

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

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NO. 1.

Correspondence of the Signs.

Fellow citizens with the saints, and of the household of God.—Eph. ii. 19.

BROTHER BEEBE:—Having, the other day, received a letter from a brother who resides in a far distant State, and whom I never have seen or expect to see, in the flesh, I fell into a train of thought respecting the connection existing among the children of God, and their relationship to the Spiritual Commonwealth. The theme appeared to me one of peculiar interest, and with your permission, I will endeavor to present a few of my thoughts for the consideration of the members of the spiritual family scattered abroad. The apostle had been presenting to the Ephesian brethren the important fact that by a divine quickening, and the power of God, they had been brought from their natural state of alienation to a participancy in the blessings and privileges of the gospel of Christ. He reminds them that by nature they were "the children of wrath even as others," and assures them that in consequence of that great love, of which they were the subjects, even when they were dead in sins, they had been raised together with Christ. Then, after reminding them of their exclusion from the blessings of the Abrahamic covenant, as Gentiles in the flesh, he proceeds to bring to their view the redemption of Christ, the abolishing of all distinctions under the old covenant, and their reconciliation to God by the blood of the cross. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Two very important considerations present themselves for our investigation. First: the fact of citizenship, or the privileges and duties of the children of God as citizens of Zion; and second: their relation to one another as fellow citizens. There are some privileges and duties which belong to every subject of grace, independently of his relation to his brethren, which he enjoys and owns, if we may so say, in his own right, as the gift of God to him, and as he stands in Christ his Redeemer and Head. There are certain other privileges and duties which are the result of our relationship one to another. We come then, first to enquire whence the right of citizenship is derived, what it implies, what are some of its special privileges and peculiar duties. There are not a few who argue from the words of the apostle in the context that the right of citizenship is imparted, that the children of God are adopted citizens, as we sometimes impart the civil right to those who are not born among us. This question becomes all the more important, since in it is involved the enquiry whether regeneration secures the right, or whether this important event is in itself one of the privileges of citizenship, and, but the revelation of the fact to the soul. It is true that the

Gentiles by nature were not interested in the Abrahamic covenant, and in this sense were foreigners and aliens to the blessings bestowed upon national Israel; and it is also true that by nature they were without God and hope in the world. But it is of their relation to the new covenant the apostle is now treating, and he would have his brethren understand that here all distinctions were at an end, and that while they were not all Israel which were of Israel, nor because they were the seed of Abraham, were they heirs of the promise, their being Gentiles in the flesh did not exclude them from the privileges and rights of citizenship. This right, then, rests upon something anterior to the natural condition of Jews or Gentiles—upon that promise which the law could not make of non-effect—upon the sovereign choice of Jehovah ere time began—upon the creation and existence of all the children of God in Christ from the beginning. It is here that they are blessed with all spiritual blessings and heavenly places—and it is because they are sons that they are brought to the knowledge of their heavenly birth, condition and privileges in regeneration. By a variety of expressions, and in the clearest language, are we taught that the children of God are all native born citizens of Zion. "Jerusalem which is above, is free, which is the mother of us all." "Of this and of that man it shall be said, he was born in her." The Church was in Christ before she was in Adam, and it was her subjection and alienation by sin which rendered her redemption by Christ necessary; and "because the children were partakers of flesh and blood; he also took part of the same." They were as sheep going astray; he reclaimed them; and it is in this sense that he "came to seek and to save that which was lost." Shut this idea out of the account, and we effectually exclude the children of God from all participancy in the privileges of Zion, since regeneration does not change the Adamic nature, and it is only his sons whom God would bring to glory, and it is because they are sons that they are made the subjects of regenerating grace. It is sometimes said we are the children of God by adoption; but if what I have already said be true, a son cannot be adopted, nor is it possible for the citizens of Zion to be adopted citizens. Besides Paul applies this term to the body, which, as it was not divine in its nature, was the proper subject of adoption, and hence our hope of a blessed resurrection. The fact of citizenship implies subjection to the laws of the Commonwealth, as well as an interest in all its privileges. To be a citizen of Zion implies that one is subject to that spiritual government of which Christ is the acknowledged Head, as well as a sharer in all the blessings of the new and everlasting covenant. Of all such the apostle says:

