Alexandria Gazette*:

"In reviewing the life of Doct. Klipstein, the writer of this, who knew him for many years, can see nothing to condemn, and much to admire. During the late war with Great Britain, he served as a volunteer, and was in one or more of the engagements with the enemy while in the Potomac. He was honest in word and deed, and to a mind naturally strong, he had added much by early education, and after reading and reflection. Few men excelled him in useful information and practical sense. His manner was retiring and almost diffident, but when he called out he showed himself

to be a man of merit and ability. As a physician he stood high, and was a successful practitioner of his profession for many years; as a parent, neighbor and friend, he was much to be praised, being affectionate, kind, and sincere. As a member of society he studied to be useful, and no one was more worthy than he, or set a better example to all within his range. His death has occasioned a loss which will be deeply felt, and his many relations and friends will carry to their graves a vivid and strong remembrance of his many virtues.

Yours in tribulation,
ROBERT C. LEACHMAN.

REMARKS.—We feel very sensibly the dispensation by which this dear servant of our Lord and his church, has been called from his toils labors and afflictions, to the crown and joys which was laid up for him in heaven. We formed a personal and an agreeable acquaintance with him, when we resided in Virginia, about twenty years ago, and during our acquaintance he has been an unwavering and firm advocate of the doctrine of God our Savior. His health for some years, has been imperfect, but his mind vigorous and strong; and for the time he has been in the ministry he has done good service in feeding the flock of God, which our Lord has purchased with his own blood. But he has now received his discharge from the war, and his passport to the joys of his Lord. He has fought the good fight, he has finished his course, and he has kept the faith. May the Lord raise up, qualify and send forth into his harvest others, to supply the place vacated by those whom he has called home and whose faces we shall see no more in the flesh.

REPLY TO A "A POOR SENNER."—The deep anxiety manifested by our correspondent over his expressive signature, induces us to offer a few brief remarks on the two passages proposed for our comment, although we have given our views on both passages in former volumes of the *"Signs"* more at length. We understand the relationship between Christ and his church to be such, that "all manner of sins and blasphemies" committed by them, are in a peculiar sense against him as their legitimate surety, and inasmuch as he has bore all their sins in his body on the cross, they shall be forgiven unto them. The penalty of the law having been executed on them in the person of Christ as their representative, they are not to be again executed on his people, while the sins of all the rest of mankind are against the Holy Ghost, or God, as a Spirit, distinctly considered from his manifestation in incarnation, in the person of Christ, and as they have no surety or representation to bear their sins, they stand charged against them, in their own persons, and shall suffer the righteous penalty of the law for them.

On Heb. vi. 4, 6.—We have only room now to say, the Israelites under the ceremonial law, often fell from the purifications by the blood of the victims which they offered continually, and required new sacrifices to be made for them from time to time. But not so with those who are redeemed by Christ, and born of God. If they shall fall away, they could not be renewed without requiring that Christ should again suffer and be put to open shame. It is therefore as certain that none of them shall ever fall away, or come into condemnation, by the law, as it is that Christ shall not again be crucified.

Our views on Heb. x, 26, in our next.

Obituaries.

Weekly Co. Ten., Sept. 1, 1855.

"Mark the perfect man, and behold the upright; for the end of that man is peace."—Psa. xxxvii. 37.

BROTHER BEEBE:—It becomes my painful duty to send you for publication the obituary of Doct. JUBILEE ROGERS, who departed this life June 28, 1855, aged 71 years, 5 months, and 13 days. Brother Rogers was an Old School Baptist nearly forty years, and honored his profession to the day of his death. He was a deacon in the church of Macedonia, in which the writer has been laboring in word and doctrine for the last twelve years; and I can say that he was a deacon indeed, and seemed ever ready to defend the church against false teachers or those who attempted to mar the peace and happiness of the church. Yet such was his meek and humble deportment, that he was universally esteemed. In him shown clearly that christian trait, of esteeming others better than himself. Seldom has death stricken down one in our midst of so much use to the community generally, and to the church particularly; for his heart and his purse were always open to the objects of true charity, the vacuum occasioned by his death, we fear will not soon be filled. He has left a wife and six children; five sons, and one daughter to mourn their loss. May God afford to our aged and bereaved sister supporting grace, and so bless the children that they may walk in the steps of their departed parent. We desire to submit to the will of God, for we believe that our temporal loss, is his eternal gain. The doctrine of unconditional election, (on the creature's part,) eternal predestination, and free and sovereign grace, seemed to be the theme and the anchor of his soul, sure and steadfast, abiding in Christ, the Rock of Ages.

REUBEN ROSS.

My loved habitation and gardens, adieu,
No longer my footsteps ye greet,
A mansion celestial stands full in my view,
And paradise welcomes my feet.

My weeping relations, my brethren and friends,
Whose souls are entwined with my own,
A hieu for the present, My spirit ascends,
Where pleasures immortal are known.

My cares and my labors, my sickness and pain,
And sorrows are now at an end;
The summit of bliss I shall speedily gain,
The heights of perfection ascend. R. R.

DIED, after a painful illness, occasioned by a cancer, MRS. FANNY HORTON, wife of brother Barnabas Horton, of Walkill, and daughter of Daniel D. and Lucy Penney. She was born May 12, 1797, and died Aug. 16, 1855, in the 59th year of her age.

Again we mourn departed worth,
Another star is set;
No more to glad her friends on earth;
Her loss we all regret.

Yes, she is done with toil and pain;
Affliction long she knew,
But now we trust she's gone to reign,
Where health is ever new.

We trust her tongue, immortal now,
Is tuned to notes divine;
Where purest pleasures ever flow,
And brightest glory shines.

But Oh, our loss! how hard to bear,
Now left to grieve and mourn,
A wide community doth share,
The sorrows which we own.

But may we meekly kiss the rod,
And humbly acquiesce,
Bow to the will supreme of God,
His sovereign wisdom bless.

North Berwick, Me., Sept., 4, 1855.

BROTHER BEEBE:—Please publish the obituary of sister ABIGAIL PENNEY, of Wells, Me., who died August 28th, 1855, aged about 74 years.—She has been a member of the Old School Baptist church of this place about forty years.—Her disease was dropsy, and her sufferings were very great, but she gave good evidence that her last enemy to be destroyed was death.

ALSO

DIED at North Berwick, September 2, Mrs. ELEANOR LITTLEFIELD, aged 77 years and one day. She had a shock of palsy about three years and three months ago, from the effects of which she has been a great sufferer up to the time of her death. She had never made a public profession of religion, but gave good evidence before she died that she was a subject of the new birth.

WILLIAM QUINT.

DIED, Near Burlingham, Sept. 15, after many years of severe suffering, from Inflammatory Rheumatism, MR. ISAAC COLEMAN, aged 51 years, 11 months and 14 days.

MRS. SARAH COLEMAN, relict of Isaac Coleman, Died September 25, both died of Dysentery, Sister Coleman was for many years a member of the Warwick Baptist Church. She had faithfully nursed her husband, for nine long years, seven or eight of which he was not able to feed himself, and when he died she was not able to go to him, although he called her. She only survived him ten days.

LUCRETIA SPARKS, of Burlingham, died September 29, of Consumption.

DIED, at the residence of his father, in Goshen on Monday, Oct. 1. MR. VIRGIL DERYEA, of Barton, Tioga Co., N. Y., and on the morning of the same day, at the residence of his father-in-law, brother George McNish, of Horseheads, Chemung Co., N. Y., ELLEN, infant daughter of Virgil, and Ellen Deryea, aged about 6 months. Mrs. Ellen Deryea, Died last April, about one week after the birth of this deceased infant, leaving the child in the charge of brother and sister McNish, its grand-parents, with whom it remained until its decease. Mr. Deryea, has been afflicted with a Bronchital complaint, by which he was much reduced, and which hastened on his final dissolution.

Thus in the short space of about six months, the mother, father and babe have been called away from earth's transitory scenes, leaving one surviving child, with many relatives and friends to feel and mourn their sad bereavement.

Warwick Institute and Boarding House

The fall term of the Warwick Institute, Orange Co., N. Y., will commence on Monday the 3rd day of September 1855. The Institute will continue under the charge of Adrian A. Dunning A. M., a graduate of Union College, N. Y., as Principal. The female department will be in charge of experienced teachers. Mr. Dunning bears a high character, as a gentleman, scholar and teacher, and the institution while under his care has acquired an enviable reputation as a school.

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

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

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

I. P. WHEELER, President.

WM. L. BENEDICT, Secretary.
Warwick, July 28, 1855.

Yearly Meeting.

A Yearly meeting is appointed to be held with the Regular Baptist church called Dry Fork of Twin, in Prible Co., Ohio, on the fourth Sunday in October, and Saturday preceding. A general attendance of ministers and brethren is solicited.

D. S. FORD.

YEARLY MEETING.—The Lexington church, in Green county N. Y., have appointed a Yearly Meeting to be held at their meeting house, on Wednesday and Thursday, the 24th, and 25th days of October, inst., to commence at 10 o'clock a. m., on Wednesday. A general attendance of ministers, and brethren and friends is invited by the church. JOSEPH L. PURINGTON.

Receipts.

New York.—E. Samuels, 2; J. P. Uptegrove, 1,50; G. J. Beebe, 3,90; Eld. J. Winchel, 2; 9,10	
MAINE.—Eld. J. L. Purington, for W. Turner, 1,50; Mrs. R. Purington, 1; F. Whitmore, 1; S. Parker, 1; I. Humphrey, 1; Dea. A. Lambkin, 1; Eld. Wm. Quint, 10; Dea. H. Purington, 4;	20,50
MASS.—Eld. L. Cox	3,00
N. J.—Elder P. Hartwell, 9; A. H. Cook, 2;	11,00
PA.—Daniel Vail, 1; D. J. Griffin, 1;	2,00
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GA.—Wm. L. Beebe,	5,88
ARK.—O. A. Mabrey, P. M.	5,00
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Mo.—Yellow Creek Association, 8; J. Hampton, 3;	11,00
ILL.—P. Ausmus, 1; Eld. J. G. Williams, 2; Sandy Creek Association, 8; Wm. F. Black, 3; Michael Laveridge, (to end of this Vol.) 1;	15,00
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J. G. Harvey, 1;	5,00
OHIO.—I. Tompkins, 2; J. Dickerson, 5;	7,00
MICH.—J. Hollister,	1,00
Wis.—Eld. A. Greggs,	12,00
CANADA WEST.—John S. McColl,	2,00
KY.—Eld. W. D. Ball, 2; T. Barnum, 2; 4,00	
Total	\$117,48

Associational Meetings.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

The Choctawhatchee Association will meet with Mount Pelier church, Henry Co., Ala., (3 miles east of Lawrenceville,) on Saturday, October 27, 1855.

Miscellaneous Advertisements.

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

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

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., OCTOBER 15, 1855.

NO. 20.

Poetry.

"Ask What I Shall Give Thee."

Come, my soul, thy suit prepare,
Jesus loves to answer prayer:
He himself has bid thee stay,
Therefore will not say thee nay.

[Thou art coming to a King;
Large petitions with thee bring;
For his grace and power are such,
None can never ask too much.

With my burden I begin:
Lord, remove this load of sin;
Let thy blood, for sinners spilt,
Set my conscience free from guilt.]

Lord, I come to thee for rest;
Take possession of my breast;
There thy sovereign right maintain
And without a rival reign.

As the image in the glass,
Answers the beholder's face,
Thus unto my heart appear;
Print thine own resemblance there.

While I am a pilgrim here,
Let thy love my spirit cheer;
As my guide, my guard, my friend,
Lead me to my journey's end.

Show me what I have to do:
Every hour my strength renew;
Let me live a life of faith;
Let me die thy people's death.

Temptation.

Ye tempted souls, reflect,
Whose name 'tis you profess;
Your Master's lot you must expect—
Temptations more or less.

Dreams not of faith so clear
As shuts all doubting out;
Remember how the devil dared
To tempt e'en Christ to doubt.

"If thou'rt the son of God,"
(O what an IF was there!)
"These stones here, speak them into food,
And make that Sonship clear."

View that amazing scene!
Say, could the tempter try
To shake a tree so sound, so green!—
Great God! defend the dry!

Think not he now will fail
To make us shrink and droop;
Our faith he daily will assail,
And dash our every hope.

That impious IF he thus
At God incarnate threw,
No wonder if he cast at us,
And make us feel it too.

To cause despair's the scope
Of Satan and his powers;
Against hope to believe in hope,
My brethren, must be ours.

Buts, ifs, and hows are hurled
To sink us into gloom,
Of all that's dismal in this world,
Or in the world to come.

But here's our point of rest;
Though hard the battle seem;
Our Captain stood the fiery test,
And we shall stand through Him.

A SMALL MILLENIUM.—When the news of the capture of the southern part of Sebastopol reached Paris, the Emperor of the French resolved to thank God for granting even that favor. To this end the great civilizer ordered a *Te Deum* at the Catholic Cathedral of Notre Dame. It was a brilliant politico-religious affair, at which great men and gay women were assembled; and, among the curiosities of the occasion most notable, were the flags of France, England, Sardinia, and Turkey, entwined as decorations of the renowned old Church. Strange combination! St. Peter, Martin Luther, and Mahomet embracing each other in a Catholic church! This is one of the latest illustrations of free love—a sort of spiritual marriage of the Crescent and the cross.

Communications.

For the Signs of the Times.

Cambridgeport, Mass. Oct. 18, 1855.

DEAR BROTHER BEEBE:—The present crisis appears to be one of peculiar interest and importance to the church of God. Not that her covenant relation can be in any manner disturbed, or that the eternal purpose respecting her establishment and increase, her trials and her final triumph, can be in the least altered. But it appears to me these are signs of the times which have peculiar significance, and which every lover of the truth cannot fail to observe. In the 12th and 13th chapters of Revelations we have presented us, under figure of the dragon, the beast with seven heads, and the beast with two horns, the three general organizations of religious error, which have existed in the world.

The dragon, which is the first, or oldest form of error, and which is styled, "that old serpent," I understand to be paganism, whose origin is nearly coeval with that of the world, but which is especially brought to view in the 12th chapter, in connection with the Roman kingdom. It was this power which sought to destroy the infant church, and from which, through ten bloody persecutions, the primitive christians suffered, during the first four or five centuries. The rise of Constantine materially changed the aspect of affairs, since christianity became popular, the church became corrupt, and the way was prepared for the rise of the first beast which John saw coming out of the sea. When the Roman empire was destroyed by the Goths, and Rome itself was burned, a deadly wound was inflicted, which was healed by the sitting up of ten kingdoms under one head, the papacy, while paganism gives up its power, its seat which was Rome itself, ecclesiastical authority to papal anti-christ. The time when this was evidently accomplished was when the pope was made universal bishop by Phocas, A. D. 606. The period of this beast is 1260 years, which will terminate in 1866, a fact which we do well to note, since from the connection of the two beasts, as well as from the letting loose of the dragon the church of God is to be exposed to peculiar trial towards the close of the 1260 years.

Two or three facts are here worthy of consideration. First, the rise and goings forth of error are appointed by Him who orders all things after the counsel of his own will. And power was given unto him to make war with the saints." Second, the papacy did not abrogate the errors or forms of paganism; it modified and engrafted them upon its own corrupt stock. Who can fail to discover the likeness between the altars, the priesthood, the various forms of worship and the superstitions of the one and those of the other? Third, God's has decreed a wide spreading

influence to error, as set forth in the 8th verse of the 13th chapter. "If any man have an ear let him hear."

We now come to the last beast which John saw coming up out of the earth, of a somewhat lamb-like appearance, yet resembling both paganism and the papacy. I cannot understand this beast to represent the ecclesiastical power of papal Rome, since it is another beast, or distinct organization. But I understand it rather to refer to Protestantism, which had its origin not in a multitude of people, as did the papacy, but was meaner in its beginnings, and had some show of truth in the preaching of the first reformers. But here, as in the former instance there is no abrogating of the errors of the previous beast, as the conduct of the reformer, the establishments of the episcopacy, and the present condition of the countries where the reformation commenced, abundantly proves. No account is here given us of the destruction of the first beast; if my previous exposition of the time of his commencement and duration is correct, his period is not yet expired. Besides, "he causeth the earth and all that dwell therein to worship the first beast before him," and especially sets himself upon the grand work of making an image to the beast which had the wound and did live an image is a copy or likeness of a thing, and it appears to me that Protestant anti-christ has copied and is still copying Papal anti-christ in its forms of worship, its dogmas, its activities or practice, and in its attempts to exercise a secular and political power. Protestantism has its temples, its altars and its priests and all the paraphernalia of its worship, though possibly somewhat less imposing yet bears no slight resemblance to the mediæval worship of Papal Rome. It has its orders of clergy who delight to be called Rev. and bishops, and who arrogate to themselves the exclusive right to interpret the scriptures to the people; its conventions and other standing organizations whose decisions and mandates are of scarcely less authority over the members of churches than the edicts of councils and the bulls of popes in former times.

Protestantism has its conditions of salvation no less than the papacy, among which confession and penitance, scrupulous attention to religious duties, contributions to religious houses and charities, and zeal for the conversion of unbelievers and heretics, and other good works, may be enumerated. Papal Rome was and is noted for its religious orders, its richly endowed religious houses, the tremendous energy and astonishing success of its wide-spread system of propagandism, and protestant anti-christ in copying this declares that the glorious truths of election and particular redemption ought not to be preached since they will "discourage sinners," and the notions of free will and the doctrine of

means are far more successful in filling up the churches and promoting what are called revivals; and what shall we say in regard to the efforts which have been and are still made to procure the passage of laws which shall advance the cause of morality and religion," as it is contended is the case with prohibitory liquor laws and those for regulating the Sabbath? The great effort seems to be to procure the same secular and political power which was exercised by the first beast and which is now to a small extent exercised both in our state and national legislatures. Should this image be fully completed, and the extirpation of heretics receive judicial sanction, Old School Baptists may look to their heads. As it is, all who will not worship the beast neither his image, nor receive his mark in their right hand or their foreheads, must have their names cast out as evil, and are accounted as the offscouring of all things even to this day. "Here is wisdom; let him that hath understanding count the member of the beast."

But I have already protracted my remarks, and will defer what further I have to say on this subject to some other time. I believe the present to be a peculiar time as respects the development of God's purpose respecting error and all beast-worshippers. It is a time when anti-christ is being revealed, and when the line of separation is being made between the clean and the unclean. Error in all the phases of its development has peculiar activity. On every hand deceitful workers are abroad, and to the eye of sense the prospect looks threatening. The hosts of error are gathering to the contest, to go up and compass the camp of the saints about and the beloved city. But let the children of God read the record of the result, and stand fast in the liberty wherewith Christ hath made them free. Error has its appointed time. The purpose of God according to election must stand, both as respects the vessels of mercy and of wrath, and

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

Yours for the truth.

LEONARD COX.

For the Signs of the Times.

Adams Co., Illinois, September 6, 1855.

BROTHER BEEBE:—I have been absent seven days attending the Spoon River Association where many of our Master's servants were assembled as witnesses for Jesus; among them I found many who were ready to declare the whole counsel of God as it is revealed in his word. I feel encouraged to find that there are, at least a remnant, who have not bowed the knee to any of our modern Baals, but stand as the Lord's reserved ones. When I returned, I found on my stand the 16th number of the *Signs*, and under your editorial head I saw the request of brother M. I. Sears, and

eagerly ran over your reply, which afforded me much strength in the idea that I, with many of our brethren entertain on that portion of the word, and for which some have noted us as *two seeders*.

Although you said you had not time to notice even the outlines of this important image; yet, briefly as you noticed the manner of his creation, *male and female*, as teaching the doctrine of the standing of the church from everlasting in Christ, it was to me, soul-reviving. O that the subject by yourself or some one able to present its beauties, could be spread before every seeker after the truth and honor of our divine Master. And if it would not be worse than darkening counsel, I should be glad also to bear testimony to the same soul-cheering and God-honoring doctrine, namely, That when Adam was formed of the dust of the earth, and God breathed into his nostrils the breath of life and man became a living soul, he was *good* and *VERY GOOD*, but he was not spiritual. Paul says, "Howbeit that was not first that was spiritual, but that which was natural; and afterward that which is spiritual." And in him we see a plural being; for God called *their* name Adam. And while their name was Adam, the mother of all living was a passive member in the side of her husband. The law was given to the man, thus we see this member in the side of man was chosen, of which to form the bride. (Was the remainder of his body reprobated?) And when she was presented to Adam, he said, This is now bone of my bones, and flesh of my flesh, &c. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. Hence the apostle in admonishing husbands to love their wives, says, No man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. So it is relationship that causes love. Sometimes when asked what constitutes the bond of union between Christ and the church, I say, Relationship; as that is the cause of love, according to the figure; and that neither faith nor love is the bond of union, for they were and are always in him; were passively before the foundation of the world, on purpose that they should be holy and without blame before him in love. But when 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 in Christ, then is faintly reciprocated that everlasting union which existed between the Head and Representative of the church, and his redeemed ones; they are now his manifested spouse, and spiritual children; and we love him because he first loved us. Because of this relation we find it written, "Adam was not deceived." Then of course, knowingly and willingly, he partook of the forbidden fruit at her hand. The declaration had been made that in the day thou eatest thereof, thou shalt surely die. We might have been left to conjecture what this death is, if the word of truth had not told us. But an inspired apostle says, "And you hath he quickened, who were dead in trespasses and sins." And farther he says, "ye were by nature children of wrath, even as others." So in consequence of our relation to, or our standing in our earthly representative; (for Adam was of the earth earthy,) we are involved in all the guilt of Adam's transgression, and all

the penalties of the law. And but for our relation to, and standing in this blessed proto-type of whom Adam is the figure, we should be without hope of deliverance. for the consolation then of the heirs of promise, this relationship and oneness was made known to the psalmist, and made him exclaim, "I will praise thee; for I am fearfully and wonderfully made." "Marvelous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members are written, which in continuance were fashioned, when as yet there was none of them." *Psa cxxxix. 14, 15.* These written members are still being fashioned, not from time to time created; but as Eve was fashioned or formed of that passive member of Adam's body. And this should teach us that the members of Christ are passive in coming into their manifest connection with the church, which is his body, or in being born again. Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. So as we all are the sons and daughters of the apostate family, we were created in Adam, and are being formed by ordinary generations, so in like manner, as we are informed by inspiration, "We, (the members of the church of God,) "are his workmanship, created in Christ Jesus unto" (not because of) good works, which God hath before ordained that we should walk in them." *Eph. ii. 10.* Thus we see how the Amen, the faithful and true Witness, is called "The Beginning of the creation of God." *Rev. iii. 14.* For as Eve was set up and received the law in Adam, by the violation of which came our woes, so the church was set up in, and was blessed with all spiritual blessings, according as God 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.*

Sept. 13.—Brother Beebe, I resume my pen, having just returned from our Salem Association, where we have enjoyed a time of fellowship. Love and peace pervaded our churches and corresponding associations. Our preaching brethren appeared to vie with each other in setting forth the excellencies of our Covenant Head, the glorious and glorified proto-type of our earthly head; and who in the fulness of time was made sin for us, (though he knew no sin) that we might be made the righteousness of God in him.

I have just read over what I had written before I went to the Association, and almost concluded to transcribe it and send it to brother Sears; but, as I have to remit to you for a new subscriber to your valuable paper, which I obtained at the association, I will send it to our Father's children, or drop it under the table. As I desire the comfort of Zion, if you discover anything in this that would wound any of our Father's little ones, let it never see the light through your paper.

Yours in the comforts as well as the afflictions of the gospel.

J. G. WILLIAMS.

Franklin Co. Va., September 25, 1855.

DEAR BROTHER BEEBE:—As the all-important doctrine of Predestination seems to be exciting a spirit of inquiry in the

minds of some of the brethren, and as several communications have appeared in the *Signs* upon the subject, I have concluded if you will insert this in your paper, to show mine opinion also; and in so doing, I assure you my brethren, I am prompted by no desire to foster a spirit of unprofitable controversy; my sole object is, if I know my own heart, to promote peace and good will among those who are of the household of faith. Here, I would beg leave to differ with some of the brethren who regard controversy as unprofitable. We learn from the inspired volume that man in his best estate is altogether vanity, and that we are poor imperfect beings at best, and consequently liable to err in our views upon many portions of God's word. Hence I never could persuade myself that a controversy even among brethren, if conducted in a christian spirit and with due regard to each others feelings and opinions, could possibly do any harm; but on the contrary I believe with our esteemed brother Thomas P. Dudley of Kentucky, and others, that it is calculated to do much good to the church of Christ. We read that Paul withstood Peter to the face because he was to be blamed. And Jesus says, Brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth a brother from the error of his way, shall save a soul from death, and shall hide a multitude of sins. I have rarely known it to fail that when a brother espouses any error, whether in doctrine or practice, if you attempt to convince him, it has led to more or less controversy, and sometimes too, not of a very pleasant character. But this by no means lessens the obligation that I conceive rests on every member of the household of faith, to endeavor in the spirit of christian love and forbearance, to reclaim the erring brother. Under the influence, I hope, of this spirit I wish to express briefly as possible, my views on the subject of Predestination. And in so doing, I shall in all probability differ with some of my brethren upon some points of minor importance, who have already written upon the subject. I hope if I should advance anything contrary to sound doctrine, I may be set right by some of my brethren, who perhaps understand the deep things of God better than I do.

The doctrine of Predestination, so far as it stands connected with the salvation of God's people, is what I presume no Old School Baptist ever denied; for I read, *Rom. viii. 29,* "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren." Again, "As many as were ordained to eternal life believed." And, "knowing beloved, your election of God." These with many other texts of the same purport; but I read that in the mouth of two or three witnesses, shall every word be established. Peter in speaking of the crucifixion of Christ, informs us that he was delivered up according to the determinate counsel and foreknowledge of God, and according to my limited understanding of the scriptures of eternal truth, I do believe that the Lord Jesus Christ was set up from everlasting, as Head over all things to the church, which is his body the fulness of him that filleth all in all, and that the eternal God did, for a purpose of his own glory, and to display the riches of his grace in his kindness towards us through Christ Jesus, choose

or elect all the members of his mystical body in him before the foundation of the world, that they should be holy and without blame before him in love. I remark, that so far as these fundamental doctrines of the gospel are concerned, all orthodox Old School Baptists, I presume are agreed. But there is another view of the subject, upon which there seems to be some difference of opinion among brethren, and that is the predestination, or foreordination of God, as it stands connected with the wicked actions of men. And whilst I believe as strongly in the sovereignty and overruling providence of God, as any Old School Baptist that he doeth according to his will in the armies of heaven and among the inhabitants of the earth, and that even the wrath of man shall praise him, and the remainder of wrath he will restrain; and that while he over-rules the wicked actions of men in such a way as to bring about the accomplishment of his own divine purposes; yet whether he unalterably decreed their wicked actions, so that the agents were compelled by an irresistible influence to commit them, seems to me to be a point on which the scriptures are not so clear, and upon which I have no doubt brethren may honestly differ. And here I will take leave to differ with brother McCulloch of Ohio, in his letter upon this branch of the subject, published in No. 17 of the current volume of the *Signs*, in which he says, "Do not the scriptures prove that the Lord created the evil tree as well as the good tree; and is it not evident that the fruit is created in the tree, so that it is obliged to produce in accordance with the quality or nature of the tree, and that its irrevocable destiny is to be hewn down and cast into the fire?" Now, with all due deference for the views of brother McCulloch, I submit the question whether or not, if his exposition be correct, it does not to all intents and purposes, make God the author of sin, and establish the charge made against the old order of Baptists, from Paul's day down to the present time, by the whole of the tribes of the workmongers, of the present sect and denomination? I have long since come to to the conclusion that where revelation is silent we should also be silent and adore. We learn from the inspired volume, that God made man upright; but they have sought out many inventions, and that all his works were good. We read, *Gen. i. 31,* After God had created man in his own image, God saw everything that he had made, and behold it was very good; and the wise man informs us that he made everything beautiful in his his time; but I have not been able to find the scripture that teaches or proves so clearly that the Lord created the evil tree, as well as the good tree; hence I conclude with the apostle, that by one man, sin entered into the world, and death by sin; so death hath passed upon all men, for that all have sinned. So we understand that the tree was made originally good; and to carry out the idea, became evil by transgression, not by creation, as brother M., seems to intimate. There are numerous scriptures, both in the old and new testaments that come in direct conflict with the idea that God has unalterably decreed whatsoever comes to pass, including the evil as well as the good actions of men. Take for instance the example of David, in the matter of Uriah the Hittite. We know that when

Nathan the prophet, under the parable of the ewe lamb, caused him to pass sentence against himself, saying, "The man that hath done this thing shall surely die." And when Nathan said unto him, "Thou art the man," and announced to him the fact, at the same time, that as a punishment for his transgression, the child should die, David frankly acknowledged that he had greatly sinned; but Nathan informed him that the Lord had put away his sin. I cannot persuade myself to believe that God absolutely decreed that David should commit this atrocious crime, and then punished him for it in so signal a manner. Again we read, 1 Cor. xiv. 33, "For God is not the author of confusion but of peace, as in all the churches of the saints," &c. We know that as it was in the primitive churches, so it is now, that confusion, strife and contentions often spring up; and surely no Old School Baptist brother would, under such circumstances say he believed he had unalterably decreed all this confusion, and thus contradict the declaration of the apostle, and to that extent defeat the very ends of church discipline and government, which I understand to be to preserve order in the churches, by inflicting merited punishment upon all offenders; unless we believed, like a certain brother I once knew in North Carolina, who was brought before the church for the sin of drunkenness, who plead in extenuation of his offense, that he believed that God had decreed that he should get drunk, and therefore he could not help it: whereupon some brother remarked, that he believed that God had also decreed his exclusion, which was accordingly done. The apostle James speaks of certain things which ought not so to be, James iii. 10. But I ask, how James could thus write, under the influence of the divine Spirit, and believe at the same time that these things were absolutely decreed? The scriptures abundantly prove that God is the author of all good; for we read that every good and perfect gift comes down from the Father of lights, with whom there is no variableness nor shadow of turning. And whilst he, for wise purposes no doubt, permits all manner of evil to exist in our world, and as you very justly remarked, I think in giving your views upon this subject, "He restrains even wicked men, and sets bounds against their malice and rage against the truth." Yet I can and do believe all this, without believing that men are irresistibly influenced by a secret and unknown decree, to the commission of wicked actions.

Brother Beebe, I have written under the influence of the very best of feelings toward those brethren who may differ from me, as well as those who may agree with me in sentiment on this subject.

Your brother in gospel bonds,

JOHN R. MARTIN.

For the Signs of the Times.

Knox Co., Ill., Sept. 20, 1855.

DEAR BROTHER BEEBE:—It has been on my mind for a long time to write a few lines for the *Signs*, as I have been a subscriber and reader, I acknowledge I have been comforted by the communications from your pen, and also from your numerous correspondents, both in christian experience and doctrine, and as my brethren and sisters have so often stated that they have been edified, comforted and instructed by those communications, and as I do

not know but what I may comfort some of my brethren and sisters, I will leave the result with him who worketh all things after the counsel of his own will. I have not been in the habit of writing in a religious periodical, I thought it would be needful for me to give a reason of my hope as an introduction to my christian brethren and sisters, if such a worm of the dust may be allowed to call them such. But as I have not been in the habit of writing on this subject, it is a task for me to undertake. I was born in England in the year of our Lord 1803, April 17th in the town of North Curry, in the county of Somersetshire, where I was brought up by parents belonging to the Episcopal church, where I was taught from my youth to repeat a form of prayers, every night on going to bed, used by that profession, which is the established church of England. I became zealous, and from my youth was considered a moral character. I often wished I was as good or as holy as the clergyman; then I should not be afraid to die; for I verily believed that he lived without sin; being taught it by my parents and by the followers of that order, that all that was necessary was to go to church every Sunday, repeat the form of prayers, confess before God, and all would be well; but all could not seem right to me; for my parents, with the most zealous for that religion would swear, and I was taught that we should not take the name of the Lord in vain. I often thought it was a good thing to be a christian, and tried to be as good as I could. But I must be brief. In the Lord's good time he shewed me that I was a sinner, and had violated his holy law, and I was condemned. I traveled on for a long time under a heavy load of guilt and mourned under the situation in which I was. When between sixteen and seventeen years of age, a Baptist minister was to preach at a private house in the neighborhood where I lived; I went to hear him preach, and to my surprise one of the leading members of the Episcopal church was there and demanded the minister's license and also the license for the house; as the law required that before any public meeting could be held in a private house, sufficient security must be given with bonds for the good order of the meeting. If the license could not have been produced the man intended to take the minister and put him out of the house, and fine the owner of the house for a violation of the law, &c. But the meeting was carried on in good order and continued. I attended the meeting notwithstanding my parents opposed it, and with threats of leaving their house. My burden was still heavy, for as yet I had not seen the plan of salvation by and through sovereign and reigning grace; but I went on mourning, being burdened, until it pleased the Lord to reveal himself in me. I well remember the spot where the Lord found me, and every time I passed by it, it brought afresh to my mind the words which were spoken to me, as it were with an audible voice, as I was riding on horseback and lamenting my situation, "Come unto me all ye that labor and are heavy laden, and I will give you rest.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Brethren and sisters, I never have forgotten that time yet, for everything as it was

changed to me, my mourning was turned into rejoicing; and I was something like the children of Israel after they had crossed the red sea, could sing the song of deliverance, and I thought then, that I never should see such dark seasons of mourning again; for my burden of sin was gone and it was light to me. And when I read the experience of those who have traveled in the same road with me, I can rejoice with them as I never have found that burden of sin, although I have sought it diligently. But this brings to my mind the language of the prophet Jeremiah, l. xx. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sin of Judah, and they shall not be found; for I will pardon them whom I reserve." But when it pleased the Lord to make me willing to follow him in his ordinances, I, with several others, related my experience to the church and was received, for baptism. We had to go some two or three miles distance to the river to be baptized, and by this time there was a large collection of people together, and amongst them was the same person of whom I before spoke, to interrupt the meeting, at the water. He was there with a small boat, bottle of wine and a dog to baptize, and to have some sport. But from some cause there was no interruption, the minister spoke at some length, and very affectionate, so that good order was preserved. There were five baptized and united with the church in full fellowship. But to return I said before I thought I should have no more of these dark feelings; but, brethren and sisters, it did not last long; for as I said, I was of a moral character, and no great change had taken place with regard to my walk and conduct; and it did seem that the enemy was let loose upon me to try me; for I truly thought I was nothing but a hypocrite. Such were my feelings and I in mourning, and I could use the language of Job. "Therefore I will not refrain my mouth, I will speak in the anguish of my spirit; I will even complain in the bitterness of my soul." Such has been the case ever since with me; sometimes in darkness and at other times the Lord has caused the light of his countenance to shine upon me. Such has been the Lord's dealings towards me. I have been the subject of doubts and fears all my journey through thus far; and I see, by reading the Scripture of divine truth, that the Lord suffered his children in ancient days to fall into temptations in order to show them their own weakness; so that we all can use the language of an inspired apostle, "Lord save or I perish," when we can feel our own weakness. Brother Beebe, I can in truth, by experience, use the language of the apostle Paul and say that I have been in "perils of waters, in perils of my own countrymen, in perils in the wilderness, in perils in the sea." But the greatest of all is, "in perils among false brethren." But there is a consolation that, "There remaineth therefore a rest to the people of God." Brother Beebe, to go through the whole of my experience would be more than one sheet could contain therefore I must refrain. But I will here say with regard to my feelings after I came to this country. It was a long time before I could find a Baptist that I could converse with and agree upon the plan of salvation by grace alone; but I could find a plenty who called themselves

Baptists, but it did not appear to me that we were taught by the same spirit, and I had almost come to the conclusion that there were none that could see with me; and I began to think that I was left alone, I met with a brother, by the name of Jonathan Vaughn, of Genesee Co., N. Y. We could understand each other, and I found many precious brethren and sisters. Then could I say, I know the Lord has no respect of persons, but has a people out of all nations of the earth. I could say it was a time of rejoicing when I could meet with brethren who were taught by the same spirit, every word alike, and I could use the language of Paul to the church at Ephesus. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all."

Dear brother Beebe, do with this as you think best, destroy or print it; but do not crowd out of your columns any other subject which is calculated to profit the readers more, and you will not hurt my feelings. I here close by subscribing myself

Yours in the bonds of the gospel and of christian fellowship.

MICHAEL LOVERIDGE.

For the Signs of the Times.

Swiss Valley Cal., July 13, 1855.

BROTHER BEEBE:—Having finished the business part of my letter, I feel inclined to fill up my sheet with a few reflections on some of those passages of scripture which the arminians are clinging to, to prove a universal atonement. The construction that the world of mankind generally put upon these scriptures is in direct conflict with other portions of God's word, and calculated to lead even true christians astray. They are very tenacious that the word *all* when used in connection with the atonement, means every one of Adam's posterity, which is a great error.

We will begin with Rom. v. 18. "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Now if the righteousness of Christ be applied to the justification of all Adam's posterity, they must certainly all be saved. Such a construction of the text is in conflict with other portions of the word, as, Jude 4, "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Now, if those men were before of old ordained to this condemnation, they could not have been justified by the righteousness of Christ; hence the construction of the former text by the arminians is wrong, or the scriptures clash; and Paul and Jude are at issue. Peter sustains Jude, 2 Pet. ii. 1-14. Their construction represents Paul also at war with himself, 2 Thess. 2, and 2 Tim. iv. 12. The true meaning of the passage, (Rom. v. 18,) must be considered either nationally, or representatively. If nationally, the *all men* spoken of, have reference to the church among the gentiles, as embracing all manner of men, and not confined to the Jews, as was supposed by the pharisees of that day. This is the correct sense in which the most of these terms are used

which the arminians pervert to prove their doctrine of chance; such as 1 John ii. 2, 1 Tim. ii. 4.—But if representatively, then it is to be understood that the first Adam as a head represented all his natural posterity, and in violating the law of God his act was theirs, and the penalty which he incurred is entailed on them; so that judgment came on them, to condemnation, according to the text.

Even so, or in the same manner, according to the same similitude, the second Adam, which is the Lord from heaven, represented all his spiritual seed; and as his seed became, by their natural relation to the first Adam, by nature children of wrath even as others, they needed redemption from sin, and everlasting righteousness, which Christ has brought in for them, and thus the free gift came upon them all unto justification of life. As Aaron the high priest, as a type of Christ, bore the names of all the twelve tribes which he represented on his breastplate when he went into the holiest place to atone for the sins Israel, even so did Christ, the high priest of our profession, bear the names which were written in the Lamb's book of life from the foundation of the world, when he offered himself a sacrifice for sin, by which offering he perfected forever all them that are sanctified, or set apart, as his peculiar people. So that in and by his righteousness alone, they are redeemed and justified, and can never more come into condemnation. Also, Luke ii. 10, "And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Here we have another of those *alls*, which the arminians construe to mean everybody. But how will that construction agree with Math. ii. 3. "When Herod the king heard these things, he was troubled, and all Jerusalem with him." The news of the birth of the Savior was not joyous to Herod and to all Jerusalem; for according to Matthew, they were troubled when they heard it; and Herod had all the children slain, from two years old and under; designing thereby to put him out of his way. The proper construction of the angel's words, is that the tidings of the Savior's advent should afford joy to the Gentiles who believe, as well as to the believing Jews. Again, Math. iii. 5, 6, "Then went out to him, Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan." Here according to the arminians construction, we should suppose that Herod and Pilate, and all the scribes and pharisees which John called a generation of vipers, were actually baptized by John; but the seventh verse gives a key to the meaning of the fifth and sixth, namely, that some people from all those places named, believed John's preaching and were baptized of him in Jordan.

Too much care cannot be taken in comparing scripture with scripture, so that we may avoid making wrong constructions of the word, and contrary to the obvious testimony of other passages. Certain it is that the proper construction of any portion will harmonize with all other portions of the scriptures, which is one consistent chain of truth.

Do with this, brother Beebe, as you think best, and I will be satisfied.—Remember me at throne of Grace.

THOMAS H. OWEN.

For the Signs of the Times.

North Berwick Maine, Aug. 14, 1856.

To the children of the Living God who worketh all things after the counsel of his own will. Dear Brethren and Sisters in Christ, I have a desire to give you a brief history of my experience in passing from darkness to light, or from death to life. I was born of the flesh, June 11, 1833, but remained dead in trespasses and sins until I was nearly twenty-one years old. May 1854, I became sensible of my situation as sinner in the sight of God. And it did then appear to me, that I was the greatest sinner on earth; for I had been sinning against God all the days of my life; and I had lived not only in the practice, but also in the love of sin. O, how wicked my life appeared to be! Sometimes my sins would rise up before me like mountains, and it seemed as though they would crush me down to eternal ruin. What to do I did not know. My health being very poor at that time, led me to think I had not long to live, that death was near at hand, and fast approaching, and an awful eternity but just before me. Sometimes I thought I did not desire to live any longer in this world; for I could not see anything in it worth living for. All seemed to be vanity and vexation of spirit. Sometimes I was almost tempted to put an end to my life. I could give up my nearest and dearest friends; for they were then nothing to me. Every body, and everything seemed to me to be praising God, but me; I was one alone. Everything seemed to me to be better off than myself, the beasts of the field, and the birds of the air, O, how much better they looked to me than I looked to myself. I was the most wicked and unhappy creature that ever drew the breath of life. I was often led to exclaim,

"Here Lord I give myself away,
'Tis all that I can do,"

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

Sometimes I would ask the Lord to have mercy on me, a poor guilty sinner. Lord save, or I perish! But no relief came. It appeared to me that I must die and sink under the load of my guilt and sin. And, as I must die in that situation, how miserable I must be in eternal torment; but I did not name it to any person. My friends sometimes asked what ailed me. I would tell them, Nothing; for I did not feel willing they should know the trouble I was in. I liked to go to meeting, and to hear christians talk; but did not want them even to know that. But in all they said there did not seem to be anything for me, all seemed to be for somebody else. I often thought I must, and would do better, and not be so wicked; but it would not be long before I was going on as bad as ever, if I made a promise I was sure to break it. At about this time, at short intervals, a hope would spring up that I might receive pardon. Then again I would receive a false hope, resting only on imagination. And sometimes I would hope that I was a christian, but these hopes would not last long; dark clouds would rise before me, and I remained in that deplorable condition until March last, when I was brought down on a sick bed, and there I met with a great change in my feelings. Before I was aware of it, my sins all appeared to be forgiven me. Every thing then looked differently; all seemed to be bright, and my happiness no human tongue can describe. O thought

I, that men would praise the Lord for his goodness and for his wonderful works to the children of men. My joy was inexpressible and full of glory. I did not expect to ever get well again, and I thought that if I died I should be at rest, for I felt that I was walking in the pathway of light. But such feelings did not continue all the time. Dark clouds would arise at times, and again cause me to doubt. But on the fifth day of the last month, I went before the Old Baptist church of this place, and related to them some of my feelings, and was received, and on the following Sunday I was baptized by Elder Wm. Quint; and for one week I felt happy, and felt as though I had done my duty, and as though I had got through with my trials and troubles; but alas! I find it is not so; for I have many ups and downs, and sometimes I am afraid I have deceived the church, that I have not experienced what constitutes a christian. They seem to be so much better than I am, in their walk, and in every sense of the word, but I come so far short of what a christian ought to be. Still I have a hope, and I believe that he that hath helped me hitherto, will help me all my journey through,

"His love in times past forbids me to think,
He'll leave me at last, in sorrow to sink,
Each sweet Ebenezer I have to review,
Confirms his good pleasure, to help me quite through."

Christ is the Way, to heavenly bliss,
And Christ the only Door;
My soul pursue no way but this,
For this alone is sure."

"Lead us to God, our final rest,
To be with him forever blest,
Lead us to heaven, its bliss to share,
Fulness of joy forever there."

Whoever are led to see themselves as God sees them, and are made acquainted with their own depravity, it appears to me must abhor themselves, and thank God for the gift of a Savior, to give them repentance and eternal life. For it is not for anything good in us, that God has mercy on us. We were full of bruises and wounds and putrefying sores, no soundness in us. Altogether dead as to any spiritual life or ability; ignorant of God, and desiring not a knowledge of his ways. How can it be supposed that a being in such a condition could be led by the promptings of his carnal mind to seek after God? It is as impossible for sinners, in that state, to seek or love God, as it is for the dead to come forth from their grave, for if they could they would have power to change their own hearts. May we by divine grace recognize the goodness of God, in all his dealings with us; in adversity rest upon his all-sufficient arm, and in prosperity serve him with fear and trembling. In our weakness, forget not his strength; in darkness pray for the dawning of the Sun of Righteousness in our hearts. Forget not the precious promises of the gospel, and may our ears be always open to the voice of the good Shepherd.

What is life? A varied tale, deeply mourning,
quickly told.

What is life? A vision pale, vanishing, while
we behold,

What is life? A smoke, swiftly mingling with
the air,

What is life? A dying taper, glowing but to
disappear,

Such is life, a breath, a span, a moment quickly
gone from thee,

What is death? O, mortal man! Thy entrance
in eternity.

May God bless us while traveling on
these low grounds of sorrow, and guide us
in the right way, to seats at his right hand.

EMELY M. LITTLEFIELD.

For the Signs of the Times

Rock Co., Wis. Sept. 21, 1855.

BROTHER BEEBE:—I feel myself unworthy to address the children of God as my brethren and sisters, still it is a privilege I am not willing to be deprived of; for I entertain a kindred feeling in my heart towards the sheep and lambs of Christ, far surpassing all earthly ties, and that, at times encourages my hope. The scriptures say, "We know that we have passed from death unto life, because we love the brethren." With this feeling in exercise, to some degree, I will try to tell to the brethren and sisters, what a refreshing season we had at our Yearly Meeting. The blessed Lord was graciously pleased to send among us his dear servants brother West, of Illinois, brother and sister Morehouse of Grant Co., Wis., and brother Bishop, of FonDuLac Co., Wis., and such a glorious meeting as we had for three days and nights, I certainly never witnessed before. We had, if I am not mistaken fifteen sermons from brother Wilcox, and the other three brethren, and all their theme was Jesus Christ, and him crucified. He was set forth in his excellence of power and glory, so that the sheep and lambs were fed and comforted, and it was truly a time of feasting to many poor souls. There was not a discordant note, nor a jarring sound heard, but peace, love and union abounded. The doctrine set forth appeared to me like a golden chain perfectly linked together. The season was like that in ancient time when the disciples were assembled together, and Jesus appeared in the midst, and said, "Peace be unto you." And when he spake, it was done, and when he commanded it stood fast. The same Jesus who spake then, speaks now, and his words are just as sweet and precious now as they were then, nor can all the combined powers of darkness destroy that joy and peace which his gracious words inspire in the hearts of poor sinners saved by grace. O, how consoling that it is so! And, if Christ be for us, we have nothing to fear. He is an abiding friend who will never leave nor forsake his little ones. He will gather them with his Arm, and carry them in his bosom. We can truly say, We sat down under his shadow with great delight and his fruit was sweet to our taste. I think his servants were enabled to bring out of the inexhaustible treasury, things new and old, to the weak and feeble of his flock, as well as for the strong. It is among heaven's richest blessings when we are enabled to drink of the fountain of God's unchanging love, which never will run dry. Why, it is the most God-honoring, Christ-exalting, self-abasing, and soul-humbling water any poor soul ever drank of. Yes, while it humbles the creature in the dust, it exalts Christ upon his throne of glory, as a Prince and Savior, as the chiefest among ten thousand, and altogether lovely. Such a season I was permitted to enjoy during the meeting, and for the most of the time for six days after it closed, it was unspeakable and full of glory; and such as the world can neither give nor take away,

"My willing soul would stay,
In such a frame as this,
Would sit and sing herself away,
To everlasting bliss."

To meditate upon, and feel a sense of the goodness of God to a fallen world, especially to me, one of the most hell-deserving sinners, is what my soul delights in.—Looking over all my pathway, I see that

his goodness and mercy have followed me all my days, from my earliest moments to the present time. I hope and trust he has called me by his grace, and given me everlasting consolation and good hope through grace. A good hope, for it is Christ, and I would not exchange it for a thousand worlds. These rich blessings which he is constantly bestowing fills my soul with love and gratitude to him. John said, We love him because he first loved us, and gave himself for us. The thoughts of Jesus' love softens my hard heart, and fills me with rapture. Many precious promises were applied with power to my soul, which were like cold water to the thirsty.

I had some sweet meditation while sitting at the bedside of one who expected every moment would be her last, and thinking how glorious shall be the resurrection when Jesus shall appear the second time, without sin unto salvation, when the dead in Christ shall rise first. Then these vile bodies shall be fashioned like unto his glorious body, and be caught up to meet the Lord in the air, and to be forever with him where congregations never break up, and sabbath shall never end. I thought I had a clearer view than ever before, that my heart had been opened, and that my sins had gone to judgment beforehand, and I was judged according to the things written in the opened books. I felt no fear nor dread of that time approaching. Still I may be deceived. Many times something seems to say that I only imagined what I felt. But the answer has as often been, Be not faithless but believing.

Brethren and sisters, it seems to me that you understand what I say, weak and feeble as I am. I do not expect the world will understand it, to them it is but an idle tale, which they call, "The same old story." But the consolations of the gospel will never be an old or stale story to the saints. When clouds have long overspread the mind, and they break away, and the sun shines forth in all its splendor, it will always seem new. Now we see but in part, and know only in part, but when that which is in part shall be done away and we come to see even as we are seen, and know even as we are known; even then shall this theme be as new as ever. Thanks be to God who giveth us the victory, through our Lord Jesus Christ. Cheer up, my loving brethren, and lean upon the arm of your beloved Lord. He will still support and keep you. His word is truth; then trust in him, who having loved his own, has loved them unto the end.

Should these scattering remarks be blessed to the consolation of any poor child of God, give him the glory; for to him all the glory belongs. I desire an interest in your prayers. I remain a poor sinner, saved by grace, if saved at all; for if the smallest part of the work depends on me, I am undone.

PHEBE JANE NORRIS.

The works of the Deity are so constituted that we can only form a correct idea of them by contrast and comparison. He has evinced as much skill and wisdom in the formation of a citron, as of the globe, in the organization of an ant, as in that of an elephant. The Universe is one continued congeries of animated being. There is not a vegetable that grows but that is inhabited by myriads of living animalcula, too minute to be perceived by the naked eye, and almost beyond the disclosure of the microscope. And so it may be said that there are worlds within worlds, systems within systems, and cycles within cycles, through all infinity. We may regard even space itself as but a relineth term—and within the compass of an inch we shall find as much to excite our curiosity and stimulate our research, as within the circle of a mile—as much within ourselves as within the whole human race.

Circular Letter.

The brethren assembled with the North Anson (Me.) Old School Baptist Church, at West New Portland, September 14, & 15, 1855.—To the churches, associations and brethren corresponding with us, grace and love be multiplied.

BELOVED BRETHREN:—Through the tender mercy of our heavenly Father, we are once more permitted to assemble ourselves together in an associate capacity; but since our last anniversary, some of our number have been removed from us by the king of terrors; consequently will participate no more with us in our deliberations on earth. Although our loss is deeply felt by us in this day of delusion, we realize that God is the Sovereign Arbiter of all events, and if it be according to his will that our little association shall become extinct, we desire not to murmur or repine, but trust in the immutable promise and purpose of Israel's God.

As it is our usual custom to address you on some theme immediately connected with the salvation of God's dear people, we will offer a few remarks on the following declaration, "Yet have I set my king upon my holy hill of Zion," Psalm ii. 6. In this Psalm the inquiry is made, Why the heathen rage, and the people imagine a vain thing? also it is declared that the kings of the earth set themselves, and the rulers take counsel against the Lord, and against his anointed, saying, Let us break their bands assunder, &c. But notwithstanding all their malice and rage against the Lord's anointed, he has set his king upon his holy hill of Zion, which very clearly shows that the kingdom of Jesus Christ is diverse from all other kingdoms. It is diverse from all other kingdoms in many respects, a few of which we will briefly notice.

1. The King was set up from everlasting, from the beginning, or ever the earth was, and as he was thus set up, the origin of this kingdom was in God, for Christ is his only begotten Son; and he declared concerning his ancient disciples that they have known surely that I came out from thee, consequently he dwelt in the bosom of the Father before time began, when as yet there was no depths, no fountains abounding with water, before the highest dust of the mountains was brought forth; while on the contrary the kings of this world have been born a natural birth, have lived for a time and then passed away as the vapor before the morning sun; also many of them have been dethroned and their kingdoms destroyed; but the King of Zion never can be dethroned, nor his kingdom destroyed; for it is written, "Thy throne O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom."

2. The subjects of Christ's kingdom are born again, not of corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever; therefore they are a holy nation, a peculiar people; while the subjects of all earthly kingdoms are born of a corruptible seed, consequently they are unholy nations; and, as they are such fallible creatures their kingdoms are imperfect, having frail man-to fabricate their laws and execute them, they soon become involved in tumult and calamity, and in the ultimatum, crumble to pieces, and

some other people build upon their ruins; and thus for thousands of years the kingdoms of this world have been changing; and as we take a retrospective view of the past and behold the ruins of ancient kingdoms and dilapidated cities, we must conclude that all earthly kingdoms are subject to mutation and decay, and that now

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

The laws of Zion are a perfect code, unalterably fixed; for the priesthood of Jesus Christ is not after the order of Aaron, but after the power of an endless life.

3. The subjects of the heavenly kingdom all have a home birth, viz., Zion; for as soon as Zion travailed, she brought forth her children. There were no abortions, no premature or deformed births, and all the efforts of man can do no more toward forwarding a birth in Zion than Abraham and Sarah did to hasten the birth of the promised son, Isaac, for God has a set time to favor Zion; therefore Jerusalem which is above and is free is the mother of all the saints; and, as this is the case, they all use one dialect, and speak one language, which is Shibboleth or "Salvation is of the Lord."

Having briefly designated some of the prominent points wherein the kingdom of our dear Redeemer differs from all worldly kingdoms, we will attempt to assign some reasons why this kingdom will never be destroyed and the government left to other people. The church in her Adamic head, fell into a state of death from which she could not extricate herself; but as the same law that holds the body holds the head, the justice of God demanded the head of the church, and in Jesus Christ only could the law, which the church had transgressed, receive plenary satisfaction. Christ, the head of the church, came within the precincts of the law by being born of the Virgin, or being made manifest in the flesh; and, as Christ is the head of his church, his righteousness is that on which her eternal salvation rests. It is written, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." He is set forth as a tried stone, elect and precious; and a trial of this foundation stone has been had; for he was tempted forty days and nights of the devil in the wilderness of Judea; but in his sore temptations he was not overcome. Hence the church may rejoice for the foundation is invincible; consequently immovable. Our dear Redeemer said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it," to which the glad church now on earth feels to respond, Hallelujah! Amen. When the Savior was about to be betrayed one of his followers manifested a carnal disposition to defend him with the sword, but the command was, "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be." It is plainly set forth in this declaration of Christ to his apostle, that the kingdom of Jesus Christ is diverse from all other kingdoms, and that it is not to be upheld by human power and skill; consequently needs no marshalled hosts, no human batteries, nor human

ingenuity to sustain it. While the blessed Redeemer was enduring such contradictions of sinners against himself, Pilate said, "Knowest thou not that I have power to crucify thee, and have power to release thee?" To which the dear Redeemer responded, "Thou couldst have no power at all against me except it were given thee from above." Although Pilate considered that Christ was at his disposal in the judgment hall, his moral or free agency was like that which all the human family now possess, in and of itself, a mere shadow, void of any power unless given from above; and Peter when referring to the crucifixion said, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." According to the decree of the eternal Father, Christ was delivered into the hands of his enemies to be mocked, buffeted, spit upon and scourged, also to be nailed to the cross on which he expired. Though Christ was put to death in the flesh, it was not possible for him to see corruption; for the promise by the mouth of David was that his soul should not be left in hell, nor his body see corruption; accordingly on the third day, (the day appointed) he burst the bands of death and arose the Conqueror of all the powers of darkness; having satisfied his Father's requirements for the church, and spoiled principalities and powers by triumphing over them, and making an open show of them. As the saints are led experimentally into the knowledge of the great work of atonement, by and through our Lord Jesus Christ, they feel to say, Truly, he is the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace.

As the King of Zion has once been clothed in the mantle of humanity, and in that sense has been a man of war, and fought the awful battle for the church, and conquered by shedding his own precious blood, she is now so strongly environed that all the power of the King's enemies cannot take from him one of his blood-bought subjects. The ancient metropolis of the Jews was strongly environed with walls, but they were not impregnable; for the enemy was permitted to enter their devoted city and lay it waste; but God has appointed Salvation for walls and bulwarks about his Zion; (not a wall for salvation) but the walls are salvation; also she is engraven upon the palms of his hands and her walls are continually before him.

Brethren, we might say much concerning the everlasting kingdom of our God; but the limits of a Circular Letter forbid it; therefore having briefly touched upon some of the prominent points connected with the kingdom of Jesus Christ, we feel to close our address with a transcript from the apostle John, in which the dear Redeemer sets forth beyond the shadow of any doubt the final salvation of all the elect of God: "For I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which has sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day."

Now may grace, mercy and peace from God the Father, the love, union and fellowship of the saints through Christ the Medi-

ator of the new and everlasting covenant, ever be with you. Amen.

J. L. PURINGTON, *Moderator.*

W. J. PURINGTON, *Clerk.*

P. S.—We have received minutes from the Delaware River, Baltimore, and Warwick Associations for which we feel grateful, and still desire their correspondence. W. J. P.

Corresponding Circular.

The Maine Predestinarian Baptist Conference, held at North Berwick, York Co., Maine, September 7, 8, and 9, 1855, to the churches and brethren with whom we correspond, sends christian salutation.

BELOVED BRETHREN:—We yet continue an afflicted and poor people, as strangers, and we hope pilgrims on the earth, having no continuing city here, but desire to seek one to come whose maker and builder is God, yea, desire to come out of the world and put on the whole armor of God, that we may be able to stand against the wiles of the devil, in this day of darkness in the nineteenth century, having our loins girt about with truth, &c., as is set forth in the sixth chapter of Ephesians, to forget those things which are behind, and to press forward to the mark of the prize of our high calling in Christ Jesus; yea to walk in all of the commands of Christ blameless. But while we have these desires, we learn by sad experience that the spirit is willing but the flesh is weak,—“For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things ye would;” consequently we often find ourselves in captivity to the law of sin and death which is in our members, which causes us to cry out, “O wretched man that I am, who shall deliver me from the body of this death? at such hours of darkness we can see nothing within ourselves but the sentence of death, for we seem to lose sight of all experience through which we have passed that is spiritual, and cannot see that we differ from the world only by an outward profession. O, dear brethren, at such times we are hard put to it! We think we know something of what the apostle felt when he said, “all hopes of being saved were taken away.” But we cannot say but at such times we have a desire to seek him whom our souls love; and we do seek him by night, on our beds; but we find him not. Then we do arise and go about the city, and in the broad ways, and seek him whom we love, but we find him not. But our case is so urgent that we cannot give it up here, so we are led to enquire of the watchman, if he can tell us of him whom we love. But, dear brethren, we always pass the watchman, that is, look beyond man, before we find him whom we love. And O how heavenly it is for such poor beggars who are destitute of everything they need to give them any comfort, to find a being who hath everything that their wants require, and who freely bestows it upon them without money and without price. Thus, dear brethren, although we have had to walk in darkness, and acknowledge that all our strength is perfect weakness before God and each other, we are led to speak of the goodness of God to us at times. Now dear brethren we believe that the salvation and regener-

ation of God's people is exclusively the work of God, and agreeable to his own purpose and grace given them in Christ Jesus before the foundation of the world, and that all things work together for good to them that love God, to them who are the called according to his purpose.

But we will close by saying to all who feel themselves to be a poor and afflicted destitute of all that is good, yet who have a principle breathing forth, O that I could love God more and his children more, and desire to walk in all the commands of Christ blameless, and still feel that having done all they are unprofitable servants, adding nothing to their souls, eternal salvation, yet desire to take the word of God as your only rule of faith and practice, and not following the commandments of men, stand fast in the liberty wherewith Christ has made you free.

Our hearts have been made glad by your messengers and letters, and we earnestly solicit a continuance of your correspondence. Brethren pray for us.

WILLIAM QUINT, *Moderator.*

JOSEPH PERKINS, *Scribe.*

The Yellow Creek Old School Baptist Association, now in session with the church at Mt Gilead, Linn Co., Mo., to the several Associations with whom she corresponds, sendeth christian salutation.

VERY DEAR BRETHREN IN THE LORD:—Through a kind and indulgent providence, we are again permitted to meet in an associative capacity. Your messengers and letters of correspondence were cordially received, and we desire a continuance of the friendly intercourse which has hitherto existed. It is consoling to the children of God to meet with brethren from various parts of the world, to hear, and to speak of the things of the kingdom of our God, especially when God's ministers all see eye to eye, and all speak the same things, and when they all preach Christ, and him crucified, as the only way of life and salvation.

Dear Brethren, we have consoling news to write,—since our last interview, the Lord has been gracious in bringing some precious souls within the bounds of this Association, from nature's darkness into the marvelous light of his glorious kingdom.

Brethren, we are at peace among ourselves, for which we feel thankful to our Heavenly Father. “Behold how good, and how pleasant it is for brethren to dwell together in unity.”

For the time and place of our next Associational meeting, we refer you to our Minutes. May the great Head of the church direct you in all your godly conversation, is the prayer of your brethren of the Yellow Creek Association.

WM. SEARS, *Moderator.*

HENRY WILKERSON, *Clerk.*

AFFECTING SCENE.—Col. John Darrington, an officer of distinction in the war of 1812, died at his residence in Clark Co. Alabama, on the 12th ult. At his burial his slaves collected in large numbers near the grave, and one of them, an old man, requested permission “to pray over his old master.” His fellow slaves and fellow mourners joined in a hymn which he gave out from memory, when he offered to the Throne of Mercy a prayer, which, for deep pathos and profound humility and adoration, it is said could not be excelled. The tears of a large concourse of white people present showed how deeply they were moved by the fervor and earnestness of this good old slave.

EDITORIAL

Middletown, N. Y., Oct. 15, 1855

The Will of God.

When duly impressed with a sense of the superlative perfections of Jehovah, the enlightened christian contemplates the principle on which God governs and controls all things, with inexpressable delight; and in the inspired language of the Psalmist will say: “The Lord reigns, let the earth rejoice.” The grandest theme that moved the prophetic pen, was that in which the absolute government of God is declared unto Zion. “How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.” If he were only trying to reign and unable to overcome the impediments thrown in his way by men and devils, the anxiety of his people would be very great. But the good tidings of good, the publication of peace, the proclamation of salvation, by heaven inspired, is based upon the assurance that the God of Zion reigns. He rules in the armies of heaven and among the inhabitants of earth. Sparrows are guided and protected by the orders from his throne, and the very hairs of our heads are all numbered, so that not one of them can by any casualty fall to the ground without his decree. The natural heavens declare his glory, the marshalled hosts are governed by his law. The sun, moon, and stars obey the sovereign orders of their God. The earth and seas also obey him, and the islands shall wait for his law. The winds and storms are his messengers. He rideth upon the wings thereof, and makes the clouds his chariots. The troubled ocean is calm when he rebukes the tempest, and the monsters of the deep are swift to obey his mandates. Angels, men, and even devils are encircled by his power, they can neither think nor act in any sphere beyond that which he has appointed them.

In the administration of the divine government, as exemplified in creation, providence and grace, many things are inscrutable to us; for we can only know and comprehend his government so far as he is pleased to enlighten us. The faith which he has given us, is brought into active operation, affording us that confidence in God, that we can cheerfully trust in him, where we cannot trace him. When he plants his footsteps in the sea, and when his ways are past finding out, we know that all things do work together for good to them that love him, who are the called according to his purpose. When darkness veils the sky, when thick darkness of the sky is his pavilion, when he keepeth back the face of his throne, and spreads his cloud upon it, even then we learn to “Be still and know that he is God.” And the more dark and inscrutable his government is to us, the more clearly is our faith and confidence in him demonstrated. If the sun and the land were always in sight, the mariner would have no use for his compass. Faith is a fruit of the spirit in the saints, which God has ordained shall be subjected to fiery trials; but it has power to shine the brightest when most opposed. Nothing would be allowed to come in conflict with it, if it were not necessary for our good, and God's declarative glory.

But the principle or standard of the divine government is what we designed to notice more particularly in this article. Seeing that all things are governed by the power and providence of our God, how consoling it is to know that Zion's God is perfectly competent to administer the government over all his works; for “He worketh all things after the counsel of his own will.” Now if we have confidence in his will, if we are reconciled to it, and in the language of the dear Redeemer, can say, Not my will, but thy will be done; or in the language of the prayer, Thy will be done in earth as it is done in heaven, then we shall rejoice that the Lord God Omnipotent reigneth. If his government were administered according to any other than God's will we might ear the result. If he consulted our wills and inclinations, alas! how fickle and trifling are we. Or should the government of earth be left to the popular vote of the race of mankind, how uncertain would be the result. But all is made to depend on his own will, and hence the final result of all things is secure. The supreme will of Jehovah is the standard of all the actions and government of God. He has no other law, by which to do his pleasure in the armies of heaven, or among the inhabitants of the earth; and we rejoice that it is so, for his will is perfect, pure, infallible, immutable and holy. No other rule of government therefore could be so honoring to God, or safe for us, as that by which all the orders of his throne are administered. In his will all the eternal attributes of the Godhead are embraced. His wisdom, truth, justice, immutability, omniscience, omnipotence, and eternity which affords us indemnity that nothing will be administered that can possibly conflict with the eternal perfections of the deity. Who then would wish to shorten the sceptre of his power, or pluck one gem from his crown? Could we act rationally, or consistently in asking or desiring him to change his administrations, however dark or inscrutable they may seem to us, or to adopt as a rule of his government the will of any or all of his creatures? Or who that knoweth the Lord, can desire to limit his control over the events or destiny of all beings and all worlds? Nay, we can but rejoice that he is King of kings, and Lord of lords. We rejoice not only that the saints are governed by his law, but also that wicked men and devils are under his control; were it otherwise all would be confusion. Their limits are fixed, their bounds are irrevocably set, hereunto they shall come, but no farther. The hearts of kings and proud monarchs of the earth he turneth as the rivers of water are turned. Truly the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, “Let us break their bands assunder, and cast their cords away from us.” But, “He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” The monarch of Babylon may attempt to ascend above the clouds, to set his throne above the stars, and to be like the Most High; but he shall be brought down to hell, to the borders of the pit. Pharaoh may determine to detain the Lord's chosen tribes in Egypt; or to pursue and bring them back after God has broken their yoke; but God will display all his wonders on Pharaoh and his host, and Israel shall sing the song of deliverance in full sight of their

vanquished enemies. All this results from the administration of the divine government according to the will of God. Can any saint be found to say, this is more power or government than what properly belongs to God? Will any say that his power should be restricted to good men and their good actions, and that he has no right to control evil man and evil actions of men, according to the counsel of his own will? We hope not. But it is sometimes objected, that if God works all things after the counsel of his own will, and nothing after the counsel of his creatures' wills, and if his will is eternally the same, from everlasting to everlasting, so that he has declared the end from the beginning," and said, "My counsel shall stand, and I will do all my pleasure," then we are only machines, bound fast in the decrees of fate, and only like clay in the hands of the potter. If this be true, say they, we are not accountable beings; and "Why doth he yet find fault? Who hath resisted his will?" "Nay, who art thou O man that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The apostle did not shrink from a defence of the sovereignty of God because men would surly say, "Why doth he yet find fault," &c. but rebukes the fault finder with merited severity. The inferences and conclusions of men in regard to the nature and tendency of this doctrine are not reliable. Man is by no means released from his accountability, nor is he propelled like a machine in his action, he acts voluntarily in his course of wickedness, without any fear of God before his eyes, and is therefore guilty in the eyes of the law and justice for his wickedness, and he is held accountable for his conduct, and will be punished for his sins, according to the testimony of the scriptures. Many have failed to perceive how God can govern the world and control all events, without influencing men to sin, or being the author of sin. By the terms *author of sin*, we suppose they mean, the fountain or source of sin. If this be their meaning, nothing can be more remote from the truth. For God is perfectly holy in his nature, and in all his administrations. Men are never influenced to do wickedly by any impulse directly from him. Their fallen nature's incline them to do wickedly, and so far as God will permit them to have their own way, they will drink in iniquity as the ox drinketh water. This we know to be the case by our own experience as well as by the testimony of the scriptures. Hence God's perfect knowledge, and even his design in all they do, does not change either their inclination to sin, or their accountability for sinning. Joseph's brethren acted voluntarily in meditating his murder, and in selling him to the Ishmaelites to be carried down to Egypt; and they were held accountable for their wickedness, as much so as though God had had no purpose in the matter; yet the event shows, and the word of God declares that God had a purpose in it all. And we conclude that God had as much purpose in Joseph's going into Egypt as though his brethren had had no agency in the matter. How these things can be may be a mystery to men, but all is plain with God.

The Jews and Romans were guilty in putting Christ to death, although

they could only do what God's hand and purpose had before determined should be done. It was not a divine influence that filled them with malice and hatred to Christ, nor was it by any gracious impulse of the Spirit of God, they crucified the Lord of glory. The spirit of their carnal minds, and the influence of satan urged them on in the bloody work; and they were without excuse. And as it was in the case of Joseph and in the crucifixion of Christ, so we believe it is in regard to all the wicked acts of men.

Brother McCulloch has used the figure of the good tree and the evil tree, which were created with all their subsequent developments in them, and under the unavoidable necessity of bringing forth the fruit which was according to their nature. This is unquestionably true in regard to trees; but trees have no volition, they are passive, and to them attaches neither blame nor approval. Men are accountable beings, and act voluntarily in sinning, and are subjects of condemnation and wrath.

The figure of trees is applied to men, we admit; but not in reference to their original creation. Christ says, "First make the tree good and his fruit shall be good," &c. But his application of the figure contemplates man as a fallen sinner, already condemned, he is like a corrupt tree; in his present state he can bring forth corrupt fruit, but he cannot bring forth good fruit. But God is able to purge the tree, and make it bring forth good fruit. All men are by nature, that is in their fallen nature, evil trees, and polluted fountains, so that until God makes good the tree, and cleanses the fountain no pure or holy productions can be developed.

We would not indulge in any vain speculations in regard to God, or in the contemplation of his perfections; the subject is too sacred to be approached but with the most profound reverence; but we do rejoice in believing that the God of Zion presides in power and majesty over all the works of his hands, and accomplishes his own purpose, and worketh all things after the counsel of his own will; causing the wrath of man to praise him, and restraining the remainder of their wrath. And we do rejoice to know that the will of God is the invariable rule of all his work of creation, providence, and grace. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. We entertain no fear of his exceeding his eternal right in executing the counsel of his will; and so far as he instructs us that Justice and Judgement are the habitation of his throne, we shall be led in spirit to cry out, "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty; and in majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."

Articles of our Faith.

As we have been called on recently by distant brethren, who are about to unite in the organization of churches of our order, to finish them with a summary of our faith we have ventured to present for their consideration, the following, which we have hastily drawn up, without having any, (not even those of the church to which we belong) before us as a guide. It is with much diffidence that we attempt the task, knowing as we do, that the scriptures alone

contain an infallible standard of our faith and practice. We desire our brethren to scrutinize these articles closely, and compare them with the inspired standard before adopting them. We believe these are substantially the articles held by our Old order of Baptists generally. But the forms as adopted by our churches are not perfectly uniform.

We should bear in mind that the design of these written articles are not to supercede the scriptures as our *only rule* of faith and practice, but rather to express as clearly as possible how we understand the scriptures, and what we believe they teach. The necessity and utility of a frank, and open declaration of our understanding of the inspired rule and standard, is generally acknowledged by our churches throughout our country. They are to prevent confusion, as many assume the name of Baptists, who by no means hold the sentiments which have ever distinguished the church of God.

In submitting these articles, at the request of brethren, we wish it to be distinctly understood, that we have neither the ability or desire to lay down any other standard or foundation for the saints than that which is contained in the scriptures, if what we have written accords with the views of our brethren, of course they are at liberty to adopt them, but if otherwise they will not effect our fellowship for, or christian regard to them.

Article 1. We believe in one only, true and living God, who is the creator, upholder and righteous disposer of all things, that he is self-existent, independent, omnipotent and eternal, possessing every possible perfection and divine attribute.

Art. 2. We believe that there are three that bear record in heaven; the Father, the Word, and the Holy Ghost, and that these three are One.

Art. 3. We believe that our Lord Jesus Christ is God, Man, and the only Mediator between God and men. In his Godhead he is one with the Father and the Holy Ghost, and in his manhood and Mediatorial characters he is one with his church.

Art. 4. We believe that our Lord Jesus Christ did exist in his Mediatorial person, as the Head and Life of his church from the ancients of eternity, and that he is the same yesterday, to-day and forever.

Art. 5. We believe in the scriptural doctrine of eternal and personal election;—viz. That the church of God, embracing all the heirs of immortality, and all that will be saved by grace with an everlasting salvation, were chosen elected and ordained unto salvation, in Jesus Christ their Head and Life, before the foundation of the world.

Art. 6. We believe in the doctrine of eternal vital and indissoluble union subsisting between Christ and the church, that the church is, and was, and shall forever remain his body, his flesh and his bones, that all their spiritual life is hid with him in God.

Art. 7. We believe that all mankind were created in Adam, and in him fell by transgression from a state of spotless innocence into guilt, condemnation and wrath, from which they have no power to deliver themselves; but in their Adamic nature they are totally depraved.

Art. 8. We believe that redemption and justification are alone by the blood and righteousness of our Lord Jesus Christ. That he has perfectly, completely and forever redeemed his people from all iniquity, from all condemnation and wrath, and from the dominion of the law, having himself borne all their sins in his own body on the tree. He has borne their griefs and carried their sorrows and he was wounded for their transgressions, bruised for their iniquities, the chastisement of their peace was upon him, and with his stripes they are healed. And their justification is freely through the redemption that is in Jesus Christ.

Art. 9. We believe the atonement made by our Lord Jesus Christ was full and complete, and exclusively for the elect.

Art. 10. We believe in the doctrine of Absolute Predestination, that God has 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.

Art. 11. We believe in the doctrine of Regeneration, that by virtue of their seminal existence in Christ their spiritual Head before the world began, all the elect, embracing all that were created, and chosen in Christ before the foundation of the world, and no more, shall in time be born of the spirit, and that in the work of Regeneration, and the new birth, the creature is passive, that they are begotten and born into the liberty of the sons of God, by the will and power of God alone, without any means or instrumentality whatever.

Art. 12. We believe that All who are born of God, shall be preserved through grace unto eternal salvation.

Art. 13. We believe there will be a general resurrection at the last day, both of the just and of the unjust, in which all the bodies of the dead will be raised up, and them that remain alive shall be changed in the twinkling of an eye, and at that final resurrection all the bodies of God's people shall be raised to life eternal, and all the wicked shall be raised unto the resurrection of damnation. The saints shall enter into the joys of their Lord, and the wicked shall be turned into hell, with the nations that forget God.

Art. 14. We believe baptism in the name of the Father, and of the Son, and of the Holy Ghost, is an ordinance instituted by our Lord Jesus Christ, and binding on all who are born of his spirit, under the gospel dispensation.

That christian Baptism is immersion, that believers are the only gospel subjects of it, and none are authorized to administer it, but regular gospel ministers, duly ordained, and at the time of administering, sustained by the fellowship and acting as the servants of the church of Christ.

Art. 15. We believe the church of Christ, in her gospel order is a company of Baptized believers, standing fast in the doctrine and fellowship of the apostles, and in prayers, and in breaking of bread, over whom Christ presides as the Head in all things.

Art. 16. We believe the scriptures of the Old and New Testaments are a revelation from God, inspired by the Holy Ghost, and the New Testament is the standard of the faith, and the only divinely authorized rule of religious practice to the church of God under the gospel dispensation. And we therefore consider ourselves solemnly bound by our allegiance to the King of Zion, to reject, disclaim, and dis-fellowship all modern or ancient religious institutions, voluntary associations or societies, for which we have neither precept nor example in the New Testament; including Mission societies, Sunday School Unions and all their kindred institutions however popular they may be, or however much we may be reproached or persecuted for our singularity.

Those brethren who have written to us to furnish a draught or outline of the general distinguishing views of the Old School Baptists, will make such improvements, or amendments as they deem proper, and use or reject the foregoing as their judgment may suggest. We have no desire to bind on them any form of doctrine which they do not find fully established in the scriptures of inspired truth. "Prove all things hold fast that which is good," and only that which is good.

Married.

Near Otisville, on Thursday evening, Oct. 4, by Eld. G. Beebe, Mr. WILLIAM HARRISON SMITH, to Mrs. ABIGAIL KING, all of the town of Mt Hope.

Oct. 16.—In Lexington, Green Co. N. Y., by Elder Joseph L. Purington, Mr. PHILETUS JOHNSON of Shandaken N. Y., to Miss PHEBE J. RIDER of the former place.

Oct. 25.—In Lexington, Green Co. N. Y., by the same, Mr. ZENAS D. DUNHAM to Miss EMMA J. PLACE, both of Lexington.

Obituaries.

From the Banner of Liberty.

The Late Elder Cyrus Wright.

MR. BEEBE.—A communication, written last November, announcing the death of Hon. Cyrus Wright, never reached you. It is not too late to say a few words for so good a man. He departed this life on the 29th of last October, at his residence in Big Puncheon Camp Grove, Cass Co., Illinois. Mr. Wright was 49 years of age, having been a Baptist minister twenty years. He was a man possessed of a genius, energy and enterprise that ranked him among the first in the history of self-taught men. He was possessed of the truest sense of right and wrong—a republican in sentiment—a Christian in heart, and a gentleman in his daily walk. With the boldness of a lion, the towering flight of the eagle, like a hero, he stood among his fellows, combatting error. How often has the ear of the writer been entranced by the music of his incomparable voice, with his heart overwhelmed by the unanswerable logic of his arguments! Mr. Wright was no ordinary man. He commenced his career scarcely able to read, yet when he ended it, he was a man of uncommon abilities. While a candidate for the legislature, Mr. Wright met continually on the stump, one of the most eminent lawyers, and successfully shivered every position taken by him, with his masterly logic on the one hand, and the Constitution for his guide on the other, and was triumphantly elected to the legislature, where he was eminently the leader of his party. The sickly policy of Abolitionism and Maine lawism, quailed before him at every step. The furious abolitionist, and the foaming liquor law fanatics cowered before his manly eye, and were met and made powerless. Skulking Know Nothingism, with its treasonable and contaminated form, withered before his patriotic gaze, and shrunk back to its dark den to gloat in secret over designs and plots it was fearful to utter in the light of day. Noble man! Great and good in life, calm and resigned in death, he laid his hand upon his heart, and turning his eyes towards Heaven, and with a look of ineffable composure, said: "I am resigned;" "I am at peace;" "It is all right here;" "It is all right here!" Such, says an eye-witness, were the last words of that great man. Mr. Wright lived and died a firm believer in the doctrine of salvation by grace; which cannot be better expressed than by the language of the immortal Cowper:

That oars alone can ne'er prevail,
To reach that distant coast;
The breath of Heaven must swell the sail,
Or all the toil is lost.

Many hundred citizens of all parties attended his funeral sermon, and a subscription being presented, in a few minutes more money was raised than was asked, to erect a marble monument to his memory, to be placed over his grave in his own beloved churchyard, where he lies, and will quietly rest until the last trump shall summon the earth to give up its dead. COOSA CO., ILLINOIS, Oct. 17, 1855. W.

Calhoun Co., Miss., Feb. 4, 1855.

BROTHER BEEBE.—By the request of my much bereaved mother, I attempt to write out an obituary notice of my father, ELDER Z. T. TANKERSLY, for the benefit and satisfaction of his friends at a distance, who departed this life on the 24th of July, 1854, from attempting to get a bucket from his well, which had fell in. He requested some bystanders who were present to let him down, which request they complied with. He, getting about 35 feet from the surface of the earth, discovered that the well had gass in it, so much so, that he desired to come out, and called to them to take him out, which they attempted to do, but he was to far spent; he remained on the rope until he came within fifteen feet of the top, when his hold failed him, and he fell back a distance of thirty-three feet killing him instantly. He was born in Pennington, S. C., on the 11th day of March, 1807, and was married in Fayette Co., Ala., to Miss Malinda Johnson, on the 22d of May, 1828, and professed a hope in Christ, and joined the Primitive Baptist church, and was baptized on the 4th Sabbath in November, 1830, by Elder Robin Gutry, of Ala. He commenced laboring in the ministry in the summer of 1843, and was ordained on the 24th of August, 1850, by Elders E. Moore, W. H. Morris, E. A. Meaders and Isaiah Harbor. He was beloved as a pastor, a good neighbor, a kind father, and an affectionate husband. The last sermon he delivered to his brethren and friends was the day before his death, from John the Evangelist iii. 3. My father left a wife and nine children to mourn their irreparable loss, and the church at Lovascoona, to which he belonged, one of her most useful members, together with a large circle of connection and friends to mourn our loss, but our loss is his eternal gain. "Blessed are the dead that die in the Lord; yea, saith the Spirit that they may rest from their labors; and their works do follow them."

Farewell my father, thou art gone,
Thy face we'll see no more,
For all thy works on earth are done,
Thy labors are all o'er.

Thy pleasing voice no more we'll hear,
In notes of peace and love,
Our souls to soothe our spirits cheer,
And raise our thoughts above.

What hast thou done, O monster Death!
Thou'st torn him from our fond embrace
Forever stopped his mortal breath,
And hid his presence from our face.

But why should we indulge in grief,
Or mourn the absence of our friend?
From sorrowing he has found relief,
And all his trials have an end.

Farewell, dear father, thou'rt at rest,
No sorrowing shalt thou ever know,
For now thou art forever blest,
While we are mourners here below.

But soon we too from earth shall go;
And bid adieu to anxious care,
Those joys then we hope to know,
And in those blessings have a share,

M. M. TANKERSLY.

DIED, May 1, on the Illinois River, of what was supposed to be Cholera Mr. WILLIAM GRAY, eldest son of brother Alexander Gray, of Mason Co., Ill., aged about 24 years. He had only been absent from home about six days. He had no family of his own; but has left parents, brothers and sisters, with other relatives and friends to feel and mourn their loss.

Warwick Institute and Boarding House

The fall term of the Warwick Institute, Orange Co., N. Y., will commence on Monday the 3rd day of September 1855. The Institute will continue under the charge of Adrian A. Dunning A. M., a graduate of Union College, N. Y., as Principal. The female department will be in charge of experienced teachers. Mr. Dunning bears a high character, as a gentleman, scholar and teacher, and the institution while under his care has acquired an enviable reputation as a school.

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

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

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

I. P. WHEELER, President.

Wm. L. BENEDICT, Secretary.
Warwick, July 28, 1855.

Yearly Meeting.

A Yearly meeting is appointed to be held with the Regular Baptist church called Dry Fork of Twin, in Prible Co., Ohio, on the fourth Sunday in October, and Saturday preceding. A general attendance of ministers and brethren is solicited.
D. S. FORD.

YEARLY MEETING.—The Lexington church, in Green county N. Y., have appointed a Yearly Meeting to be held at their meeting house, on Wednesday and Thursday, the 24th, and 25th days of October, inst., to commence at 10 o'clock a. m., on Wednesday. A general attendance of ministers, and brethren and friends is invited by the church. JOSEPH L. PURINGTON.

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

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

Receipts.

NEW YORK.—G. J. Beebe, 550; Eld. R. Burritt, 2; E. Soul, 1; Wm. L. Benedict, for W. Welling, and A. Sly, 2; Mrs. A. McQuoid, 1; Jairus Harding, 1; H. Wilkinson, 1; 13,50
MAINE.—Eld. J. A. Badger, 2; Eld. Wm. Quint, 1,50; 3,50
N. J.—Mahlon Ford, 1; E. Rittenhouse, 2 3,00
VA.—Eld. R. C. Leachman, 8; H. F. Bolen, 1; 9,00
PA.—Eld. A. Bolch, 1,50; Mrs. J. A. Curtis, 1; 2,50
N. C.—N. G. Jones, 2,00
GA.—Eld. H. G. Fuller, 1; Thomas F. Ramay, 1,75; 2,75
LEXAS.—Eld. H. L. Power, 1; Eld. J. E. Deatherage, 1/2; L. H. Carey, 4; 10,00
ALA.—W. Grauble, 7,00
ARK.—Eld. L. Purifoy, 1,00
MO.—L. L. Coppedge, 5,00
ILL.—A. Gray, 1/2; Eld. J. G. Williams, 2; 5,00
IA.—Wm. Schnee, 1; B. F. Peter, 1; 8,00
OHIO.—Eld. J. C. Beeman, 3,00
KY.—J. Talbot, 1; Mary M. Burch, 3; 4,00

Total \$71,00

† For the Signs and Banner.

Associational Meetings.

The Salisbury Association, will be held with the church at Masongoes, Accomac county, Va., to commence on Friday before the fourth Sunday in October, 1855.

The Choctawhatchee Association will meet with Mount Pelier church, Henry Co., Ala., (3 miles east of Lawrenceville,) on Saturday, October 27, 1855.

Miscellaneous Advertisements.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1,00.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., NOVEMBER 1, 1855.

NO. 21.

Selected Poetry.

Eternal Love.

Oh Love! eternal, rich and free!
My soul delights herself in thee;
A boundless ocean, without shore,
It was and is forevermore.

'Twas love that gave my soul a place,
In Christ ere time began its race;
Secured in him, and free from blame,
Whilst in myself I'm sin and shame.

'Twas love that moved the eternal King
To take from death its cruel sting;
He bore its pang—what matchless grace,
For sinners vile, and rebels base.

'Twas love that deigned to set me free,
From law, from death, and misery;
And taught my soul her dreadful state,
And made me fear destruction's fate.

'Twas love that pierced me to the heart,
And for my folly made me smart;
Yet bound my wounds and made me see,
What wonders love had done for me.

'Twas love that then made Jesus sweet,
And brought me to his lovely feet,
With glowing heart to weep and tell,
That Jesus had done all things well.

'Twas love that made him hide his face
That I might further goodness trace;
That though I'm changeable, yet he,
Remains the same eternally.

'Twas love that caused me then to grieve,
And wonder why he did me leave;
Which made me long to hear his voice,
And in his mercy to rejoice.

'Twas love that caused him to appear,
And free my soul from slavish fear;
And taught my faithless heart to see,
His banner still was over me.

'Tis love that led me here below,
Through deep distress and unknown woe;
My path is dark, my foes are strong,
That I can scarcely move along.

'Tis love that does my needs supply;
Yet still I often have to cry,
Is this the way thy children go,
Oppress'd by sin—that cruel foe?

'Tis love that makes me feel its power,
That I should prize my precious Tower;
And lean upon an arm divine,
And on his mercy e'er recline.

'Tis love beyond expression great,
That I attempt now to relate:
Yet find I'm lost, and never can
The depths of love eternal scan.

Yet love so great my soul delights;
Unknown in length, in depth, in height;
O when shall I unceasing tell,
The love of my Immanuel.

Soon shall I leave this vale of sin;
Dear Jesus, then, O take me in;
And fill my soul with love divine,
And make me feel this love of thine.

Jesus.

Was ever love like Jesus showed?
Was ever grace so free?
Was ever anguish half so deep,
As that he bore for me?

Was ever sorrow half so keen
As that which bowed him down?
Was ever shame so undeserved
As on his brow was found?

Were ever beings half so vile
As Jesus came to save?
Was ever pardon near so free
As that to them he gave?

Though he is not the only one
That did my danger see,
Has any since my Savior died
Shed tears of blood for me?

Then who can claim from me such love,
As I to Jesus owe,
When none have loved and treated me
Like Jesus did, I know?

Then may my last and every breath
Give honor to his name;
And may my life in either world
Add glory to the same.

UNUS.

Communications.

For the Signs of the Times.

Near Cynthiana, September 16, 1855.

BROTHER BEEBE:—I am prompted by some spirit to write to you, I hope it is a good one. Perhaps I should not write at this time had I not been comforted by a perusal of the *Signs of the Times*, which were loaned me by brother P. Wornal. I did not know you previously to the time of the Association, but I hope I know you now.

The first part of my life like that of others, was made up of clouds and sunshine, but the time came when the sun did not shine, and to me it appeared that it had set with all my earthly happiness. For a while I did not know what to make of this state of things; I no longer enjoyed the company of the world, but felt unfit to mingle with christians. I attended all kinds of preaching except that of the Baptists; that was out of my reach. But I received no comfort, for they all told the same things, that I must repent and reform &c., and that it was easy to get religion if I wanted it. They preached the terrors of the law and horrors of the doomed, for not believing the gospel. I had once believed that way too, but now I had the will, but where was the power? I now felt something within me giving the lie to this. Yet notwithstanding my disbelief of their doctrine, I continued to go, and I believe that every sermon had a tendency to only harden me. I have looked around on my associates when listening to such preaching, and seen them bathed in tears and myself actually mad. At such times it seemed to me that I had the hardest heart of any creature on earth, or why should it not feel as those around me? I would ask myself if I was so hardened that I did not dread hell? No, it had nothing to do with my trouble, my heart was so heavy that it seemed at times that it must break. Sometimes I tried to pray, for now I saw that I was a sinner, and deserved to be banished from God. But I must cry, and in the language of the publican and of the leper; then the question arose, Why don't you pray your own prayer? Well, I would try to utter one, but none would suit but that of the publican. The people who might then have afforded me some comfort I shunned; for I could not bear that they should think me in trouble. And when in company I assumed a levity that I did not feel; I was too proud to have them talk to me. I searched the scriptures, but none of the promises were for me. Unhappily for me, I came to a verse, James i. 6, that did not leave me soon. What to do I did not know; I had not faith, and how to get it was the question. I believed that God must give it, nor did I doubt his ability; but was he willing? Well, I would try by asking; but my prayers did

not avail anything. I grew desperate sometimes, and the presumptuous thought would arise, How long dost thou make me to doubt; if thou art willing, bless me. Things were thus with me when I went to the Elizabeth church with my good old mother. Brother Leach sung,

"Beside the Gospel Pool,
Appointed for the poor."

How soothingly the words fell on my ears, I was charmed while listening. The sermon that brother Dudley preached on that day, O, I never heard such preaching before. He represented Jesus as being both able and willing, and that he called the hungry and the thirsty, and the heavy laden sinner to come to him. I wanted to go to Jesus, but I was not fit,—I must get better. Well I kept trying, but I got no better, but grew worse. Three months elapsed before I could go again, on account of sickness in the family. Then again, while listening I found some comfort, and especially from these words, which fell like dew upon the parched ground, "Come now, let us reason together, saith the Lord." Isa. i. 18. O, I had read it many times, but never dared to apply it to my case before. But how applicable was the scarlet hue! And how the Lord found Jacob; Jacob did not find the Lord. How willing the poor prodigal was to return when he had come to himself; but he was a son before he went astray. That puzzled me, I could not see how that could be. I enquired of myself, Are you willing to go? Yes, but how? I wanted to find the way by keeping the law, but failed in every step. At this time I had long been absent from meeting, O how much I desired to go, but the weather was cold, the roads bad, and the distance too great. I hoped that if I could go, some word might again be applied to my comfort, so as to remove my difficulties; but this was denied me. You see I still trusted in flesh; well I trust the Lord showed me better. Before long this verse fastened on my mind, and I could not get rid of it, "If therefore perfection were by the Levitical priesthood (for under it the people received the law) what farther need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron?" I remained for weeks before I could understand it. Well, how? Suppose you could keep the law, what necessity would there be for Jesus? It was to Jesus alone I could go for relief; and when it came, it was as a flood burying all my troubles; they were all gone, what had become of them; I did not take time to enquire. They were gone, and that was sufficient just at that time for me. I did not feel like making a noise; but upon my bed with my room dark, I could read my past as distinctly as if the sun was shining in all his glory, and my deeds all traced on the blue firmament. What a sight I now had of my life which I had once

thought was so good, now I found it to be one open scene of rebellion against that God who had watched over me from my birth and exercised such forbearance, goodness, love and mercy. Did I love him in return? Yes, because it was his love that filled my heart. Tears, the sweetest I had ever shed, now freely flowed; and the cry of my heart was, Take me O Lord before I sin any more against thee. On the next morning I went to tell my sister, and that love seemed contagious; for while I was telling her, the tears began to flow. For three weeks I was enabled to rejoice, nothing troubled me, the household duties were performed with pleasure. The world had no power to charm me, I could say with Watts,

"All over glorious is my Lord,
Must be beloved and yet adored;
His worth if all the nations knew,
Sure the whole world would love him too."

But after about three weeks, doubts began to arise, and I began to look back on my past life; and I did not see, like some of my sisters, how God could be just and save such a rebel. Well, I went to work again and tried to be good. I desired to be holy as God is holy. Now I saw myself worse than at first, for I had felt what enjoyment was, and the reverse was almost insupportable. I tried to keep my heart while trying to pray, but it was like the fool's eyes wandering to the ends of the earth. I concealed my trouble while in company and laughed as loud as any, and then on my bed vowed that I would not do so any more; but the next day my vows would be broken. Thus from bad to worse, until I have tried to shake all my impressions off and to persuade myself that I had been deceived, that it was but a phantom of the brain. Failing in this, I became a real arminian, and thought I had fallen from grace. To the scriptures I went for relief, and the case of Esau was first presented. Well I thought, you have it now, you did not sell a birthright as he did; but have denied that you have any part or lot in the atonement. Oh, the anguish of those days! Reason suggested, Why importune the Lord any longer? He has let you go; but I will cry, and hope against hope. I read the periodicals of the day, the most exciting ones I could get, to draw this out of my mind; but it would not do. I think I shall never forget the Tuesday in October while standing at the window waiting for the eastern mail, to bring me a continuance of this trashy reading, these words came forcibly into my mind,

"These can never satisfy,
Give me Christ or else I die."

I got the hymn book and found it. On that night, Nathan Rice the Presbyterian debater was to close a series of lectures, and I went to hear him, hoping that something might be said that would comfort me. His text was, John iii. 5. I watched like a

hungry child for crumbs to fall, but in vain; and I thought, Must I return as I came? No, for he no sooner began to give out the 126 Psalm, 2d part, than my attention was rivited; then these words,

"Let those that sow in sadness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And shout the blessing's home.

Though seed lie buried long in dust,
It sha'n't deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop."

O, I went home light, I could sing the words and feel their sweetness. I told my mother for the first time my exercises, she listened with delight and replied, My dear child, why don't you tell your mind to the church? The church, ma! I am not fit to be in the church. But she told me, the longer I stayed away the darker my way would be; and so I found it. The next meeting I wanted to go to, to have my doubts removed about falling from grace; but was prevented by sickness. When I found that I could not go, I went up stairs and fell upon my knees, and prayed the Lord to bless me at home; and he did indeed. O, these moments were sweet for a time. I passed on for three months, my mind dark and gloomy, and finally concluded that I would talk to the church, as it was the August meeting. My mind was heavier and more gloomy than it was before that day; but I could forbear no longer. I had tried all other denominations within my reach, but could go with none but the Particular Baptists. But would they receive me? I will go, and go I did. I recollect but two answers I gave to brother Dudley's questions, "On what do you rely for salvation?" On the sufferings of Jesus Christ, wholly and solely, and that it was not the fear of hell that made me desire to be saved. There was an aching void that the world could not satisfy. His reply, if I remember was, truth. The vote of the church was taken and I was received. After meeting, brother Dudley remarked to me, You have not just now satisfied me that you are a christian. I have believed that for some time. I replied that I had had a hope for three years. But the thought immediately occurred, Have I not deceived him? One in whom I had so much confidence. O, I fear that he thinks me better than I am. Nine o'clock the next morning was appointed for baptism, there was no hesitancy then. Even now when I recall the sweet morning, I love to think of it yet. The sun shone in all its glory so calmly on the water, I felt that it was no cross to follow the Lamb of God. A sister related at the water, her trials, doubts and fears, and of the love of God, her exercises coincided with my own, and by the time the prayer was ended, I was ready to go into the water, and came up from it as calm as when I went in. I do not recollect the text, but remember his dwelling on the love of Christ to his church, and where the church dates her espousal to the Husband, it was enough. I was satisfied if he loved me before time began, he loved me still. My heart was melted once more, but I was appalled when I saw the brother deacons preparing the table for the commemoration of the death and sufferings of Christ, whom I had helped to pierce. Could I eat? I had come to the conclusion that I could not, and hesitated until brother Dudley appeared to have anticipated my fears, and seeing my reluctance, said, the question is not, are we worthy; but, is Jesus worthy,

that we should follow him. If that is the question, I can eat; and my way was clear. But this falling from grace would get the upper hand of me every now and then. This had been the case at the time of the November meeting after I united with the church, and I went to meeting to have my fears removed once more. Brother Dudley's text on Saturday was the last four verses of the 34th Psalm. The sermon was good, but I could not enjoy it, and I felt no better after preaching than before. I now wanted to hear some of the members of the church talk, and for this purpose went home with brother Abbott, where a good many of the members were going. I took my seat by the fire, afraid to let my doubts be known; and waited in vain to hear some one begin to talk of the dealings of the Lord, as they sometimes do. But politics, instead of religion was the topic. It was the last time our lamented Clay had run for president, and I presume that Kentucky fostered not a daughter who desired his election more than I did; but I did not want that subject discussed at that time. Brother Dudley tried twice to change the subject, but did not succeed. I do not mean to censure, but write this as a caution against allowing the same to happen again. The members will all recollect it should they see this. Brother Beebe, I went home miserable. Oh the doubts and fears that would rise up in my mind. Where are the people of God now? Do you find them among the Baptists? Have I been deceived here too? O, I had thought them all so good, if they are not the people of God, I am lost; for I can go nowhere else. I was so cast down that I cared but little whether I went to meeting on the next day or not; but I went however and the sermon set me on my feet again. The text was, "Will ye also go away?" and Peter's reply. I went home cheered once more. It is seven years since I united with the people of God as I trust. During that time I have had little spells of rejoicing, and then doubts and fears. The latter had been my case sometime previous to our last Association. For a few days before starting, I felt as though we were going up to Jerusalem to worship, as it were, and if I knew my own heart, I did not want to go, if his presence went not with us. And did it go with us? I leave all who were there to respond; for my part, I was fed all the time. You see, dear brother, how applicable your sermon was to me, who had compassed myself about with sparks, I returned home with feelings which some may deem very uncharitable. The conclusion was that no other denomination preach the doctrine of grace as it is in Christ Jesus, but the Old Fashioned Baptists. I have suffered since the Association with an attack of *neurology*, and while the old man has been ready to faint by the way, I have laid upon my bed when all were asleep in the house and flesh or bones aching, and feasted on his love. Even then, the preaching which I heard while I was gone, was gathered and feasted on as bread cast upon the waters. I do not know when I have had such a time with the exception of that when first I believed. I do not say this boastfully; very far from it. I trust it has humbled me in the dust, where I hope the Lord will keep me. Even now while writing I am moved to tears, to think that God is so good to me, who am so unworthy; and the desire

of my heart is, Hold me fast in the hollow of thy hand, lest I wander from thee, the fountain of living waters. But, as such times with me usually precede a dark time I may look for one. Pray for me that I may be kept in the hour of temptation, and as I need strength, may it be given me. I should have sent this sooner, but I have been sick. I went to town yesterday and obtained two subscribers for the *Signs of the Times*. Make use of this as you think best. It has been a gratification to me to write, knowing that I can converse with you in this way.

And now farewell, brother Beebe, may God bless you temporally and spiritually, is the prayer of

MARY M. BIRCH.

For the Signs of the Times.

Platte Co. Missouri, August 30, 1855.

BROTHER BEEBE:—In compliance with the request of yourself and many others of the household of faith, I will give you and them a statement of my travels. I left home April 12th, and returned July 22d, and found all moderately well. Thanks be to God for his goodness and mercy to a poor sinner. My first effort to preach was at Louisville, Ky., at which place I met with a few brethren and sisters, and enjoyed a pleasant evening. This church is situated in what has formerly been called Portland, but is embraced in the limits of the city. They have the labors of brother B. Keith. Traveling brethren are requested by them to call on them; enquire for brother Blankenbaker, two miles from the meeting house, or H. Whitlowe, near, or brother Swatens, in New Albany, or sister Kennedy, in Louisville, at any of which places brethren who are sound in the faith will be cordially received. The *tender-footed*, and the self styled *middle-grounders* I think, need not call. The next place where I tried to preach was Lawrenceburg, Anderson county; the Methodists kindly tendered me the use of their house; here we had a large and attentive congregation. On Saturday and Sunday I went with brother Elder J. H. Walker to his church, called Little Flock, on Saturday night we had meeting at brother Wiggington's, and on Sunday evening at brother Farmer's. My head-quarters were with brotner J. H. Walker, I found him and sister Walker all that I could wish; sound in the faith, and kind and affectionate. The brethren and sisters in the bounds of brother Walker's churches have a deep hold on my affections, and it is due to them to say their timely aid and sympathy enabled and stimulated me to undertake my journey eastward. I next stopped with brother T. P. Dudley, with whom we tarried three days and nights; found him and sister Dudley kind and courteous, and earnestly contending for the faith. On Thursday evening we had meeting at brother James Dudley's, where we met a few brethren and sisters who appeared to receive the word heartily. We accompanied brother and sister Dudley to meeting at brother Warnall's, where we met a goodly number. Saturday and Sunday we were at Mt Carmel, where we had a large congregation, where we addressed the people twice, and met brother Samuel Jones, and heard him preach with great pleasure, and at this place parted with brother Dudley. On Monday addressed the friends at Sharpsburg, Tuesday at Bald Eagle, where we met

brother Jones again, and many other warm hearted brethren and sisters, on Wednesday arrived at brother Hull's, and on Thursday at 11, and 4 o'clock, addressed a large and attentive congregation at Mt Gilead. On Friday at Stone Lick, where we met brethren L. Jacobs, and Bradley, both of whom are sound in the faith. The brethren and sisters in this part of the Association were very kind and liberal to me, for which I hope the Lord will reward them richly. The Lord has done great things for the Baptists in this, my native state in preserving them in the love and practice of the truth; may he still guide them by his unerring counsel and bring them off more than conquerors through him that has loved them and given himself for them. From the last named place brother Jacobs conveyed me to Maysville, and from thence I went by steamboat to Pittsburg, Pa., and thence by Rail Road to Patterson's Depot, where I stopped at brother John P. Shitz's, and although a stranger, I received a hearty welcome from him and his family, and on the next day met with the Baltimore Association, at which we met brother and sister T. P. Dudley, and brother James Dudley of Ky., brother J. F. Johnson of Ia., brother G. Beebe of N. Y., brother Hartwell of N. J., brethren Trott, and Thompson of Va., and brother Thorne of Baltimore City,—and were well pleased with the preaching of these brethren; the last named brethren we had never met before. From this place we went to Philadelphia by the cars, where we were kindly received and entertained by brother and sister Wm. H. Crawford; here we found a small church of Old School Baptists, which we had the pleasure of addressing four years ago. We were conveyed by the kindness of Elder D. L. Harding and brother Helling to the Delaware Association, where we met brethren T. Barton, and P. Meredith. We heard the same brethren preach that we had heard at the Baltimore Association, and also brother Harding. From this place, by cars, to Wilmington, Del. where we were met by brother John McCrone, who conveyed us to his house, and on the next day met a goodly number at the Bethel church, and at night we had an attentive audience at Wilmington. From thence I returned to Philadelphia, and was conveyed from thence to the Delaware River Association, here we visited brother D. L. Harding and sister Harding, whom we found to be kind and agreeable, and at this place met Elders J. L. Purington, R. Burritt, and G. Conklin, whom we had not seen before. From this place, we went by Rail Road to New York City, where we were kindly received by brother and sister Gilmore, and from New York, by Rail Road and stage to Warwick, where we met the brethren and sisters three times. This church is pleasantly situated 55 miles northwest of New York. The kindness of brother and sister Wm. L. Benedict, and the brethren and sisters generally will be long remembered by me. Thence we went to Middletown, where we were heartily and kindly received by brother and sister Beebe, also by their son, Gilbert J. Beebe, the editor of the *Banner of Liberty*, which, by the way, is a very ably conducted paper. He takes a very deep interest in the cause of truth, and his kindness will not be forgotten by me. Brother and sister Beebe are very plain and generous, having the cause of God at heart; and I am well sat-

ified that the brethren in the west would only have to know, to love them. I have no doubt that if more of them would read the *Signs of the Times*, there would be much less objection to them. Brethren try them, and let them speak for themselves. (Pardon this digression.) From Middletown brother Beebe conveyed us to the Warwick Association at New Vernon, where we met the following brethren whom we had not seen before. Elders G. W. Slater, James Bicknell, Jairus P. Smith, J. Winchel, H. Alling, A. StJohn, besides many that we had met with before. This Association as well as the others, is sound in the faith of the gospel, and love and union greatly abounds among them, "Behold how good and how pleasant it is for brethren to dwell together in unity." I remained over Sunday and spake to them at 11 o'clock A. M., and at 4 P. M., at Middletown. Here I parted with the brethren and sisters, and then, but not before, I learned how deep a hold they had on my affections, which I think will continue as long as life endures. From this place I passed by Rail Road, to Greensburg, Ia., where I found my friends well,—tried to preach three times, but it really seemed to be a strange sound to them; not many received it. Thence I went by Rail Road to New Albany Ia., and thence by water to Leavensworth, where I stopped and visited my brother Samuel, five miles from this place, spent the week there and at Leavensworth. The brethren and sisters here seem united and rejoice in the truth. Thence by water, to Newburg, Ia., where we met Elder Wm. Robinson, and sister Robinson, here we had the use of the Presbyterian Meeting House, and the next night that of the Methodists in Boonesville. On the next day I visited my brother I. P. Lowe, from which place he conducted me to Linnville, Walnut Grove church, Providence, and New Salem. Here I parted with my brother, and met with brother Elihu Halcomb, who conveyed me to Mt. Vernon, Bethel, Bethany, Big Creek, Salem, and Patoca, where we met brother I Strickland, who conducted me to Little Zion, and back to Patoca. Here we parted with Elders Robinson and Strickland, and was conveyed by brother Hartgrove to Cynthiana and Bethlehem, where I met brother Robinson, (late of Va.) and brother Hume, and thence to New Harmony where we were tendered the Methodist Meeting House. Hence brother Joel Hume conveyed us to Graysville Ill., Mount Gilead, and back to Graysville. Parted here, and was conveyed by a kind friend to Mt. Pleasant and thence by brother Huntsinger to a church in White county. From there to brother Clay's where we spent a pleasant evening. Brother Clay lives alone, there being no Baptists near him. I did not hear him preach; but think he is a consistent Old School Baptist. Our kind brother took us ten miles to the Depot. Those brethren along the Wabash River have been greatly blessed. Three churches, one of them belonging to my old Association, Salem, Ia., the other two to Skilit Forks, Illinois, have received in the last three months one hundred and forty-two members, some of whom were received while I was with them. I watched very closely, and presented them strong meat, and left them, satisfied that their conversion was of the Lord. I arrived at home without any incidents farther worth mentioning. I took a severe

cold and have been very unwell ever since; but am some better to day. This is the reason why I have not written sooner. I was out on Saturday and Sunday last, and found the brethren and sisters well, and very glad to see their poor servant again. We received one by experience, and two while I was absent. The Lord is still mindful of us. I hope soon to see more coming forward. O, that the Lord would revive us more and more, and make us humble, more faithful, more watchful, and more prayerful.

Yours in the hope of eternal life through Jesus Christ our Lord.

S. I. LOWE.

For the Signs of the Times.

Sulphur Springs, Ia., Sept. 3, 1855.

DEAR BROTHER BEEBE:—For the first time through your columns, I wish to address the brethren who are scattered abroad, throughout the length and breadth of the land. My object is to relate the travail of my soul, in coming to the knowledge of the truth, as it is in Jesus. I hope you will not think it an intrusion, nor the readers of the *Signs* think it preposterous in me; for I feel it as a duty devolving on me to publish to the redeemed of the Lord the travail of my mind, for sometimes my burden is great.

From my first recollection until my twenty-fourth year, I had my element in sin, it was a sweet morsel to my taste, and in it I gloried. Not only in using profane language and such other conduct as belongs to the half moral class of natural men; but the card-table, and, in fact, nothing sinful escaped me. I was a perfect maniac, unequalled perhaps by men or devils. I was the chief gambler of my profession, (Lawyer) and the chief rowdy of any crowd with whom I associated, and all I lacked was worldly wisdom, and my equal probably never lived. But, at the time appointed God was pleased to call the prodigal by his grace, and I was then led through a land of deserts and of pits, a land of draught and of the shadow of death; in paths which I knew not. For four days and nights my soul found no rest. I lost my love for my former company. Through the hours of day I sought to wave the troubles of my mind, but in this I found no relief. My soul longed for mercy; but for me there was none; between me and my Savior there seemed to be an impassable gulf, the waves of which could not be rode by one so vile. I felt that I was forever lost; my eternal condemnation forever sealed. My abode must be in hell with devils, where the mercy of the God of love could never be extended to my poor lost soul, unworthy of pardon. I had sinned against heaven, and trampled upon the blood of Jesus. I saw that I was neither justified by the moral law, nor by the blood of Christ. My lips were too vile to take his holy name on them, in prayer for peace or salvation. While these with ten thousand other thoughts occupied my crazed mind, my face was wet with tears. Thus I spent the last two nights of my raving distress, and sleep was far from me. On the fifth morning I arose from my tear wet pillow, I tried to eat; but my digestive organs ceased to act, and my stomach would not receive my daily food. I arose from the table apologizing that I was sick, and sought the lonely woods, no more to see the faces of them whom I had

loved, but there to spend my last moments in mental prayer to God. I sought for the thick woods, and when there it seemed that my doom was inevitable; after some moments of indescribable distress, I fell upon my knees determined to die praying for mercy. My language was, Lord is there any mercy for me? These words were scarcely uttered when my mind was relieved of its burden of guilt, which but a few moments before I would almost have exchanged for the torments of hell. I felt now a new man. I leaped and shouted aloud in praise to God. I knew not what to do, nor what I loved best, nor to whom I would go first to tell the glorious news, that God had commanded "the light to shine out of darkness, and had shined in my heart, to give me the light of the knowledge of the glory of God in the face of Jesus Christ." This was in November 1854, and on the 17th day of June, 1855, I was baptized by Elder John F. Johnson, of Ia., and am now a member of the Honey Creek Regular Baptist church.

With my prayers to God for the welfare of his Zion, and with my love to his children throughout the broad expanse of this habitable globe, I leave you all to judge whether I have the evidence on which I may venture to rely for eternal life through Jesus Christ, or should I seek for more? I subscribe myself, as I hope, your brother in the Lord.

WILLIAM THOMPSON.

For the Signs of the Times

BROTHER BEEBE:—I desire, in the fear of the Lord God of Elijah to write you, and the children of God, some of my exercises, my troubles and trials. I was born in Schoharie Co., N. Y., in 1814, and like all others of the human family, I was born in sin, both deaf and blind, and as I grew up, I sought for pleasure in the world, but the thoughts of death and of eternity destroyed all my comfort. When I was about eighteen years of age, the Lord showed me my lost condition. I felt myself to be a wretched sinner, and tried to pray the Lord to have mercy on me. I continued along in this way for some time, and when I went to meeting, the preaching all seemed to be for God's people. I tried to hide my feelings, and often thought I would give anything if I were alone, that I might give vent to my feelings. I loved to hear the preaching, but it was not for me. I read the bible, but could find no promise for me. One night I prayed the Lord, if there was any mercy for me, that I might know it, and it appeared to me that the bed whereon I lay was lifted up, but this did not satisfy me long. I tried to make deeper impressions on my mind; when I heard of any funeral, I attended it, hoping that it might deepen my impressions. Thus I continued for some length of time. But as I am a very poor scholar, I will not try to relate all the trials I passed through. But I grew careless again, but not so as to be unconcerned, for through fear of death, I was in bondage. I thought if I married and became settled in life, I should perhaps get rid of my gloomy thoughts; but that did not relieve me. When I was twenty-seven years old, the Lord saw fit to take one of my children from me. I then felt inclined to seek the Lord, the world had lost its charms to me. My residence was then among a people who work their way along, consequently they afforded me

but very little comfort. As my father was a Baptist, they told me I must get rid of my Calvinism, and then I would get along well enough. They also told me how to get religion, and at last I went to work; but my righteousness was as filthy rags. They told me to make up my mind to serve the Lord, let what would come, but I dared not promise the Lord that I would serve him, but I felt a strong desire to serve him, whatever might become of me. My soul thirsted for the living God. I felt like a pilgrim and stranger on the earth, and vainly expected, if I ever became a christian, I should never have any more trouble. But it is written, "Ye shall know the truth, and the truth shall make you free." At length I moved among the Baptists, and when I heard them tell of their hopes and fears could witness the same. I heard the gospel preached and could receive it, and I believe that I was made free; but I did not obey my Savior's command, and therefore I was beaten with many stripes. Thus I lived along, thirteen years. Two years ago, this summer, it seemed to me that the Lord had forsaken me, and that he was about to bring some dreadful trial upon me. And truly, so it proved, for the Lord was pleased to take my husband and two of my children from me in less than one week, and another, four weeks afterwards. At this trying moment, the Lord was with me, and I feel to say, The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord; and I could, praise his holy name, for I found him to be a friend that sticketh closer than a brother. And I believe had it not been for the Lord who was on my side, I should have been swallowed up. But he supported me, and on April 15th, I related some of my exercises to the church and was received; and I went in the strength of the Lord God of Elijah, and was baptized by Elder I. Hewitt. But I cannot say that I went on my way rejoicing, for I am so full of doubts and fears whether I truly know him, whom to know, is life eternal, or not or have had that repentance which is unto life, and needeth not to be repented of. I feel that I am a monument of God's amazing grace, though a wretched wanderer. When I would do good, evil is present with me, and how to perform that which is good, I find not. Often I feel to exclaim, Wretch that I am, who shall deliver me? and sometimes as though I have neither part nor lot in the matter. But one thing I know, God will save his people with an everlasting salvation. He works all things after the counsel of his own will. And it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy. And if I am ever saved it will be by the mere mercy of the Lord, and not by any work of righteousness which I have done, or can do. There is a fear of God before my eyes; and the fear of the Lord is the beginning of wisdom. I feel that in and of myself I am poor and ignorant; but by the grace of God, I am what I am. He will finish his work, and cut it short in righteousness.

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

Do with this as you think best. I should like to read your views on Heb. ii. 15.
Your unworthy friend and well-wisher,
in great

TRIBULATION.

For the Signs of the Times.

Oakow Prairie, Ill., Oct., 15, 1855.

DEAR BROTHER BEEBE:—If one as unworthy as myself may so address you. My husband has been a subscriber to your valuable paper for the last four years, and I have had the pleasure of reading them, and have been greatly strengthened and encouraged in reading the experience of so many of the dear afflicted children of God, and greatly edified and instructed by your editorials, and the soul-cheering, and God-honoring doctrine set forth by the preaching brethren, as also by many communications from the dear sisters, I have long had a desire to give them a short history of my little pilgrimage, and of the reason of the little hope that is within me, but a sense of my weakness and unworthiness has prevented me until now.

I was born in Belmont Co., Ohio, March 18, 1811. My father died when I was two years old, and my mother moved into Madison county, where we remained until I was about ten years of age, we then moved to Champaign county, where she married a man, whose name was Justus Jones, my mother, and step-father were both Methodists from before my recollection, and I, of course, was brought up and taught their system of religion. When but a child, I had serious thought at times, and frequently tried to pray as I had been taught, and thought if I would pray two or three times a day, the Lord would forgive all my sins. I made many resolutions to serve the Lord, but there was always something in the way. As my connections were all Methodists, I attended their meetings, and never had heard any other than Methodist preaching in my life, but once, until I was twenty-four years old. The preachers often talked to me and tried to get me to the mourners' bench; but I was too proud, and I thought the Lord could convert me without my getting down to the bench. They would often get angry with me, and call me a hard hearted and stiff necked, rebellious sinner, and tell me the Lord would not always strive with me, and that he was now perhaps striving for the last time with me. I sometimes thought it might be so, and I would try to pray, and to feel happy; and I did feel very well when I had performed all that I thought was my duty. But so many things would be in my way that I often would backslide as I thought, but at other times thought I was as good as any one. I went to meeting one day, thinking I would try to listen attentively to the preaching; the text was Rev. xxii. 12.—“Behold I come quickly, and my reward is with me, to give to every man according as his work shall be.” These words struck me with horror, and set me thinking of my situation. I thought I read that text on purpose for me, because I was so wicked; and I felt ashamed of myself, for I thought the preacher and every body knew how wicked I was; and I resolved to do better, and determined to have religion before that man, who was a circuit preacher, came round again. I read and tried to pray, but grew worse instead of better, and began to think the Lord had knocked at my heart for the last time, and I was now undone forever. I had a place in a little grove where I used to go to pray, and when I first went there I could kneel down and pray without being afraid of being heard; but now I was afraid that some one would see or hear me, and I could no more

pray as I used to, nor lift my eyes towards heaven, or say anything but, “Lord save, or I perish. This state of things continued for some time, my heart was full of sorrow but desired that no one should know my situation, for it seemed to me, that every one would point at me the finger of scorn. I felt myself to be so great a sinner that I could not be saved. I could not keep my eyes on my work, and told my mother I believed I was sick, and she told me to put away my wheel, on which I was spinning. I did so, and went out to the little grove, to try to pray; I there fell upon my knees, and tried to pray, but could not; I found no relief, but thought I was forever lost. And it seemed to be a sin for me to try to pray, and I would never try again. I started to go to the house, but could not. I fell on my face and wept, and cried, Lord what shall I do to find rest to my soul? There is none but thee that can give relief to a burdened sin-sick soul. Again I started to go to the house; but still I could not go. For the third time I fell upon my knees to pray, and said, Lord forgive, if it is consistent with thy will; but thy will, not mine be done. And as I again started to go, these words came to my mind, “Be of good cheer, thy sins be forgiven thee.” And if the Lord ever did manifest himself to me as a sin-pardoning God, it was then, and I went on my way rejoicing, and thought I would tell my mother all about it; for now I thought my trials were all over. But before I got to the house I did not feel so much like telling her, but began to be ashamed of myself; for I began to be afraid I was deceived, and I hated the very shadow that I made. By this time my mother had become uneasy about me, and feared that I could not get back. She asked me how I felt, I told her I felt some better; and then I left her immediately, for fear she would ask some questions. So there was no more said. On the next Sunday, I went with my parents to the Methodist meeting, and after preaching a door was opened for the reception of members. They sung the hymn, “Am I a soldier of the cross?” &c., and as I had been taught that they were the only christian church, I could not keep my seat, but went forward and gave the preacher my hand. This was very unexpected to them, and it was a time of rejoicing among them, and I felt very well for a time. But I had my doubts and fears. Sometimes the preacher would preach very good sermons, as I thought, but at other times I could not understand him. I asked my mother what he meant by some things he would say. But she would tell me, we must not pry into things which we do not understand. Thus the time passed on until I was twenty-three years old, when I was married to a Baptist member, and after that I heard the first Baptist sermon preached. I thought they preached more in harmony with my views than any I had ever heard, but I did not want to think so, for I could not give up my Methodism. I would go to his meetings, and he also to mine, and so time passed until we had two children, and I asked him one day if he was willing to have them sprinkled. He said he would be if I would show him a precept or example in the scriptures for it. I asked if he would be willing for the Methodists to do it, as the Baptists would not? and he said he would, on the same conditions. I was greatly pleased, and went

to work to find a, “Thus saith the Lord,” for it; which I verily thought I could do. But to my sad disappointment, I could not; but began to think I had never been baptized myself! Although my mother told me that I was baptized in my infancy, which had satisfied me until I began to search for myself. My husband said no more to me about it, nor I to him for some months. At length I told him, one day, that I was afraid I had never been baptized myself. He replied, Read, and satisfy yourself, and I became more and more convinced that sprinkling was not baptism, nor unregenerated infants, the subjects of baptism; and I felt a desire to be Baptized; but my parents and all my connections that made any profession were Methodists, and I could not think of leaving them all to join the unpopular Predestinarian Baptists. When the Sangamon Baptist Association was held in 1841, my husband wanted me to attend it with him; it was about 90 miles from us; so I got my mother to keep our two children, and went with him. But my mother suspected that I went to that meeting to join the Baptists and said she would not keep the children if that was my intention. But I had not thought of doing so; and told her I had no such intention. But when we arrived Elder Vandever preached the introductory sermon, and it made such an impression on me, that I suppose it was perceptible in my countenance, and the Elder noticed it. After sermon he came to me and asked me if I knew that he could tell fortunes. I replied that I did not. He said, he could tell my fortune. Said he, You have a hope that you would not give for all the world, and you are a member of some church, I told him it was so. He continued, But you are not at home. I told him that I did not feel myself at home, but I knew not how to better my condition. He said, if I felt it to be my duty to unite with the church, and be baptized, he would make arrangements with the church to sit in church capacity the next morning for the reception of members, and I might tell them my experience, and if they fellowshiped my experience, I could be baptized and then receive a letter of dismissal, on which I could join the church where my husband belonged, when I went home. I told him that arrangement would suit me very well, but for the conversation I had had with my mother. I was afraid she would think I meant to deceive her by telling her an untruth. But he said, you did not promise not to change your mind. I felt so anxious to be baptized that I consented to the proposition. The church gave opportunity, and I related to them in part, what I have now written, and they gave me the right hand of fellowship, and I was baptized, and had a name among the Old School Baptists ever since. When I returned home and told my mother, what I had done, it seemed to almost break her heart, that I had so undervalued her baptism.

Now brother Beebe, I fear this letter is more lengthy than it is interesting. But you may dispose of it as you think best; if you think it worth a place in the *Signs*, publish it; but if not, throw it aside, and you will not hurt me.

Yours in the bonds of christian fellowship.

RUTH E. KESTER.

For the Signs of the Times.

Butler Co., Ohio, June 24, 1855.

DEAR BRETHREN OF THE PRIMITIVE FAITH AND ORDER:—I wish to write a few of my thoughts on the great plan of salvation, and the wonderful goodness of God to usward. When I review the past, and see that my life has been a continued scene of sin and rebellion against God, who has spared my life through many dangers, seen and unseen, up to the present day, I can but rejoice in his goodness, and my mind is often drawn out in prayer that he would bless us with wisdom and understanding from above, as he did Solomon. When the two harlots contended about the living child, one of them being willing to divide the child, and the other desiring the whole living child or nothing, Solomon was able to determine wisely which of them was the real mother. It seems to me that we have here a figure of the church of God and of anti-christ, in the two women who claimed the living child, and that the living child may be a figure of the holy child Jesus. The true church cannot be satisfied with less than a whole Savior; with her, Salvation is all of grace, and not a part of grace and a part of something else. 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. She has One Lord, one Faith, and one Baptism. The salvation of the church is predicated on the everlasting love of God. According to the prophet, “Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. The other woman cannot stand this doctrine, she is anxious to divide the living child, and make salvation to depend partly on Christ, and partly on works. They say, if men will do a part, God has done, or will do another part of the work. Brethren, I know there is enough for us to do, but my great complaint is that I do not do the things that I would, and my prayer is that the Lord will give me grace to do all to his glory. But I know by experience that living people alone can work. Here is the difference. They say to men in a natural state, Look and live! Hear, and be saved. But the apostle says, ye were dead in trespasses and sins. How then can the dead hear, see, or believe, until God shall give them life, and draw them by the sweet cords of his electing love? Election, although it be an odious doctrine to the arminian world, is nevertheless the only system that can save guilty sinners, and it secures the salvation of all for whom Jesus died. He has said, Acts xx. 28. “Feed the church of God which he hath purchased with his own blood.” And that embraces every one that the Father gave Jesus. Read John vi. 39—40., with many other passages of the same import. This is a safe and sure foundation, for Jesus says, he will raise them up at the last day, and that none are able to pluck them out of his Father's hand. Ye are dead, and your life is hid with Christ in God. Then christians, you have not the control of your own life. But this is not an encouragement to do nothing; a sense of the goodness of God, and the sure provisions of his grace, moves all the children of God to be actively engaged in his cause. Unworthy as I feel, and I can say with the apostle that I am less than the least of all saints, if one at all, yet I desire to exhort my brethren

to stand fast in the doctrine of God our Savior, and contend earnestly for the faith which was once delivered to the saints, and O, may our inner man be renewed and strengthened day by day, and we be made to feel and know that our Lord is God, and beside him there is no Savior, who can save from the sentence of the righteous law, or do helpless sinners good.

Brethren, I have to lament that it is a cold wintry time with us, but I am thankful that we are at peace among ourselves. All who oppose the doctrine of free, sovereign, unmerited grace, complain that it is hard, and that it ought not to be preached; but for our encouragement, let us remember that if we are guided by the word of God as our only rule, we shall be lightly esteemed, and set at nought by the world. Let us rejoice that we are accounted worthy to suffer these things for the name of Jesus. For our light afflictions which are but for a moment, do work for us a far more exceeding and eternal weight of glory. They are not worthy to be compared with the glory that shall be revealed in us. Remember that if our names are in the Lamb's book of life, all that Satan and his hosts can say or do to us, shall never be able to separate us from the love of God which is in Christ Jesus our Lord; though they may indeed make us go for a time with our heads bowed down. But let this not terrify you; still march on in the strait and narrow way which leads us to the joys of God's right hand, where we may sing the song of Moses and the Lamb forever, with Abraham, Isaac and Jacob and all the blood washed through. To spend one day in that happy place will more than compensate for a lifetime of trials and afflictions on the earth. A few more rising and setting suns, a few more beating storms of persecutions, and then, if we are truly the Lord's children, we shall bid a final farewell, to all trouble, sorrow, sickness, pain and death, and be received into the mansions of ultimate glory, where we shall sing that Jesus has done all things well.

Now brethren I will conclude by asking an interest in your prayers for myself and family. I am seldom up, but often down, like a blind man groping my way through clouds of darkness which may be felt.

This is the first time that I ever attempted to write anything for the public eye, and I confess my inability and unworthiness to do so. To all the dear brethren and sisters who write for the *Signs*, I wish to say, Write on. Faithfulness, and plainness are required to strengthen and build up Christians. Point out the false ways, that the saints may avoid them. Watch ye, stand fast in the faith, fight the good fight and finally receive a crown of righteousness. Eye hath not seen, nor ear heard, neither have entered in the heart of man, the things which God hath prepared for them that love him. Brethren and sisters what I have written, you must take for what it is worth; may God incline our hearts to do his will, for Christ's sake.

A well-wisher to the cause of Zion.

J. H. SMITH.

For the Signs of the Times.

Wayne Co., Tenn.

BROTHER BEEBE:—If a poor unworthy being like me may be permitted so to address you; although we are strangers in the flesh, I hope we are kindred in spirit. Sometime since, I saw your paper, called

Signs of the Times, from which I discover there is a people known as Old School Baptists; with that people I wish to open a correspondence through your columns, hoping, if I am not deceived, I am one of that family. For, if I understand them they are the people that have been made acquainted with that salvation which is not by might nor by power, but by the spirit of the Living God, and the happy possessors of that precious faith which stands, not in the wisdom of men but in the power of God. This faith works by love, purifies the heart, and overcomes the world. It is the fruit of the spirit, and he who has been made a happy recipient of it, is an inward Jew, whose praise is not of men, but of God. The language of such is, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." They count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord, and desire above all things to be found in him, not having their own righteousness, which is of the law; but that which is through the faith of Christ; the righteousness which is of God by faith. They know the joyful sound, as it is written, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Dear brethren, It is about twenty years since I hope the Lord found me, but not seeking him, as some would have it, but I was like Israel, in a waste howling wilderness. He taught me the depravity of my heart; I saw that it was a fountain of corruption, from whence no good could come, the imagination of my heart was evil, and that continually. I flew to the law for refuge, but there was no water there to quench my raging thirst. I tried all the plans of the effort system; for seven years was I spending my resources on earthly physicians; but instead of getting better, like the afflicted woman in the gospel, I grew worse. I became so wretched, that my life was a burden. Like David, I viewed myself in a horrible pit, and in the miry clay, where there was no water to quench my thirst, nor food to satisfy my hungry soul. But I cried unto the Lord, and he hearkened unto my supplication. He took me out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to my God. He brought me to the banqueting house, and his banner over me was love. A short time before the Lord shined in my heart all was dark with me. I saw that it was just in God to appoint my portion with hypocrites; for I knew not how he could be just and save such a wretch. I felt as though nothing but the brittle thread of mortal life kept me out of hell, and that I felt was giving away. But at an unexpected time and manner, the light of heaven shined in my heart, and gave me to see how God could be just and justify a sinner; but three years more elapsed before the Arminian scales fell from my eyes. But as soon as they were removed, I conferred no more with flesh and blood, but straightway I preached Christ, and him crucified, which is, even to this day, unto the Jews a stumbling block, and to the Greeks, foolishness; but to all who are called, it is Christ, the power of God, and the wisdom of God.

As my sheet is not full, I will make a few remarks on the everlasting union; for

it is a most soul cheering theme, although it is trampled under foot by some. Let the dear saint who doubts the everlasting union, ask himself. Was Adam's bride identified in life and union with her earthly head? When God created them, in the image of God created he him; male and female created he them. And when God had taken a rib out of Adam's side, of which he made the woman, he presented her to Adam, and Adam said, This is now bone of my bones, and flesh of my flesh. Paul has said, No man ever yet hated his own flesh, but nourisheth, and cherisheth it, even as Christ, the church. If he loved her before she was taken from his side and given him for a help meet for him, then we conclude that Christ also loved the church before she was manifested in time. By the mouth of Jeremiah he saith, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." In Revelations, Christ calls himself the Beginning of the creation of God, then was not the church created in him, unto good works? When were they created in Christ? Not when they believed, as some vainly imagine; for Paul declares, they were chosen in him before the foundation of the world. As Adam's bride was created in him when he was created and set up as the beginning and head of the earthly family, and Adam was a figure of Christ; then the church was created and set up in him, when he was set up as the Head and life of the spiritual family, which was from everlasting or ever the earth was. There she was chosen in him, and in him she was loved with an everlasting love. "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." Christ says to his Father, Thou hast loved them, even as thou hast loved me, and thou lovedst me before the foundation of the world. Was that love and union dissolved by the transgression? Certainly not. Then it was manifested, for he left the courts of glory and came into the world, suffered all the penalty of the law in her behalf, and laid down his life for her redemption. Paul says to the Ephesian church, "even as Christ loved the church, and gave himself for it. The beloved disciple has written repeatedly, that God is love. And the church is the object of God's everlasting love. He said by the prophet. This people have I formed for myself, they shall show forth my glory. His glory he will not give to another, nor his praise unto graven images. Then with the apostle let us say, Finally brethren rejoice in the Lord. Great and marvelous are his works, and that my soul knoweth right well.

Dear brethren, though we may sometimes conclude like David, we shall one day fall by the hand of an enemy, it is our privilege rather to say, But thanks be to God, who giveth us the victory through our Lord Jesus Christ, and whose mighty working is hidden from the wise and prudent and revealed unto babes. Why should we be discouraged? Consider the prophets of old; did God forsake them when men opposed? Consider the apostles of the Lamb, how they suffered reproach and shame, yet they were not forsaken of God. But above all, consider Jesus, who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. JOHN BRYAN.

For the Signs of the Times.

North Berwick, Me., June 18, 1855.

DEAR BRETHREN AND SISTERS:—I cannot tell why it is I have a mind to write to you, what are my feelings when I have so many doubts and fears that I am not one with you, as a subject of the new birth; but whether I am or not, I cannot suppress my desire to speak often to my brethren and sisters, for they seem so near and dear to me. I feel at times, if not deceived, a desire to live and die with them. Sometimes when in their company I feel loth to part with them; and sometimes I almost wish to meet them where parting will be no more, and where we shall be free from the body of this death, and where there shall not a wave of sorrow cross our peaceful breasts. But at other times I am led to question my right to entertain such a hope, and greatly fear that I have not; then my courage fails me, and I feel miserable, and even my life seems to be a burden to me. Then I feel like one alone that there is no one like me, destitute of everything that a Christian should be. But again I feel a drawing towards the people of God, and they are to me the excellent ones of the earth, and often, when busily engaged at my work, my mind is away with them, although they are a sect which are everywhere spoken against. I can say, If they suffer, let me suffer with them; for I had rather suffer afflictions with the people of God than to enjoy the pleasures of sin for a season. What are all the pleasures of sin, compared with the happiness enjoyed in the society of the children of God, when they are of one heart and one mind, steadfast in the faith and not carried about by winds of doctrine? How it becomes us to be established and immovable in the doctrine of God, our Savior, refusing to follow in any of the institutions or religious societies which have been instituted by men. Who is he that can harm us if we be followers of that which is good? If we are derided, persecuted, or have all manner of evil spoken of us, it is no more than what our blessed Lord endured; and he has told his disciples, "If they persecute me, they will also persecute you." How consoling are these words, "In the world ye shall have tribulation; but, be of good cheer, I have overcome the world." What great and precious promises are left on record for them that love God, and applicable to all who hunger and thirst after righteousness. I hope that I love the children of God for Christ's sake; but it is through hope and fear that I am led along. I can truly say, if it were not for this hope, I should sink in despair, and be incapable of any business. O, brethren and sisters, what could we do without it? It is worth more than ten thousand worlds to us. O that I could feel as thankful to God as I ought for this hope, and for all the blessings daily bestowed on me. But I cannot, neither do I fully realize my entire dependence on him for every mercy. But I desire to trust my all in his hands; knowing that if he saves me, it is all of his grace, and if I am lost, God is just. If I am not a Christian, it is not in my power to make myself one; and if I am deceived, and have deceived others, I cannot help it; but I cannot give up my hope, nor can I help trusting in God; for I have no where else to trust. I have seen an end of perfection here below, and think I do rejoice that this world is not my home.

I do not desire riches nor long life, but my desire is to be an inhabitant of that Rock, of which Elder Quint spake last Sunday; that would be enough for me. If I could live as I desire to live, then I should be willing to live all the days of my appointed time. But I have not the first good work laid up to commend me to God. O the goodness of God to such a wretch as I am. What reason I have to love and adore my God for all the privileges I enjoy in meeting with my brethren and sisters, while many who are much better are deprived of that enjoyment. Why I am thus favored is all of grace.

When a few more years are wasted,
When a few more scenes are o'er,
When a few more griefs are tasted,
I shall fall to rise no more.

Such are sometimes my feelings, and I have no doubt such are yours at times; for it will be but a short time, at the longest before we shall bid this world adieu, and then we shall know whether our hope is really in Christ or not.

When my mind is sometimes running to those who write for the *Signs*, it is impossible for me to describe what a union I feel for them. I often sing,

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

NANCY CLARK.

EDITORIAL

Middletown, N. V., Nov. 1, 1855.

Remarks on Hebrews x. 26.

We were prevented in our last number from replying to this part of the subject on which our views were solicited by "A Poor Sinner." We understand that this admonition, like that in Hebrews vi. 4-6, was addressed to the saints, which were recognized by the inspired writer of the epistle, as "Holy brethren, partakers of the heavenly calling." As he had told them, in chapter sixth, that if they should fall away, it would be impossible to renew them again to repentance, according to the manner of the Levitical priesthood, seeing that such a renewal would require Christ to be again sacrificed, so he tells them again in this text, "there remaineth no more sacrifice for sins." When the priest under the law made atonement for the children of Israel, and the Israelites again sinned, there remained farther sacrifices for their sins, the sacrifice was to be repeated continually; but Christ has made one offering for sin, and but one, and there remains no more. But to the professed disciple of Christ, who has sinned wilfully, after that he has received a knowledge of the truth, there remains a certain looking for of judgment and fiery indignation, which shall devour—what, the saints? No, the saints can never be devoured, for Christ has by one offering perfected them forever, and he has given his word for it, "They shall never perish, neither shall any pluck them out of my hand." What then shall be devoured by the "judgment and fiery indignation," which the wilful offender is fearfully looking for? "The adversaries." The adversaries of the cause of God and truth shall truly be devoured; but says the apostle, "We are persuaded better things of you, and things that accompany salvation, though we thus speak." And again in the close of this chapter, he

says, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." If a professed disciple of Christ, wilfully transgresses the laws of the kingdom, is it strange that he should fear that he is only an adversary, and even if he is not, he feels afraid that he is, and looks for that judgment which awaits the adversaries.

This whole subject is an admonition to the saints. Moses' law could not be transgressed by an Israelite with impunity. The offender died without mercy, for the law of Moses knew no mercy, for its transgressors. But as Moses was but a servant, and Christ is a Son over his own house, the offender who hath dishonored Christ, trodden under foot the Son of God, by despising his law, counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace, he hath committed far greater offense, and is worthy of a sorer punishment, and if judged by the law of Moses, would be subjected to a sorer punishment. But he is, if a christian, under law to Christ, and a copy of that law is written in his heart; and it reads thus, notwithstanding the offender's desserts, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." It is certain however, that he will visit their transgression with a rod, and their iniquities with stripes, and they shall know that it is a fearful thing to fall into the hands of the Living God.

May we listen to the admonition of our subject, and may God grant us grace whereby we may serve him acceptably with reverence and godly fear; for our God is a consuming fire.

Remarks on Hebrews ii. 15.

In reply to the request of our friend in tribulation, whose communication will be found in this paper, we confess that we have no special light upon the text proposed. From the context however it will be seen that the text relates to the object of the incarnation and death of our Lord Jesus Christ. He did not visit our guilty world and suffer on the cross without having an object to accomplish; and that object was, to deliver those, who through fear of death, were all their life time subject to bondage." In order to do this, he took on him the seed of Abraham, Not the children of the flesh, for Paul says, Rom. ix. 7, 8, "Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called: that is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. As it is written, I have made thee a father of many nations." Rom. iv. 16. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

The seed of Abraham therefore, thus defined, were taken on the Redeemer when he came in the flesh and for them he suffered on the cross. They are spoken of in the connection of our text as his "many sons" which he was to bring to glory, and for whom, "by the grace of God he tasted

death." And they are also in this connection called "the children," and "his brethren." These were subject to bondage through fear of death. For the wages of sin is death, and they had all sinned, and had just cause to fear the execution of the sentence which was against them. The object of Christ's coming and suffering, was to save them from their sins, to bear their sins in his own body on the tree, and to put them away by the sacrifice of himself, by tasting death for every one of them. And thus was he, through death, to 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.

And in this work of redemption and deliverance, he hath triumphed gloriously. And upon this ground they receive the spirit, not of bondage, again to fear; but the spirit of adoption, whereby they cry Abba Father. And they are exhorted to "Stand fast therefore in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage." Gal. v. 1. The perfect love of God commended in the gift of his dear Son, and communicated to the saints by regeneration, casteth out fear. Fear hath tormented, but the perfect love of God shed abroad in his children overcomes it and casts it out. The object therefore of Christ's life in the flesh and under the law, and of his death and suffering in the flesh, is attained. The Great Trumpet is blown; the Jubilee proclaimed; the prison doors are opened, and the prisoners are brought out of their prison houses. And there is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. viii.

"Jehovah has triumphed, his people are free!"

"Jerusalem which is above is free, which is the mother of us all." "And we brethren, as Isaac was, are the children of the free woman." Gal. vi. 26, and 28. Therefore to our "friend in tribulation, we say in the language of the Prophet. "Loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. lii. 2.

"Is there no Balm in Gilead?"—JER. VIII. 22.

Brother James Davis of Kentucky has desired us to give our views on the above passage, to which request we willingly comply, according to our limited ability. From infancy we have been in the habit of hearing this passage referred to as implying a full provision in the gospel to meet the necessities of the Lord's people, and the Gileaditish physician has been supposed to mean the Lord Jesus Christ. That there are healing virtues in the gospel for all the complaints of God's people, there can be doubt, and that Christ is a great, good, and infallible Physician, is equally certain, but that the passage refers to the Gospel as the balm of Gilead, and to Christ, as the physician there, is to our mind by no means so clear.

The striking language of our text is used in a connection which seems rather to forbid that application of it. By the mouth of the prophet the Lord charged Israel with gross idolatry and threatened to visit upon them the severest judgments to break them up and scatter them as a nation, and surely to consume them. Under these circumstances the prophet Jeremiah takes up a lamentation over them, saying, "For the hurt of the daughter of

my people am I hurt; I am black; astonishment hath taken hold on me." And then he demands, "Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?" Balm was one of the productions of Gilead, and an article of commerce, from the time that Jacob sent balm to Egypt in exchange for corn; it possesses a medicinal property for soothing and healing diseases which are common to the children of men, and skillful physicians were in the habit of prescribing it successfully to their patients, for physical diseases. But those medicines which human science can understand, prepare and apply successfully in natural diseases, fail entirely to effect a cure for the depravity of the human heart, and are equally abortive in averting the judgments of God. The children of Israel, in their wicked departure from the Lord, like all arminians had relied on their own resources for comfort and deliverance from afflictions and now in the time of their calamity, the prophet demands of them the reason why the hurt of the daughter of his people is not healed. Why they have not applied their balm, or why their physician had failed. How natural it is for us, when left to our own wisdom, to conclude that we have within our reach, some power by which to secure the favor of God, some balm to cure us of the leprosy of our depraved nature, some medical skill to direct us in the application of our medicines to make them effectual. But when taught by the Spirit to feel that we are condemned already and the wrath of God abides upon us, we soon loose all confidence, in our own balm, and in the skill of all human physicians. Miserable comforters are they all, and they are all physicians of no value. Then the text, Jer. xli. 11, seems more applicable to us. "Go up to Gilead and take balm, O virgin, the daughter of Egypt, in vain shalt thou take medicines, for thou shalt not be cured." Thus are we taught to discard all our own plans, and schemes, balms and physicians, and being completely cut off from all our own reliances, to fall down before the Lord, exclaiming, "Lord save, or I perish." There certainly is no balm, short of the Savior's precious blood, nor any physician that can apply the healing medicine, effectually to us but Jesus Christ.

There is but one physician,
That can cure a sinner's soul.

Those who have occasion to write obituaries, for publication in the *Signs of the Times*, are requested to make them as short as possible, to secure their insertion. The wide range of our circulation, brings many of those sad announcements into our columns; and unless they are short, but few of them can be published without crowding from our columns other important communications. And it should also be remembered, that the longer an obituary notice is, the less likely it is to be read.

Apology.—We are still behind our dates, in the issue of our paper; several circumstances, beyond our control have put us back. But we hope soon to gain the time. We are more than two weeks behind; but we are making arrangements, by which we hope soon to be able, not only to get up to our date, but to issue with much greater regularity, than formerly.

NOTICE TO SUBSCRIBERS, AGENTS, AND CORRESPONDENTS.—We often receive orders to change the post-office address of some of our subscribers, or to credit them on their subscription, or to discontinue their subscription, without being informed at what post-office, county, or state, they have been receiving their papers. This neglect on the part of those who write us, subjects us to very great labor and vexation. To search through eight large subscription books, and run through five thousand names to find the name of the person, whose address is required to be changed, is no very light task—it often requires hours of hard labor; and after all, perhaps there may be several persons of the same name on our book, which involves us in still greater perplexity. All this would be avoided, if those who write would simply tell us where, as well as who they mean. It is as important for those who favor us with their orders, to name the post-office and state where a subscriber has received his papers, as to mention his or her name. By observing this notice, our friends will not only greatly relieve us, but also secure the object for which they write; whether it be to apply remittances to the credit, change the post-office address, or discontinue the paper to any subscriber.

Folly of Religious Persecution.

The very worst mischief that can be done to religion, is to pervert it to the purposes of faction. Heaven and hell are not more distant than the benevolent spirit of the gospel, and the malignant spirit of party. The most impious wars ever made were those called the holy wars. He who hates another man for not being a Christian, is himself not a Christian. Toleration is the basis of public quiet; it is a charter of freedom given to the mind, more valuable, I think, than that which secures our persons and estates. Indeed, they are inseparably connected; for, where the mind is not free, where the conscience is enthralled, there is no freedom. I repeat it, persecution is as impious as it is cruel and unwise. It not only opposes every precept of the New Testament, but it invades the prerogative of God himself. It is a usurpation of the attributes which belong exclusively to the Most High. It is a vain endeavor to ascend unto his throne, to wield his sceptre, hurl his thunderbolts.

And then its history proves how useless it is. Truth is immortal; the sword cannot pierce it, fires cannot consume it, prisons cannot incarcerate it, famine cannot starve it; all the violence of men, stirred up by the power and subtlety of hell, cannot put it to death. In the persons of its martyrs it bids defiance to the will of the tyrant who persecutes it, and with the martyr's last breath predicts its own full and final triumph. The Pagan persecuted the Christian, but yet Christianity lives. The Roman Catholic persecuted the Protestant, but yet Protestantism still lives. The protestant persecuted the Roman Catholic, but yet Catholicism lives. The Church of England persecuted Nonconformists, and yet Nonconformity lives. Nonconformists persecuted Episcopacy, yet Episcopacy lives. When persecution is carried to its extreme length of extirpating heretics, truth must be extinguished in one place, but it will break out in another. If opinions cannot be put down by argument, they cannot by power. Truth gains the victory in the end, not only by its own evidences, but by the sufferings of its own confessors. Therefore, if we have a mind to establish peace among the people, we must allow men to judge freely in matters of religion; and to embrace that opinion they think right, without any hope of temporal reward, without any fear of temporal punishment.

Philanthropy as a Trade.

We read that in the early corruptions of religion, parties "made merchandise of souls;" made a business of the article; made gain by it. We are told in some ages of the world of "pious frauds." We laugh at the superstition and cupidity of buyer and seller in those ages when men were defrauded out of their money by such pretenses; and we talk of the nineteenth century!

You laugh! 'tis well! the tale applied
Will make you laugh on t'other side."

We live in an age of stupendous reforms! of marked humanity! of wide-reaching philanthropy! But it pays well: it is a good trade. Almost all these matters are managed by a few persons, who not only monopolize all that is done, but lead in all these movements at the same time, and make out of the operation a good living. These are philanthropists by trade. Among almost all the prominent benevolent movements men are found whose pay is high—a good salary, is annexed. Let a man become ultra, lose caste as a preacher, and all he has to do is to mount some one of the many hobbies at his door and bread is sure; his coal will not fail, and his house rent is cared for; and if none is at hand that suits his talent, he can make a hobby and call around him a collection of persons who will soon yield him a support. Take the trade of Moral Reform, or the support of the Prohibitory law, or Abolitionism, and the agitators and reformers are as much in the way of their living as the cobbler at his bench. And when the paid advocates of the Maine law foam out their own shame, and cry out against a "hireling press," a "sleepy church," "drowsy priesthood," or a "feed bar, who give legal opinions against the liquor law for pay," they themselves are pursuing the avocations against which they thus declaim. They drive a good profitable business while they rail against their betters, and bear false witness against their neighbors. Such men cry out that the opponents of the Maine law have accumulated a fund to oppose the law. Be it so! Have they not created a fund to sustain a law? And do they not act, speak and preach on philanthropy for pay? Even as much as the actor on the stage? And with as little sincerity? Indeed, we have among us a class of men called Philanthropists. It is their trade. They gain all their wealth and standing by it. What care they who is harmed, so long as the meal in their vessel does not waste? What care they for the constitutional rights of men, if their children get shoes to put on? Why should they not rail, malign, rave and ruin, seeing it is by this they live and have their being? If dogs may bark and bite because it is their nature too, why should not Philanthropists? They are the best paid of any class among us. The ladies call them "dears," and the men cry out "Bravo, Bravo," and both pay "the dear, good men," and so the trade goes on. The fools are not yet all dead. We have seen these men begin their trade without any visible means of support—without talent enough to sell fish,—and in a short time ride about with their horses and carriage and build a house of their own. In all radical conventions in all parts of the land, certain men are present to conduct the meetings—it is their trade. Mr. Chapin is to speak in Boston, or Ward Beecher in Portland, or Wilson in New Haven, or Sumner out West. These men have a regular price for their efforts, and twenty-five dollars, or fifty or one hundred dollars a night is good pay; they can afford to be impudent and eloquent; to rail about "dough-faces;" call the clergy that mind their own business, "dumb dogs;" alternately denounce law and call for the execution of law; curse slavery, and threaten to empty their pews. It all brings in the cash. It is contrivance—and that, everybody knows, is "easier than hard work."—*N. Y. News.*

The Believer Satisfied.

"They behold his face in righteousness; and they are satisfied, when they awake with his likeness," Psalms xvii. 15. When they leave this world of dreams and shadows, and awake in that bright world of spirits, they behold the face of God, and are made like him, as well as when their bodies shall awake out of the dust of death, in the morning of the resurrection, formed in the image of the blessed Jesus. That glorious Scripture, Rev. xxi. 3, 4, be the sense of it what it may, can never be fulfilled in more glory on earth than belongs to the state of heaven. 'The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.' The saints above see their blessed Lord and Savior in all his exalted power; and 'they are with him where he is,' according to his own prayer and his own promise, John xiv. 3, and xvii. 24.

'They are absent from the body and present with the Lord.' They have esteemed him on earth above all things; and longed after the sight of his face, whom having not seen they loved, 1 Pet. i. 8; but now they behold him,—the dear Redeemer that gave his life and blood for them,—they rejoice with joy much more unspeakable, and full of superior glory."—*Isaac Watts.*

THE whole creation stands with open volumes in her hands, to prove the eternal power and Godhead of Jehovah. His natural perfections of infinity, power, wisdom, and goodness, are revealed in the book of creation and providence; but his moral character of holiness, justice, truth, and grace, are known only by the revelation of the Holy Ghost.—*John Leland.*

THE sybils of the heathen, the alcoran of the Turks, the tradition of the Jewish rabbies, the ancient fathers, the decrees of councils, the mandates of popes, religious creeds, and legislative acts to define and enforce religion, like broken china-ware, are worth what they will fetch.—*Id.*

PROFOUND silence, in many cases, carries greater conviction than logical argument, adorned with all the passions of oratory, and decencies of gesticulation.—*Id.*

Married.

November 7, in this village, by Elder G. Beebe Mr. ELSHA C. HARDING, to Miss MARTHA E. GOULDS, all of this place.

At New Vernon, on Wednesday evening, Nov. 14, by the same, Mr. GABRIEL C. COOK, of Otisville, to Miss MARGARET CHAMBERLAIN, daughter of George A. Chamberlain, of the former place.

Obituaries.

Middletown, Del., Co., N. Y., Oct., 28, 1855.

BROTHER BEEBE:—By request of the bereaved widow as well as from a sense of my duty, I send you for publication the obituary of my highly esteemed brother HENRY B. BOUTON, who departed this life June 17, 1855, aged 50 years, 9 months, and three days. He united with the Old School Baptist church in Roxbury about twelve years ago, and from that time until his death he was an orderly and upright member, adorning the profession he had made by an orderly life and godly conversation, contending earnestly for the faith which was once delivered to the saints. As a husband and father he was kind and affectionate, and as a citizen, highly esteemed. He has left a disconsolate wife and five children to mourn their great loss, which we believe is his eternal gain. His disease was cancer in his breast, which had been cut out last winter, causing him great pain and distress which he bore with christian patience and meekness. He was born and raised

in Delaware Co., in which county he remained until about six years ago, he moved to Prattsville, in Green Co., where Elder Isaac Hewitt attended his funeral and preached an excellent discourse on the occasion from Rom. viii. 38, 39, to a large assembly in the meeting house of the Dutch Reformed church.

JOHN T. BOUTON.

Please also insert the following lines.

How happy is the man whose hope is in the Lord,
Ever trusting in Jesus, and in his blessed word,
No principalities nor powers, nor things present, nor to come,
Obs him of his Savior, or of his blessed home,
Ye, companion, parent, brother, friend,
Behold what a blessing, as time here doth end!
Behold, what a kind Savior, how mighty to save,
O yes, through earth's care, and so down to the grave,
Into him, bereaved children, I do you commend,
Ho Jesus then look for a father and friend;
On high, while you'r mourning so lonely and sad,
No doubt he's in heaven's own righteousness clad.

J. T. B.

Delaware County, Ohio, Oct. 30, 1855.

BROTHER BEEBE:—By request, I sent you the following obituary, for insertion in the "Signs,"

DIED, Sept. 30, 1855, in the 37th year of her age, Sister PATIENCE COLE, wife of Mr. Hugh Cole of Marlboro' Delaware Co., Ohio, and daughter of Sister Mary Main. Sister Cole received an evidence of her acceptance in Christ when she was very young; she was only in her thirteenth year when received into the fellowship of the Old School, or Primitive Baptist church, called Marlboro'. She was baptized on the 16th of March, 1828, by Elder Benjamin Martin; and but a few have adorned their profession as she did through all her life. She was truly a pattern of piety, and sound in the faith of the gospel. Through her sickness, (consumption) she enjoyed much of the presence of the Lord; and endured her sufferings with meekness until released by death. In her death the church is left to mourn the loss of a precious member, sister Main, of an affectionate daughter, her husband, an excellent companion, her children, a loving mother, and the poor, a friend. But we are confident that our loss is her gain. Then—

Why do we mourn departed friends,
Or shake at death alarms?
'Tis but the voice that Jesus sends,
To call them to his arms.

Her funeral was attended by a large and attentive congregation, to which I tried to preach from these words, "But though our outward man perish, our inward man is renewed, day by day; for our light affliction which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." 1 Cor. iv. 16—18.

A feeble servant of the church of Christ.
JOHN H. BIGGS.

Coles County Ill., Nov. 8, 1855.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times*, the death of brother THOMAS ASHROOK, he departed this life, after a lingering but severe illness, of fever, October 7, 1855, aged about 62 years.

Brother Ashbrook was for many years a resident of Ohio, and a member of the Old School Baptists, and highly esteemed among his brethren. He held the office of deacon among them. Two years ago last September he settled among us; and from our earliest acquaintance he has proved himself to be sound orderly and upright in his deportment. He had in that short time drawn around him a numerous train who had become his fast friends who join with his dear bereaved family to mourn their loss. But we have no doubt that our loss is his eternal gain. May God bless you and yours, my dear brother,
THOMAS THRELKELD.

Bristoe, Va., Oct. 20, 1855.

DEAR BROTHER BEEBE:—Again it becomes my painful duty to record the death of a dear and highly valued friend. Mr. SAMSON HUTCHISON died on Tuesday the 9th inst., at his residence in Loudoun Co., Va., in the 80th year of his age. In the death of this estimable man, society has lost one of its jewels, the neighborhood in which he lived, a useful, kind and obliging citizen, our aged sister Hutchison, a tender and dear companion, and the Mount Zion church, and the Old School cause in general, a hearty and warm supporter. Although not a professor of religion, he delighted to do good to all the household of faith, possessing a willing mind and ample means, the poor of the flock of God and especially his wayworn ministers could always find a friend in him. A few years ago when the little flock at Mount Zion had to separate from the New School at Little River, and were denied part or lot in the meeting house, he generously stepped forward, and told the brethren to raise what money they could to build the house, and he would supply the rest; the result was the church became possessed of a neat and comfortable house, at a cost to him, I believe of between two and three thousand dollars; since which time he has constantly filled his place at meeting, and been amongst the foremost to contribute whenever help was needed, and to throw open the doors of his hospitable mansion that the wayfaring might turn in and tarry for a night. The next meeting of the corresponding Association is appointed to be held with the Mount Zion church, near his late residence, and I know it would have been the delight of his heart, had he been permitted to live, to have received and accommodated all that would have favored him with their visits at that time; but God in his wisdom has ordered otherwise, and it becomes us to bow with humble submission to his will. Mr. Hutchison never would own to me that he had a christian experience; but it is difficult to conceive of a man manifesting such zeal and interest in the cause of truth and possessing such a spirit of discernment as did he, and not a subject of grace. He was sound in the faith, upright in his walk and conversation, given to hospitality, and no company seemed to suit him better than Old School Baptists; and I entertain a comfortable hope that he has made a happy exchange. Sister Hutchison is left without child or companion to comfort her in her declining days; but may the Lord be a comfort unto her, and may she be enabled by faith to look to him who has promised to be a husband to the widow.

Yours in tribulation.
R. C. LEACHMAN.

Belmont Co., Ohio, Sept. 17, 1855.

BROTHER BEEBE:—I have been deprived of the privilege of reading the Signs, about four months, on account of inflammation in my eyes and deep affliction in my family. On the 12th day of March, our only son was taken sick, and suffered more than we can describe; he died June 15th, at 7 o'clock, A. M. Two or three days before his death his mother asked him if he would rather die and go home to his heavenly Father, or live a little longer. He replied that he would like to live and take care of his father and mother in their old age, if it was the Lord's will; but if it is his will to take me and leave you, I am resigned. On the morning that he died, he called his parents, and clasped his arms around his mother's neck, and said, "Mother, I am happy," and then he added, "Father, take me home. He was perfectly calm and composed, and in about three minutes, he fell a sleep, to awake no more, until the final resurrection. Sometime before he died, he told his mother, that he had prayed that he might be in his right mind while he lived, as at the commencement of his sickness he was deprived of his reason, and certainly his prayer was heard, and his request granted.

As parents, we have, like Jonah, rowed hard to bring the vessel to land, but all in vain; and like Jacob, we have thought, all these things were against us, but like Job, we desire to be enabled to say, The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.

From your unworthy brother.
JOHN DAKEN.

By the request of the bereaved family, I forward the obituary notice of brother JAMES JOHN, who died of Typhoid Fever, on the 5th inst., in the 55th year of his age.

Brother John had for a good many years, been a consistent Old School Baptist; well established in the fundamental principles of Christ and him crucified, and died in hope of a blessed immortality.

Yours in bonds of Gospel peace.
J. C. BEEMAN.

DIED, near Middletown, Nov. 4th, MARY ELLEN infant daughter of John B. and Susan Carey, aged three months. Death has twice entered their dwelling, and taken two lovely babes from their fond embrace.

Mourn not your loss dear friends,
Although she was your pride;
She's gone from the troubles to come,
To lay by the other's side.

M. C.

Receipts.

NEW YORK.—Susan Cooley, 2; S. Bennett, 1; Eld. L. Purington, 1; S. Hart, 5; P. Beyea, 1.50	
Mrs. E. Comfort, 1; Wm. Goff, 2;	\$13.50
MAINE.—Miss Emily M. Littlefield.	1.00
N. J.—D. Still.	1.00
MD.—Salisbury Association.	10.00
VA.—Jesse Bowen, 2; (former remittance received.)	2.00
N. C.—Elder C. B. Hassell, 10; Q. A. Ward, 53; J. H. Parker, 2;	12.53
GA.—Wm. L. Beebe,	26.83
ALA.—B. N. Page.	.33
TEXAS.—Siloam Association, 17.50; Pilot Grove Association, 10;	27.50
TENN.—Miss. River Association, 13; A. Ezell, for Wm. Murceref, 2; for Eld. J. F. Holt, to Vol. 24, No. 8, 2;	17.00
Mo.—Eld. N. Wollard, 5; Eld. Eli Penney, 1;	6.00
IOWA.—L. George, for A. McCreary,	2.00
IA.—Tho. J. Shinn, for W. Phillips,	1.00
KY.—J. Davis, 1; Licking Association,	26.00
25;	
WIS.—H. P. Capps.	2.00
OHIO.—Benj. Potter, 3; D. L. Reaves,	6.50
1; Eld. J. C. Beeman, 2.50;	
CANADA WEST.—John S. McColl.	10.00
Total	\$165.19

Baltimore Nov., 10, 1855.

DEAR BROTHER BEEBE:—Having heard that complaints have been made by the Old School Baptists visiting the city of Baltimore that they cannot find a place of worship of their faith. Please state through the Signs, that Elder F. Thorne, preaches the first, and third Lord's day of each month, at the South east corner of Gay, & Exeter Streets, commencing at 11 o'clock A. M. and at half-past three o'clock P. M., and also the second Lord's day evening at 7 o'clock. Where all who wish to hear the truth as it is in Christ preached, are cordially invited to attend.

Yours in the bonds.
J. LOWNDS.

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

THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz. \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

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

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

Miscellaneous Advertisements.

Warwick Institute and Boarding House

The fall term of the Warwick Institute, Orange Co., N. Y., will commence on Monday the 3rd day of September 1855. The Institute will continue under the charge of Adrian A. Dunning A. M., a graduate of Union College, N. Y., as Principal. The female department will be in charge of experienced teachers. Mr. Dunning bears a high character, as a gentleman, scholar and teacher, and the institution while under his care has acquired an enviable reputation as a school.

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

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

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

I. P. WHEELER, President.

WM. L. BENEDICT, Secretary.
Warwick, July 28, 1855.

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

We have received a copy of these "Letters," which have just been published by William L. Beebe, at the office of the Southern Baptist Messenger, Covington Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantity on the following

Terms: Fifteen cents per single copy; 8 copies for one dollar; 50 copies for \$5.

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII. MIDDLETOWN, N. Y., NOVEMBER 15, 1855. NO. 22.

Selected Poetry.

Faith and Repentance.

Let us ask the important question,
(Brethren, be not too secure.)
What it is to be a Christian,
How we may our hearts assure
Vain is all our best devotion,
If on false foundations built;
True religion's more than notion—
Something must be known and felt.

[Tis to trust our well-beloved,
In his blood has wash'd us clean;
Tis to hope our guilt's removed,
Though we feel it rise within:
To believe that all is finish'd,
Though so much remains to endure;
Find the dangers undiminish'd,
Yet to hold deliverance sure.]

[Tis to credit contradictions;
Talk with him one never sees;
Cry and groan beneath afflictions,
Yet to dread the thoughts of ease:
Tis to feel the fight against us,
Yet the victory hope to gain;
To believe that Christ has cleansed us,
Though the leprosy remain.]

[Tis to hear the Holy Spirit
Prompting us to secret prayer;
To rejoice in Jesus' merit,
Yet continual sorrow bear;
To receive a full remission
Of our sins for evermore;
Yet to sigh with sore contrition,
Begging for mercy every hour.]

To be steadfast in believing;
Yet to tremble, fear and quake;
Every moment be receiving
Strength, and yet be always weak:
To be fighting, fleeing, turning;
Ever sinking, yet to swim;
To converse with Jesus, mourning
For ourselves, or else for him.

PART SECOND.

Great High Priest, we view thee stooping,
With our names upon thy breast;
In the garden groaning, drooping;
To the ground with horrors press'd;
Wondering angels stood confounded
To behold their Maker thus;
And can we remain unwounded,
When we know 'twas all for us?

On the cross thy body broken
Cancels every penal tie;
Tempted souls; reduce this token,
All demands to satisfy,
All is finish'd! do not doubt it,
But believe your dying Lord;
Never reason more about it;
Only take him at his word.

Lord, we fain would trust thee solely;
'Twas for us thy blood was spilt;
Bruised Bridegroom, take us wholly;
Take and make us what thou wilt.
Thou hast borne the bitter sentence
Pass'd on man's devoted race:
True belief and true repentance,
Are thy gifts, thou God of grace.

The Prisoner.

When the poor prisoner, through a grate,
Sees others walk at large,
How does he mourn his lonely state,
And long for a discharge!

Thus I, confined in unbelief,
My loss of freedom mourn:
And spend my hours in fruitless grief,
Until my Lord return.

The beam of day which pierces through
The gloom in which I dwell,
Only discloses to my view,
The horrors of my cell.

[Ah, how my pensive spirit faints,
To think of former days,
When I could triumph with the saints,
And join their songs of praise.]

Dear Savior, for thy mercy's sake,
My strong, my only plea,
These gates and bars in pieces break,
And set the prisoner free.

Communications.

For the Signs of the Times.

Sparta, Hillsdale Co., Mich., Nov. 18, 1855.

DEAR BROTHER BEEBE:—In taking up the twentieth number of the *Signs*, and reading Brother Cox's letter, I was much pleased to find he agreed with me, so nearly, in the exposition of the two beasts. But, there are some blocks in the way of my wheels in his letter that I will state to him; and, may be he will take them out of the way.

He makes the first beast to arise "when the pope was made universal bishop by Phocas" A. D. 606. The period of this beast 1260 years, which will terminate in 1866. "We now come to the last beast," &c. "No account is here given us of the destruction of the first beast;" with which I agree. Here, then, is my difficulty.

The dragon, Rev. 12 : 3, 17, did exist and reign alone until the rise of the first beast, "and the dragon gave him his power," Rev. 13 : 1, 2, and the first beast was to continue 42 months, or 1260 years, Rev. 13 : 5. Dan. 7 : 25. In verse 11, John saw "another beast coming up out of the earth. Question.—Did the first beast reign 1260 years alone, as the dragon did, previous to the rise of the first beast; or, are we to understand it, as Dr. Gill, that "this other beast is the same Pope of Rome, with his clergy, cardinals, archbishops, bishops, priests, &c.?" Is not one brought to view and he reigns 1260 years; and then another comes up, professing to be separate; yet, at the same time, receiving power from, and giving to each other.

As you understand the second beast to be Protestantism, and I do the same, was not the beast, or the pope, to arise and reign the 42 months, or 1260 years; and then the second beast, which I understand to be secularized Protestantism, was to arise and reign in conjunction with the first beast, and do greater things than the first beast to deceive mankind. (See Rev. 13 : 12, 1.)

Now, my brethren, if the beast did not arise until Phocas proclaimed the Bishop of Rome "Universal Bishop," to cover up his assassination of his Master, which was in A. D. 606; then, the second beast will not arise until A. D. 1866. But, my view of the rise of the first beast was at the time Constantine established, by a public edict, (a uniting of Church and State, a sign of antichrist.) "That the venerable day of the sun shall, or should, be observed as the Christian Sabbath," in cities; and many other rites and ceremonies were established at the same time, which was in A. D. 321, which being added to 1260, will give us A. D. 1581 the year that the second beast should arise. Or at the Council of Orleans, in A. D. 330, where the first day of the week was established as the Christian Sabbath, and was made binding upon all, high and low, rich and

poor; which would make the rise of the second beast to be in A. D. 1590, or in the days of Elizabeth, Queen of England. But, you may ask, when will the second beast be destroyed? I cannot tell the date; yet the first beast and the second, who is called the false prophet, will at "the supper of the great God," and "these both were cast alive into a lake of fire, burning with brimstone." Rev. 19 : 17, 20. Dan. 7 : 11; 12.

If we could find out the true time of the woman's flight into the wilderness, we could tell how long the two witnesses will yet continue to prophesy in sackcloth. Rev. 11 : 2, 3. For the same length of time is given to the woman in the wilderness, to the two witnesses, and unto the Gentiles, to tread the holy city under foot; only, one is days and the other months; yet the same length of time, 1260 years.

The woman, or spiritual worshipers of Christ Jesus, if I have not been misled in reading history, separated from the carnal worshipers in Constantine's time, under Donatus, (I think is his name,) and he would not receive, as Gospel, from the hands of that anti-christian sect, neither ordinations, baptism, or the breaking of bread; (the same as Old School Baptists do at the present day;) one day Constantine said to Donatus, "You want to go to Heaven, on a ladder, by yourself." Those who followed him were called Donatists, and were driven from place to place, until Genseric, the Vandal, took Carthage, in Africa, in which they had a kind of an asylum, until Belisarius, the General of the Emperor of Constantinople, took Carthage, put an end to the Vandal Kingdom, and the poor Donatists that were not killed had to fly; and most pedit-Baptist historians make this to be the end of the Ana-Baptists, and say they all miserably perished here in Africa.

Yet Gibbon, in a note, says that we find them again in the western wilds. Here, then, I date the flight of the woman into the wilderness.

I have no book in my house, (as I am poor and am obliged to borrow many books which I read,) by which I can, to a certainty, give the date of the destruction of the Vandal Kingdom in Africa. The Vandal Kingdom was established in A. D. 407; if it continued 200 years, would make 607, which being added to 1260, makes 1867, the year that the witnesses are to be slain. Now, Brother Cox, I have thrown together a few shots of mine; they are not borrowed, for I have not seen a writer, or heard a person, who takes the same dates as I do. "Prove all things, hold fast to that which is good." We need not fear all the schemes of antichrist; for, if the Holy Scriptures are true, God has decreed all the events which shall take place in the world, and in the church; and, if the Lord has not de-

creed it, his knowledge cannot take hold of it; for, how can we know we will do an act, if we have not determined so to do it.

They must be poor logicians who can say, God knows everything, and every action that will take place, sin not excepted, but he has not decreed it—he only suffers it. Which is not any better than sophistry. Yet, we are afraid of tarnishing the character of Jehovah; but, we are not afraid to represent him in a light different from what he represents himself. Your Brother,

JAS. P. HOWELL.

For the Signs of the Times.

Franklin Co., Va., July 1, 1855.

BROTHER BEEBE:—I have been a reader of the *Signs*, nearly three years, and am very much pleased with them, especially with the communications of the brethren and sisters, and I feel a desire that they should know how I feel, and what I hope the Lord has done for me, unworthy though I am.

I had serious reflections when quite young, and used to think much on death, and judgement, especially nights, after having retired to bed. I thought it a dreadful thing to die and sink down in torment; and this would make me think that I ought to do better. But I was so much in love with the pleasure of the world that I would soon forget my serious impressions and go on in sin, although I was not in the habit of swearing much; I have on some few occasions when fretted sworn some, but would on reflection feel sorry for it, and think of it for sometime, and try to promise myself never to do so again. But as I grew up to manhood my love for the pleasures of the world increased, particularly for dancing. I was invited one Saturday night to a dance at my uncle's, and danced and frolicked nearly all night; the next day the stated meeting was held near my father's, I went to meeting as usual, and took my seat in the crowd; while the man was preaching, a very strange feeling came over me; it seemed to me that if I did not leave the crowd I should cry out. I went out into the grove to hunt up some wild company; for I did not want religion. I never thought less of it than with them; for I was so much in love with the pleasures of the world there was no room in my mind for religion. These feelings wore off and the meeting soon broke up, and we started for home. On the way the same feeling came on me again, and I then felt willing to try to seek the salvation of my soul. There was nothing in the preaching more than usual that I know of; but when I thought of seeking the Lord I think I was as great an Arminian as ever was. I had my way planned out, and verily thought that if I quit my wicked practices and prayed frequently, God would have mercy on me. This I soon tried; but, Oh! my brother

right here; of all the deceived creatures you ever saw I was the most deceived. All my good doing were swept away, and I did not accomplish what I anticipated. Now I began to see what kind of a sinner I was,—a poor helpless sinner. I continued in this way about three months, trying to pray and beg the Lord for mercy. What to do I knew not. I could not see how God could love so great a sinner. Sister Turner, of Henry county, thought hers an *outside case*, and truly I thought mine to be so too; and the worst of it was, I thought I had to remain *outside*. I had tried all my efforts, and instead of getting better, I seemed to grow worse. For about one week it seemed to me that the very breathing of my soul was, "Lord have mercy on me." On Sunday evening I felt so distressed I thought I should die; but did not wish for any one to know it. I went up stairs and lay down. I thought if I died in that condition I should be lost. But while laying there in that condition, I seemed to become willing for the Lord's will to be done with me; and, at a time least expected, there came a calm feeling over me. For a short time I did not recollect anything. My troubles left me, and I felt lovely within. I then had a view of my bleeding Savior, and of all lovely objects he was the loveliest; it seemed to me if I had wings I would fly to his embrace. This, dear brethren, was the first time I was ever willing to die. All my desire was to praise God for the great mercy he had bestowed on me. When I look back on my sufferings, they seem nothing compared with the goodness of God. I went on sometime, trying to praise God. Sometimes I felt rather dull; and then revived again. I said nothing about it for some weeks. There was a night meeting in our vicinity, my eldest sister and I attended it, and after the preaching they began to sing, and I could hardly keep from showing my exercise; it seemed to me I had never heard such singing before. This was about the commencement of a revival. There had some seven or eight professed a hope; and it was the greatest revival I had ever witnessed; in a few months myself and twenty-eight others were added to the church on the same day; and the revival continued until about a hundred and fifty were added to the church, at Bethel. I had never heard of a *protracted meeting* before, and I was in my twenty-seventh year, and am now in my fifty-third year. During the last two or three years upwards of twenty have been added to our church. We trust the Lord has visited this little vine again. May the good work be continued until it shall reach all whom the Lord will have to be saved. I could write more, but fear I may crowd out better matter. Do with this imperfect scribble as you think best; should you not publish it you will not hurt the writer, who feels for the prosperity of Zion.

JOHN HOLLAND.

For the Signs of the Times.

From Elder James Janeway, of Ohio, to sister Wells, and family of Va.

DEAR SISTER WELLS:—When I was at your house in January, you requested my views on Rev. xxii. At the time you made the request I remarked that the book of Revelations was written symbolically, and was so mysterious that I found it difficult to give a definite exposition of the subject. But on considering that the book

is a part of the scriptures given us by inspiration of God for our instruction, and that we may be thoroughly furnished unto all good works, and believing also that the Lord will impart wisdom to them that ask it of him, I think it is incumbent on all his saints to wait on him who giveth liberally of that heavenly wisdom, which makes us wise unto salvation. I have read some expositions of writers on the Revelations, which appears to me rather speculative and extravagant. Whether their expositions are right or not, I leave others to judge, whose judgement may be more clear than mine. But there are some things in the revelations presented to our mind which demand our serious and spiritual meditation, while others are more subordinate to them. John says, in chapter xxi. 9, 10, that one of the seven angels which had the seven vials full of the last plagues came to him and talked with him, saying, Come up hither, I will shew thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain. Here I remark we have no evidence that the body of John was removed from the Isle of Patmos; but the eyes of his mind were opened and like the prophet Ezekiel when by the river Chebar, he saw visions of God. A writer remarks, "To be in the spirit, does not mean merely a spiritual or devotional frame; but represents the condition of the prophets, in which their natural faculties were rendered inactive, like a person in a deep sleep, while their minds are spiritually illuminated, and they saw and heard somewhat similar to persons in a dream. The only difference between visions and dreams is, in the one case the natural faculties are locked up in sleep, and in the other they are suspended for the time by a special operation of the Spirit of God, while in both cases certain things are presented to the mind, and certain words are heard, of which there is afterwards a distinct recollection." All natural relationship of persons and things of this natural world, afford but faint emblems to represent the relationship of persons and things of the spiritual, heavenly and glorious world. The Bride in her militant state, is described in the scriptures by various parables, similes and hieroglyphics, according to her circumstances in the wilderness, although she being in the wilderness is not alone; for her Lord and husband is with her, and by his word she is admonished to be careful to obey his voice. The simile of husband and wife is a representation of union and interest; but when that union and interest is compared to this of the bride the Lamb's wife, which she enjoys by virtue of the electing love of God, the comparison fails and sinks into insignificance, as the light of the glow-worm on the earth differs from the sun that shines in the firmament.

The same angel that carried John away, shewed him the city, the holy Jerusalem descending out of heaven from God. Here is a description of her spiritual locality, as well as of her development from secrecy of her origin, union and interest, which had been hidden for ages in the Lord; but now with him, she possesses and enjoys all things by a vital union in her Lord. "Now to him that is of power to establish you according to my

gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith." Rom. xvi. 25, 26.—The same angel that talked with John had a golden reed to measure the city, and the gates thereof, and the wall thereof, which may denote her rights, protection, and jurisdiction. The rights of the heavenly bride are founded in her heavenly Husband, "For her Maker is her husband; the Lord of hosts, is his name; and her Redeemer is the Holy One of Israel. The God of the whole earth shall he be called. Isa. liv. 5. The dignity of her husband's character ariseth from his personal intrinsic worth, which is brought to view by his being her Redeemer. We should be careful to have scriptural knowledge of the person of our Lord Jesus Christ, as the child-born, the Son given, the Wonderful, Counsellor, the Mighty God, the everlast-Father, and the Prince of Peace. These names he has borne, and does sustain through the suretyship of his Mediatorial engagements. Who could redeem the bride, the Lamb's wife? No man nor angel, but her Husband, who is the Lion of the tribe of Judah, the God, Man, Mediator, the Son of God. This is the glorious personage who came. In the fulness of time God sent forth his Son. He is manifested by becoming the Son of Man, and dwelling among his people. They saw his glory; the glory as of the Only begotten of the Father, full of grace and truth. He declared his errand, saying, "I am come to seek and to save that, (the bride,) which was lost. O, my aged sister, should you and I undervalue our Father's unspeakable gift in which his love centres, because it is not valued by the professing world? O, No. Herein is the love of God displayed, in that he spared not his only begotten Son. We should try to estimate the worth of that knowledge of what our heavenly Father has done for us. For he hath made his Son to be sin for us, who knew no sin, that we might be made the righteousness of God in him. What a transfer is made by the God of grace! What glorious news, that he was bruised for our iniquities; that the chastisement of our peace was upon him, and with his stripes we are healed. The heavenly Lamb of God must come from his blissful abode, and he has come voluntarily to be clothed with the body which his Father had prepared for him. He says by the prophet, "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.—Isa. lxi. 10. Love moved him to die, the just for the unjust, to bear the scorn and derision of men and devils. As a lamb he suffered, reproaches, was spit upon, and bruised for his bride. Yea, he suffered all this on account of your sins and mine. Then my sister, let us ever remember that our adorable Savior was God as well as man. Truly this is a great mystery. "God was manifest in the flesh." If he had not been man, he could not have suffered for our sins, which were imputed to

him; but he being God, made his sufferings of infinite worth, and amply satisfied the demands of infinite justice.

I will notice that part of which you are more desirous for an explanation. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Chap. xxii. 1. John was not shown the imperfections of the bride, but her comeliness and beauty with which she is adorned and prepared for her spiritual and heavenly Husband. He had given himself to redeem her from captivity, and had engaged to purify her, and to sanctify her unto himself, for his own service. We should ever keep in mind what we are, being born of God, and what that is which is so born. "Except a man be born again he cannot enter into that kingdom of God. He must be born of the water and of the spirit. The emblematical representation which was made to John, was strictly spiritual, supernatural and gracious, which the carnal mind can neither perceive nor enjoy. The saints of God, in their militant state are often in a drowsy, careless, and inactive state of mind, in regard to declaring the glory of God, by not observing their precious privileges, and not living in the faith of the Son of God. Their refined feelings and enjoyments of their fleshly mind excite their passions to believe they are in the enjoyment of the Spirit of God; but, the pure river of water of life has a different influence. The psalmist says, "There is a river, the streams whereof make glad the city of God; the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early." For she shall be abundantly satisfied with the fatness of thy house, and thou shalt make her drink of the rivers of pleasures. For with thee is the Fountain of life; in thy light she shall see light. And Jesus said, He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living water.—John viii. 37. By comparing these scriptures with the text, we want to explain, the water of life represents the life-giving power of the spirit of Christ, with its purifying qualities on the renewed mind of the poor mourning sinner. Paul says, The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, which proves that its purity will cleanse the soul from the condemning evils which arise from the flesh, for it proceedeth out of the throne of God and the Lamb. The rights and privileges of the bride, are compared to a city that cannot be hid. The local circumstances of the bride are brought to view and described in the streets of the city which is called the city of God, the holy city; and the saints are such as worship God in spirit and in truth, in the city of God's solemnities, where the God of heaven sits upon the throne of his holiness. The bride being brought into such nearness with God, as to perceive her interest with the Lamb on the throne, and through him she has access unto God, even the Father, who hath loved, chosen, adopted and justified her according to the riches of his grace, through the redemption that is in Christ Jesus. But before she entered into the city she is described in the scriptures as a stranger to those covenant blessings, and spiritual promises, as having no hope in them, and being without God in the world

But now, being brought into the city, and through the spirit of her Lord and Husband, she is no more a stranger, nor a foreigner, but a citizen with the saints and of the household of God.

The water of life proceeding out of the throne, demands our attention. The throne denotes reign, government and interest. The heavenly husband of the bride is exalted to the right hand of God, as a Prince on the throne, and his bride with a spiritual preception embraces him as her reigning Lord, and she lives on her interest in him accordingly. For this purpose the Lord has placed in the midst of the streets of the city, and on either side of the river the tree of life, which bear twelve manner of fruit, which I think denotes the gospel ministry. The Lord of this city, when here in this world, bade his apostles, "Go and speak in the temple, to the people, all the words of this life."—Acts v. 20. The Angel who showed these things to John, and talked with him, was his fellow servant, and of his brethren, the prophets. He shewed, and talked about the tree of life, emblematical of the everlasting gospel, for there shall be no curse in this gospel city, but the throne of God and the Lamb, and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads, which denotes their high official character, as ministers of the word of life. Pastors to feed with knowledge and understanding; bishops, to solemnize the marriage contract with the bride; overseers, for the peace and well-being of the citizens; elders, to rule and regulate the institutions of the city; stewards, to bring forward the unsearchable riches of the Lamb for his bride; laborers to build up the household of the city, and present the church perfect in the Lord; watchmen, under very strict orders; they must not admit any within the gates of the city who are dogs, sorcerers, or anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they who are written in the Lamb's book of life. "Son of man, I have made the a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me."—Ez. iii. These officials, are in their own persons, insignificant, their qualifications and authority are from the Lamb on the throne, and given for special service to the bride. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.—2 Cor. iv. 7.

The tree of life bear twelve manner of fruits, and yields her fruits every month; and the leaves of the tree were for the healing of the nations. Parables or symbols are not used to express the definite spiritual signification of the subject; but they are used as comparisons, to illustrate the subject presented.

The twelve manner of fruits, only show the one fruit of the tree of life, the beauty the sweetness, and the productive influence of the fruit may be presented in harmony to the bride by one minister of Jesus Christ, whom his spirit has qualified with spiritual and heavenly wisdom to feed, instruct and protect her in the city of God. Each officer of the city must have apostolic authority for his service; if he has not, his service is of no use but to puff up the flesh; therefore his work will be burnt as hay, wood and stubble; for the Lord of the city will come and give a reward to

every man, according as his work shall be.

The wall of this city had twelve foundations, and in them the names of the twelve apostles of the Lamb. The gospel was preached by the twelve apostles; but there were not twelve gospels. The same gospel that James preached was preached by Paul, and he preached Jesus Christ and him crucified, as the foundation of his ministry, and built the wall accordingly, by the rule of the grace of God, which was given him for the protection and inclosure of the city; that the bride might enjoy the institutions given her by her husband. And the leaves of the trees were for the healing of the nations. There should be a solemn deportment observed by the officers of the city. They should duly examine whether peace and order unites the citizens together for the solemnities of the city of God. If the city becomes disturbed by stragglers, rioters, &c., who will not keep within the bounds of the city's jurisdiction, the officers of the city should execute their authority, in the name of their Lord and King.—2 Thess. iii. 6.—Titus ii. 15, that peace and harmony may be restored. Should any officers of the suburbs of the city come into the precincts where disorder exists, and there is evidence to establish such facts, and if these officers will administer an ordinance which the very elements forbid, for such service they will be responsible to the king, who will reward every man according as his work shall be. The Lord's ministers are of the light of life, and not of darkness; they are to serve the Lord of the city, they are in his presence and clothed with his power, having his name in their foreheads, because of the dignity of the office; the Lord's Ambassadors they are to let their light shine conspicuously before men, that they may see their good works, in administering the word of life; overseeing, by seeing that each citizen has his rightful privileges, and in treating for peace with the refractory, that peace and order may prevail in the city. Having their conversation honest among the Gentiles, (nations) that whereas they speak against them as evil doers, they may by their good works, which they shall behold, glorify God in the day of visitation. The apostles exhorted the saints to let their conversation be as becometh the gospel of Christ. Be ye holy in all manner of conversation. Put on the Lord Jesus Christ, and make no provisions for the flesh. Such deportment in the official character of the servants of God will have a tendency to heal the nations of their prejudices and error which at present so greatly prevail. The leaves of the tree, are an emblem of a profession of having eternal life. I will notice one thing more, which I think is of some importance for the peace and well being of the city of God. The apostle John, after hearing and seeing the things pertaining to this city, which the angel had presented and explained, to the joy and rejoicing of his heart, became so much elated that he fell prostrate at the feet of the angel, to worship him but the angel, as a faithful servant of his Lord, told him that he was his fellow servant, and that he should only worship God. I have heard of, and observed, much evil in the city by such a practice. The ministers of this spiritual and glorious city should not suffer themselves to be worshiped, and take great heed that they do not worship themselves. I am myself very prone

to this base idolatry. When the servants, as ministers of the word come among the citizens, they should not be received by them, nor introduced to others as *their* preachers. Sir, this is my preacher. Who? Why, an Old School Baptist preacher. You know, my aged sister, the evils arising from such a practice by past experience, therefore let saints and citizens receive the ministers of God, as the servants of Jesus Christ. Jesus said to his servants, He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.—Math. x. 40—42. But I must come to a close. My dear friend, have you entered into this city of God, and there seen God and the Lamb on the throne, and by beholding and experiencing the love of God, and with faith that works by love, and abides in the interest of your adorable Lord and Husband? Jesus says to his bride, Because I live, ye shall live also. Where does Jesus live? He lives now with his Father on the throne. Then, my dear friend, are we living with him? Do not forget that his Father is your Father, and his God is your God, and his interest in his Father's love is your interest; for we are dead, and our life is hid with Christ in God. We are created in Christ Jesus for this enjoyment; the eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruptions that are in the world through lust.

Brother Beebe, When I contemplated writing to sister Wells, I intended it as a private letter; but on examining the subject, it so expanded to my mind, that I have concluded to send it to you, thinking that it may be of some use to the brethren and perhaps draw them out to give further illustrations on the subject. If it meets your approbation, you will please publish it; but if not convenient to do so, please return it, and by so doing you will not wrong me. With my best wishes to sister Wells, I remain yours in the best of bonds,
JAMES JANEWAY.

Feb. 21, 1855.

Columbia, Michigan, November 10, 1855.
For the Signs of the Times.

BROTHER BEEBE:—We promised to finish the relation of our hope and calling; and after many delays and misgivings, not certain whether it will produce good or evil; but we leave it to your judgment. There is an error in the date of my uniting with the church; it should be 1845, not 1855. How my pride would at times picture to me a bright future of learned usefulness; but the sober reality would come home with a power not to be resisted. I must give up these hopes. My father died, and this mournful event shut out my last and least hope of an education. The cares of a large family of young children now devolved upon me, at the age of 19. I found it good to call on the name of the Lord; many precious moments did I find in some grove, or in my chamber. My soul longed to be free, but my duty held me firm to the task; a mother, brothers and sisters, could not be left. Under all these trials my God and my Bible were my consolation. My only hope now was that God would give me strength sufficient for my day. I believed he was able to give me wisdom and

speech, but doubted my sincere desire for His glory and not my own. O, I dreaded self, and felt uncircumsized in heart. I thought that God had no need of me. He was praised by the holy choirs of Heaven, and devout men on earth called on his name acceptably; but who or what was I, who thus dared presume that God had called me not only from darkness to light, but also to declare his name to the whole world. Illiterate, ignoble, wicked youth, how dare you thus presume; no man taketh this honor unto himself, but he that is called of God, as was Aaron—Heb. 5, 4. Before these doubts had made much impression, I would seem to hear almost audibly, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge, the quick and the dead at His appearing and His kingdom, preach the word"—2 Timothy, 4, 12. To be thus charged before God and the Lord Jesus; yes, before the holy angels who would witness against me for my neglect, was too severe a test for mortality to endure. After such an exercise of mind, my uniform custom was to retire and read God's word, and pray for a better evidence of my hope. Many times I would conclude that to doubt longer was to mock God. O, my wicked self; most depraved and polluted of Adam's sons. How could it be? Shall I ever stand in the church to break the emblematic body of Jesus Christ, and bless, or ask the blessing of God on the cup? What! wicked me! standing in the place of my Lord and Savior! Heaven forgive me, did I dare presume. Years of such trials; who can write them? who understand them? However, as years rolled on the impression deepened in spite of my fears. I resolved to give my hope another trial, by going where God was not known or worshiped, and there see if I loved myself more than God's glory and people. I went to California, but shall I, or can I tell you; my burden grew heavier as the distance increased. In several prayer meetings on the way, I fain would have told my grief, but here it would be of no use to me or any other; but I chanced one day to find a man like minded; we each told our hopes and fears, to our mutual relief. This was the first person that ever knew my design from my own lips plainly; before this I had slightly hinted it, but now the witness of a fellow being was added to the whole host of Heaven; weight after weight loaded me, how could I escape. O, had I not confessed in my prayers to God, and to this friend, I might yet have shut up the anguish of my heart. How to meet this account, and every secret thing shall be revealed. I am not prepared. "He that knoweth his duty and doeth it not," &c., my soul will be justly condemned. I believed not on His Son, therefore I am condemned already; for if I really did believe, could I yet doubt. O ye of little faith. Eternity at stake, and yet you dare not risk yourself in time in the hands of the Lord. Thus pondering and hating, I reached Placerville, California. I mingled immediately with the most irreligious mass to be found on earth, as I believed; but the more I saw them the more I found, "There is nothing true but Heaven." Many a grove, glen and secret place shall tell its tale in eternity. While almost overwhelmed with my load, these words came to mind: "Get thee hence to thy country, and to thy kindred; what doest thou here." After many pray-

ers and tears (God only knoweth,) I got ready to come home with my burden. While on the Pacific, just at dark one night, it was said that the ship was on fire. Few can know how many thoughts rushed into my mind in a moment; but one plank between me and death, and that on fire—my hopes all to perish in the deep, without ever telling of the goodness of God to my poor sin sick soul. In a breath these words came as cooling water to my fervid mind, "Fear not; there shall not an hair of your head perish; for thou shalt declare my name in another land, among thy people." By this time it was ascertained that some gamblers, wishing to violate a rule of the ship, had gone down into the hold of the ship, and had accidentally dropped fire in a straw mattress, which had quickly been quenched; but the thoughts of my mind then live yet, though years have passed. They yet nerve me to action, lest the brittle thread of life be severed, before I have time to declare his love and mercy to me, in perils by land and sea, in dangers seen and unseen, through which the Lord has been gently leading my weary way. My burden has somewhat lessened, but my sins seem to accumulate, and would overwhelm me if the Lord leads me not, and averts so dire a calamity. Brethren of the Gospel of Jesus Christ, ought I to hope, or hope not? Have I given any assurance that it is the Lord's work, or do I yet desire the glory of the creature man more than the Creator God. I sometimes think that it is a blessed thing to have a belief that is dispised by man, for it evinces it is the love of God, and God only, that could make one chose this, but I dare not trust myself to judge. But the Spirit searcheth all things, yea, even the deep and hidden things of God; and God's children have received the Spirit by measure; but whether I am one of his children or not, I sometimes doubt; for if I am His, why not march on towards the full stature of christianity so often talked of, yet so seldom seen. The Lord knoweth. But by grace I am what I am, and it is a mercy that I am not consumed. Brother B. do with this as you please. Yours in hope of eternal life,

H. H. GALLUP.

For the Signs of the Times.

Henry Co., Virginia, June 11, 1855.

BROTHER BEEBE:—"The *Signs of the Times*" comes to us regularly, and for one I can say they are welcome visitors. I would not willingly do without them, for they come to us with good news from a far country. When I read the communications of my brethren and sisters from all over this vast country, and learn from them through the *Signs*, what great things the Lord has done for them, I am filled with love for them whom I never saw, and whom I never expect to see in this world of sin and sorrow.

MILES W. ATKINTON.

FOUR TEACHERS DEVoured BY CANNIBALS IN ONE OF THE SOUTH SEA ISLANDS.—The missionary ship John Williams, has recently completed a voyage among the New Hebrides and other westerly groups. Among the news she brings is the following:

"On reaching the Island of Fate, the distressing news was brought on board that some of the teachers with their wives, left there on the last voyage, had been barbarously murdered. Only nineteen days after they landed under the most cheering circumstances, the two Rarotongan teachers and their wives were murdered to furnish materials for a horrid cannibal banquet. The real reason for this sudden act of cruelty could not be learned."

Circular and Corresponding Letters.

The Siloam Association of the Regular Baptists now in session with the church called Siloam, Marion Co., Oregon Ter., to the churches of which she is composed, sendeth christian salutation:

DEAR BRETHREN AND SISTERS:—We feel thankful to the God of all grace for His parental care extended towards us in preserving our unprofitable lives another year, and permitting us to sit in sweet council together in an associated capacity; and as you will as usual expect a circular address from us, we propose addressing you on the subject of the Gospel of Jesus Christ, which we will do in the following way: 1st—Show what the Gospel is; 2d—The ends to be accomplished by it, and 3d—Its Ministry: 1st: What is the Gospel? It is the plan of redemption through Jesus Christ. The fallow ground of the heart is broken up, and prepared by the power of sovereign grace, and then to that soul Christ is preached the power of God and the wisdom of God. It pleased God by the foolishness of preaching, to save them that believe, from being carried about by every wind of doctrine by the slight of men, and cunning craftiness whereby they lie in wait to deceive; and to save them from the temptations, delusions and snares of the devil; to save them from running into forbidden paths, and blacksliding from their Shepherd and their fold; and to save them from many hurtful vices and practices of the world; and to feed, establish and comfort them in their pilgrimage. Our Savior says this gospel of his kingdom shall be preached in all the world for a witness unto all nations, bearing testimony to the divinity of Jesus Christ, and his mediation between God and men; and to sound deliverance to the captive sons and daughters of Zion; and in sounding of this trump of the gospel, the promise of God is, "So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day; and again I will say to the North give up, and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth," &c. So we believe this glorious sound of salvation through Jesus Christ will go forth until all the scattered flock shall be brought in to enjoy the rest and security of the one fold and the one Shepherd. 3d—The ministry of the Gospel of Jesus Christ: It is the prerogative of God to call and qualify such of his servants as he sees fit, to go and preach the Gospel. He passes by the wise and prudent of this world, and makes choice mainly of men of low degree. We have no account that he ever used a worldly seminary for their qualification; but by his own Heavenly lessons he teaches them how and what to preach. After our Savior's resurrection, He said, "Go ye into all the world and preach the Gospel to every creature. The Apostle Paul says, "How shall they preach except they be sent;" and again he says, "The Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it by the revelation of Jesus Christ. He again says, "He was separated unto the Gospel of God." The elders of the church at Ephesus were made overseers of the flock by the Holy Ghost. The Apostle again says, "A dispensation of the Gospel is committed unto me;" and again, "Unto me, who am less

than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; for necessity is laid upon me, yea woe is me if I preach not the Gospel." The scriptures nowhere authorizes the church to choose her own candidates for the ministry, much less to send them to a theological school to qualify them for the gospel ministry. The word of inspiration warns us against a hired ministry; then let us be careful to discard every innovation that tends to make merchandize of the Gospel. And, dear brethren, while we exhort you to discountenance every innovation of men, to endeavor to lead you away after their men-made institutions, and make gain of you, we would also exhort you to remember your poor persecuted ministry of the cross of Jesus Christ, who are too jealous of the glory of God, and the laws of his kingdom, to be purchased with money. Is it not so that while others have been running after filthy lucre, and making merchandize of the Gospel, we, on the other hand, have in some degree lost sight of the obligations we are under to administer to the wants of those who labor in word and doctrine? The New Testament is explicit on this subject; and we would also say to our ministering brethren, God has declared He will be with you alway, even to the end of the world. Recollect that the weapons of your warfare are not carnal, but mighty through God to the pulling down of strongholds, &c. You have to wrestle against the spiritual wickedness in high places that now exists perhaps in a greater degree than it has ever done in any age of the christian era. Endeavor to warn the children of God against the evils of going into mystical Bablyon; endeavor to establish them upon the truths of the everlasting Gospel of the eternal God; look upon Zion, the city of our solemnities; behold the destitution of many places; and may God enable you to fulfill the important functions of the gospel according to his will and word. And now, dear brethren, stand fast in the liberty wherein Jesus Christ has made us free. Let us often be engaged in prayer and supplication to God that He on all occasions will show us the good and the right way, and enable us to pursue it, and at the close of our pilgrimage we may be enabled to say, we have fought the good fight, we have kept the faith, and that we may finally finish our course with joy, is the prayer of yours, in hope of eternal life,

I. CRANFILL, Moderator.

J. T. CROOKS, Clerk.

The Siloam Association of the Regular Baptists now in session, unto her sister Associations with whom she corresponds sendeth christian salutation.

VERY DEAR BRETHREN AND SISTERS:—Through the abundant mercies of God our Savior we are still spared and have been blessed with the privilege of meeting together in an associational capacity of seeing our brethren from the different churches composing our body and of hearing our ministering brethren dispense the word of life to the comforting of our poor souls. We have failed to receive any intelligence from several of you, we suppose through the failure of the mails, but we wish that christian correspondence be kept up amongst us, inasmuch as we are separated from one another by so great a distance of country that we cannot get to see

you face to face nor hear you vocally proclaim the good news of life and salvation. Yet we hope through an epistolary correspondence to encourage each other while traveling through this wilderness world of sin and sorrow, where we are met by so many discouragements by the world and "Old Self," that worst of all enemies.

May God of his infinite mercy keep us and guide us in that way which will redound to his own glory is our prayer. By our minutes you can see what we have done, and likewise the time and place of holding our next Association, at which time we hope to hear from you all. Brethren pray for us that we may be kept in that good and righteous way which leadeth to life everlasting, and that when time shall be no more with us that we together with you may be ready to say, "Come Lord Jesus, come quickly," that we may be enabled to join in ascription of praises to him who has done great things for us whereof we are glad.—Brethren, Farewell.

Done by order of the Association, and signed in her behalf.

I. CRANFILL, Moderator.

J. T. CROOKS, Clerk.

The Salisbury Baptist Association, to the several churches composing the same, sendeth christian love.

DEARLY BELOVED IN THE LORD:—Agreeably to our usual practice, and by the appointment of our last Association, we send you this our annual Circular; and for a subject permit us to invite your attention to Acts. xxviii. 22, 23. "But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day there came many to him unto his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening."

From the inspired writer's account, it appears that these Jews were more generous than some of those Jews which the apostle had left in Judea; they were willing to hear what one of the apostles of this sect (so called) had to say in their behalf before they condemned him. And when, agreeable to appointment, they attended, the apostle introduced the subject of his preaching, not with enticing words of man's wisdom, for he had no desire to please *itching ears*; but he came boldly and fearlessly to the subject and doctrine for which the popular religionists of the day had stigmatised them as a sect, and for which they were everywhere spoken against. But it was the very doctrine which was preached by Jesus Christ. Mark i. 14, 15, and by the Savior's forerunner, John the Baptist; read Matthew xxii. 19, 20; Acts viii. 12; and chapter xxviii. 31. Although it is a doctrine opposed by the world, for it is unpleasant to the carnal mind, for it excludes boasting and leaves nothing for the vain carnal mind to glory in, yet it is evidently plain that all the inventions which are after the commandments of men, and which indeed have a shew of wisdom in will-worship and voluntary humility can never answer in the place of being born, not of blood, nor of the will of man, but of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. "Jesus answered and said unto him, (Nicodemus) Verily, verily I say unto you,

Except a man be born again he cannot see the kingdom of God." John iii. 3-6. The kingdom of Christ; for it is written, "Yet have I set my King on my holy hill Zion." And a sceptre of righteousness is the sceptre of his kingdom. It is not of this world, John xviii. 36, and the attempt to make it of this world by a union of church and state, manifests the spirit of antichrist, 1 John iv. 1-4, in submission to the beast. Rev. xiii.

The subjects of this kingdom are believers in Jesus. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. So says King Jesus. The kingdom of God is not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost. Romans xiv. 18. The duration of this kingdom is everlasting, Dan. vii. 14, and ii. 44. Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire. Heb. xii. 28, 29. When we are called to leave this world where we have often had sore conflicts, fears within, and foes without, we go to the same kingdom in glory where is laid up for the followers of Jesus a crown of righteousness which the Lord the righteous Judge will give to all them who love his appearing. There will then be no more fears nor foes; for, "We know that when he shall appear we shall be like him, for we shall see him as he is, 1 John iii. 2. He said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

Second. "Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." "The Lord thy God will raise up unto thee a prophet, from the midst of thee, like unto me; unto him ye shall hearken." Deut. xviii. 15-19. The name,—The angel informed Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." These words refer to Isaiah vii. 12, "And they shall call his name Immanuel," which being interpreted, is God with us, Math. i. 21-23. The name that could with propriety be given to none but Jesus. In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us. John i. 1, 14. And without controversy, great is the mystery of godliness; God was manifest in the flesh. 1 Tim. iii. 16. For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost, and these three are one. 1 John v. 7. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26. He is The Lord our Righteousness; and in him we have righteousness and strength. Isa. xlv. 24. Jer. xxvi. 6. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 26. Forasmuch as 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, &c. 1 Pet. i. 18-21. Who hath saved us and called us with an holy calling; not accord-

ing to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. i. 9. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption, 1 Cor. i. 30. Therefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. The Lord Jesus Christ is all and in all. And of his fulness have all we received and grace for grace.

Dear brethren and sisters, my age, seventy-nine years, since I was born of the flesh, and fifty-two since I hope I was born again, admonishes me that my stay with you in this tabernacle is not long.* Permit me to close this part in the language of the poet,—

"If ask'd what of Jesus I think,
Although my best thoughts are but poor;
I say he's my meat and my drink,
My life and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My Hope from beginning to end,
My Portion, my Lord, and my All."

Thirdly. Our Savior says, If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you. John xv. 18, 19. The apostle informs us, 2 Tim. iii. 12, "Ye and all that will live godly in Christ Jesus, shall suffer persecution." But if ye suffer for righteousness' sake, happy are ye. And be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. Know ye not that the friendship of the world is enmity with God? James iv. 4. If any love the world, the love of the Father is not in them; for all that are in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world 1 John ii. 15, 16. The portion of God's people in the world is persecution, and to be everywhere spoken against. Let us remember that through much tribulation we must enter the kingdom of God. Acts xiv. 22. These are they which come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Rev. viii. 14. Seeing that these things are so, how careful and prayerful should the followers of Jesus be to observe all his commands; especially that ye love one another. It is an evidence left us. We know that we have passed from death unto life, because we love the brethren. 1 John iii. 14. Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, &c. Col. iii. 12. By this we know we love the children of God, when we love God and keep his commandments. 1 John v. 2. When we see a professed follower of Jesus Christ, going on with the many in the popular tracks, it seems as if they had got to learn the lesson enjoined by Christ upon his followers. If any man, says Christ, will come after me, let him deny himself and take up his cross and follow me. Matt. xvi. 24. It is plain we cannot follow Christ and the popular inventions and commandments of men; for Christ has said, In vain do ye worship me, teaching for doctrines the commandments of men.

[The following appropriate lines were selected for the conclusion of this Circular, and with

* Not forty eight hours after the time he was engaged in transcribing this Circular.

L. A. HALL JR.

the approval of the Association, as being applicable to the lamented author.]

How bless'd is our brother bereft
Of all that could burden his mind,
How easy the soul that hath left
This wearisome body behind.

Of evil incapable thou,
Whose relics with envy see,
No longer in misery now,
No longer a sinner like me.

This earth is affected no more
With sickness, or shaken with pain,
The war in his members are o'er,
And never shall vex him again.

No anger henceforward or shame,
Shall redden his innocent clay;
Extinct is the animal flame,
And passion is vanished away.

The languishing head is at rest,
Its thinking and aching are o'er,
This quiet immovable breast,
Is heaved by affliction no more.

Redeem'd from a world of distress,
Thou hearest the acceptable word,
He bids thee depart in his peace,
And die for the sight of thy Lord.

Escape to the country above,
Where only enjoyment is found,
And springs of ecstasial love,
And rivers of pleasure abound.

No dreadful alarms of dread war,
No famine, or sorrow, or pain,
No sound of the trumpet is there,
But Jesus eternally reigns.

THOMAS WATERS, *Moderator.*

LEMUEL A. HALL JR. *Clerk.*

The Salisbury Baptist Association, to the faithful in Christ Jesus everywhere and in every place, desiring that grace, mercy and peace may abound toward you;—that we, being knit together in love, may grow in grace and in the knowledge of our Lord Jesus Christ.

DEAR BRETHREN AND SISTERS:—Another year has rolled around, and our God has again given us the privilege of another opportunity of meeting together in our associate capacity. O, what a heart-cheering and soul-comforting doctrine it is to that sect which is every where spoken against, to know that the Lord God Omnipotent reigneth, and that he is of one mind and none can turn him, and whatsoever his soul desireth, even that he doeth. Well may Mount Zion be called on to rejoice, and the daughter of Judah to triumph and be glad; for our God has done whatsoever he pleased.

We can assure you, dear brethren and sisters, that the presence of the Lord our God was in our midst which caused us to rejoice for the consolation. The present, dear brethren, is truly a time of trial, but the bible assures us that it is through much tribulation we must enter the kingdom. Let us therefore, who are of the day, watch and be sober; and let us put on the breastplate of faith and love, and for an helmet, the hope of salvation. Let us walk honestly, as in the day; not in rioting, nor in drunkenness, nor in chambering, nor in wantonness; nor in strife nor envyings. Let us lay aside all malice and all guile, and hypocrisies, and envyings, and evil speakings, and, as new born babes, desire the sincere milk of the word, that we may grow thereby. Let us observe the exhortation of the apostle, and follow after peace and holiness, without which no man shall see the Lord. Looking diligently lest any root of bitterness springing up trouble us, and thereby many be defiled. Let us love as brethren of the same Father, and as belonging to the same family. And, as long as we can walk together in love and unity, we sincerely desire a continuance of your correspondence, and we will

endeavor to reciprocate the same. For we are really delighted to be in the company of those who love our glorious Immanuel sincerely, who are not only valiant for the truth, but unceasingly desirous for the peace and prosperity of Zion. May peace be with you.—Farewell.

Our next Association will be held, the Lord willing, with our sister church at Jones' Mills, near Vienna, Dorchester Co. Maryland, commencing the Friday preceding the fourth Sunday in October 1856, when and where we hope again to meet with our dear brethren and sisters, of corresponding Associations.

THOMAS WATERS, *Moderator.*

L. A. HALL, JR., *Clerk.*

The Mississippi River Association. To the Churches she represents sendeth greeting.

BELOVED OF THE LORD—Another year has rolled around and we have been blessed with the high privilege of meeting together in another association. Our minutes will attest the harmony and union that existed during our session. Moreover it was argued at our last annual meeting that an epistle be written and appended to these minutes for the edification and comfort of the brethren and sisters, &c. Therefore we have selected the 13th verse of the 2d chapter of the 2d Epistle to the Thessalonians, and its context for a foundation of epistolatory letter. The first verse of the chapter reads, "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not soon shaken in mind or be troubled, as that the day of Christ is at hand," &c. It seems then that in the apostles day as now, deceivers were trying to made the brethren believe that the coming of Christ was at hand. But the Apostle let his brethren know that before that event could take place there must be a falling away, and the man of sin must be revealed, whose coming is after the working of Satan, with all power and signs and lying wonders; and perhaps no time since the Apostle's day has been more faithful in lying wonders than the present, and the working of Satan in and through his ministers in deceiving the human world into religion; for since the recollection of many of us, a system of religion has been invented without a shade of authority in the Scriptures, by means of which they have nearly, or quite, proselyted the world, telling their deluded devotees that they will usher in the Millennium, and that the means to accomplish their object is men and money; therefore they have instituted Societies of every grade and description, from the great Bible and Tract Societies down to the little pin-cushion, doll and mite Societies, and the amount that has been filched from the pockets of the great and small in the world would more than astonish us, if it were or could be enumerated. This system has been in operation for the last fifty or one hundred years, and still increasing, and according to the signs of the times we would ask any and every sober minded Christian to reflect on thus accomplishing the Millennium which they have promised. Or is not the reverse, bloodshed and carnage the state of things in Europe, and in America we have descended from a state of morality, sociality, and a mutual confidence, to that of anarchy, mobocracy and bloodshed; to

gether with every evil work. This little resembles the time when everybody is to be Christians, and the Saviour to dwell personally on earth a thousand years. But the Apostle in the foregoing epistle lets his brethren know in the 5th chapter 2d verse, that they know that the day of the Lord cometh as a thief in the night, on a benighted and ignorant world, for says he, "When they say peace and safety, then sudden destruction shall come upon them, as travail upon woman with child, and they shall not escape." But ye, brethren, are not in darkness, that that day should overtake you as a thief. But antichrist, with her minion of satellites, is to be deceived with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of His coming.

But brethren, beloved of the Lord, 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; yea, God hath chosen you in his Son before the foundation of the world, predestinated you to be conformed to the image of his Son, and called you by His grace, with a holy calling, into the marvelous light and liberty of the Gospel, sanctified and made meet, by the Holy Ghost, which is given to you, to be partaken of the inheritance of the saints in light, whereby are given us everlasting great and precious promises, that by them ye might be partakers of the divine nature, adopted by his spirit into the family of heaven, made an heir of God, and a joint heir with the Lord Jesus Christ, and are kept by the power of God, through faith, unto salvation; yes, eternal deliverance from the wrath of God, that awaits a guilty world. Seeing these things are so, what manner of persons ought we to be? Surely not to forsake assembling of ourselves together, but exhorting one another, and so much the more as ye see day approach. Laying aside all malice, guile, evil speakings and hypocrisies, together with every weight, and the sin that doth easily beset us, run the race set before us with patience, ever looking into Jesus, who is the author and finisher of our faith, warring a good warfare as good soldiers of Jesus Christ; and let our weapons be not carnal, but spiritual and mighty through God, to the pulling down of strongholds, and casting down imaginations and every high thing that exalts itself against the truth; for we wrestle not against flesh and blood, but against principalities and spiritual wickedness in high places. Therefore, the child of God is exhorted to put on the whole armor of God, that we may be enabled to stand in the evil day, &c. Endeavoring to keep the unity of the spirit in the bond of peace, and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is the perfect will of God; for let it suffice for us to have lived the past time of our lives after the manner of Gentiles. Remember it is written that they that will live godly in Christ Jesus, shall suffer persecution; persecution certainly is the inheritance of the dear children of God in this world; your Saviour was a man of sorrow and acquainted with grief, yet he murmured not; then it is enough for the disciple to be as

his Lord, for says the Apostle, "I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed in us." Therefore, in conclusion, let us say, Be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know, your labor is not in vain in the Lord. Farewell.

A. SAMMONS, *Moderator.*

PETER CULP, *Clerk.*

EDITORIAL

Middletown, N. D., Nov. 15, 1855.

Camptown, New Jersey, Nov. 13, 1855.

BROTHER BEEBE:—Please give your views on Joel iii, 14—19, and you will confer a great favor on yours, in hope of eternal life,

AMANDA DURAND.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the Heavens and the earth shall shake; but in the Lord will be the hope of his people, and the strength of the children of Israel."

In the connection of this text, we have a prophecy which was quoted by the Apostle Peter on the day of Pentecost, and applied to the outpouring of the spirit on the Jews and Gentiles on that remarkable occasion: see Acts ii, 16—21, compared with Joel ii, 28, 32. From the application made by the inspired Apostles of the prophecies of Joel, we are fully authorized to regard them as relating to the present dispensation, and especially relating to things which transpired on and subsequent to that day. The outpouring of the spirit on all flesh, or on those out of all nations, was to precede what was called by Joel and also by Peter, "the great and terrible day of the Lord," which day probably had reference to the day wherein God's judgments should be visited upon Jerusalem and the cities of Judea, in the terrible execution of which we have a striking type of the final overthrow of Mystery-Babylon, the great, the Mother of Harlots, and the abominations of the earth. "For," says the Lord, by the mouth of Joel, "Behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and have parted my land." The valley of Jehosaphat and the valley of decision, evidently are the same. The valley of Jehosaphat literally, is a deep, narrow glen, which runs from North to South, between the Mount of Olives and Mount Moriah. But as the name Jehosaphat in the Hebrew, signifies *the judgment of God*, it is probably used in this case symbolically to signify the place of judgment, or where the Lord would execute His judgment on the enemies of His spiritual Jerusalem; and as His judgments are final, allowing no appeal from them, they are consequently decisive, and in our text the place of them is called the valley of decision. It was near Jerusalem, and so may set forth the scriptural idea of the Mediatorial throne, in the true and spiritual Jerusalem where God has set His king upon his holy hill of Zion. "Multitudes, multitudes in the valley of decision." These words present to our mind the same that was expressed by our Lord in the parable

of the sheep and goats—Math. xxv. 31—46. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of His glory; and before Him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c. In the exaltation of our Redeemer to his Mediatorial glory, He is crowned with a royal diadem, and power is given Him over all flesh, (multitudes truly) that He should give eternal life to as many as the Father hath given Him. The place of His throne is upon His Holy Hill Zion. The valley of Jehosaphat, or of decision, is at the base of Mount Zion, and may signify not only the exaltation of Christ in His government, but the humbling of the nations before Him. All things are put under him—1 Cor. xv. 27. The multitudes are in the valley, but Christ is exalted, and sits upon the throne of His power. The Lamb stands upon Mount Zion.

"For the day of the Lord is near," &c. The day in which he should display His power in judgment, in decision, and in separating between the precious and the vile. When the temple worship should be abolished, the building thrown down, and the old Jerusalem should be destroyed. When He whose voice once shook the earth, should also shake the heavens, and in which the things that can be shaken should be removed, as things that are made, and the things that cannot be shaken should remain. Heb. xii, 27. The day of the Lord, in which the saints should receive a kingdom that cannot be moved, and have grace whereby they may serve God acceptably, with reverence and Godly fear. In this valley of decision we may contemplate all the nations of the earth, including all the children of men of all the tribes and kindreds of mankind before the throne and power of the exalted Son of God, to be separated the one from the others, as a shepherd divideth his sheep from the goats. No place but the valley of Jehosaphat, or of God's judgment, will answer the purpose. The Lord alone knows them that are His, and He therefore alone is competent to judge and make the decision, by calling His own sheep by name, and leading them out. This discrimination is final and decisive, and it is made in the judgment of the Lord in the valley of decision.

"The sun and the moon shall be darkened, and the stars shall withdraw their shining," &c. The old heavens and earth with their luminaries, should pass away, their elements should be dissolved, they should be rolled together as a scroll, and like a vesture they should be laid aside. But the Lord maketh all things new. The new heavens and the new earth appears, wherein dwelleth righteousness, or wherein Christ, who is our righteousness, dwelleth. The Lord God Himself, and the Lamb, are the light of this new covenant dispensation. All the legal lights are put out. This holy city, New Jerusalem, which comes down from God out of Heaven, adorned as a bride for her husband, needs not the sun for a light by day, for there shall be no night there. The law and the prophets which were until John, they have attained their designs and passed away with the receding heavens and earth; the types and shadows no longer aid the vision of the saints. The Lord God is the light, and in His light the saints have light. The perfect day is ushered in, for the Day Spring

from on high hath visited us. The people which sat in darkness have seen a great light, and to them that dwelt in the shadow of death, a light has sprung up. The Judge descends from Heaven—the throne is set—power is given him over all flesh to give eternal life to us many as the Father has given Him. Judgment proceeds—He calleth His own sheep by name. The dead hear the voice of the Son of God and live. His sheep hear His voice, He knows them and they follow Him, because he gives to them eternal life; and this is life eternal, that they may know the true God, and Jesus Christ our Lord. His own sheep are put forth, and He goeth before them, and they follow Him; thus the decision is made, and the line is drawn with infallible accuracy between the precious and the vile.

"And the Lord shall roar out of Zion, and utter His voice from Jerusalem," &c. Zion was the city of David, and the place of his royal palace in Jerusalem, and denotes to us the place of the Mediatorial throne of the king of righteousness. His voice, which once shook the earth, shall again not only shake the earth, but also heaven, and effect the removing of everything that can be shaken, that the things only which cannot be shaken may remain in the kingdom which He came to set up and preside over. His voice is figuratively presented in many parts of scriptures in a variety of modulation. When on Sinai He spake in trumpet tones, and the thunder of His voice shook the mountain; and the mountains skipped like rams, and the hills like lambs. He spake to the prophet Elijah in a still small voice, or sound. And in a voice familiar to all His flock, He calls His own sheep by name, and they know His voice, and they follow Him. The hour cometh and now is, in which the dead shall hear His voice, and they that hear shall live. His voice has power to allay the fury of the tempest, and allay the raging tumult of the sea. With His voice He speaks the word, and it stands fast; He commands and it is done. And the hour shall come in which all that are in their graves shall hear His voice, and shall come forth; they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation. But in our text it is said that He shall roar out of Zion. This figurative term seems to agree with the account given by John, Rev. i. 15: "And His voice as the sound of many waters." Also Rev. x. 3: "And cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices." As the multitudes, nations and tongues of the universe are figuratively called waters, the voice of our God, when sounded through His saints in all the various languages and tongues of the nations where they are located, though the voice be the same, yet uttered through the gifts bestowed on Zion, resembles the sound of many waters. Roaring and unintelligible to the enemies, but known and well known by His saints. This figure also indicates power to send terror and consternation to the enemies round about Zion, as when a lion roareth. But blessed are they who know the joyful sound. "And He shall utter His voice from Jerusalem." In the proclamation of the everlasting gospel, especially through the inspired Apostles. They spake as they were moved by the Holy Ghost, and preached His gospel to all nations, beginning at Jerusalem. "And the heavens and

the earth shall shake." This shaking, at the introduction of the new heavens and new earth, as we have seen by reference to Heb. xii. 27, 28, signified the removing of the covenant which waxed old, with the things which could be shaken, which were not immutable; and it may also relate to the breaking in pieces all the kingdoms of this world, as set forth by the prophecy of Daniel in the interpretation of the king's dream of the stone taken from the mountain without hands, &c. Not only in the abolition of Jewish rites and ceremonies, in the introduction of the gospel ministration, but throughout all time where a vestige of legality is found, it is shaken by the voice which the Lord utters from Jerusalem through all His saints. It may also relate to the judgments of God by which the man of sin and the powers of darkness shall be shaken, and finally consumed by the spirit of His mouth.

"But the Lord will be the hope of his people." Under all these trying circumstances, God's people shall not be left without hope, nor shall they be sustained on a false or precarious hope. The Lord himself, who is the hope of Israel, and the Saviour thereof in time of trouble, shall be the hope of his people in the day referred to in our text. They shall see the folly of hoping in any thing else. All other hopes must utterly fail; but the hope of his people is like an anchor of the soul, both sure and steadfast, and entering into that within the veil; for it is no less than Christ in them the hope of glory. Well did the apostle say, "Who hath given us everlasting consolation and good hope through grace." Though the earth be shaken, and the heavens also; though the mountains be removed and cast into the sea; and the waves thereof roar and be troubled; though the nations of the earth be, as they are at this day, convulsed with war and carnage, though the thrones of mighty monarchs crumble and totter to their fall, and though even the church of the living God be afflicted with wave upon wave, God is in the midst of her, she shall not be moved; God shall help her, and that right early. The shaking of the earth and heavens shall remove every refuge of lies, and take away every other dependence, so that the hope of God's people shall centre in the Lord alone. This hope is among the things that cannot be shaken, and which shall remain in that kingdom which cannot be shaken; for it is in God; and full of immortality; and confirmed by the immutable promise of God. We can then adopt the words of Paul: "In hope of eternal life which God that cannot lie promised before the world began."

And the strength of the Children of Israel. God is no less the strength of Israel than the hope of his people. They are truly in themselves considered, a feeble folk, but their house is in the eternal Rock of Ages. The Lord has been their dwelling place in all generations, before the mountains were brought forth, or the world formed, or the earth, even from everlasting to everlasting. Psa. xc. 1, 2. They have no other strength to rely upon. He is their strong tower, and their trust is in the shadow of his wing. While their enemies trust in horses and chariots, and go down to Egypt for help, and while they rely upon their own will and power for salvation—and upon their men and money, their schemes and plans for the conversion of the

heathen world; and they look to the power of earthly kings and legislatures to defend them, God is the strength and salvation of his children. He is a wall of fire round about, and a glory in their midst. He is the sword of their excellency and the shield of their strength. They cannot be surprised by an enemy because they dwell in the secret place of the Most High, and abide under the shadow of the Almighty.

"So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain." In the execution of all that is embraced in these predictions, God will instruct his children, for it is written, they shall all be taught of the Lord. He teaches them effectually; for, "Every one that hath heard and learned of the Father, (says Jesus) cometh unto me." They shall know that he is the Lord, the Jehovah, the self-existent God; by the fulfilment of his word, in which he has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. To know him is eternal life, and that eternal life they shall possess. They shall know him by his voice; for however terrible his voice may be to the enemies, his sheep know his voice and follow him; they are the blessed people which know the joyful sound. And they shall know that their deliverance and salvation is of him, and of him alone. But they shall not only know that he is the Lord, for they shall also know that he is their God, according to the express provisions of the new covenant. "I will be their God, and they shall be my people," and they shall all know me from the least of them even to the greatest. And they shall also know the place of his abode, and where to find him. "Dwelling in Zion." This is the place of his rest, and here he will dwell forever; for he has desired Zion for his habitation. He will abundantly bless her provisions and fill her poor with bread. They know him in the person of our Lord Jesus Christ, as God manifest in the flesh, and it is only in Christ that they can know him, for no man cometh unto the Father but by him. He is in the Father, and the Father is in him, and all who have seen the Son have seen the Father also. He and his Father are one.

Then shall Jerusalem be holy, and there shall no strangers pass through her any more. When the old Jerusalem, which, like Hagar, was in bondage with her children, should pass away, and the Holy City, New Jerusalem, should descend from God out of Heaven, adorned as a bride for her husband, then should she be holy; and without blame or blemish before God, who is her Judge. Christ is her wisdom, righteousness, sanctification, and redemption, and she is freely, fully and forever justified through the redemption that is in Christ Jesus. Strangers and aliens sometimes passed through the Old Jerusalem, broke down her walls, and defiled her sanctuary; but no stranger can enter this holy Jerusalem. Except a man be born again, he cannot see the Kingdom of God. And although we were all strangers and foreigners once, we are now made nigh by the blood of Christ, and are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. The Kingdom of God spoken of to Nicodemus, and this holy Jerusalem, mean the spiritual Kingdom which is not of this world, which

cometh not by observation, and which flesh and blood, even the flesh and blood of the saints, cannot inherit, because corruption cannot inherit incorruption. We all know to our sorrow that carnal professors who are strangers to God by wicked works, do make profession of religion, and sometimes have a form of godliness, and that they are nominally regarded as members of the church. But though they may have a name to live, they are dead, and they remain as ignorant of the Kingdom, while nominally members of it as those who make no profession. They cannot see it without being born again; they cannot enter it except they be born of the water and of the spirit. This spiritual Jerusalem is the mystical body of Christ. Every member, therefore, has life in Christ in common with all other members. There is one body and spirit, even as ye are called in one hope of your calling. We therefore know no man after the flesh in the Kingdom; for we are all one in Christ Jesus. These mortal bodies, which are born of the flesh are flesh—and their inheritance is in the earth. They are under the irrevocable sentence of death. They must be sown corruptible, in dishonor, &c., but they shall be quickened and raised up by the spirit of him who raised Jesus from the dead; they must put an immortality, and incorruption, and be raised spiritual bodies; and brought in by adoption; but not in the relations and distinctions which now exist; for in the resurrection they shall not marry nor be given in marriage; they shall not be distinguished as male or female, young or old, bond or free—as now; but all conformed to the image of the Son of God, who is the first born among many brethren.

OBJECTIONS TO OUR VIEWS.—In repelling the assault made on the Old School Baptists by the organ of Know Nothings of Tennessee and replying to numerous letters of enquiry from brethren in regard to the propriety or impropriety of our members joining that or any other secret conclave, and forswearing themselves to be governed by their rules &c., some of our brethren have understood us, as we are informed, to denounce all who have sympathized with, or voted for the persons nominated by that order. In this they have not understood us correctly. We have no disposition to influence the votes of our brethren, for any men or measures which they believe to be right. Nor do we believe the church has any power or right to dictate to her members who they as citizens shall vote for. Nor have we denounced the order of Know Nothings for their political doctrines, any farther than their direct tendency is to set up a religious test, for political preferment. We have joined no issue with them in regard to the laws regulating the naturalization of foreigners. On all these political bearings of the subject, we hold that each citizen has the right to act according to his own sense of propriety; and that neither the church nor any of her members have a right to be grieved or offended with them for so doing. But what we object to is clearly stated in our article referred to, and our views as in that article expressed we feel perfectly prepared to establish. Again we say emphatically we have not designed to say anything disrespectful of our brethren or fellow citizens

who have thought more favorably of the spirit objects and aims of the Know Nothings than what we have. But we have and do urge the gospel admonition on all our brethren to stand aloof from every secret organization, which requires an oath of secrecy or fidelity to its rules, or the object of which is the proscription, oppression or persecution of any man or set of men either for their religious creed, or place of nativity.

PORTLAND PRICES CURRENT.—*Piety*—None genuine in the market, but a patent article sells readily at a premium.

Theology—None of first quality to be had, but large lots of old, stale and musty, and considerably moth eaten, is burnished up and newly polished with literary varnish, and goes off every Sunday "like hot cakes."

Honesty—None for sale. The little in the city is kept by holders for home consumption.

Pride—The market full, and demand active.

Fashion—Demand unusually active, as the season is changing, and fresh supplies arriving daily.

Fog and Darkness—These articles are in great demand, and are dabbled every Sunday, by blind guides, in lots to suit customers.

Charity—Have not heard of the article but once during the season; but notice in the daily papers, a demand or advertisement for enough to supply a home for "Aged Indigent Females;" no bidders, and it is thought by many that they must wait till a new crop comes off.

Steeple Houses—The city is pretty well stocked with this kind of merchandise.

Priest-Craft—Trade active, and people purchase without stopping to examine; but when sickness misfortune or death overtakes them, they find they have been "sucked in" or shaved. Their money is gone and they have nothing to show for it; and the probability is, that the dealers in such articles will be called to account in a few years.—*Hacker*.

THE WILL AND THE WAY.—I learned grammar when I was a private soldier on the pay of sixpence a day. The edge of my berth or that of my guard-bed, was my seat to study in; my knapsack my bookcase; and a bit of board lying on my lap was my writing-table. I had no money to purchase a candle or oil. In winter, it was rarely that I could get any light but that of the fire, and only my turn, even of that. To buy a pen or a piece of paper, I was compelled to forego some portion of my food, though in a state of half starvation. I had not a moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a dozen of the most thoughtless men, and that, too, in their hours of freedom from all control. And I say if I under these circumstances could encounter and overcome the task, is there, can there be in the whole world a youth who can find an excuse for the non-performance?—*Cobbett*.

A CIRCULAR, printed at Vienna, estimates the Turkish and Allied forces at 300,000 men, without including the Turkish army of 24,000 men on the banks of the Danube. These troops are distributed nearly as follows: At Batoum, under Omar Pasha, 45,000 men; at Kars, under Vassif and Williams, 18,000; at Erzeroum, under Vely and Hafiz, 12,000; at Trabizonde, under Selim, 8,000; in the Crimea, the main body of the Allied army on the two banks of the Tchernaya and on the Tchouliou, 95,000; at Eupatoria, under Gen. d'Altonville, 60,000; at Kertch, 16,000; at Kinburn, 12,000; on their way to reinforce the landing corps at the mouth of the Dnieper, 25,000; at Sebastopol, 8,000; lastly, the reserve in the camp of Maslak, ten thousand.

EFFECTS OF IMAGINATION.—A man who had been sentenced to death at Vienna was offered a full pardon, if he would consent to pass the night in the bed of a person who had died of cholera. In about four hours he was seized with vomiting, violent cramps, and all the symptoms of cholera. Ultimately, by medical assistance, his life was saved. His astonishment was unbounded when he was informed the bed was perfectly pure.

MARKS ON PAPERS.—The Postmaster General has decided that a mark made over or opposite to an article in a newspaper, with the sole object of calling attention to the article, will not subject the paper to letter postage.

More Power Wanted.

Some of the sectarian papers are crying out most lustily for a different class of clergymen. Reform and improvement, they say, have got into every branch of business and every department of society, and woe, woe to the church, if she does not keep up with the improvements of the times—she must have men of the very highest order of talent, and thoroughly educated—the very best men our colleges can furnish, for clergyman, or she will be left far behind the times.

Such trash as this will do very well for sectarian will-worshippers and clerical jugglers, but Christ had a very different kind of gospel—a gospel of power, which could take the foolish things of the world to confound the wisdom of the wise, and things that were naught, to bring to naught the things that were. He chose not many mighty, high and noble, for his gospel was a gospel of power. It depended not on human talents nor learning for its success; but could inspire the simple with wisdom, and bring forth mighty results through instruments of weakness. It spoke to the heart, not to the refined ear.

I have listened to lengthy discourses from learned men of great talents, which fell upon the audience, or on all except those who had itching ears, like dry chaff. There was talent and learning—and head-work, but no heart-work—nothing that could reach the weary, heavy-laden spirit—no gospel, which is the power of God unto salvation. And then, after the long, dry, learned but very heartless discourse was ended, I have seen some ignorant, stammering creature—ignorant in this world's wisdom, but wise in the truth—arise and utter simple words of wisdom in a power that melted all hearts, and begat longings for immortal things, which the learned, talented discourse never hinted at.

When preachers are filled with the Holy Ghost and go forth to preach as *that* gives them utterance, we shall not stop to inquire whether they have high human talents and attainments; but grace will be in their testimonies, and its power will reach the heart. This is the preaching which the seekers after truth want.

However, as most of the churches of our day have no knowledge of this gospel power, and no desire for it, but are only striving for popularity and numbers, and the privilege of floating with the current, it is well for their craft, to contrive plans to keep in the stream where they will float onward as fast as the business multitudes and pleasure parties, and keep company with them; and we would suggest that they get up steam engines in the churches, have their organs and other gymcracks played by steam, write their prayers on paper, and have them revolve in cylinders by steam, and do up all that can be done by machinery, to keep up with the world; for woe to their purses and popularity to boot, if the world gets ahead of them.

They must employ steam, if they intend to keep up with the world; and the sooner they introduce it, the better for their craft. The old-fashioned ministers will not do for the miserable churches of this age. They would do very well for moderate, temperate, steady people, that had not too much go-a-headity in their composition; but when labor and business of all kinds is driven by steam, and society in general is going on the high pressure principle, it is nonsense for popular churches to think of keeping up with the times without steam. Then away with the old-fashioned ministers, and the old-fashioned doctrine which could confound the wisdom of the world through the foolish things of the world—away with the carpenter's son, the stammering Paul, and the illiterate fisherman that accompanied them, and fit up your pulpits with burnished, forty-horse power engines, and go ahead—keep up with the spirit of the times, or burst your boilers.

God is the same yesterday, to-day and forever; and the gospel changes not. If

society is hurrying onward in sin, at railroad speed, the true gospel calls on it to stop, and return to its senses; but as you have got a new gospel that must go with the world, if you all go to destruction together, why, then rig up your engines as quickly as possible, and go ahead—keep up with the times, and fashions, the popular car and the money.

Christ told his disciples that if but two or three of them were gathered together in his name, there would he be, and own and bless them; but as ye have a new gospel, which abounds most when you are in the popular current, get up the steam and go ahead.—Hacker.

Married.

Oct. 30.—At Hopewell, N. J., by Elder P. Hartwell, Mr. JOHN S. LEIGH, son of John S. Leigh Esq. of Princeton, and Miss CAROLINE UPDYKE, daughter of John Updyke of Hopewell.

Nov. 1.—In the morning, by the same, Mr. CHARLES B. HILL, son of Samuel Hill, and Miss AMELIA L. TITUS, daughter of Stephen Titus, all of Hopewell, New Jersey.

Nov. 1.—At evening, by the same, Mr. MORRIS L. PIERSON, son of Samuel L. Pierson, of Ewing, and Miss SARAH C. HILL, daughter of Samuel C. Hill, of Hopewell, New Jersey.

Oct. 27.—At North Berwick, Me., by Elder Wm. Quint, Mr. MEBRA LAMBERTON, of Hantsville, Ala., and Miss ADALINE F. ABBOTT, of North Berwick, Maine.

Nov. 10.—At North Berwick, by the same, Mr. ELI CLARK, and Miss OLIVE A. CHADBOURN, both of North Berwick, Maine.

Obituaries.

DIED in Columbia, Michigan, November 4th, 1855, brother REUBEN EVERY, aged 75 years, 8 months and 11 days. Brother Every was one of the first settlers of Delaware county, N. Y. He ever remembered vividly the great reformation in that then wilderness clime, and always reverted to that revival for his first fears of, and love to God. He was long one of the most active members of the Church of Roxbury, in that county, whose meeting-house may yet bear the record of his love. In 1835, he came to Michigan, and not like many, brought his Bible and religion with him, and with the help of his family and a few friends of "like precious faith," erected an altar in the grove whereat (not wherein) to meet and serve the God of his Fathers. Peace harmony and love characterized their wilderness worship. In their faith, practice and union, they were one. They were Old School Baptists, and scarcely knew there were other orders of Baptists. Years passed on, a meeting-house was built, members were added to the church, and with them, also another belief; this grieved our faithful brother much, and as age came on he chose to stay away from the church, because he heard not there, the certain sound of the Gospel, as he believed. His Bible was his companion and the Spirit his teacher; his prayer that God would deliver his people here—that the Church might cherish and LOVE THE TRUTH, THE WORD OF GOD. Many times would he say, "Preach the word, whether men will hear or forbear." But his toils are ended, his labors are over, he has finished his work, he kept THE FAITH. Not long before he died, he said, "Whether I am saved or not, this truth stands sure, 'Known unto God are all his works from the beginning. It is all of grace! grace! Grace 'tis a charming sound. In death there is an uncertainty. But by grace are ye saved through faith, Eph. 2, 8, it is THE GIFT OF GOD.'" He fell asleep as calmly as a setting sun. He has left an aching void, in time, to meet his wife in eternity. "Farewell! farewell! departed spirit! peaceful be thy rest, farewell."

DIED in Goshen, Wayne county, N. Y., Feb. 8th, 1855, ELIZA, daughter of brother Orin and sister Sally Lamb, born July 25th, 1833. She lived beloved and died lamented. Also, Ira, son of the same parents, aged 28 years and 12 days. He lived a patient and afflicted sufferer, and died rejoicing in the joyful hope of a blessed Resurrection. The Lord grant divine consolation to the mourning parents and friends.
WILLIAM W. BROWN.

Receipts.

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Miscellaneous Advertisements.

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

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

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

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

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

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

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

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., DECEMBER 1, 1855.

NO. 23.

Selected Poetry.

Gethsemane.

Come, all ye chosen saints of God,
That long to feel the cleansing blood;
In pensive pleasure join with me,
To sing of sad Gethsemane.

Dispatched from heaven an angel stood,
Amazed to find him bathed with blood;
Adored by angels, and obey'd,
But lower now than angels made.

He stood to strengthen, not to fight,
Justice exacts its utmost might;
This Victim, vengeance will pursue,
He undertook, and must go through.

Three favor'd servants, left not far,
Were bid to wait, and watch the war;
But Christ withdrawn, what watch we keep,
To shun the sight they sunk in sleep.

Backwards and forwards thrice he ran,
As if he sought some help from man;
Or wish'd at least, they would condole
(Twas all they could) his tortured soul.

Whate'er he sought for, there was none,
Our Captain fought the field alone;
Soon as the Chief to battle led,
That moment every soldier fled.

Mysterious conflict! dark disguise!
Hid from all creatures' peering eyes;
Angels astonish'd, viewed the scene,
And wonder yet, what all could mean.

O Mount of Olives, sacred grove,
O Garden, scene of tragic love;
What bitter herbs thy beds produce,
How rank their scent, how harsh their juice.

O Cedron, gloomy brook, how foul
Thy black polluted waters roll;
No tongue can tell, but some can taste,
The filth that into it was cast.

In Eden's garden there was food
Of every kind for man while good;
But banish'd thence, we fly to thee,
O garden of Gethsemane.

And why, dear Savior, tell me why,
Thou thus wouldst suffer, bleed, and die;
What mighty motive could thee move?
The motive's plain, 'twas all for love.

For love of whom? of sinners base,
A harden'd herd, a rebel race,
That mocked and trampled on thy blood,
And wanton'd with the wounds of God.

When rocks and mountains rent with dread,
And gaping graves gave up their dead;
When the fair sun withdrew his light,
And hid his head to shun the sight.

Then stood the wretch of human race,
And rais'd his head, and showed his face,
Gazed unconcern'd when nature failed,
And scuff'd and sneer'd, and curs'd and rail'd.

Harder than rocks and mountains are,
More dull than dirt and earth by far,
Man view'd unmov'd thy blood's rich stream,
Nor ever dream'd it flow'd for him.

Such was the race of sinful men,
That gain'd that great salvation then;
Such, and such only, still we see,
Such they were all, and such are we.

The Jews with thorns his temples crown'd,
And lash'd him when his hands were bound;
But thorns, and knotted whips, and bands
By us were furnish'd to their hands.

They nail'd him to the accursed tree,
(They did, my brethren, so did we);
The soldier pierced his side, 'tis true,
But we have pierced him thro' and thro'.

O love of unexampled kind,
That leaves all thoughts so far behind;
Where length, and breadth, and depth and
height

Are lost to my astonish'd sight.

For love of me the Son of God
Drain'd every drop of vital blood;
Long time I after idols ran,
But now my God's a martyr'd man.

HALT.

Communications.

For the Signs of the Times.

BROTHER BEEBE.—I have been, this morning, deeply thinking what a great matter it is, even of infinite import, to have that spirit that the Lord Jesus Christ said should come unto you, and when he is come he truly and effectually convinces of sin, and so thoroughly convinces that he makes us to know that there is not one redeeming quality in man. He reveals to us our utter helplessness, and that the carnal mind is enmity to God, not subject to his law neither indeed can be; and they that are in the flesh cannot please God, no matter what they do. Though we bestow all our goods to feed the poor, and give our bodies to be burned, still it is true, without charity [love] we are as sounding brass or a tinkling cymbal. His blessed spirit convinces us of sin by the law, and still he goes deeper yet; for he convinces of sin because we believe not on the Lord Jesus, and this is the sin of sins; this is the sin of Jew and Gentile. The Jews believed not that it was he, consequently they are in their sins, and to this hour have the dark veil on their minds, being blinded in reading of the old Testament. But thanks, eternal thanks be unto God, that this veil is done away in Christ, and when this mighty work for the objects of his everlasting love is done, we know who has done this blessed work for us; and the Lord, who is the blessed teacher of his household, makes us acquainted with that salvation which is not by might, nor by human power, but by the spirit of God alone. He reveals the salvation of our God within, and then we know about that precious faith that stands in the power of God alone; and now we know the things that are freely given to us of God, and the blessed spirit, who came to us first as a convincer of sin, now makes the true believer to know that the kingdom is not in word but in power; not in the letter, but in the spirit; and when the spiritually-minded hear ministers, they know whether the gospel comes in word only, or in power and the Holy Ghost, and in much assurance; for when it is spoken in this way, it is in simplicity and Godly sincerity; not with fleshly wisdom, but by the grace of God. A dry watering pot is very different from a full one; so is a letter minister very different from one who is filled from the Lord Jesus Christ's fulness. Such ministers are the able ministers of the New Testament. The land in this day mourns by reason of the ministry of the first covenant, in which God finds fault; for if that first covenant had been faultless, there should no place have been sought for the second; and in that he saith, A new covenant, he hath made, the first old. And now, my brother, how blessed it is in our experience, to be taught by the Lord the way of this second

covenant. How unlike the first. The first was a conditional one, the second an unconditional one. How exactly it suits poor, weak man, who can do nothing but sin, and in due time in our souls we are made to know that, "when we were without strength, Christ died for the ungodly," and then for us to realize in our experience, that this rich grace is given to Abraham and his seed by promise, this new and living way makes the salvation of God sure to all the seed; for the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.—For it they which are of the law be heirs, faith is made void, and the promise of none effect. This was the fatal error and destruction of the Jews; and exactly the same spirit of delusion is now among the Gentiles. "There is a way which seemeth right unto a man, but the end is death." Oh! the working system among all ranks of what is called religious society of the day, makes Christ the stumbling stone and rock of offence. Christ in name and in the head, and Christ formed in the soul by the Holy Spirit, is as different as heaven and earth. Intellectual notions of Christ, and what may be learned at Colleges and Seminaries, will no more satisfy the undying soul, than empty dishes will satisfy the man who has had nothing to eat for a month. These truths, blessed be God, I knew first by many a long year of painful experience, and now by the teaching of the same blessed Comforter. I know, too, the joy and rejoicing of my redeemed soul, and the principal reason of my writing to you is, to speak of Him that saves to the uttermost all that come to God by him. "It is precious, precious love that constrains me. His love moves my soul, and my soul moves my pen; for we believe and therefore we speak. Precious faith which works by love, is the grand main-spring in Christ's kingdom. When that blessed spirit comes to us, that Christ said should come, his people know it by joyful experience, for the fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" against such there is no law, and they who have been translated into this gospel state, are not under law; for the law of the spirit of life in Christ Jesus hath made Sarah, the free woman's children free from the law of sin and death. Moses was our first husband, and while we were under the law, shut up to the faith, we were bound by the law of sin to him; but when the blessed spirit revealed the faith of God in our souls, we became dead to our first husband, and our souls, in this blessed gospel state, no longer exert themselves as if they would kill themselves, to bring forth fruit by a dead husband; but our conscience is purged from dead works, so that we no longer serve God in the oldness of the letter, but

in newness of the spirit. This is being married to another, even to Him who is raised from the dead. While I was under the law, and joined to a legal church, I knew no more of these blessed truths than I knew of the Hebrew language; but it is written, "all of thy children shall be taught of the Lord," and he teaches to profit, and great shall be their peace. In my first experience, I knew nothing of the seed of the woman, of him who is David's Son and Lord. This I was entirely ignorant of; but he hath said, all that is taught of the Father cometh unto me, and now my experience is all different; for while I was under the law, shut up to the faith, I labored and was heavy laden indeed. My poor soul was weary by day and by night, and the legal teaching added fuel to the fire: God is indeed a consuming fire to all who meet him in his law. O how little are the terrors of the Lord known in these days of a dead religion, under the power of anti-christ. When I express myself in this seemingly rough way, people say I am uncharitable. Would it be uncharitable for me to pull a father and mother and children out of the fire, if I saw them fast asleep, and their house on fire over their heads? but now, my brother, since I have been brought to the Lord Jesus, I find rest, rest from the burning commandment; rest from legal performances. We who have believed with gospel faith do enter into rest, and his rest is glorious, and we are forever done with the dead, legal system; and the blessed Lord is faithful to his promise; for the promise is, "Thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; there shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." And when the redeemed soul or bride, is brought to know these blessed truths of God, it is then she declares, 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 her jewels. And when he who hath redeemed this bride, looks upon her as being washed in his blood, and clothed with the robe of righteousness, he says of her and to her, "Behold thou art fair, my love; behold thou art fair. Thou art fair, my love; there is no spot in thee;" for through the finished work of Christ Jesus, the church of God is fair as the moon and clear as the sun; for though her sins were as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool; for it is positively written, "He hath appeared to put away sin by the sacrifice of himself; for by one offering he hath per-

fectured forever them that are sanctified." And in Paul's commission we learn how they are sanctified, and that is by faith that is in Christ Jesus. Now there was a long time in my experience when I knew no more of these blessed, God-honoring, and soul-saving truths, than a blind man knows of the beauties of the rose or rainbow; but the blessed Comforter takes of the things of Christ and reveals them to the church, not to the world; 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 it is nothing but the work of Anti-christ to send men to college and seminaries to learn to preach; for God has made foolish the wisdom of this world, and he never will employ it to preach the gospel of his dishonored Son; for he will not give his honor to another, nor his praise to graven images.

My brother, my soul does rejoice in the precious love of him who saves the chief of sinners. He hath given me—put it in my soul, that faith which saves. The Holy Spirit does reveal the salvation of God to his elect, and when they know by experience this great salvation, they then have the joy of the Lord—joy unspeakable and full of glory. O, the effect it does have upon the soul to look unto Jesus, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as the spirit of the Lord. This is heaven below; for "faith is the substance of things hoped for, the evidence of things not seen," and O, that even the people of the living God did but know more and more of this precious faith, of the mystery of faith which is held in a pure conscience. It is blessed to have a grain of faith; the soul is safe with a grain of true faith, but not comfortable; but when the blessed spirit reveals the deep mystery which hath been hid for ages, and from generations, it is then we not only have the waters to the ankles and knees, and loins, but in exceeding broad rivers and streams, where no galley can possibly come with oars. It is here we can swim without touching bottom—covenant of works—now we get out of sight of land, and leave the children of the bond woman behind, and they cry after us, "delusion, heresy, antinomianism," and many hard names; but love enables the believer to bear all things. Oh, my brother, the offence of the cross has not ceased. Well will it be for those who fall upon the stone laid in Zion, but wo be unto them upon whom the stone falls. This is set for the fall and rise of many in Israel.

I should be glad to see you. The time may yet come when I shall. I hear some good things of you. Well, my brother, cheer up; the servant must not be above his master. It was said of him, "he hath a devil," and people were offended in him. But he came not to send peace but a sword, and to cause divisions, and the more you have of his spirit, the more you will declare his way. To speak his truth by the Holy Ghost, reveals the character of Cain and Abel, of Jacob and Esau, and all those who preach the gospel with the Holy Ghost, must expect deadly opposition from the openly wicked, and from those who have the form of Godliness, but deny the power.

In love, your brother,

MAHLON FORD.

For the Signs of the Times.

Grant County, Indiana, June 3, 1855.

"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."—Eph. ii. 8, 9.

What! Are we not saved by doing good, striving to live holy, by praying, going to church, &c.? By no means.—Why, so I have been taught, and so all the popular preachers of our day preach, and such is the faith of most of the popular churches; pray then inform me how I am to be saved? For I have believed that the scriptures teach that I must merit salvation by my works. The scriptures teach no such thing; but they declare that salvation is all of grace; free and unmerited grace.—Truly the law demands perfect obedience; but what can such poor helpless sinners as you and I do? The scriptures teach that we are by nature dead to all righteousness, until quickened by the spirit, and just as unable to see and know our true condition as a dead man is to see the things of nature. Until we are quickened and made to see the depth of sin and depravity in ourselves, we are dead to all the things of the spirit. But if God, by his all-quickening power, shines in our hearts, O what a change! The poor sinner will then see that he is not in a safe path. He will long to become one of God's dear family manifestly, and to receive pardon and justification before God. He now goes to work with all his power and strives to keep the law, hoping thereby to gain the favor of the Lord, and so obtain pardon. He works hard, reads the bible, attends religious meetings, prays, or tries to pray, night and morning, lives morally as possible, and thinks he will soon obtain pardon. But, strange to say, he does not. Still he strives, but soon he thinks he is growing worse.—What is the matter? Storms are gathering where he least expected them. But thus he continues to labor, still hoping to gain acceptance, by keeping the law. But he finds it not so easy a task as he imagined; and at length becomes convinced that he can do nothing to merit salvation. His case becomes desperate; behind him are the thunders of Mt. Sinai, and before him roll the billows of despair, ready to engulf him in everlasting death.—Poor sinner, he can now look to the bottom of his wicked heart and see that all there is corruption, and nothing good. And he is now convinced that it is only by grace any can be saved; he feels his guilt, and condemnation, and that he must sink to everlasting wo, if grace does not prevent. He can do nothing; but cries Lord, be merciful to me a sinner. The heavens over him appear to be brass, and his prayers are shut out. He cries in the bitterness of his heart, O Lord, I am unworthy of thy favor; but O look down in pity on a poor, undone sinner. I cannot save myself. I have no hope only in the mercy of the Lord. I am justly condemned, and I plead guilty; yet O Lord, guilty as I am, have mercy on me. Faith is now given him to look unto Jesus, as the only Physician. Where now are all his good works whereby he had hoped to gain the favor of the Lord? Alas! they are all as filthy rags. He now believes as he never did before, and all the world cannot make him believe otherwise, than that if saved at all, it must be by free and sovereign grace flowing from the mercy-seat of Christ. O how that poor soul longs to obtain pardon, and to be freed from his

load that seems to weigh him down to endless torment. Nor is it now so much the fear of hell that weighs him down; but now he desires to be justified that he may be with his Lord in sweet communion, and enjoy christian society, and serve God, his Savior, and sing his praises on high after he leaves this world. He now thinks but little of what the world calls riches. All is dark and gloomy, the sun shines through hazy darkness; to him nature no longer looks gay; and if it is spring, the flowers have lost their sweet fragrance and lovely appearance. All seems wrapt in impenetrable darkness; and how willingly now, if it were in his power, would he give worlds, to gain that glorious treasure, the full assurance that his name is written in the Lamb's book of Life. By grace are ye saved.—The poor sinner can now say, from the depth of his heart, "And that not of yourselves; it is the gift of God." Yes, the poor sinner can now say truly, that if ever saved it will not be of himself, but by that grace which is the gift of God; that all grace and mercy comes down from above; and that he is not worthy. And he can only look for pardon through that blood which flowed on Calvary. Of himself he can do nothing. All is sin and corruption within, and full well he knows that if anything good is wrought in him, it must be direct from God who worketh in him. He knows that he must look alone to God for a heart to pray, for heavenly desires, for love to God, for justifying righteousness, and for every spiritual blessing. "Not of works, lest any man should boast." If salvation depended on any good works that we can do, we would be very apt to boast; and if in the enjoyment of religion, we should praise ourselves and not the Lord, we would exult in view of our good deeds, and not give the glory to the Lord. Bless the Lord for bringing his people to see their utter helplessness; for thereby he has secured to himself the praise due to his great name. Although not a member of any church, my soul can testify that the redemption and pardon of my soul depends upon the grace of God, and that exclusive of any works of mine. I have seen the time when I would have given worlds, if I had them, for the pardon of my sins; but I am ten thousand talents in debt, and have not a farthing to pay. I am a reader of the "Signs," and am often comforted by the communications of God's dear people, and although a poor scholar, and with a wretched heart, I feel like saying a word in behalf of truth.

F. LAMBERT.

For the Signs of the Times.

Clinton County, Ohio, May 27, 1855.

BROTHER BEEBE:—If one so unworthy may thus address you; although a stranger in the flesh, I feel a union of spirit with you and with all who love our Lord Jesus Christ in sincerity and truth. I have been a reader of the *Signs* for nearly two years, and I can truly say, they have been a medium of information, instruction and strong consolation, that I would be very loth to be deprived of. I consider them of inestimable value as a medium of correspondence for the dear saints, in their present scattered condition. Although I feel myself to be the most unworthy of them all, with fear and trembling I will attempt to address a few imperfect lines to so many of the children of grace and heirs of the

kingdom of glory. How can a mere mortal find suitable language to speak of that kingdom to those little ones who are the heirs of that kingdom, and who are born of God?

Now, my dear brother, this is the second time that I ever attempted to write anything for publication, as I am so incompetent to write anything for edification. You will recollect I wrote something, a few numbers back, of the dealings of the Lord with me, as I trust; and I tried to write some of my troubles and trials. Since that time, I went forward and related some of my little experience to the church, and was received and baptized by Elder J. Layman, on the 25th day of November, 1835, where I sat under his preaching and enjoyed the sweet sound of the gospel; and I thought for some time that I should never see any more trouble. But how sadly mistaken! for I have since that time met with many great crosses, temptations and afflictions, on account of sin and transgressions. When I first joined the Old School Baptist church I lived and enjoyed the sincere milk of the word, until, I think about seven years ago, when I left the church and went on the Arminian side. I was then living with a brother of mine who was then a Methodist, and who desired me to go with him, on account of my living at a distance of some ten miles from the church to which I belonged, and my health being poor, I seldom got to meeting. I joined the Methodists and tried to be one of them; but the more I tried to enjoy myself in their meetings, the more hard-hearted I became. They seemed to be happy, and to enjoy themselves so well, and I felt myself so hard that nothing that they could do or say would touch or move me. I thought if they were right, I surely was the most hardened wretch living. So I lived for some time, and then I quit going to their meetings, and thought I never would join any church again, but would live alone; for I felt indeed like one alone. I did not think I would go back to the church that I had left; for I was ashamed, and afraid that they could not receive and fellowship me. So I went on for some time, until I was almost famished, like the prodigal son, I fain would have filled myself with husks which the swine did eat. But

"My Father's house abounds with bread,
While I am starving here.

I'll go and tell him all I've done,
And fall before his face;
Unworthy to be call'd his son,
I'll seek a servant's place."

I then returned home to the church which I had left, with fear and and trembling, and was received with the right hand of fellowship, and now I can say like Ruth, Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God, my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.

"Now my remnant of days
I hope to spend in 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.

Now, my dear brethren and sisters, I hope I shall never stray from the fold again; and I hope you may never be beguiled as I have been; for it is only the mercy of God that has preserved me through. And of all God's creatures, I think I have the greatest reason to thank and adore him, for his goodness and mercy towards me. O, the depth of the riches, both of the wisdom and power of God! His judgments are unsearchable, and his ways past finding out.

"In songs of sublime adoration and praise,
Ye pilgrims for Zion who press,
Break forth and extol the great Ancient of Days,
His rich and distinguishing grace.

His love from eternity fixed upon you,
Broke forth and discovered its flame,
When each with the cords of his kindness he drew,
And brought you to love his great name.

What was there in you that could merit esteem,
Or give the Creator delight?—
It was even so, Father, we ever must sing,
Because it seem'd good in thy sight."

I must bring my wandering letter to a close. May all the heirs of God ascribe the glory of their salvation to the grace of God which was given them in our Lord Jesus Christ, before the world began.—
Amen.

Brother Beebe, if it is not asking too much, please give your views on Amos, vii. 7, 8.
PRISCILLA FRITIS.

Elgin Co., Canada West, Aug. 27, 1855.

DEAR BROTHER BEEBE:—As such I address you in our Covenant God, and may grace, mercy and peace be unto you and to all the Israel of God. I am a stranger to you in the flesh, but I hope we are of the same family, and of the household of faith; though sometimes my faith is as Peter's was when he began to sink. But, blessed be God, it is sometimes like that of David when he said, My mountain stands strong; I shall not be moved. No, dear brother, we never can be moved from the foundation; for our dear Lord has said, "Because I live, ye shall live also." And the gates of hell shall not prevail against his church. I find much to contend with in this body of sin and death, and like the apostle Paul, I often groan being burdened. Under the ceremonial law, the paschal lamb was to be eaten with bitter herbs,

"But Christ, the heavenly lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they."

We are, my companion and myself, readers of your valuable paper, and I thought, if agreeable, I would send in my mite to the treasury; it is said that two mites make one farthing; if therefore you approve of this, I will, if God permits, send you another. It greatly rejoiced my soul, to hear that there is another little band in Canada who love the precious doctrine published in the "Signs of the Times." From them and from the Bible I have been enabled to derive great consolation; so that I can, in my feeble way, speak of their worth to me, who am the least worthy to be called a saint. I believe I have had a relish for divine things more than twenty-six years.—
But I ascribe it all to sovereign grace. My companion and myself are members of the little church at Dundas, though now re-

moved from them too far to meet with them, yet,

"Our hearts, our hopes, our aims are one,
Our comforts and our cares."

Now, dear brother Beebe, farewell for the present; may the dear Lord bless your labors of love, and with you, all the household of faith, is the prayer of your unworthy sister in Christ,

SARAH SCEALS.

Union County, Ark., Sept. 12, 1855.

ESTEEMED FRIEND AND BROTHER BEEBE:—Your favor in giving your views on the subject of the birth-right of Esau came to hand at an early date. I read your views with much satisfaction and pleasure, and felt to bless God for having bestowed gifts upon his church for the edification of the children of his kingdom. This is a blessed gift, and can only come from that source of spiritual light and comfort from which we receive every good and perfect gift.—
For the natural man discerneth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. But unto you it is given to know the mysteries of the kingdom of heaven; but to them which are without it is not given. For whosoever hath, to him shall be given and he shall have more abundantly; but whosoever hath not, from him shall be taken even that he hath. For seeing they see not, and hearing they hear not, neither do they understand. The gifts of the spirit, brother Beebe, not only enables the undershepherds to freely feed the sheep, but to also feed, nourish and rear up the little lambs of the flock, and to comfort and support those little desponding ones which have been persuaded by the tempter to believe things contrary to the truth, by which they have become sickly, and ready to faint by the way. The birth-right privileges of the saints are precious privileges, which should be highly appreciated, and practiced by all the followers of the meek and lowly Lamb of God. He hath left on record for our learning and profit, his admonition in these words, He that taketh not his cross and followeth after me, is not worthy of me. This is, as I suppose, an admonition to his ministers, and will apply to all the saints, so far as relates to their practical duties. Moreover he has said, "Take my yoke, and learn of me; for I am meek and lowly in spirit, and ye shall find rest to your souls." He saith, *and ye shall*; thus making the promise sure. I have long since found by experience that christian enjoyment is alone in the pathway of duty; how submissive, therefore, ought we to be to the will of our God, in his righteous providence. Submission is duty; for he has said *learn of me*. But your unworthy correspondent finds that there must be a growth in grace, and in the knowledge of the truth as it is in Jesus; therefore the little babes in Christ need to be fed with milk first, so as to enable them to bear strong meat; and this, as I conceive, is to be administered to them by the undershepherds. And it is a precious gift indeed which enables them to administer the sincere milk of the word to the babes that desire it, that they may grow thereby.—
That they may walk not after the flesh, but in newness of life. Strong meat is for them who are of full age; who, by reason of age, have their senses exercised to discern both good and evil. Rooted and built up in Christ, and established in the faith.

The essential part of this faith, as I understand it, is to believe that He is, and that He is the rewarder of them that diligently seek him; being enabled to put our trust in God, through the crucified and risen Redeemer, and having no confidence in the flesh; and having received Christ, as the end of the law for righteousness; and not by any law-righteousness which we have performed. Christ is the end of the law for righteousness to every one that believeth; and there is no other way given under heaven among men whereby we must be saved, only in and through our Lord Jesus Christ. For the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Although the devil, with his seductive but limited power, may worry and perplex the saints, we have the promise that God will be with us, and that he will not suffer us to be tempted above what we are able to bear. It is for our disobedience that we are chastened; and if ye are without chastisement, then are ye bastards and not sons. We are led in paths that we have not known, and in a way which we knew not; this is needful for us, that we may learn where our dependence is; for if we could do the work ourselves, we would have whereof to glory; but not before God.

Brother Beebe, I have no fear on the subject of final apostacy. I know nothing really only by experience; by my experience I have been taught, that if I had followed my Lord and Savior, in his commandments at an earlier period, after I hope he had revealed to me the pardon of my sins, it would have saved me much sorrow, grief and pain; but the Lord is good, and he knoweth them that are his.

Brother Beebe, I have given a few of my scattering and imperfect views, being but a poor illiterate man; the errors of which I believe you will willingly correct in meekness and love; and then I think I know that I shall love you. I have been a poor crippling professor of religion fourteen years, and the most that I have learned in that time, is that I am a poor sinner.—I am just writing to you, as though you were an intimate friend and relative. Please do not let anything from me, which you think would be dishonoring to the cause of Christ, be published, to gratify the flesh of such a worm as I. Remember me and mine at the throne of grace.

Your unworthy brother,

WM. DAVIS.

Morris County, N. J., November, 1855.

BROTHER BEEBE:—The *Signs* generally come very regularly to me, and I have enjoyed many a rich feast in reading the present volume. I often have to regret my slothfulness and short-comings; for I often do that which I would not; and the things which I should do, I as often leave undone. In my nature I can find nothing good.

"And that he makes not aught depend
On any second cause;
But in the first effects the end,
By his own sovereign laws.
Nor can that law once frustrate be,
By all the things of time;
Nor broken in the least degree,
In his eternal mind.
Because established 'tis by him
Who eternally upholds,
And in himself embraces all
That ages can unfold."

Your unworthy sister, if a sister at all,
THANKFUL TUCKER.

Franklin County, Virginia, Dec. 1, 1855.

DEAR BROTHER BEEBE:—As many of the brethren and sisters have availed themselves of the columns of the "Signs of the Times," to set forth in order the dealings of the Lord with them, I feel a desire to say something through the same medium in relation to what I hope he has done for my poor soul. Some years ago I lost two infant children, which led me to think much on the subject of trying to meet them in heaven. One night I had a dream, in which I thought I saw Christ presented, extended between two thieves, with his head bowed to his breast, and his arms extended, and his feet fastened, as he was when crucified; this caused me much reflection, although I knew it was a dream. One day when I was sitting at my work, these thoughts came into my mind:—You have been thinking about getting religion, for a long time, and it is time you were trying to obtain it. I laid down my work and kneeled down and tried to pray; but all I could say was, Lord, have mercy on me, a sinner; but my words seemed to fall to the ground. I returned to my work; but soon felt compelled to try again, but with no better success. I could say no more than what I said before, and my prayer seemed to be shut out from the ears of the Lord. I afterward began to think I was convicted, and sought many places in which to try to pray. Although I could not believe that it was in my power to get religion, still I could not help trying to pray the Lord to have mercy on me. One evening just before sunset, I was reflecting on my sad condition, and left the house to seek a secret place where I might pour forth my cry to God,—but my dear brethren and sisters, it seemed that there could be no pardon for me. As I returned to the house, I thought, if I should never find pardon for my sins, I would plead for mercy as long as I lived, and die at the feet of Jesus, pleading for mercy. I entered the house and sat down near the door, and as I was lamenting my deplorable condition, a voice which seemed to come from above seemed to say: Give up your husband, and follow me. I arose very quickly, and clasping my hands together, exclaimed, Lord, help me to do so. I went into the garden, and walked up and down the walk, for several times; and my cry was, Lord, what shall I do? when these words came into my mind, Look unto Jesus! I cried, O Jesus, help me, for my burden seems to be more than I can bear. I wondered if I should live to see my children again. I was now hanging between hope and despair. Once more I thought I would try to pray, if the Lord would permit me to do so. I sat down and buried my face in my hands, and all I remember of what I said is, Lord help me. All at once my burden left me, and I arose and was astonished at the goodness and mercy of the Lord: for I felt liberated from my load of sin and guilt. But, like Mary, I kept all these things, and pondered them in my heart for some time, for I was almost afraid to say anything about it, for fear I might be mistaken. I was nearly forty-seven years old when I hope the Lord manifested to me the pardon of my sins; which was in 1851, and in 1852, I united with the old Baptist church. I related my experience to the church, was received, and on the fourth of July, I was baptized by Elder John R. Martin, who is the pastor of the

church. Since that time I have had many dark and cloudy days, with sometimes a small ray of light which makes me rejoice with joy inexpressible and full of glory.

Brother Beebe, if you think this scribble worth publishing, you can do so; if not, lay it aside. May the Lord bless you and all the saints, is the prayer of your unworthy sister in Christ, if a sister at all.

TEMPERANCE DUDLEY.

For the Signs of the Times.

Amersham, near London, Aug. 8, 1855.

DEAR BROTHER BEEBE:—Through the mercy and goodness of God, I am permitted to address you from a foreign land, far from home; and I very much regret that I was too late to attend your association at New Vernon on my way hither. I however had the pleasure of hearing Elder Hartwell at the Hopewell Church on my way.

After a very pleasant voyage across the Atlantic, I arrived safe at London on the 14th of July, since which time I have been wandering through England and France, both of which I find to be very religious countries, but so far I have not been able to find an Old School Baptist, nor anything like one, although I have attended Her Majesty's High Church in England, and the Catholic Church in Paris, which looks to me like anything but religion, (that is the religion of the Bible.) Both these nations have quite a warlike appearance, particularly France, where a large portion of the population are soldiers.

I have been staying part of the time close to the native place of Eld. Thomas Hill, of your State, and find many persons who were well acquainted with him, who speak of him very highly in every respect, as a man and a christian, but his ministerial labors I presume, commenced in America.

I like the old country very much in many respects, but I cannot get my own consent to remain here on account of religious privileges if nothing else, although I have but little of that at home in the way of preaching, in consequence of the sore difficulties and troubles that have got among us; yet I have the *Signs* there, which gives me much pleasure in reading, not only the well written editorial, but the productions of your many correspondents, such as Sister Izer, and many other valued brethren and sisters I could name, and if I have one desire above any other, it is that peace and harmony may be restored among the Old School Baptist throughout the United States, and may the Lord grant that such an event may speedily take place; but if it is not His will, may we have grace and patience to wait His time for this inestimable blessing.

I have long felt great anxiety on this important subject, and I can assure you that it has not in the least diminished in this foreign land; and, whatever may be my own case, my anxious desire and prayer is that the cause of Christ may prosper; and if that cause is not with the Old School (or Regular) Baptists, I know not where to look for it.

I expect (the Lord will) to return to the United States some time this fall, probably next month, when I hope to hear the gospel once more; doubtless there are good preachers in England, but I am unable to find them yet.

If you think the above hurried scrawl worthy of a place in your valuable periodical, you are at liberty to publish it; if not, commit it to the flames. Yours, in gospel bond,

R. A. MORTEN.

Wilton, Maine, Nov. 16, 1855.

BROTHER BEEBE:—As the business part of my letter is concluded, suffer a remark or two from an unworthy worm of the dust, whom God in His providence has, for the last ten months, seen fit in some small degree to afflict with a heart disease; but who has not learned obedience by the dispensation; nor has he been able to learn what God intends to teach him thereby. But I am fully satisfied that I am in the hands of a just and gracious God, who is too wise to err, and too good to do evil. At times I feel to love and adore that God who, according to the declaration of the scriptures, knows and declares the end from the beginning, who says, "I have created the waster to destroy," and also the smith that bloweth the coals, and bringeth forth an instrument for his work. And who has said of 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 the earth." Therefore hath His mercy on whom He will have mercy, and whom He will He hardeneth.—Rom. ix. 17, 18 "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above."—John xix. 11. To my mind it is abundantly evident from bible testimony, that God has a purpose in regard to the finally impenitent and their actions. But it is said by some, if God has a predestinating purpose in the conduct of the wicked, they are like machines; but, say they, we believe in the foreknowledge of God, and in the election of grace. A machine is a complicated piece of workmanship, invented by the art of man, and there are many kinds of them, but they are all liable to accident. The machinist says of his machine, if no accident befalls it, it will perform certain things. Are men machines then? If one is, then all are; and if so, the church, which is the mystical body of Christ, is made up of machines! What a thought! I believe God is the sole Arbiter of all events. I have never learned from the scriptures that men are machines; but I read that man is an intelligent creature, subject to the government of God. That God gave him a prohibitory command, saying, "In the day thou eatest thereof thou shalt surely die." Our parents transgressed this command and fell. Who will dare to say that God had no purpose in this? Let those who have spiritual eyes look. Christ was set up from everlasting as the Head of the Church, and the Savior of his people. There is a great difference between men and machines. There are certain fixed principles and laws about machinery, but no volition, no mind, intelligence or consciousness on their part; but man is under a law given by his Creator, and he is an intelligent and accountable being, as a subject of God's government. I am aware that some would try to force me to say that men are irresistibly driven to sin, or else that they are free moral agents. I take the position that man acts freely, he hates and loves freely, and he rolls sin as a sweet morsel under his tongue. Let us look once more at the circumstances attending the creation of the world. In six days the heavens and the earth were created, with all they contain. God breathed into Adam's nostrils the breath of life, and man became a living soul. God saw all that He had created and pronounced all very good. Now it is evident that two or more

elements may be very good, and yet opposite to each other. The beasts and the serpents were essentially different from each other, but yet in their places, they were all very good. Did not God have a purpose in the creation of man, and of the serpent also? Certainly he had. After the command was given to man, the woman was visibly manifested; and when the temptation came, I think I can discover a purpose which God had in it. The susceptibility of the woman to the temptation, and the love of Adam to Eve, inducing him to partake voluntarily rather than be separated from her, and also the subtlety of the serpent. We read in Gen. iii. the conversation of the serpent and the woman. She knew that a certain tree was prohibited. The serpent said, "Ye shall not surely die, for God doth know," &c. Now to the point, "And when the woman saw that the tree was good for food, and pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband and he also did eat. And the eyes of them both were opened." To me it appears that there was a susceptibility in our first parents to the temptation. First, she saw the tree was good for food; second, Pleasant to the eyes; and third, A tree to be desired to make one wise. The serpent acted according to his nature, and was cursed. But blame cannot attach itself to God for what the serpent did, and for which he cursed him, nor for the formation and constitution of man. Our first parents, as intelligent, rational beings, voluntarily violated the command of God, and the just and righteous penalty was death. But God's purposes could not be frustrated. My sheet is full, but I have only commenced the subject. REUBEN TOWNSEND.

Logan County, Kentucky, Nov. 20, 1855.

DEAR BROTHER BEEBE:—Through the kind providence of God, I am yet alive, and favored with another opportunity of writing you a few lines, to inform you that I intend to continue my subscription to the *Signs of the Times* and *Banner of Liberty* for the next year. It is a great comfort and satisfaction to me to read so many of the brethren and sisters' experiences, and accounts of their trials and tribulations.—They have made me rejoice with that joy which the world is a stranger to. I have many doubts and fears to conflict with, and sometimes fear that I shall fall by the hand of Saul, or be left to bring reproach upon the cause of religion, which is dearer to me than all the riches and honors of this world.

My dear brethren and sisters, let us be often found at the Throne of Grace, pleading with God to keep us from doing anything to dishonor His cause, or bring reproach upon the cause of the religion of Jesus Christ, or to wound the feelings of any of the brethren or sisters, and that He would revive His work among us, and raise up and qualify more laborers to stand on the walls of Zion, and proclaim the way of life and salvation through Jesus Christ, and show unto the house of Israel their transgressions. The churches composing the Red River Association appear to be at peace; but there there is no ingathering. We have the truth preached among us.—Brother Bobbet has fallen asleep, and left us; but our loss is his eternal gain. Dear brethren and sisters, don't forget to pray for your old brother and sister; we are both

almost blind and helpless; we have lived together more than sixty years.

Brother Beebe, if you think this worthy of a place in the *Signs*, put it in; if not, lay it aside, you will not hurt me.

I remain your friend in tribulation.

RICHARD HUTCHINGS.

Grayson County, Ky., Oct. 20, 1855.

BROTHER BEEBE:—As I have the pleasure of sending you three new subscribers for your delightful paper, I will also allow myself the pleasure of writing a few lines for your columns. My heart is delighted in the perusal of the edifying matter with which your pages are richly filled. The gospel truth set forth is precious food to my poor hungry soul. We are almost entirely destitute of gospel preaching in this vicinity. But we are taught in the scriptures of divine truth that our God will never leave nor forsake his people, and that gives me some consolation. Could I write like some of the brethren and sisters, whose communications enrich your columns, it would delight my heart to give you a full history of my joys and sorrows; for it affords me so much pleasure to hear from the brethren and sisters in a foreign land. But I will leave the subject for the present, hoping that

"Though the deep between us rolls,
Friendship still unites our souls."

Now Brother Beebe, if you think this worthy of publication, publish it; and if not, it is at your disposal. I remain your unworthy brother,

WILLIS B. MCGRAW, JR.

Circular and Corresponding Letters.

The Lexington Baptist Association, to the Churches of which she is composed, sends greeting.

BELOVED BRETHREN:—According to a long established custom, we send you this our annual epistle of love, in which we will offer for your consideration a few remarks on that portion of scripture recorded, Isa. liv. 5. "For thy Maker is thy Husband; the Lord of Hosts is his name, and thy Redeemer is the Holy One of Israel the God of the whole earth shall he be called." We shall not attempt to enlarge, but make some brief remarks on the subject. Thy Maker is thy Husband, declares a relationship subsisting between Christ the Maker and Husband, and the church, which is the bride, the Lamb's wife. He is the Head over all things to the church, and the church was loved by her Maker and Husband, and Redeemer, before the world began. He has said by the prophet, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." And again, "Thus saith the Lord that created thee, O Jacob, and formed thee, O Israel, Fear not, I have redeemed thee; I have called thee by thy name, thou art mine." Christ is brought to view in Prov. viii. as saying, "I was set up from everlasting, from the beginning, or ever the earth was." Before the bride was developed through the loins of Adam, He was the Covenant Head of his people. Peter says, "Who was verily fore-ordained before the foundation of the world; but was made manifest in these last times for you," that is for the bride which was chosen in him before the foundation of the world; and unto whom grace was given in him before the world began. As this plan was immutably fixed, and God works all things after

the counsel of His own will, this salvation, which the angels desire to look into, must be developed. God, the Redeemer, spake the world into existence by the word of His power; He commanded, and it stood fast; He spake, and it was done. Adam was created, and his bride in him; and the bride of Christ was developed through Adam by natural generation, and fell under the curse of the law in him, and were by nature children of wrath even as others. "But God, who is rich in mercy, for His great love wherewith He loved us," the church, "even when we were dead in sins, hath quickened us together with Christ." "Forasmuch as the children are partakers of flesh and blood; He, [Christ] also himself likewise took part of the same." And when the fulness of time was come, He took on him flesh and blood. The Word was made flesh and dwelt among us. As the prophet said, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father; the Prince of Peace." And his name is called Emanuel; which, being interpreted, is God with us. The God of the whole earth shall He be called. He came thus, and took on him flesh and blood, to redeem his bride from the curse of the law; showing that he had a right of property in those whom he came to redeem, prior to their fall in Adam. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He hath redeemed us from the curse of the law, being made a curse for us, and when the time came to pay the redemption price, he gave himself a ransom for his bride.

"His life and blood the Shepherd pays
A ransom for his flock."

Thus he redeemed them from all iniquity, that he might purify unto himself a peculiar people, zealous of good works. Justice is satisfied, the law is honored, and his people are justified from all things from which they could not be justified by the law of Moses; and, in his own time he calls them out of nature's darkness into his marvellous light. He makes them acquainted with their lost and helpless state by nature, and the justice of their condemnation, and they can see no way that a holy God can save such guilty sinners. In their distressing moments the Lord Jesus is manifested to them as their Husband, saying, I died that you might live; I bore your sins in my body on the cross; your guilt is removed; your sins are all pardoned! O, what a happy moment when Jesus is revealed in them as the hope of glory! In a word,—He brings them to the banqueting house, and his banner over them is love. He is to them truly, the chiefest among ten thousand, and altogether lovely. John says, We love him because he first loved us.—And Jesus says, If ye love me, keep my commandments. And, he that loveth me will keep my commandments. As Husband Jesus is head over all things to the church, and the church is to follow him, lean upon his arm, and trust alone in him. He has said that he will never leave nor forsake her. He gives unto her members eternal life, and they shall never perish, neither shall any pluck them out of his hand. She is the bone of his bones and the flesh of his flesh. Her members are heirs of God and joint-heirs with Jesus Christ. The doctrine of the final perse-

verance of the saints is a doctrine that God's people love; and it is clearly taught in the scriptures. The bride has reason to rejoice that her Maker and Husband will supply all her needs. He is the God of the whole earth; therefore, "No weapon formed against her shall prosper;" the wrath of man shall praise him, and the remainder of wrath he will restrain. God is a wall of fire around about, and a glory in her midst. Brethren, let us rejoice, the Lord God omnipotent reigns, both in the kingdom of providence and of grace.

Since our last Association the Lord has added to our numbers; many of our churches have been made to rejoice in the outpouring of his spirit upon them, and in the manifestation of his power and grace in bringing sinners to the knowledge of the truth, as it is in Jesus. O brethren, let us endeavor to keep the unity of the spirit in the bonds of peace, and may our conversation be as becometh the gospel of Christ; and let us contend earnestly for the faith which was once delivered to the saints.—One Lord, one faith, and one baptism. Let us continue steadfast in the apostles' doctrine, and fellowship, in breaking of bread and in prayers. Finally brethren, live in peace, and the God of peace shall be with you. The grace of God be with you all. Amen.

The Lexington Baptist Association in session with the Old School Baptist church at Schoharie, Schoharie county, N. Y., September 6th, and 7th, 1855, to her sister Associations with which she corresponds, sends gospel salutation.

DEARLY BELOVED BRETHREN:—The Lord has permitted us to meet once more in our associate capacity, and we have truly enjoyed a pleasant, and as we hope, a profitable interview together. His presence has made the place to us none other than the House of God, and the gate of heaven.—The most perfect harmony has been felt and manifested, in the transaction of our business, and also in the preaching which has been in the power and demonstration of the spirit during our meeting; so that we have reason to say, It is good for us to be here. Nearly all our corresponding Associations have been heard from through their Minutes; but, we regret to say, that we have had no messenger from any Association. The Corresponding Letters of our sister Associations have assured us of their steadfastness in the apostles' doctrine and fellowship, and that they generally enjoy peace among themselves. May that union, love and fellowship long continue and abound, and may we all be enabled through grace, to walk worthy of the high vocation wherewith we are called.

We have appointed the next meeting of this Association to be held with the church of Olive and Hurley, Ulster county, N. Y., to commence at 10 o'clock A. M., on the first Wednesday in September, 1856, at which time and place we desire to receive your messengers and minutes.

ISAAC HEWITT, *Moderator.*

P. SCUDDER, *Clerk.*

☞ The warm-hearted and benevolent man finds all nature smiling around him, or, if he chance to meet with misery and suffering, the sympathy he extends to it reacts with pleasing influence on his own mind and proves a sufficient reward; but the morose and supercilious mind wanders in the fairest scenes as in a desert, sees only to find dissatisfaction, hears only to be displeased.

EDITORIAL.

Middletown, N. D., Dec. 1, 1855.

Remarks on Isaiah xxvi. 19.

Grant Co. Wis., Oct. 1855.

BROTHER BEEBE:—Please give your views on Isa. xxvi. 19. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

H. P. CAPPS.

We have understood this passage to express a glorious promise given in prophecy to the church of God, assuring her that her dead men should be quickened simultaneously with the resurrection of the crucified body of our Lord Jesus Christ. Some of our brethren however have taken a different view of the subject. We do not claim to be wiser, or more infallible than they, but whether this text be applicable to the resurrection of Christ from the dead, and the life of his church in him, or not, the apostles, by inspiration, have established the certainty that the church are risen with Christ, and that God who is rich in mercy, for the great love wherewith he hath loved us, hath quickened us together with Christ, and has raised us up together, and made us sit together in heavenly places, in Christ Jesus. We do not however understand that this or any other passage implies that the resurrection of the bodies of the saints should be simultaneous with the resurrection of the crucified body of our Lord, for the inspired apostles have since the resurrection of Christ from the dead, assured us of a resurrection at the last day, when these mortals shall put on immortality, and these corruptibles, incorruption, and the saying shall be brought to pass, that death is swallowed up in victory. Then shall the last enemy be destroyed, which is death, and the kingdom of Christ, in all its fulness and glory shall be delivered to God, even the Father. But in the subject which we understand to be contemplated in our text, and in parallel texts, the Mediatorial union of Christ and his church is strongly implied. As Christ has carried and borne his members all the days of old, so he carried and bore them when he poured out his soul unto death when his body slumbered in the grave, and when he burst the bars of death and triumphed over the grave. It was *our* death which he died, as it is *his* life which we live. Zion's dead men were quickened together with Christ, and they were raised up together, and sit together in the heavenly places.

Omitting the italicised words used in this text by the translators, it will read, "Thy dead men shall live, my dead body shall they arise." &c. If this be the correct rendering of the text, the promise which it contains would seem to us to apply either to the regeneration and ingathering of the saints as the members of his mystical body, and the bringing them into the unity of the faith, and of the knowledge of the Son of God, to a perfect Man; to the measure of the stature of the fulness of Christ; or to the final resurrection of the bodies of his redeemed people. Which of the three applications is correct, if any, we leave our brother Capps, and readers generally to judge, as in any or all of them, the doctrine is established by

the plain testimony of the scriptures. Therefore,

"Awake and sing, ye that dwell in dust." God's people while here in the flesh, dwell in the dust, for their mortal bodies are of the earth, earthy, even as the Lord said to Adam. "For dust thou art, and unto dust thou shalt return." And Paul said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, AND THE LIFE WHICH I NOW LIVE IN THE FLESH, (or in the dust.) I live by the faith of the Son of God." &c. In this sense God's quickened children while in the house of their pilgrimage, dwell in the dust, and are called on to awake and sing. But there is another sense in which the words are sometimes, and perhaps more generally used in the scriptures, as signifying a low condition, captivity, and worldly afflictions and this seems to harmonize with the state of the church as set forth in the chapter, of which our text is a part. All their own efforts for deliverances had proved abortive, and they are represented as discouraged, but the word of the Lord comes to them in their lowly condition with consolation turning their mourning into joy. Saying, Awake and sing, thou that dwellest in the dust. As in Isa. liii. 1, 2. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, &c. Shake thyself from the dust; arise and sit down, O Jerusalem, lose thyself from the bands of thy neck, O captive daughter of Zion." As her day of joy and gladness dawns upon her, she is called upon to arise and sing. Let her tears be dried, and let the bands of her captivity be removed from her neck, let her put on her beautiful apparel, and be clothed with her strength. "For thy dew is as the dew of herbs." The doctrine of God our Savior, is compared to dew.—Deut. xxxii. 2. "My doctrine shall drop as the rain, my speech shall distil as the dew." The doctrine expressed in the speech of our Lord, has the reviving effect on the disconsolate saints, that rain has upon the grass, and dew upon the tender herb. It revives, quickens, invigorates the saints, as the rain and dew causes the earth to develop its vegetation. When the precious seed is buried in the earth, it remains there concealed, until the earth is moistened by the showers of rain, or refreshed by the genial dew. Under the influence of the heaven inspired doctrine of Christ, the saints arise from the dust, they awake and sing, they arise and shine, the lame man leaps like the hart, the tongue of the stammerer speaks plainly, and the dumb shout for joy. "And the earth shall cast out the dead." As the parched ground which contains the precious seed, when cheered by the dew, casts out the tender blade, and finally the full corn in the ear, so shall the earth cast out, make manifest and fully develop, the sons of Zion, when the seasons of refreshing came from the presence of our God. And so the fruits of the spirit are made to appear in the saints who dwell in the dust, when the doctrine of our God descends on them, and their fruit is unto holiness, and the end everlasting life.

☞ Brother W. Davis, of Arkansas, is duly credited for the present year. For our views on Heb. vi. 1-4, we refer him to our remarks in the 19th and 21st numbers of the current volume.

Remarks on Rev. xxi. 1, and 2.

At the request of brother Mabrey, of Arkansas, we will venture a few remarks on the passage referred to above. We are aware that there is a difference of opinion among even our most enlightened brethren in regard to the application of this, as well as many other portions of the book of Revelation, particularly in regard to the period to which those portions refer. Some have understood this passage to refer to the gospel state of the church in the primitive age; others have thought it applicable to a state of primitive purity to which the church shall be restored before the dissolution of the world, while others again have regarded the language as descriptive of the final triumphant state of the church, after the resurrection of the dead. But while these differences have been held and expressed without giving the least offence, or disturbing the fellowship of brethren, all experimental christians have agreed in applying this scripture to the church of the living God; and in understanding the striking and beautiful imagery as expressive and illustrative of the distinguishing doctrine of the gospel.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband."

Without any design to controvert the view of any brother, we will simply present, at the request of our brother, such views, imperfect though they may be, as the subject suggests to our mind, and leave our readers to examine and receive or reject them, as their judgment may dictate. To us, the new heaven and the new earth which John saw, is the same which he also calls the holy city, the New Jerusalem, and both figures mean the church of Christ under the gospel dispensation. This church has existed in such form and manner as to answer the description in the text and its connection, from the time of her organization on the day of pentecost, to the present time, and will so continue until the end of time; but, her peculiar beauty is not always apparent. Since her gospel organization, she has, to all human appearance, seemed to wax and wane like the moon.— Sometimes she has been involved in clouds and thick darkness, and sometimes she has looked forth as the morning—shining in the heavenly radiance of the Sun of Righteousness. Sometimes driven into the wilderness, and anon, she is seen standing on a sea of glass, or appearing before the throne of God and the Lamb, and sounding her loud Alleluia to the Lord. John seems to have had a view of her, in his visions, in every variety of attitude and circumstance which she had then, or ever should present. As the new heaven and the new earth, and as the holy city, the New Jerusalem, her gospel comeliness, as the perfection of beauty, in distinction from the old receding heaven and earth and sea, of the legal dispensation appears. And the same figurative idea is also presented by the old and new Jerusalems. As the old Jerusalem, according to Paul's allegory, was in the connection of Hagar, or mount Sinai in Arabia, signifying her identity with the old covenant, and her bondage with her children. Gal. iv. 25. The new Jerusalem is free, and the mother of all those who, as Isaac was, are the chil-

dren of promise; so the old heavens and earth which had passed away, must, if we are correct in understanding their figurative import as being the same, refer to the abolition of the ceremonial covenant, and the new heaven and earth, must refer to the new covenant and its dispensation.

Israel, under the legal covenant embraced or embodied those elements which were destined to melt with fervent heat—when the old heavens should be rolled together as a scroll, and as a vesture be laid aside. As an old heaven, that order of things had its elements, as the sun, or inspired revelation; its moon, or the embodied types—which borrowed light from the sun, and reflected it upon the people of God under that dispensation, and its stars,—the prophets of the Lord; but all these were shadows of good things to come, the substance or body of which is Christ.

The glory of the new heaven is beautifully set forth in the sublime language of the inspired psalmist, Psalm xix. 1—6. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the Sun, which is as a Bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Philosophers, astronomers, and wise men of the earth have ever found much to admire in the contemplation of the natural heavens, where worlds of living light and beauty proclaim to all the families of the earth, the surpassing workmanship of God. But how much more sublime and elevated must be the contemplation of the new heaven and new earth, when the mind, illuminated by divine revelation, is permitted to "mount up and view the glories of the eternal skies." The church of God, under this figure, presents her sun, her moon, her stars, and all in perfect harmony pour forth their floods of living light in honor of him who has garnished the heavens, and marshaled all the heavenly hosts. In the new heaven which John saw, and which all enlightened christians may see, our Lord Jesus Christ, who is the Sun of Righteousness with healing in his wings, comes out of his chamber, as a Bridegroom. Riding upon the heavens in the help of his people, and in his excellency on the sky. Like a strong man;—and as the man whom God has made strong for himself, the Man Christ Jesus, rejoiceth to run his race. One and identical with the eternal Father in absolute deity and eternal Godhead, yet filling, as Mediator, the place of Days-man, "who can lay his hand on both," he is worshiped and adored by all the angels and spirits of the just, before the throne of heaven. He bows his heavens and comes down to find and fill that Tabernacle which he has set in the new heaven, for the Sun. His brightness, says the prophet Habakkuk, was like the light, he had horns coming out of his hand, and there was the hiding of his power. He is the brightness of his Father's glory, and the express image of his person. As the natural sun rises in the east, and pours his radiance unto the extreme west, so the Sun

of Righteousness is from everlasting to everlasting. His going forth is from the end of heaven, even from everlasting,—and his circuit is unto the ends of it. He is the Alpha and the Omega, the beginning and the ending, the Almighty. How gloomy would be the natural heavens, without the natural sun; but how much more gloomy would be the spiritual heaven without Christ. He is the fountain and source of all spiritual light. He is the light of the world; for there is no spiritual light in the world but what is in him. He shines in our hearts to give us the light of the knowledge of the glory of God.

He has bespangled the new heavens with stars, which he holds in his right hand; but all their brilliancy is by the light reflected from him through them. He has given gifts for the edification of the body, the church, and these he has marshaled in their appropriate orbits, and they cannot, nor do they desire to turn either to the right hand or to the left. The apostles had their spheres appointed, and so with all the gifts of prophets, evangelists, pastors and teachers, for he holds them in his right hand; nor will he allow the voluntary associations of men, or Mission Boards—or ecclesiastical dignitaries to pluck them from his hand. His clouds of witnesses are in the new heavens, charged with the thunder of his word, and the lightning of his truth. "Ask ye of the Lord rain, in the time of the latter rain; so the Lord shall make bright clouds." Zech. x. 2. Through his bright clouds his doctrine shall drop as the rain, and his speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass. Deut. xxxii. 2. In the clouds of this new heaven, he makes the Rainbow of the Covenant appear. John saw a Rainbow encircling the throne on which the Prince of glory presides. Rev. iv. 3. And Rev. x. 1. Time, and space, and ability fail in our attempt to describe the superior glory of the new heaven and the new earth. All the elements of the holy Jerusalem are new; nothing of the old remains, they are like a vesture laid aside, and their elements are melted with fervent heat. Behold, says Christ, I make all things new. Paul was caught up to the third heaven, and saw what he was unable to describe of the new heaven, and it is not surprising that our limited powers should utterly fail to express things which are so indescribably glorious.

John says, and I John saw the holy city, New Jerusalem, coming down from God out of heaven. It is impossible for the wisdom of this world to comprehend the origin of the church of God. Many imagine that it is composed of flesh and blood, that it comes by observation; that men are employed and money invested for the purpose of procuring from the earth a kingdom for our Lord; that men are to win a bride for the Lamb. But they do not know that his bride is already betrothed, and already prepared as a bride for her husband. They do not know that this kingdom was with God, as a prepared kingdom from the foundation of the world. Matt. xxv. 34. The holy city was not seen coming up, but coming down from God; her origin is above, her life is hid with Christ in God.—Nor does she descend to earth to procure a bridal dress, or to make preparation for the consummation of the marriage; for, like everything that comes from God, she comes already prepared. A boundless

theme for contemplation is presented in the ancient preparation of the bride for her husband. As set forth in the figure of the first Adam, whose bride was provided in his original creation and formation, so as far back into the ancients of eternity as we can trace the goings forth of Christ in his Mediatorial capacity, we may contemplate the church of God set up in him who was set up from everlasting, chosen in him, blessed with all spiritual blessings in him by which she is not only prepared, but also adorned as a bride for her husband. She is and was clothed with salvation before the world began; for Paul says, "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Clothed in his salvation, and covered with his righteousness, and adorned with all the rich gifts of the spirit, shod with the preparation of the gospel, wearing the helmet of salvation, the shield of faith, she is well described as the perfection of beauty. Psal. l. 2. And her language is, "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." Isa. lxi. 10. He whose works were all finished from the foundation of the world, (Heb. iv. 3.) hath thus clothed, beautified and adorned her; and, thus prepared, she is made manifest by revelation. So we see that this Holy City, this New Jerusalem, is not only adorned for her Husband; but she is adorned by her Husband. She has not clothed herself with salvation, nor covered herself with righteousness. He hath done it all, and in thus clothing and adorning her, he hath done it all in a manner calculated to express the union and relationship of the Bridegroom and the bride. He has clothed and covered her with salvation and righteousness, as a bridegroom decketh himself, not as he decketh another; for she is recognized by him as the bone of his bones, and the flesh of his flesh; and in adorning her with ornaments, and decking her with jewels, it is all done by him as unto himself, and not as for another. Thus the church, though viewed in any other light than that of her relationship to Christ, is black as the tents of Kedar, yet in the comeliness which Christ has put upon her, she is as white and spotless as the curtains of Solomon. Cant. i. 5. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men," &c. The great voice which John heard, is the voice of the Bridegroom and the voice of the bride; or, in other words, the voice of Christ, by his spirit through the gifts which he has bestowed upon his members; and this is truly a great voice in many respects. It is great, as being his voice by which the worlds were made, by which dead sinners are made alive in a spiritual sense, and by which all that are in their graves shall be raised at the last day. Great, as emanating from him who has all power in heaven and in earth.—Great because of the importance of the proclamation uttered, and great as being proclaimed in every nation, language and tongue, throughout the world, through the gifts bestowed upon his church. The heaven from which John heard this voice,

is the new heaven of which he had a revelation as declared in this text, and evidently means the church of the living God which is the ground and pillar of the truth. The gospel of the Son of God, proclaims what John heard, namely, "Behold the Tabernacle of God is with men, and he shall dwell with them," &c. The tabernacle which Moses made in the wilderness, according to the pattern which the God of Israel shewed him in the holy mount, was a type or figure of the tabernacle intended in our text, and was to be set up in manner and form precisely as it stood in the mount of God when Moses first saw it, and to be made of the materials which God had before designated, and it was to be consecrated to the purpose by him ordained—and to contain the Ark of the Covenant, the Mercy Seat, the Cherubims of glory, and to be the place where the God of heaven would meet his chosen tribes, in the person of their High Priest, and commune with them from between the Cherubims, and from over the mercy seat.

The body in which Christ appeared in his incarnation, may be viewed as a tabernacle of God, for God was manifest in the flesh, and in that body all the church of the first born was represented. The fulness of the Godhead bodily and the church, was and is complete in him. But in the immediate sense of the text under consideration, the mystical body, the church, is in our view, intended as the antitypical tabernacle of God. The Psalmist says of the church, "God is in the midst of her." *Psa. xvi. 5.* And again "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread," &c.—*Psa. cxxxii. 13-15.* The application of the figure of the tabernacle in the wilderness, as designed to pre-figure the true tabernacle into which Christ has, by his own blood, and through the eternal spirit, entered, is very clearly stated in *Heb. viii. 2-5, and ix. 2-14.* It is a tabernacle made without hands. For God dwelleth in the church, as we have proved; but we are told that God dwelleth not in tabernacles made with hands; therefore the church is a building of God, a house or tabernacle, not made with hands, eternal in the heavens.—*2 Cor. v. 1.* A kingdom prepared for the saints from the foundation of the world.—*Mat. xxv. 34.* A stone cut out of the mountain without hands.—*Dan. ii. 45.* But in the revelation made to John: Behold it is with men. This holy city, New Jerusalem, comes down from God, out of heaven, and is set up in gospel order, according to the pattern in the Mount of God, and God, in the person of our Lord Jesus Christ, comes down to dwell in it, because he has desired it, and he will dwell in this tabernacle forever. The church is frequently spoken of as the temple as well as the tabernacle of the Lord, which signifies his special dwelling place. In the mystical body of Christ what wonders are revealed. The Eternal God and redeemed sinners meet together there. The saints are redeemed unto God, and God is in Christ; here the fulness of Eternal Godhead is embodied, and here the church is complete, the fulness of him that filleth all in all. *Col. ii. 9, 10; Eph. i. 23.*—"And he," the Eternal God, "will dwell with

them," with men redeemed from the earth. What a wonderful household is this! God dwells with his people: "And they shall be his people." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels," &c.—*Mal. iii. 17.* And this is the special provision of the new covenant. "I will be their God, and they shall be my people."—*Heb. viii. 10.* *Jer. xxxi. 33.*—"And God himself shall be with them, and be their God." He will never leave nor forsake them; and 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 be their God, to protect and defend them; to feed and comfort them; to wipe away all their tears. He will be their God, as the object of their worship, their adoration and praise, they shall trust alone in him, and have no other God before him. They are safe while he condescends to be with them as their God. The eternal God is their refuge, and underneath them are his everlasting arms; their place of defence is the munition of rocks; God is a wall of fire around about, and a glory in their midst. He is their Shepherd, they shall not want. He leads them in green pastures by the living waters. And the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."—*Rev. vii. 17.*

Lockhart, Caldwell Co., Texas, Oct. 13, 1855.

BROTHER BEEBE:—I wish you to give me your views through the *Signs*, or privately, on the doctrine of Eternal Justification. There is a difference of opinion which is likely to split the association on this doctrine. I wish to have all the information I can obtain on the subject. I wish to ask brother Thomas P. Dudley for his views on it. He can give them in a private communication, or through the *Signs*. Yours, in bonds of love, JOSEPH R. DUTTON.

Eternal Justification.

We regret to learn that the Association is likely to divide on the subject of Justification. We know not the precise ground occupied by either party; but if it be only on the question of its being the eternal state of the church of God, or a work performed in time involving the atonement, we think the brethren ought to bear with one another. There is not a perfect unanimity among the Old School Baptists on that point. They all however, do fully indorse the sentiment that the church is freely justified through the redemption that is in Christ Jesus, and not by the performance of any good works on their part. That it is wholly of grace, and not on the ground of any human excellence possessed by us.

Whether Justification is to be regarded as eternal or not, in our judgment, depends on the sense in which we use the terms. If by their use, our brethren mean that the spiritual standing of the church being in Christ eternally, was free from contamination and condemnation, so that in that sense God has not beheld iniquity in Jacob, nor perverseness in Israel, no intelligent Old School Baptist, we think, will object to the idea.

Or, if they design by the terms, that salvation includes justification, and that Christ has obtained "eternal salvation for his Church, the idea is sustained by the word.

Or if the terms be used in reference to

the bestowment of all spiritual blessings on the saints in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, then justification and every other spiritual blessing was given before time began.

But if our brethren mean to use the term justification in a forensic or law sense, and in reference to our being delivered from guilt, and made righteous by the obedience and penal sufferings of our Redeemer, (and in this sense the term is generally used in the bible,) then it involves the advent of Christ, and all the mediatorial work by him performed when the fulness of time had come. In this sense the work was in prospect in the days of the prophet, who, by the Holy Ghost, predicted, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." *Isa. liii. 11.* "In the Lord shall all the seed of Israel be justified, and shall glory." *Chap. xiv., 25.* And in the perfect accomplishment of this work, an inspired apostle testifies that "He was delivered for our offences, and raised again for our justification."—*Rom. iv. 25.*

The justification of the church is spoken of in the New Testament as the justifying of the ungodly, and therefore implies a previous state of guilt and condemnation, from which they are redeemed and washed by the blood of Christ; for Peter says we are redeemed with the precious blood of Christ; and another apostle says the blood of Jesus Christ cleanseth us from all sin. Hence, in a scriptural use of the term justification, it embraces the idea of the death and resurrection of our Lord Jesus Christ, which was accomplished in time, or when the fulness of the time had come.

We should not strive about words to no profit, nor make a brother an offender for a word. If those who object to the connection of the terms eternal justification, deny the eternal vital union of Christ and the church, or attempt to base their justification upon any other foundation, then downright heresy is involved; but where nothing of that kind is intended, the strife is only a strife of words, and all words which only gender strife, we are forbidden to contend about.

Again, on the other hand, if those who use the terms eternal justification, do not intend to deny that our justification unto life is by the obedience of Christ which he rendered when in the flesh he dwelt among us, and that the actual accomplishment of it required that he should bear our sins in his own body, meet and cancel all the demands of the law, cleanse and purify his people by his blood, and arise from the dead for them, then we see no sufficient reason why churches, associations, or brethren should be torn asunder by a difference in verbiage only.

Think, dear brethren, of the many admonitions given us in the sacred volume, to be at peace among ourselves, to keep the unity of the spirit in the bonds of peace, and in all our discussions with the children of God, let us endeavor to avoid everything like striving for the mastery.

We do not intend to anticipate brother Dudley; we will gladly insert what views or advice he may offer on the subject.

Fruitful Old Age.

How solemn is the period of old age! When the body is feeble, and bends towards the grave; and the mind, if clear, is filled with the retrospect of time and the prospect of eternity. When the hoary hairs, the wrinkled skin, the dim eye, the dull ear, the silvery voice, the trembling hand, the tottering step, betoken nature's decay and the final passing away from this world, the putting off of this tabernacle, and the entrance into the spiritual and eternal state. How repulsive is old age to the worldly mind! How many strive to keep the bloom of youth or the vigor of manhood! How many would fain deceive others, how many would fain deceive themselves, respecting the advances of age! How perfectly unprofitable do the years of decrepitude seem to the carnal eye! How peculiarly precious, therefore, are those promises and effects of the Gospel, which make old age to the eye of faith perhaps the most happy and fruitful period of life.

The Psalmist describing the righteous, who are planted in the house of the Lord, comparing them to the palm tree and the cedar of Lebanon, says: "They shall still bring forth fruit in old age; they shall be fat and flourishing." There is a beauty in the old age of the Christian. "His leaf shall not wither." The frosts and storms and droughts of a life-time have not checked his growth. He is, like the cedar and the palm, evergreen. Where on earth is a lovelier sight, to the eye that can discern true spiritual beauty, than an aged saint, ready to fall into the grave, but leaning upon the Lord; the outward man perishing, but the inward man firm and strong; the darkness of night gathering, but only setting forth the radiance of his holiness. The bloom of eternal youth is seen beneath the snowy locks of age. How delightfully is the eye relieved to see scattered amongst the naked, moaning trees of yonder mountain the stately pines and cedars, even in mid-winter, dressed in the verdure of spring. Yet "not Lebanon with all its trees," yields so beautiful and sublime a sight as the hoary head, which is found in the way of righteousness.

But there is more beauty and sublimity here. "They shall still bring forth fruit." The believer, under the infirmities of age especially, if his life has been of active Christian labor, is no doubt often tempted to think that his work is done; that he can be of no more use to the world, and may as well be removed. But this is not the prompting of true religion. The true servant of God is not only willing to "wait all the days of his appointed time, till his change come," but feels that God is lengthening out his feeble life for a purpose. And it is not hard for such an one to see what that purpose may be. On the other hand, some on whom the burden of years is heavy, are troubled because they cannot do more in the active service of God. While they feel that God is prolonging their life that they may still bear fruit, they feel as if they were bearing no fruit. They should reflect that they may serve God and benefit others by suffering as well as by acting.

Patience is perhaps the brightest of the Christian graces, because it shines amidst darkness. Let not the aged soldier of the cross think that he can do nothing for his Master, so long as he can suffer for him. Suffering is, with the true Christian, doing. The Christian spirit of submission is not far from that of active obedience. It is an element of that spirit of heavenly strength, by which the believer overcomes all evil, controls it all, and makes it serve his own religious improvement. It turns the sword into the ploughshare, and the spear into the pruning hook; the instruments of destruction into implements of divine husbandry for his good. Whence does this spirit of submission come? Not from the Natural heart, as the cold resignation of the Stoic to his fate. But from Christ. It is the spirit of Christ, working in the believer to will and to do.

In Christ it said: "Not my will, but thine be done. It makes the Christian say the same. In Christ it said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down, and I have power to take it again." In Paul it said; "I can do all things through Christ which strengtheneth me." In every believer it ought to say the same. "I take this burden upon myself. Neither God, nor man, nor Satan forces it upon me against my will. I know, that I, like the Captain of my salvation, am to be made perfect through suffering. I willingly, gladly suffer, as of my own accord. I lay down my life, that I may take it again. I live by Christ living in me; and I know, that in him I have power to lay down my life, and have power to take it again." This is the real character of the Christian spirit of submission. With it, suffering and acting are one. How it changes the character of all affliction! How it lightens the burden, cheers the gloom, strengthens the weakness, and fills with activity the otherwise unprofitable hours of old age!

Thus the aged disciple brings forth fruit, if in no other way, still by his example, of patient waiting in Christian hope; by showing to those who would say: Where is now your God! that the Lord does not cast off his people in the time of old age; that religion outlives the decay of nature, and cheers the saint to the end with a hope, which no delay of the promise can impair.

Obituaries.

BROTHER BEEBE.—Please publish, by request, the death of EBENEZER H. LIBBEY, of Sanford, Maine, who breathed his last on the 16th of November, aged 19 years and about 6 months. The disease of which he died was consumption; he had been failing for a number of months, and all the means and efforts used for his recovery proved ineffectual. He had never made any public profession of religion; but in his last sickness he told his mother that he had been troubled in his mind for about three years as he had never been before, but had kept it to himself until that time. He then expressed to her a desire to see me; I was accordingly sent for and visited him—he related to me the same, and gave me a good Bible evidence that he was born again. He desired me to have a meeting there that evening, which I consented to, and it was a great satisfaction to his mind. He told his mother that while I was setting forth the promises of God to the poor and needy, they were very comforting to him. But he died in about two nights and one day after I left him. He has left a mother, three brothers and four sisters, with numerous relatives and friends to mourn. He is the first child that his mother has been called to part with by death. WILLIAM QUINT.

DEATH is still upon its march in this vicinity. On the 22d of November, sister SUSAN READ died, aged 82 years and 11 months. She has been a member of the Old School Baptist church in this place thirty-eight years, and, as I am informed, has adorned her profession, by a well ordered life and a godly conversation. But for a few years past she has been deprived of her reason. She was confined to her bed about eighteen weeks before her death. Her sufferings were the most extreme that I ever witnessed, but death came at last to her relief. W. Q. North Berwick, Maine, Nov. 1855.

DIED, at his father's residence, near Unionville, in this county, on Wednesday morning, Dec. 5th, after an illness of only a few weeks, STEPHEN D. SAYER, eldest son of brother William A. and sister Sarah Sayer. The deceased was an enterprising young man; he had been absent in the State of Michigan for the greater part of the last two years, and while there became unwell, and was advised by his physician to return home, which he did, but only to remain in the circle of his parents, brothers and sisters about three weeks, when the days of his mortal sojourn on the earth were numbered; and he fell asleep. Mr. Sayer was highly esteemed and greatly beloved by a numerous circle of friends and relatives.

Old School Meetings.

BROTHER BEEBE.—Please publish, there will be a yearly meeting held with the Old School Baptist church of Olive and Harley, if the Lord will, on Wednesday and Thursday, before the third Sunday in January, 1856, at their meeting house, on the Plank Road, about ten miles west of Kingston, Ulster county, N. Y., to commence at ten o'clock, a. m. We will be much pleased to have as many Old School ministers, brethren and sisters attend as possible. By order of the church. LEVI H. TERWILLIGER, Olive, N. Y., Dec. 1, 1855. Church Clerk.

BROTHER BEEBE.—Please publish a two days meeting to be held with the Second Baptist church of Roxbury, Delaware county, N. Y., on Saturday and Sunday, the 5th and 6th days of January, 1856. Old School Baptist brethren and sisters, and especially ministers of our faith and order, are invited to attend. I. HEWITT.

Receipts.

Table with columns for location (e.g., NEW YORK, MAINE, MASSACHUSETTS) and amount received. Total: \$127.46

A LAKE OF PITCH.—The last number of Silliman's Journal, contains an account of that remarkable curiosity, the pitch lake of Trinidad, W. I. It is situated on the western shore of the Island, near the village of La Braye, which is built on a foundation of hard pitch. The lake stands on a plateau about 90 feet above the village, is circular, and half a mile in diameter, surrounded on all sides by a dense forest. Its face is intersected with a network of water channels, which gives it the appearance of marble paper. The pitch is pretty hard, and when the water channels are dry it can be passed over on foot. In the centre of the lake the pitch appears to be rising up en masse, and, what is very singular, numerous pieces of wood are silently coming up to the surface from below. These are one to several feet in length, and are forced by the peculiar pressure to assume an upright position, so as to appear all over the lake like stumps of trees protruding through. It is believed that this pitch lake is boiling slowly. Steam of sulphuretted hydrogen gas frequently issues from beneath, the temperature of which is 97 degrees Fah. The centre of the lake is somewhat plastic, but around the sides the pitch is very hard. The water in the streams and small pools is pure and soft; and fish are numerous in them, and alligators make them their habitation. Large streams of petroleum are in this vicinity, and about a mile northward there is a bed of brown coal creeping out upon the sea shore; it is about 20 feet thick, and appears from its depth as if it passed under the lake. The pitch is of great depth, for it has been dug into 47 feet at many places. It is believed to be a submerged bed of vegetable matter, undergoing slow distillation by volcanic action underneath. This store of bitumen appears to be inexhaustible. It is used with wood for fuel by American steamers plying on the Orinoco River. Mixed with gravel and sand it makes excellent pavements and ground floors for houses. With ten per cent of rosin oil, it makes a good pitch for ships. The Earl of Dundonald has purchased a tract of 29 acres of it and has instituted experiments to discover, if possible, some means for India rubber and gutta percha water proof or vulcanized fabrics; and he has already made some vulcanized cloth, which from appearances, bids fair of future success. If such a result crown his efforts—and every person must wish him success—such an inexhaustible supply of cheap material as this lake furnishes will soon bring down the price of such goods in this country, and thus confer unspeakable benefits upon our people.—Scientific Am.

Married.

NOVEMBER 13.—By Eld. Isaac Hewitt, CHRISTIAN ENDERLIN to MARY E. LEONARD, both of Roxbury, Delaware county, N. Y.

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

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

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

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

J. P. WHEELER, President. Wm. L. BENEDECT, Secretary. Warwick, July 23, 1855.

Miscellaneous Advertisements.

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

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

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz. \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

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

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

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- The following agents for the Signs of the Times, are duly authorized to collect and transmit all money due us on account of subscriptions. ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood. CONNECTICUT.—Eld. A. B. Goldsmith, Gen. W. Stanton, Wm. N. Beebe. CANADA.—Dea. Jas. Joyce, John S. McColl. CALIFORNIA.—Elder Thomas H. Owen. DELAWARE.—Elders Peter Meredith, L. A. Hall, John McCrone. GEORGIA.—Eld's. D. W. Patman, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, James H. Montgomery, H. G. Fuller, and L. C. Brock, Wm. L. Beebe, J. C. Simms, P. Stewart, G. Levees, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. ... W. Moon, T. Livingston. ILLINOIS.—Elders W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. F. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millspeugh, and M. J. Howell, B. Caress, J. Romine, W. Spittler, H. D. Banta, T. D. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Dr. H. Duncan. A. Elder, D. J. McClain, W. Ellis, Wm. Rogers, Richard Hudkins. IOWA.—Elders E. Tonnehill, E. G. Terry, and J. S. Price, George Judy, I. Keith, Jas. Atkinson, Stephen Garrett. KENTUCKY.—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, L. Jacobs, H. Cox, J. H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware. LOUISIANA.—Eld. Z. Thomas, and J. Perkins. MAINE.—Elder Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, Wm. J. Purington, and Deacons J. Perkins, H. Purington, Reuben Townsend. MASSACHUSETTS.—Elder L. Cox, D. Hart, Amasa Pray. MARYLAND.—J. Lownds, Esq., Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. Macintosh. MISSISSIPPI.—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison. MISSOURI.—Elders D. Lenox, R. Jones, J. Duval, M. Corder, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, Eld. F. Jenkins, I. N. Bradford. MICHIGAN.—Eld. J. P. Howell, W. Corder, A. Y. Murray, W. H. Horton, R. Willard, E. West, Thomas Swortout. NEW HAMPSHIRE.—Joel Fernal. NORTH CAROLINA.—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis. NEW YORK CITY.—John Gilmore, 92 Sixth Avenue. NEW YORK STATE.—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchel, J. L. Purington, J. Smith, K. Hollister, A. StJohn, and brethren W. B. Slawson, G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglass, J. N. Harding, S. Webb, T. Relyea, S. Griffin. NEW JERSEY.—Elders C. Suydam, Gabriel Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. George Doland, G. Slack, Wm. H. Johnson, S. H. Stout. OHIO.—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McCulloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson. OREGON T.—Elders J. Stipp, Isom Crandill, J. Turnidge, and brother J. T. Crooks, J. Howell. PENNSYLVANIA.—Elders Eli Getchell, A. Bolch, The Barton, Daniel L. Harding, J. Furr, H. Alling, and brethren D. Vail, J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, Jas. Jenkins, Caleb T. Frey, Wm. H. Crawford, 219 North 7th Street Philadelphia. SOUTH CAROLINA.—A. McGraw. TENNESSEE.—Elder Peter Culp, T. Dodson, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Craton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Phillips, A. Ezell, T. D. Kerby. TEXAS.—Eld. J. Herring, R. Manning, L. H. Carey. VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, and brethren Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, P. McInturf, G. Odair, G. W. Crow, E. L. Lader, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, P. A. Kilpatrick. WISCONSIN.—Elders D. Wilcox, T. Bishop. WASHINGTON TERRITORY.—Eld. Wm. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon!"

VOL. XXIII.

MIDDLETOWN, N. Y., DECEMBER 15, 1855.

NO. 24.

Selected Poetry.

Watch and Pray.

Dangerous is the path we go,
In this wilderness below,
Savage beasts of every kind,
Aiming to distress the mind.
Scarce an hour but pilgrims see
They from danger are not free;
In some unsuspected way,
Something fills them with dismay.
Thus beset, they daily feel
They have neither strength nor skill,
Rightly to oppose the foe,
Or to guard against the woe.
How then can they persevere?
Must they of the prize despair?
No, 'tis theirs to watch and pray,
And the Lord will guard the way.
When the watchful eye can view
Dangers whether great or few,
'Tis their privilege to pray;
Christ alone can guard the way.
Watchfulness alone may fright,
And perplex them day and night;
But when faith and prayer be there,
They have nought to dread or fear.
They by watching oft may see
What they need, and where it be;
But if faith and prayer's withdrawn,
They can only look and mourn.
'Tis the christian's lot to know
He can neither will nor do,
But as God gives power and might,
And directs his footsteps right.
Christ the Master, Lord of all,
Bids his children watch and call;
May it be our blessed case,
Both to watch and seek his face.
Jesus, may we understand,
And obey thy wise command;
May it be our constant care,
Steadfastly to watch in prayer.
When we watch then may we pray,
And in prayer watch every day;
And with pleasure ever prove,
All our strength is from above.
Thus supported we shall be
More than conquerors Lord, thro' thee;
And, when every danger's past,
Live and reign with thee at last.

Providence of God.

Great God! whose universal power
Through all the earth is known;
Who governs heaven and earth, nor sits
On a precarious throne.
No strange commotions on the earth,
No wars have taken place,
But what were ever in thy view,
Almighty God of grace.
Creatures of every sort and kind,
Are all at thy control,
The God that fills immensity,
Must reign from pole to pole.
When God sends war, none can send peace,
But when the sword has done
The work he has ordain'd for it,
A welcome peace must come.
Yet wars and tumults must arise,
As the effect of sin;
Sin is the cause of all the woes
The world has felt or seen.
Ten thousand, and ten thousand fall
As slaves to lust and pride;
And, faithful in the cause of sin,
Upon each other ride.
Dear Lord, we fall before thy face,
Our guilt and folly own;
And pray thee, for thy mercy's sake,
To make thy goodness known.
In mercy put a stop to war,
In mercy send us peace;
Nor let thy vengeance on us fall,
Almighty God of grace.
Hush every nation into peace,
Their pride and wrath subdue;
May anger, strife, and tumult cease,
And love and joy ensue.
Yet Lord, whatever thy will may be,
We pray to be resign'd;
We know thou art too wise to err,
Too good to be unkind.

Communications.

For the Signs of the Times.

Fairfax C. H., Virginia, Dec. 9, 1855.

DEAR BROTHER BEEBE:—Having received a letter from brother John S. McColl, of Aldborough, Elgin Co., Canada West, dated the 27th Nov., and requesting my views on 2 Kings, xxiv. 3, 4, in view of what is said of Manassah, in 2 Chron. xxxiii. 11—16. I will, by your permission, answer him through the *Signs*.

DEAR BROTHER MCCOLL:—After thanking you for the kindly expressions of fellowship, contained in your letter toward me and the writers in the *Signs* and *Messenger*, and assuring you that I feel thankful that there are brethren in Canada who agree with the remnant in the United States, in the belief of the doctrine of Christ being the life of his church and people, and therefore in a life-union of him with them from before the foundation of the world. I will proceed to give you such views as I have, of the text proposed. You will excuse me for answering you through the *Signs*, instead of doing it by private letter. My reason for this course may be thought by some to be indicative of vanity in me. The passage in its connexion, no doubt, appears difficult to many besides yourself, and yet since you called my attention to it, it has appeared to be of easy solution, and I therefore thought that my explanation might be beneficial to others as well as yourself. If I am deceived I hope the error will be corrected.

The passage, 2 Kings, xxiv. 3, 4, reads: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manassah, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood;) which the Lord would not pardon." It will be seen from the connexion, that the judgment which is here spoken of as coming upon Jerusalem and Judah, as a punishment for the abominations which Manassah committed, and which he caused Judah to commit, was inflicted many years after Manassah's death, and even after the good reign of Josiah; thus showing that the Lord did not, and would not, pardon this thing.—On the other hand, I think, brother McColl, with you, that the account given in 2 Chron. xxxiii. 12—18 of Manassah's repentance, &c., shows clearly that his prayer was heard of God, and therefore that he prayed in faith, and was personally forgiven of God. The question then arises, how is this apparent contradiction to be reconciled? It is easily reconciled by considering the difference between the Sinai covenant and the gospel. If Manassah was forgiven and accepted of God, as we think he was, it was through Christ, and not by the provisions of the Sinai covenant. Though Christ

in his flesh, lay in embryo in that nation and under that covenant, and was the Holy One of Israel, and thus preserved them from being destroyed as a nation, by all the judgments they brought upon themselves, until the fulness of time come for him to be personally manifested in the flesh; yet he averted none of those judgments from them. And though by his death he redeemed his people from under the law, and took the whole handwriting of ordinances out of the way, yet he averted not the consummation of the full curse of that covenant from falling upon them as a nation. The truth is, Christ's atonement was for individuals of the human family, and has no reference to nations as such. But the abominations which Manassah perpetrated, and led Judah to commit, he enacted as the king of Judah, and therefore as the head and representative of the nation; hence it was a national act, and therefore drew down the judgment upon the nation long after his death. Indeed, God left him to act out the vileness of his nature, in leading the nation to do these abominations, and thus to fill up that measure of their iniquity which should bring upon them the Babylonish captivity, as a punishment for their rebellion against God from the day he brought them out of Egypt, according to 2 Kings, xxi. 15. And as God said unto Moses, Exod. xxxii. 34. The same principle is carried out under the gospel: The believer has evidence of pardon and acceptance with God, yet in this life he is not relieved from those curses entailed on him by Adam's transgression, such as death, thistles and thorns, &c., nor from that depravity under which he groans. So of national judgments, such as wars, pestilences, &c.; the believer has to share with others in their infliction. Not only this, but although all the sins and depravity of the believer are covered over by the atonement of Christ, and can never come in judgment against him, yet he will be made to feel, in this life, the consequences resulting from his sins and errors, or the evils they produce. And as Moses said to Israel, (Num. xxxii. 23,) "Be sure your sin will find you out;" so with the believer, he will be made to feel the burden of his sins sooner or later upon his conscience.

You wish, further, that I would give my views concerning the *innocent blood* which Manassah shed. 2 Kings, xxi. 16, and xxiv. 4. By turning to Deut. xix. 10, we find that the killing the man-slayer, who slew his neighbor ignorantly, would be shedding *innocent blood*, and also the killing a man from hatred is shedding *innocent blood*.—See v. 13. Instead, therefore, of supposing that the *innocent blood* which Manassah shed was the blood of infants, and that was innocent because of their purity from sin and depravity, as Arminians have said, we are authorized to consider that as *innocent blood*, which was shed without provocation.

See, also, as a further confirmation of this, 1 Sam. xix. 5, and 1 Kings, ii. 31. By Manassah's shedding innocent blood, we are therefore to understand his procuring the killing of many without just provocation, and perhaps because they would not go with him into his idolatry. Probably your enquiry embraced the idea of the antitype, whether there is anything there answering to the figure. The blood of Christ was truly *innocent blood*, and that has been shed in spiritual Israel. It had its effect upon the Jewish nation more direct than the blood which Manassah shed, both in filling up the measure of their iniquity, and in the judgment of God which it drew upon them. But this was only the consummation of the depravity of that people of which the reign of Manassah was only a prelude, and cannot therefore be viewed as the antitype. The depravity thus showed in the type was but a true figure of the depravity which every believer has to acknowledge belongs to, and hangs upon the spiritual seed in their old man; and such are made to feel that it was their sins which caused the Lord of glory to bleed and die. Does not the believer, at times, feel the force of the poet's words?

"Was it for crimes that I had done,
He groan'd upon the tree?"

It was Manassah, the king of Judah, that shed that innocent blood. It was Christ, the King of Israel, that shed this in Zion. He says, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself;" &c. John x. 17, 18. Still the sins and depravity of his people were the occasion of his doing it—they being laid on him. The consequence of the shedding of this innocent blood has followed the church of Christ from that day to this, not calling for vengeance, but calling down mercy and pardon upon all the children of grace; thus illustrating the distinction between the two covenants; between law and grace. In a worldly point of view—that is, in relation to the outward man, and the outward appearance of the church, the shedding of Christ's blood has had an apparent different consequence upon the church. It has drawn down upon her persecutions, and more than Babylonish captivity, occasioning her to be considered as the *off-scouring of all things unto this day*. Not as retributive justice, for Christ took all that out of the way, in expiating our sins, according to the peculiarities of this better covenant, under which the church lives; but as a natural consequence of the doctrine of the Cross of Christ; such is the enmity of the human heart against God's way of saving sinners by grace. But the wisdom and grace of God are alike manifested in both cases. By permitting the house of Judah to draw upon themselves the Babylonish captivity, and other repeat-

ed judgments, it was manifested that the purpose and grace of God in Christ would override all their sins, and the consequence thereof, so as still to preserve the sceptre in Judah until Shiloh came. Thus God's dealings with that people stand as a confirming testimony to the experience of the saints, that this same purpose and grace of God can, and will, bring all the heirs of promise to the knowledge of the truth, and preserve the church as a faithful witness to the truth, notwithstanding all the opposition our own corruptions, and the world and the world's governments array against that truth, until all the ransomed ones are brought in, and all be saved to sin no more.

Thus, my brother, I have given you my views—perhaps not in as explicit language as I might, but I hope you will be able to understand them, and be edified by them, if they are in substance correct, as I think they are, or I would not have given them. If you please, let me hear from you again, publicly or privately, and if you have objections to those views, inform me of them.

Yours in the bonds of the gospel.

S. TROTT.

For the Signs of the Times.

Zanesfield, Logan Co., O., Sept. 21, 1855.

DEAR BROTHER BEEBE:—I think that I have comparatively a perfect knowledge of the cause of the division that has commenced and is now being made among the Old School Baptists in some parts of Ohio, Virginia, and perhaps in parts of other States. I saw in a communication published over the signature of Elder S. Williams, of Lebanon, O., a remark saying that the division was going on from west to east, and from connecting remarks I am under the necessity of concluding that he was pleased that it was so. This remark appeared in a paper last year. That a division is going on, which to all finite appearance cannot be stayed, is visible to my mind, and to the view of many others.—The cause of a division among the Lord's people, any one who is in his right mind deplores, and cannot fail to see that it is an evil whose magnitude and cruelty cannot be surpassed. The root of any and every evil lies deeper than we finite creatures are able to penetrate, and unless the Lord, who is light, makes manifest, all would be in total ignorance with regard to the things with which we are deeply concerned and connected, and would take darkness for light and good for evil.

Elder S. Williams (to whom all those who are identified with him give heed, from the least to the greatest) in answer to a question I propounded to him in June last, as to the cause of the division, said that the Warwick Circular was the cause, referring to that Circular, on which a controversy took place some two or three years ago, between himself and you, brother Beebe, and which was published in the *Signs*. I have read the Warwick Circular with care, and have read the controversy which it elicited, and am utterly unable to perceive that it gave the slightest occasion to draw the weapon of concision, and cut asunder those who hitherto were in unison. The principal objection to the Circular, as appears from the controversy, is on account of the ideas or declarations contained in it, that the life of the church was laid down, or that the life of the church, who is Christ, died, and that when he died his

members died, and that when he arose from the dead, his members arose with him;—they being in him in the signification in which Adam's posterity were in him. Adam being a figure of Christ, hence he is called the second Adam. I do not profess to have an extensive knowledge of the deep things that are contained in the discussion on this subject, and when reflecting on it, my mind frequently recurs to that Scripture which says, "Who by searching can find out God?" It appears to me, however, that the declarations contained in the Circular, are sustained by the Scriptures.

Is Christ the life of his people, the church? All answer yes. Did Christ lay down his life for his sheep—the church? All answer yes. Is it not admitted, then, that the life of the church was laid down? And inasmuch as the life, the Christ, and the life of the church is one, do we not come to the conclusion that when he died they died, and when he arose they arose? according to Paul to the Cor. 2 Eph. v. 14. "For the love of Christ constrained us, for we thus judge, that if one died for all, then were all dead;"—v. 15, "And that he died for all," &c. Also to Tim., 2 Eph. ii. 11—"It is a faithful saying; for if we be dead with him, we shall also live with him." Also Paul to the Eph. ii. ch. 4—6, "But God who is rich in mercy for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Also, Col. ii. 13, "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." It appears to me that the Scriptures abundantly prove that all the life and virtue that the Lord's children ever had, have now, or ever will have, is in Christ, and is Christ. Again we find in Rev. i. 8, these words, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come; the Almighty." Also, 11—18: "I am Alpha and Omega, the first and the last; and what thou seest write in a book and send to the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice which spake with me, and being turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me saying unto me, fear not, I am the first and the last. I am He that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and of death."

How any one, after reading the above Scriptures, can fall out with the Warwick Circular, is beyond my comprehension.—

And it is still more remarkable that it should be taken as an occasion or pretext for a separation of the brethren. We shall therefore be under the necessity of looking elsewhere and deeper for the root that has produced this great evil. I have no doubt that all who are in their right minds will admit, from a clear sight, that there are but two systems of religion in this world. An individual or body of people who have our Lord's religion, are kept separate and distinct from all other people, in a religious point, and for such particularly the religious world has no sympathies, but hates them; and, as religionists, they have no dealings. Hence it is said, "If any man love the world, the love of the Father is not in him." "And ye shall be hated of all men for my name's sake." On the other hand, there are those who have the appearance of the Israel of God, and no marvel if some of them be transformed into the ministers of Christ, and though they may speak with the tongues of men and of angels, and may understand all mysteries and all knowledge, insomuch that some of the Lord's children are captivated and deluded for a time; but when the Lord brings them to their right minds, they discover that the material quality, to wit, charity was lacking. Then it is charity that keeps the Lord's children and the world separate.—Which of the two divisions of the Baptists which have been recently made, if I may so speak, has the sympathies of the religious world? Which shows signs of coming together, and giving intimations of fellowship with the religious world? About two and a half years since, I was at a visitation meeting held by Nettle Creek, the largest church in the Mad River Association, at which time and place the pastor of that church, Eld. S. Williams, invited Eld. Thomas Price, a New School preacher, into the pulpit, who preached on the two succeeding days of the meeting, and as I was informed by one of the old members, he preached to the satisfaction of the church. At the same time he informed me that they objected to Eld. Kauffman, who preached on the occasion, and faithfully warned them against such departure from safe Baptist principles, and from amalgamation, the signs of which, on the occasion, were strong and distressing to those who could see the kingdom of heaven. This invitation was not given to the new school preacher on account of the lack of preachers on the occasion, and those of the right kind, but doubtless on account of a kindred spirit. (We speak what we know.)—This same church, in June last, withdrew fellowship from the Mad River Association, on account of the division above noticed. And this church, as I am credibly informed, some ten years ago excluded two of her members, because they preferred Free Masonry to the church. Some year or two since they rescinded their act of excluding these two members. Thus we find that that church prostrated herself to Masonry. Let us analyze: These two members—mark!—preferred living with the Free Masons, and without the church, to living with the church and without the masons. They made no acknowledgement, but studiously maintained their position for several years, and up to the present time, as I have every reason to believe, having heard one of them express himself on the subject recently. The church, in rescinding her act of excluding them, acknowledged that

she done wrong in excluding them, and justified them in every particular that they took in the premises. Therefore when I say that Nettle Creek church prostrated herself to masonry, and to those two members, have I said too much? "Whatsoever is not of faith, is sin." Consider the import of this quotation, as applicable to the conduct of these two members, and to Nettle Creek church, in the case before us. I intend no disparagement to masonry, but to show that worldly institutions are held above, and considered superior to, the church of the living God, by members professing to be old school Baptists, and that those members are sustained by their church in such conduct and such position, any declaration which they make to the contrary notwithstanding. I presume it is known how the Mad River Association stands, and with whom she is identified.—The church referred to goes over to the other side. "A little leaven leaveneth the whole lump," which, I regret to say, I believe is already leavened, from the fact that the chief man with the church alluded to, is the chief man of the entire body with which that church is now identified. With regard to further proofs of worldly popularity, and worldly identity of the party of which said church is no affianced, much might be said; but I think it best for the present, to direct your attention to the word of our Lord and Master, "Watch!" And may He watch for you, without whom you watch in vain. I think however, that it would not be amiss to call your attention just now, to the fact, that when a division is going on, spirits of a similar kind or quality seek each other. This is a truth that is worthy of serious consideration and investigation. We have already remarked that unless the Lord enlighten our understandings, we could not distinguish the church from the world, and would verily believe that the Man of Sin is the true object of worship.

Believing that it would be satisfactory to many brethren at a distance to know the grounds on which the Mad River Association dropped correspondence with the Miami, I will, in as concise a manner as I can, state the grounds or cause. The act of dropping correspondence was a manifestation of a separation which hitherto existed. The main grounds of the separation are already virtually stated, that is, a devotion to idols on the part of Miami. The history of Nettle Creek church above noticed, who preferred falling down to a worldly institution, to any one who is in his right mind, is, I think, full proof. The circumstance of the same church receiving a new school preacher, is in keeping with the same kind of devotion. Connected with this spirit we always find the spirit of concision, if it can't rule it will cut off.—Remember that spirits of a kind will seek each other. I think that this disposition was never more clearly manifested than it was in the Miami Association, at her session in 1853, when she cut off the Lebanon, White Water and Greenville Associations. With the Greenville, the Mad River corresponded and so continues. This act of the Miami, considering the temperament and position which it occupied, and the position which the Mad River occupied, justified the latter in dropping correspondence with the Miami; not only so, but made it obligatory. Has any one doubts with regard to the propriety of this sepa-

ration? We aver that a separation already existed, and if we have not already given the evidence, we think it is at hand. At a session of the Mad River Association in 1853, on Lord's Day, the leader of the Miami Association, in his discourse on the stand, preached that the old school Baptists had forsaken the strait and narrow way, and had gone into a quagmire. Were ever people further apart than the Mad River and Miami Associations? I am aware that the reply is that this extreme judgment and declaration was made by only one man, and he only should be responsible. This would be true were it not that to him those with whom he is identified and connected, give heed, from the least to the greatest.—Yea, they devotedly bid him God-speed. I am also aware that it is claimed by some that when brethren fall out and can't live together, that they should labor with one another, according to Matt. xviii. That would be right in certain cases; but there are some extreme cases in which the apostle Paul directs a more summary way. And I ask the question, could a more extreme case exist than does in judging Zion, the church—the Bride, the Lamb's wife to have forsaken the strait and narrow way, and gone into a quagmire? I can see no difference between judging that the church is in the quagmire, and judging that the Lord, the Head of the church, is there. The leader of the opposite side says that we might differ as to who the church is. I have no doubt but we do differ on that question. I believe that they are a people that shall and do dwell alone, and shall not be numbered with the nations of the earth; and that they shall not prostrate nor prostitute themselves to Masonry, nor any other worldly institution, nor marry with the New School, or any other worldly religious society;—all of which the new opposition have done, and more, which we conceive is forsaking the strait and narrow way, and going into a quagmire. Individuals may do such things, but the church does not. I am also aware that our hearts are very deceitful, and would not be surprised if said leader would undertake to explain away what he said in regard to the Old School Baptists' forsaking the strait and narrow way, as he did with me, on this particular subject, on the 9th day of June last. Although the position in which he places the church is most flagrant, it is that position in which he has been in the habit of placing the Old School Baptists (or church,) but not quite in so clear terms. With regard to laboring with those who are out of the way, I have thought that it depends on the state or condition of the party in error. I will direct your attention to a case: Paul to 1 Cor. v. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles; that one should have his father's wife. And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you.—For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath done this deed. In the name of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good; know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the

old leaven, that ye may be a new lump, as ye are unleavened." I have thought for many years past, and up to the present, that the case of which the apostle herein speaks, alludes to cases or conditions in which a leader gets up, or is raised up, and carries away the hearts of some of the Lord's children. Look at it: Can it allude to anything else? It appears that the church of Corinth was much implicated in the high-handed crime for which the apostle greatly censures and reprimands her.—The visible things of which we read in the Scriptures have a spiritual signification.—There is such, or may be such a state among some of the Lord's children, as having men's persons in admiration. Is not this idolatry, or spiritual fornication? And is it not spiritually that condition of which we have spoken, that one should have his father's wife? No doubt a similar condition to this caused a prophet to say, "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" Do not the Scriptures show that the prevailing evil in the typical church was the world's religion getting among them, and causing them to run after strange gods, or to worship idols? At such times there would exist a marked intimacy between them and other people. So it is now with spiritual Israel: now and then she becomes intimate with the world, or other people; but as the Lord did in ancient times keep his poor and despised people from being led captive, so he does now; and they are esteemed as a root out of dry ground, esteemed as being destitute of heart religion, and having nothing but a creed, or head religion. This is the light in which the world, and especially the new opposition, view them, judging from the insinuations of the leader. But let us remember that the kingdom of heaven comes not by observation. The opposite side can't see it, because this world has blinded their eyes. The Vulture's eye can't see it. No ravenous beast shall be in that way; nor shall any galley with oars, nor gallant ship go in, nor pass that stream, or glorious way.

I wish to assure all that I have set down nothing in malice. I have nothing at stake in any trouble that exists among the Lord's people. The earth is the Lord's and the fulness thereof, and he will take care of his own; and manage all things after the counsel of his own will, and verify his own words, that "Ye can do nothing against the truth."

These few lines are more especially directed to those who desire information on the subject. Peradventure it may be the will of our heavenly Director to afford a blessing through this kind of intercourse. "Known unto God are all his works from the beginning," and I do not understand that any other works but his ever resulted in a blessing. May he protect his little ones from all evil, and feed them daily with that manna that is from above, is the desire of one who is poor, afflicted and unworthy,
Z. McCOLLOCH.

The Baptist meeting-house, on Stott's Creek, was discovered to be on fire one morning last week. The fire was evidently the work of an incendiary. As the building was incomplete it did not burn very fast, and was discovered in time to be saved from much damage. The villain who could be guilty of such a crime is too mean to live.—Martinsville (Ind.) Monitor.

For the Signs of the Times.

Westmoreland, N. Y., Dec. 12, 1855.

BROTHER BEEBE:—Agreeable to promise I will now give the brethren and friends a history of my journey to Kentucky and other places. Nearly three months have passed since I parted with you at Cleveland, Ohio, from which place I had a lonely ride to Dunkirk, in consequence of your having mistaken the proper train of cars which separated us. I should have written sooner, but I have been afflicted with rheumatism in my right arm so severely that I could not guide the pen; and even now, as you will perceive, I am obliged to employ one to write for me.

Having for many years a great desire to visit the dear saints in distant parts of the Union, I left my family and the dear church of my charge in the hands of our covenant-keeping God, with full confidence that all would be right, on the 31st of August, and arrived at Buffalo in the evening, where I was welcomed by brother Ellis. Sept 1, I had a precious visit with sister Nelson and family at Black Rock, at which place I preached on the day following (which was Sunday,) in the New School meeting house. I had a comfortable time in declaring the glorious truth, and I had the entire attention of the congregation. After I had closed, one of the deacons told me that he was dissatisfied with the modern mode of preaching, and that he could endorse every word I had said as gospel truth. On the morning of the 3d, I proceeded on my journey, and arrived at Columbus, Ohio, at 9 o'clock P. M., and remained there until the 4th, then took the stage to Clarksburg to visit my uncle, with whom I remained until the 6th. There I received a hearty reception, after I had made myself known, for at first the family did not recognize me. The pleasure it afforded me to visit my father's only surviving brother, can be better imagined than described, as thirty-nine years had passed since I had seen them. I left my uncle's on the 6th, and at 11 o'clock, A. M., I found myself in Cincinnati, where I crossed the Ohio river to Covington, Ky., there I took the cars at 4 P. M., and arrived at Lexington, Ky., at half past 9 P. M. At this place I had expected some one to meet and convey me to Elder T. P. Dudley's, but was disappointed. I walked from the Depot up into the city, and enquired of a gentleman whom I met for Eld. Dudley's residence, who being acquainted, took me to a house in the city, where I was kindly entertained for the night. I had an unpleasant walk to the city, as the night was rainy. On the morning of the 7th I set out for Eld. Dudley's residence, which is five miles from the city, and when I had walked about a mile, I met a man who was sent by brother Dudley for me. I mounted the horse which he brought for me to ride, and arrived at the appointed place at about 7 o'clock A. M., where I met Eld. G. Beebe, of New York, Elders A. B. Nay and J. W. Thomas, of Indiana, and Eld. Thos. Threlkeld, of Illinois, all of whom, together with Eld. Dudley and family, heartily greeted me on my arrival. On the afternoon of the same day, I attended a meeting at Bryant Station, accompanied by the above named brethren, where the Lord manifested his divine presence. On the 8th we attended the Licking Association at the Elizabeth church in Bourbon Co., where I enjoyed the privilege of seeing many of the dear saints of God,

and of the ministering brethren, who manifested as much true christian love and fellowship as I had ever witnessed. I should fail in the attempt to describe my enjoyment while with these dear brethren. Suffice it to say, I never witnessed more union, love and truth, than was manifested by them. And having, as I hope, a just sense of my own unworthiness, I here take pleasure in expressing to them my unfeigned gratitude for their kindness and christian love accorded to me while I was with them, which, together with the parting scene, has made a joyful impression on the tablet of my heart, never to be erased in time.

After the close of the Association on the 9th, brother Beebe accompanied me to Cincinnati, where we arrived at 9 o'clock P. M., and the next morning we went on to Cleveland, where, by mistake, brother Beebe took the Pittsburg train, by which we were separated as I stated before, and I went on to Dunkirk, and thence to Buffalo, called on brother Ellis again, and tarried with him until the 12th, then visited brother Webb and family, in the town of Wales, preached in the chapel of the Methodists in the evening, had more than usual freedom, and I also preached at the same place on the evening of the 13th. On the evening of the 14th preached three miles west of that place, where I had the coldest time that I had during my journey. On Sunday the 15th, I preached in a school house near Wales, and after meeting baptized three willing converts, in the name of the Father, Son and Holy Ghost. I felt while there, that the Lord would raise up a people in that place for his name. After the exercises were over, I returned again to Buffalo. On Monday went to Clarkson, Monroe Co., where I visited with my daughters and family on the 18th, and then set out for home, and arrived in the evening, and was happy to find all well. I felt to praise God for his goodness to me and mine. I was gone from home only a little more than seventeen days, traveled about fifteen hundred miles, and I never experienced more of God's divine presence in so short a time before. But I fear I am writing more than will be interesting, so I will close. I would be highly pleased to receive communications from any, or all of my brethren. My address is Stanwix, Oneida Co., N. Y.

JAMES BICKNELL,
BY MOSES Y. BICKNELL.

For the Signs of the Times.

Savannah, Mo., Nov. 25, 1855.

DEAR BROTHER BEEBE: And all who belong to the household of faith;—this is to inform you that, unworthy though I am, the Lord has spared me, to address to you this epistle of love, and to stir up your pure mind by way of remembrance. When we call to mind the former days when we were strangers to grace, and without hope and without God in the world,—in love with sin, and rolling it as a sweet morsel under our tongues, when there was no fear of God before our eyes, and we were without any spiritual knowledge of him,—when we were dead in sin, and blinded by the god of this world, and led captive by the devil at his will; we pause to consider the important question, (I speak to you, brethren and sisters, who know the truth,) was there a cause or trait inherent in man, which has influenced the Lord to make you what you hope you are by grace? The response from every heaven-born child is, that it was

not for anything that I have done, or ever can do, it is by his mercy he has saved me, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord. Then if the cause is not in us, where shall we find it? The apostle Paul informs us where it is found. "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." Then the cause is in God alone, according to the testimony of this inspired apostle. Then may we adopt the words of the poet,

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

And the answer is at hand;

"'Twas the same love that spread the feast,
That sweetly forced me in;
Else I had still refused to taste,
And perish'd in my sin."

The cause is found in the everlasting love of God, who has said, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

In the unchangeable perfections of Jehovah, who says, "I am the Lord, I change not."

In the eternal purpose and predestinating grace of God, which was given us in Christ Jesus before the world began. Now, to make the salvation of a poor sinner harmonize with the perfections of God, and the requisitions of his law, should be our serious concern. The law requires perfect and continual obedience; but the sinner is not able to comply with its requisitions.—

How then can the sinner expect salvation by his obedience to the law? There is, and will be, an eternal barrier in his way.

But when we behold Jesus, as the end of the law, meeting all its requirements for and in behalf of his people, the question is of easy solution. Let us enquire how justice and equity can be displayed in the suffering scene of Calvary? Only upon the ground of identity. View Jesus in his Mediatorial character, as one with his bride, and the matter is easily understood. There is consistency and harmony in the awaking of the sword in vengeance against the Shepherd; but deny the relationship which Jesus sustains to his people, and his sufferings would conflict with the principles of equity, and justice would be dethroned in releasing the guilty sinner and condemning the innocent Son. I have never been able to understand how love could exist without some object beloved; nor do I know how an object can be loved, unless the lover were united to it in his affection. No Arminian has ever been able to solve the difficulty, in this particular. But when we view Jesus, who is love; for God is love, and has loved his people with an everlasting love; and he was made to be sin for us, who knew no sin. All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all; and with his stripes we are healed. This people were chosen in Jesus Christ before the world began, and predestinated to the adoption of sons, and every grace of the Holy Spirit was given and secured to them in Christ their Lord, before the world began. For this chosen and predestinated people the Savior was born; for them he lived, and died, and arose from the dead. His name shall be called Jesus, for he shall save his people from their sins. "For by one offering he hath perfected forever them that are sanctified." And it is said, he hath redeemed us from all iniquity. No one can redeem a thing that he has no previous

right or interest in. Jesus had a right of property in his people.—They were his before their captivity, and he is their elder brother, their near kinsman; hence we see on what principle of justice he could suffer for them, the just for the unjust. The bride, the church, being bone of his bones, and flesh of his flesh, he, the head, could and did, pay the debt for all the members of his body. And having cancelled the debt, he has said, the prisoners shall go free.—The lawful captive shall be delivered, and the prey shall be taken from the mighty. The cause why any poor sinner is saved is found in the Lord, in what he is, and what he has done for them. When we take a correct view of this subject, how it should humble us. For we were all defiled with sin, and justly deserved banishment, and were by nature the children of wrath even as others. When the sinner is called by grace, he is then for the first time made to realize his lost condition, and to cry unto the Lord for mercy; he then concludes that he must do something to induce the Lord to have mercy upon him; accordingly he tries to reform his life; but he makes poor progress in his efforts at reformation; he is made to mourn over the imperfection of his best performances, and when he tries to pray, his prayers seem to be unavailing; but still he tries until all hope fails him of ever being saved. He is convinced of the justice of God in his condemnation. The plan of salvation through Christ is not yet revealed to him, he sinks almost into despair and cries like the publican, "God be merciful to me, a sinner." "Lord, save, or I perish." If I am saved it is all of grace; but if I am damned it is just.

"Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there—
Some sure support against despair."

But at an unexpected time, and when sinking under his burden, Jesus is revealed to him as his Savior. The plan of salvation opens to his view, and he finds a fulness in Jesus, and from that fulness receives and grace for grace. His sins are forgiven, and he is made to rejoice in the Lord as his Savior. Now he thinks his troubles are all over; but before he is aware, his doubts arise, and he fears that he is deceived.—Again he is filled with trouble; but his trouble is not like his former trouble. His prayer now is, O Lord, if I am deceived, undeceive me. He knows that he no more delights in the things which he once loved; but he falls so far short of doing the things which he would do, that he thinks that if he were truly a christian, it would not be thus with him. He looks at others and thinks, if he could only walk as circum-spectly as they, he might have hope; but he mourns his hard heart, his corrupt nature, his propensity to wander, his barrenness and his coldness. Surely, he thinks, a christian does not travel such a road as this. Filled with grief, he now cries unto the Lord, in his distress, O Lord, lift on me the light of thy countenance, and decide this doubt for me. When it is the pleasure of the Lord, the clouds are dispersed, his sky is again clear, the sun arises upon him with healing in his beams. His doubts are removed, and again he is enabled to rejoice in the Lord. He is brought along his way, sometimes rejoicing, and sometimes mourning; sometimes doubting and sometimes hoping. These are some of the trials, which the children of God meet with

in this world. They are taught to know that, "In the world they shall have tribulation;" but, for their encouragement, the Lord has said, "But in me ye shall have peace." "My grace is sufficient for thee." He will be with them in six troubles, and in seven he will not forsake them. Because I live, ye shall live also. Ye are dead, and your life is hid with Christ in God. Jesus says, "I give unto them eternal life, and they shall never perish." Then, brethren and sisters, let us be encouraged, and hold on our way; let us love and pray for each other, and watch over one another for good; and strive together to keep the unity of the spirit in the bonds of peace. Let us be regular in attending our places of meeting, and esteem it a great privilege to meet at the house of prayer, and let us remember and pray for our brethren and sisters who are destitute of church privileges, that the Lord may visit them with the communications of his grace. And let us still endeavor to sustain brother Beebe, in his labors of love, in the publication of the *Signs of the Times*. We need not expect that the productions of such imperfect beings as we are, will be perfectly free from defects; and, if when we see anything that we believe is not right, either from the editor, or any of the correspondents, if it be a matter worth noticing, let us notice it in a brotherly manner, and try to reclaim our brethren from every error. If we labor in the spirit of meekness, and with a desire to reclaim, we would oftener gain our end; but if we take a brother by the throat, and strive for mastery, he will be most sure to resent it; for every spirit begets its like; and bitter contentions produce biting and devouring, and fail to effect any good.

P. P. CHAMBERLAIN.

For the Signs of the Times.

Newark, Nov. 18, 1855.

MY BELOVED BROTHER BEEBE:—"He that believeth on me," saith our adorable Lord and Redeemer, "out of his belly shall flow rivers of living water." This promise he has fulfilled to my redeemed soul, and I am so filled from his own eternal fulness, that I am constrained to write you these few lines. O, what an unspeakable blessing it is to be taught the difference between law and gospel. Oh! the severity of God's eternal, righteous law; and oh! the condemnation the soul is made to feel when the law is applied by the eternal Spirit.—We are then made to know the force of God's eternal justice; and if the thousands of nominal professors in our day, did but know the terrors of the Lord, they could not rest in having a name to live while dead, and in having the form of godliness, and denying the divine power. The soul that is under divine teaching, is made to know, "He that believeth on the Son hath everlasting life." Souls that have this divine and spiritual faith, have now, in the present tense, eternal life; for Christ Jesus dwells in the heart by faith, and he is the life of every child of Sarah; but "he that believeth not the Son shall not see life, but the wrath of God abideth on him."—Oh! my brother, to have a feeling sense of the wrath of God, is hell upon earth; and this is what the damned in hell feel, and this is what the damned in hell feel, and will feel through eternal ages; and my poor soul felt this awful condemnation for a long time, to that degree I did not know how to live. My life was truly a burden to me; but glory and honor and eternal

praise and thanks to Him who brought me up also "out of the horrible pit, and out of the miry clay, and set my feet upon a rock," and revealed to my poor, feeble, bruised soul, that precious, blessed faith through which I have received the eternal Comforter, and it is he that makes heaven in the soul; it is he that reveals the finished salvation from God; he takes of the things of Christ Jesus and shows them to the family and household of faith; he reveals the marvellous light of God, and shows that Christ Jesus is our life, and having Christ Jesus, what can we have more? Salvation, finished, free and full, is our living head; and a soul in this salvation, sucks and is satisfied with the breasts of her consolation, and is delighted with the abundance of her glory. O, the rich abundance there is in Christ Jesus! Tell me, if you can, where did God do anything in a poor, scanty, beggarly way? Look into the natural world, and see how profusely he makes everything; truly on a broad scale. Just so in the spiritual world—an infinite supply of everything that an immortal soul can desire. Truly there is plenteous redemption in Christ, and the only reason why so many souls are groaning over their poverty is, because they do not know the mystery of the faith of God's elect. This is the mystery which hath been hid for ages and from generations; and could a soul have this mystery revealed by the eternal Spirit, and then see if they will not be brought from the prison to the banqueting-house, where peace and plenty are to be found; and the blessed inmates shall speak out and say they are abundantly satisfied with the fulness of God's house, and their souls are joyful in drinking from the rivers of God's pleasure. Oh! how strange, that thousands in our day, choose a legal course, and are always telling what a distance there is between them and God; when the true church, in this gospel day, are brought nigh by the blood of Christ, and are no longer strangers and foreigners, but fellow-citizens with the saints and the household of God. O, my brother, my soul is never weary of thinking, or talking, or writing upon this immortal theme. The year of Jubilee has come to my joyful, redeemed soul, and I am now singing,

"Hail to the Lord's anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun.

He comes to break oppression—
To set the captive free;

and eternally joyful and blessed is the soul that knows, by divine revelation, that the fulness of time is come, and that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," and when the saints receive this mighty lesson, then they know that they are dead to their first husband, and no longer strive to manufacture dead fruit, or make brick without straw in Egypt, being delivered from the house of bondage, they have received the spirit of love, of power, and of a sound mind, and rejoice in the liberty wherewith Christ makes free.

I should not write so frequently, but I have no place in Newark in the shape of meeting that I can go to; for all here meet at the house of Hagar, the bondswoman, and observe days and months, and times and years, and the efforts of poor, sinful, frail, silly, weak, self-righteous and self-sufficient worms of the dust; and when

any child of the free woman speaks, then that ancient truth is revived, he that was born after the flesh persecuted him that was born after the spirit—even so it is in Newark. Oh! when shall the time come when God shall do away the natural religion of our day? for truly the mystery of iniquity doth work in our day, and it may be said of thousands as it was said of ancient Israel, which followed after the law of righteousness, but did not attain to the law of righteousness. Awful delusion! This is going to judgment with a lie in our right hand. But amid all the damnable delusions of the day, the Israel of God are safe, and may the blessed Spirit of truth bring the elect of God to know the soul-comforting and eternal salvation which is in Christ Jesus, with eternal glory. Amen, and amen, my brother. Give my divine love to all, and may God comfort you all, as one whom his mother comforteth. This is the deep desire of my soul.

In love that knows no end, I am your brother,
MAHLON FORD.

EDITORIAL

Middletown, N. D., Dec. 15, 1855.

THE CLOSE OF THE VOLUME.

With this number we close the labors of twenty-three years, and could we, in a retrospection of that period, find nothing to regret in our life and conversation, and especially in conducting the publication of our humble sheet, we might have just cause to rejoice, but not to glory, save in the cross of Christ, by which we are slain to this world, and the world is dead to us. Many and greatly diversified, are the reflections which crowd upon our mind in writing this closing article for the year. The grave has closed upon nearly all those dear brethren who aided us in the commencement of our publication, here and there we can recognize one who in 1831, encouraged us to embark in what was then considered a doubtful enterprise. Could another brother been found to undertake the work at that time, we certainly should have declined the responsibility; but, as some who are still living know, no such brother could then be found. All the forces of New Schoolism were then drawn up in battle array against us. We were denounced in the periodicals and associational minutes, in no measured terms, as a troubler of Israel; and what was still more disheartening to us, not a few of our brethren in fellowship, considered our undertaking wild and enthusiastic. But our heart was fully enlisted in the cause. We had seen the uncircumcised Philistines from day to day sending forth their giants of Gath, with helmets and spears, to defy the armies of the living God. Aliens to the commonwealth of Israel had seized upon our name, and claimed to be the Regular Baptists, whilst almost every peculiar trait of the primitive church was repudiated by them. Multitudes of the saints had been either beguiled and led into an acquiescence, or intimidated to silent submission. God had however, as we afterwards were rejoiced to learn, reserved a goodly number in various parts of the country, of whom we had no knowledge at that time, who were trying to stem the torrent of corruptions which threatened to completely deluge our churches, and these, unapprised of the existence of each other, were boldly contend-

for the faith which was once delivered to the saints, but under very discouraging circumstances. But, notwithstanding the troublesome times when we put our first sheets to press, and all the opposition by which our course has resisted, we are greatly deceived if we have not been specially sustained by the all-supporting providence of God. Having enjoyed his favor we continue to the present time, and have increasing cause to say, "Hitherto hath the Lord helped us." We cannot, however, claim, even in view of the goodness of God which has followed us all our days, that our course in all things has been directed by that wisdom which cometh down from above—would to God it had been so; but alas! imperfection is plainly marked on all our performances. We are still in the flesh, and although to will is present with us, how to perform that which is good, we find not. In our editorial course our aim has been to make our labors subserve the best interest of the church of God, and to make our paper a medium of correspondence, edification and comfort, to the children of the kingdom. How far this desirable end has been accomplished, those who have read the SIGNS for the last twenty-three years, are the most competent judges. We have received the most gratifying assurances from thousands of our patrons in the United States and elsewhere, that God has been pleased to make them a messenger of good news from a far country to their hearts. The thousands of letters from the scattered family of God, which in a general correspondence of almost a quarter of a century, has made us familiar with the names, and many of the religious exercises of brethren and sisters in the most remote parts of our wide spread country. And it is peculiarly gratifying to know, that while some have been disposed to unreasonably blame, censure and oppose us, the great body of the Old-fashioned Baptists in all parts of the world, have approved of our course. That we should be made use of by our Heavenly Father, for the comfort and edification of the saints in any degree, is a source of profound gratification and devout thanksgiving to God. It is enough to live for, it is an abundant equivalent for all our labor, and for all the reproaches and persecutions we have been called to endure for the elect's sake.

Our prospects for the next volume, for aught we know to the contrary, are full as flattering as they have ever been. The temporary commotion in some sections of the country, alluded to by brother McCulloch in his communication in this paper, has not affected our circulation seriously. Indeed our circulation has been, and still is constantly increasing. Our edition now is greater than it has ever before been. Had the assaults of our enemies been less malignant, they would, in all human probability, have proved far more disastrous to our circulation; but when we were denounced as an heretic, as an arian, and as a pestilent fellow, those who had been our constant readers for many years, were fully prepared to duly appreciate the design of our calumniators, and instead of withdrawing from our support, were rather stimulated to make extra exertion to sustain the paper. It is a remarkable fact, that from the day we issued our proposals for printing the SIGNS in 1831, to the present time, the efforts of our enemies to crush us, have invariably been overruled to favor

us, and advance our subscription. We do not say this boastfully, but with humility of spirit, and with unfeigned gratitude to God; for well we know that none but God has power or wisdom to bring about such results.

Were it not that we have seen Dagan fall before the Ark of the Lord, and the head of Goliath taken off by a stripling of Israel, we should feel dismayed at the unparalleled agitation of the world at the present time. The portentous clouds are gathering thickly, and the signs of the times literally seem ominous of evil. Nearly all the old world is involved in the most deadly wars that ages have witnessed. The Catholics and Protestants of Europe are fighting, shoulder to shoulder, to sustain the Mahometan interests of Turkey, against the Greek Church; and multitudes on both sides, have been hurried from earth to meet their final destiny, by the hands of their belligerent opponents. The nations of the earth tremble, and the thrones of many centuries seem tottering to their fall; but all are stimulated to drive on the warfare, under the infatuation, that they are thereby supporting the cause of religion. But while we gaze with deep anxiety upon the turmoil of the nations of the earth, a deep anxiety heaves the breast of all who love the free institutions of our own beloved Republic. Not only are we liable to be drawn as a nation into the general strife of the nations which are now at war, but a want of harmony and good feeling among the people of our own country, and the States of this great confederacy, is painfully felt. The spirit of priestcraft and religious domination, which was, with our pilgrim fathers, imported to this country in the Mayflower, has been striving for the accumulation of power ever since the landing of the pilgrims on Plymouth Rock in 1620; and at the present time, the extreme sections of our country are infected by it. Fanaticism has never stalked abroad more openly in our country than at the present moment. The clergy claim to be invested by heaven with all the rights to supervise the government of our States, that the Pope ever claimed, as the pretended Vicar of Almighty God, in the Catholic nations in the dark ages of papal persecution. They assume the right to dictate the peculiar policy of the State Legislatures, and hurl their anathemas upon our Congress, if that body shall dare to construe the Constitution differently from their wild interpretations of it. They claim the right to judge the citizens of our Commonwealth, in meats and drinks, in holy days, and holy times, in the instruction of our children, and in directing their future destiny. Factions and fusions are greatly multiplying among us, and some are sworn to proscribe their neighbors on account of their religious preferences and the places of their nativity. The want of harmony in our national councils at this moment threatens to paralyze our government. But still, above the din of war, the strife of nations, the conflict of religious and political partisans, and above the confusion and abounding iniquities of our own land, the voice of Zion's glorious king is heard by all his loyal subjects, proclaiming, "My kingdom is not of this world," and commanding them to "render unto Caesar the things that be Caesar's, and unto God the things that be God's."

While such is the distracted state of the

affairs of the world, it is truly lamentable that even of our own selves, some have arisen up with the manifest design to draw away disciples after them. Temporary and momentary agitation has been to some small extent, produced in some of our churches. What may be effected by the part which our brethren may take in the strife which rages without the walls of Zion, is impossible for us, with any certainty, to predict; but we firmly believe that those aspiring spirits who have had a name among us, will soon find a more congenial element in the ranks of our common enemies.

Under this state of things we are about to commence our twenty-fourth volume.—How fearful would be the undertaking if we did not confide in God. He rules in the armies of heaven, and among the inhabitants of earth. The winds, the tempests and the seas respect his power, and obey his sovereign voice. With his approval we are safe against all odds; and against his approval we desire not to take the first step. Better for us to yield up our paper, and our life, than be engaged in dissemination of error. But with an humble yet confident reliance on that Almighty arm that has ever held us, we shall, if the Lord please, issue the first number of our forthcoming volume about the first of January, 1856. In these agitating times we shall need more prudence and wisdom to guide, and grace to sustain, than in any former volume of our labors. We therefore desire the prayers of the saints, and the cordial co-operation of our brethren. It shall be our care to keep the unity of the spirit in the bonds of peace; and to admit nothing into our columns that, in our judgment, is not calculated to edify and build up the saints. If we lift the warning voice, it shall not be to disturb the peace of Zion, but to give warning of danger. And should we mistake any of the signs of the times, we shall gratefully acknowledge the kindness of brethren who may point out to us the more excellent way. The doctrine hitherto contended for by us, will be strictly adhered to, so far as the Lord shall give ability.

Our friends who feel disposed to sustain the publication of the *Signs of the Times*, are requested to send in their orders for the new Volume as soon as convenient, that we may be able to begin this year with an edition sufficiently large to supply them all. A little exertion on the part of every subscriber to procure new subscribers, would double our subscription list. Now at the commencement of the Volume, is the best time to make the effort. Who will make the trial?

Our terms will be as formerly: For one copy of the *Signs*, one dollar, if paid in advance. Six copies one year for five dollars in advance.

Agents and subscribers who may write us on business, are requested to mention the names, post-office, county and state, of all new subscribers, also all old subscribers who are to be credited, or discontinued, and all who wish the post-office address changed,—state the name of the person, of the office where they have been receiving their papers, as well as the office to which they desire to have them sent hereafter.

The SIGNS OF THE TIMES and the SOUTHERN BAPTIST MESSENGER, both semi-monthly papers, and the BANNER OF LIBERTY, a weekly paper, will be sent for \$2.00 for one year, or two of them for \$1.50, in advance. At these exceedingly low rates, two papers a week, or eight papers every month may be secured for only \$2 a year.

Although the prospects of the SIGNS OF THE TIMES were never better than at present, yet there are those in some sections who are making violent efforts to put down the paper; and to counteract their influence we rely upon the generous exertions of our friends, who have never failed to step forward with their seasonable aid, when the enemy has roared upon us.

We have contracted with G. J. Beebe, to print for us the next volume of the Signs, on his new Power Press, by which arrangement our paper for the next year will be issued regularly, and our issues kept up to date; and we shall devote more personal attention to the editorial and publishing departments of our work.

To SUBSCRIBERS.—In revising our subscription books for the new volume, should we omit the names of any who desire to continue their subscription, they will please inform us, and the error shall be corrected.

From the Southern Baptist Messenger.

MY MUCH ESTEEMED BROTHER:—If such a poor, corrupt, sin-polluted wretch as I am dare call you by so endearing a name, for I feel sometimes like it would be presumption in me even to desire to be identified with that heaven-favored flock, for I am confident of one fact, if I know anything of the sweets of redeeming grace, I am the poorest soul that ever took the name of a christian upon them. There is none so poor—none so weak—none so vile and wretched as I am; none so ignorant of the word of God and of christianity—none so prone to evil, and to run in by and forbidden paths, as I am; yet, notwithstanding all this, I fancy at times that I feel an interest in the cause of religion, and an interest in the welfare of Zion, and in the cause of my Lord and Master, who is our Prophet, Priest and King—our Strength, our Portion, and our Everlasting All.

Brother Beebe, as it is my privilege, as well as duty, to try if possible to promote the truth and contend for the faith once delivered to the saints, I will call your attention to a portion of the word of God, as recorded by Mark, 4th chap., commencing at the 3d verse, and including the 9th: "Hearken; Behold, there went out a sower to sow, and it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched: and because it had no root, it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, some sixty, and some an hundred fold. And he said unto them, He that hath ears to hear, let him hear."

My dear brethren, I am ready to confess my inability for the want of perception, and a sufficiency of language, to bring to light but very little of what is couched in the above, (as I am no preacher,) yet I feel constrained at times to try to write something for the examination of the poor tempted, sorrowing children of the kingdom. I have heard an explanation from both Arminians and Predestinarians of the text, but from some cause I am led to differ from either, so I shall, in a very clumsy way, try to give my views upon the text, and

as Jesus said, so say I, "He that hath ears to hear let him hear," for, alas! there are many who have no eyes to see, no ears to hear, nor hearts to feel, and surely this parable was not to be understood by them, (for to those that are without, all things are done in parables.) It is given up by all parties that the preacher is the sower, the gospel the seed, the ground the heart. The Arminian explanation is something like this: That the Lord has given a certain portion of grace to every man, and if the grace given is carefully and diligently improved, it will be sufficient to bring the individual into full enjoyment of the religion of Jesus. They tell us that the Spirit strives with every person of adult years and sound mind, and especially under the sound of the gospel as they call it—I suppose at Camp Meetings, or Protracted Meetings, where they often make young Ishmaelites by the wholesale. This seed that falls on way-side ground falls into the sinner's heart, and it is he who is rather skeptical, and pays but little attention, stands at a distance in order to shun the brethren—seems to be wretchedly head-strong, self-willed, and hates the Bible and the church. The seed having found way to his heart he feels inclined, but still is stubborn. The preacher calls; the brethren pray and exhort, yet notwithstanding, he stoutly resists the spirit, and at last falls away. 2d. The seed that falls on stony ground, and sprang up, is the heart in which the strivings of the spirit were clearly manifested, but in consequence of the hardness of the heart, and the unceasing resistance of the work that is going on, the spirit at last gets out of patience and becomes offended, and at last departs from him, and he falls away. The thorny ground is the heart that is filled up with the vanities of this world, that gives up to the covetousness of riches, and the honors and alluring objects of time and sense. I judge this is enough of Arminianism, so let us have another explanation, and I will close by giving my views.

I, not long since, heard a Baptist brother preach from the above—a man whom I esteem very much, and his views may be correct, but I cannot see the thing that way. It seems to me that he gave too much credit to that doctrine of that spark of grace that some make so much fuss about, (not intentionally.) Now his views were about as follows: He seemed to think the seed that falls in this kind of ground is clearly manifested at those Ash-Mo-d revivals where the seed seems to spring up—that is, persons professing religion appear to be very religious for a short time, but would soon fall away; yet there was no reality in their religion—it was all seemingly, and the reason it brought forth no fruit was because the seed did not spring up, but only seemed to spring up. Part of his discourse I liked very well, and that is this, that the ground was way-side ground before the seed fell there, and the same when it fell, and remained way-side ground afterwards, and consequently the seed falling upon the ground did not change the quality of the ground. This, I think, is good doctrine and sound philosophy.

My understanding is about this, in a few words as possible. Now I contend that unless a preacher preaches like Jesus did, and like the Apostles, that he is not a gospel minister, and furthermore, I contend that the Predestinarian Baptists do preach like they did, at least more than any others, but we all know the popular way of preaching in our day is to read a portion of Scripture, and in commenting upon it apply it not to the saints, where it ought to be applied, but to the hardened and heartless sinner, in pointing to him his duty, and persuading him that it is in his power, and also his indispensable duty to totally forsake his sins, turn to God, repent, believe, and become religious. This is forced upon him by threatening and alarming him with the awful thunder of Mt. Sinai. Now my opinion is that the Scriptures are a revelation of the character of God to his people; and it is an incontrovertible fact that God specially revealed himself to Israel, a special people, gave a special law to special

people, and he had special regard and extended a special protection over them, and I cannot believe that he is more special at one time than another, and consequently the gospel is a special blessing to God's people, and is especially beneficial to none but them, it not being the intention for the world to understand and receive it. Then it follows that when we preach to preach as Jesus did, to him that hath an ear to hear let him hear, for it is certainly evident that when Jesus spake to the multitude this parable, he did not intend them to understand it; for he said to the twelve when they inquired of him concerning the parable, To you it is given to know the mysteries of the kingdom of God, but those that are without all things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should believe or be converted, and their sins forgiven them. Now if Jesus taught understandingly to none but those who had ears to hear, and to those only to whom it was given to know the mysteries of the kingdom, think it not strange if true gospel ministers in our day preach to none but those who have ears to hear, eyes to see, and hearts to feel. Now if this was a parable when it fell from the lips of the glorious Son of God, (Oh! what wretched words to dwell upon!) it remains a parable and a dark saying to thousands yet. Now as those words were spoken in a parable, not to be understood by any but those to whom it was given to know the mysteries of the kingdom, consequently they were spoken concerning none but those to whom it was given to know the mysteries of the kingdom. Now, perhaps the brethren and sisters can see wherein this parable is applicable to them only. I am convinced of the fact that it is not seldom that they go to the house of worship with a heavy heart, and a distressed mind, and often return the same way; all the preacher says seems to take no effect; the friendly hand of the brethren and sisters—the smiles upon their countenance, and kind words, are not sufficient to kindle that flame of love that ought to burn in a christian's breast, and the poor cast-down child is made to cry, Oh! wretched mortal that I am, if there ever was any way-side ground, my heart is certainly the spot; for my joys and comforts are all destroyed and gone, I am not permitted to enjoy the company of my brethren and sisters. O my soul, why art thou cast down, why art thou disquieted within me? hope thou in God; for he is thy salvation. And again, how often do the brethren and sisters in reading the precious word, find to their sorrow that the glorious promises are sealed—which once caused their souls to rejoice in God their Savior, that revived their drooping spirits—that renewed their spiritual strength—that seemed to afford them light by which they could behold the beauties of the gospel, and meditate with pleasure upon the plan of salvation, and by faith view how God could be just in extending his mercies to such poor, unworthy, wretched sinners as they feel themselves to be; and furthermore, the brethren and sisters who have the opportunity of reading the communications in your paper can testify to the fact that they are not always in the same frame of mind, their souls are often made to rejoice in reading the experiences of the children of our Heavenly Father, that are scattered over the face of the earth; and many times they are made to cry, Poor, wretched worm, have I been deceived all this time? Have I taken a phantom for the reality of the religion of Jesus? Oh! dejected mortal! my heart is as hard as an adamant—my conscience is almost void of compunction—the precious word of God, the cheering promises, the many mercies, the goodness, the loving-kindness, of the Lord, the communications of the brethren and sisters, the preaching of the gospel, in fact all that could be suggested is not sufficient to move this heart—this stony heart of mine. Certainly if there ever was a heart that could be compared to stony ground, it must be my deceitful heart.—It

seems to me an evident fact that this parable is visibly portrayed in the ups and downs of every heaven-born soul, for the joys of God's people are often choked by the cares of this world, the deceitfulness of riches, and the lusts of other things, by the alluring things of this world, by the fascinating things of time and sense, and by the emoluments and honors that the world offers as inducements to draw them away from their spiritual enjoyments. Yes, they daily lament their barrenness of religion; and the longing desire of the soul is that I could forget this world and all its poor, perishing trash. They are often made to cry in the language of one of old, when the candle of the Lord shone about me! yet such are the travels and afflictions of God's people, chosen in the furnace of affliction, tormented and tempted of the devil, harrassed and troubled by their own lusts, distressed and annoyed by the temptations of the world, hated, despised, and counted the offscouring of all things, scoffed and scorned by a wicked and gain-saying world; yet notwithstanding all this, they have the evidence that the seed sown often falls upon good ground, springs up and brings forth fruit to the honor and glory of God the Father. They may know this is the case when their minds are clear and the Lord manifests his pardoning love to them, when the temptations of Satan, the lusts of the flesh, the lusts of the eyes, and the pride of life, are all swallowed up in anticipation of that heavenly felicity that awaits all those who are kept by the power of God through faith unto salvation, and when they feel that all that the world calls good and great, and all that it can give or offer, is but poor perishing trash, and ere long must pass away and be forgotten. The idea is simply this, that the seed sown falls in the hearts of the christians, at least it falls in hearts where there is grace enough to sprout; for, says the parable, it sprang up immediately—it often springs up, but the many enemies that the children have to contend with, such as the world, the devil, and the flesh, often prevent the bringing forth of fruit. To him that hath ears to hear let him hear. Brethren and sisters, to you it is given to hear, to see, and to feel. To you I write,—to you I address myself, for the living and not the dead shall serve the Lord.

Yours, in hope of eternal life,

GEORGE W. MATHES.

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

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

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

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

J. P. WHEELER, President.

Wm. L. BENEDECIT, Secretary.

Obituaries.

From the "Southern Baptist Messenger."

RESPECTED FRIEND:—By a mistake of the writer of the obituary notice of DAVID DENNING, in not stating the place of his residence, I feel impressed to write a few lines for publication for the satisfaction of distant relatives through North Carolina and Western Georgia. The subject of this notice was born in Jones county, Ga., Nov. 23, 1835, and departed this life Oct. 14, 1855. He was a lovely brother, an obedient son, and a respected youth. His sufferings were great during his sickness. He appeared to be perfectly resigned to the will of God. He said, awhile before he died, that he was going to leave this earth, and was going to the throne of heaven. He also stated to my father that he hoped he would meet him in heaven. My father then asked him if he had a hope that he was going there, and his answer was, I have. Young people all, attention give, and hear the solemn truth of this dying youth. David took great delight in singing his favorite song, which was,

"While in this vale of sorrow I travel on in pain, My heart is fixed on Jesus, I hope the prize to gain," &c.

Farewell, my brother, thou art at rest, No earthly care disturbs thy breast.

Thou art gone to the grave, where Christ was laid, Thy spirit ascended on high among the justified.

W. J. DENNING.

Old School Meetings.

The Warwick Baptist church have appointed an Old School meeting to be held at their Meeting House, in the village of Warwick, in this county, and about 15 miles southeast of this place, to commence on Friday the 4th day of January next, at eleven o'clock, A. M., and to continue until the Sunday evening following. Brethren and sisters generally, and ministers of our faith and order in particular are invited to attend. As this church has been destitute of a regular pastor, ever since the removal of our highly esteemed brother, P. Hartwell, we sincerely hope our brethren in the ministry will generally attend. As brother Wm. J. Purington expects to pass from Washington to Maine about that time, we are specially authorized to request him to so arrange his business as to attend the meeting on his way.

The Old School Baptist church at Schoharie have appointed a two days meeting, to be held at their new Meeting House, three miles west of the Schoharie Court House, and near the Plank Road, on Wednesday and Thursday before the second Sunday in February next, at 10 o'clock A. M., of each day. An affectionate and hearty invitation is given to all Old School Baptists, but especially brethren in the ministry to attend. And it is the special desire of the church, brother Beebe, that you should attend.*

Those who come from the east, will enquire for brother Nelson Nethaway, Halsey Bailey, or Benjamin Livingston, (the last two reside on the Plank Road, near the place of meeting.) Those who come from the west, will enquire for broeter Peter Mower, or Wm. Gurnsey, By order of the church.

JOHN W. LIVINGSTON.

*We will endeavor to attend, if the Lord will.

BROTHER BEEBE:—Please publish, there will be a yearly meeting held with the Old School Baptist church of Olive and Hurley, if the Lord will, on Wednesday and Thursday, before the third Sunday in January, 1856, at their meeting house, on the Plank Road, about ten miles west of Kingston, Ulster county, N. Y., to commence at ten o'clock, a. m. We will be much pleased to have as many Old School ministers, brethren and sisters attend as possible. By order of the church. LEVI H. TERWILLIGER, Olive, N. Y., Dec. 1, 1855. Church Clerk.

BROTHER BEEBE:—Please publish a two days meeting to be held with the Second Baptist church of Roxbury, Delaware county, N. Y., on Saturday and Sunday, the 5th and 6th days of January, 1856. Old School Baptist brethren and sisters, and especially ministers of our faith and order, are invited to attend. I. HAWITT.

Miscellaneous Advertisements.

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

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

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

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

Terms: Six cents per single copy; 20 copies \$1, one hundred copies to one address for \$5.

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

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

Terms: Single copy 20 cents, six copies \$1.00.

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

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

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

THE BANNER OF LIBERTY, published in this place by G. J. Beebe, is now issued weekly. The unparalleled increase of subscribers, has induced its publisher to change it from a semi-monthly to a weekly paper, without any material change of terms. To single subscribers, it is still at \$1 a year in advance, \$5 for six copies, \$10 for thirteen copies, \$35 for fifty copies, in all cases in advance.

The terms to those who order at the same time the SIGNS OF THE TIMES, and SOUTHERN BAPTIST MESSENGER, is as formerly, viz. \$2 for the three papers one year, or any two of them one year for \$1.50 in advance.

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

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

List of Agents for the Signs.

The following agents for the Signs of the Times, are duly authorized to collect and transmit all money due us on account of subscriptions. ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

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