"Ye are not under the law, but under grace." Love is the first and absolute law of Zion—everlasting and unchanging love—and so potent is its influence that all who are its objects are also made its conscious subjects. "We love him because he first loved us." All authority and power are vested in one who is made Head over all things to his people, and of whom it is said: "The pleasure of the Lord shall prosper in his hand." Moreover, this authority is absolute, as it is said, his "people shall be willing in the day of his power,"—and it is further said, "I will write my law in their hearts," &c., and "I will be to them a God, and they shall be my people; and their sins and iniquities I will remember no more." Thus it is that God "works in the hearts of all his people both to will and to do of his good pleasure." They are disciplined, instructed and led according to the design of him who has said, "This people have I formed for myself; they shall show forth my praise." There are no contingences, no accidents, no failures in the Commonwealth of Israel; but "all things work together for good to them who love God, and who are the called according to his purpose." "They shall not say every man to his neighbor and to his brother, Know the Lord," for "they shall be all taught of God." There are those who find fault with this view of the gracious government of God, on the ground that it takes away the freedom of the sinner, and makes man a machine. But are not all the laws of nature absolute? Does not God reign supreme in the army of heaven and among the inhabitants of the earth? Are not the angels swift to do his will? Nay, does not the experience of every heaven born soul prove that involuntary obedience is rendered to the laws of grace before the soul is ever conscious of being the subject of grace? Does not the child yield obedience to the natural laws of life before it becomes conscious of its own existence? But why delay upon a point so clear! To these spiritual laws is each of the children of God made subject independently of his relation to any other. The experience of one soul is entirely distinct from that of any other, and each is made as completely a citizen of Zion, as though there were none who are made to know a like experience, to share the same hopes, and enjoy the same blessings. Religion is a personal matter. The soul is made conscious of its individual responsibility, and never can it so lose sight of its identity in the kingdom of grace, as not to cry "God be merciful to me a sinner!" its great anxiety being to be assured of a "Title clear to mansions in the skies." The soul being thus by virtue of its heavenly origin and birth a native child of the spiritual Commonwealth, becomes entitled to all its privileges. It is free born,

"There is, therefore now, no condemnation to them who are in Christ Jesus." They are delivered from the curse of the law, the power of sin, and the assaults of hell. They are freemen in Christ Jesus. They are richly supplied with all spiritual blessings. They are all the sons of God, and each equally near and equally dear to their Father. It is an honor not lightly esteemed among men, to enjoy the privileges of citizenship in some ancient and noble city of earth. But to be a citizen of Zion, whose foundations were laid ere the dust of the earth was formed, "Zion, beautiful for situation, the joy of the whole earth, the city of the great King," who can tell the honor? Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, and consider her palaces." "Glorious things are spoken of thee, O, city of God." The native language of Zion is a pure language. Its citizens are all gloriously attired, bounteously fed, graciously instructed; angels minister to their wants, the Spirit helpeth their infirmities; the Sun of Righteousness is their everlasting light, and their God their glory. Heirs of an incorruptible inheritance, and a crown of glory which fadeth not away, with the evidence and foretaste sealed to them by the Spirit's witness within, they can welcome life's trials, and calmly pass through the dark valley, in hope of eternal life which God who cannot lie promised before the world began. But it will not do to dwell upon this boundless theme. If the children of grace each enjoy such glorious personal immunities as citizens of Zion, they are also laid under peculiar personal obligations to its laws. They are under law to Christ. They are to walk in his ordinances, to continue in his love, and observe all things whatsoever he has commanded them. They are to stand fast in the liberty wherewith Christ has made them free, walking worthy of the vocation wherewith they are called, having their lives and conversation ordered according to the gospel of Christ. Having begun in the spirit, they are not to seek to be made perfect in the flesh, but as they have received Christ Jesus the Lord, so to walk in him. Their own conscious unworthiness, or the neglect of others, can be no excuse for disobedience of the laws of Zion. A good citizen does not say, because some do not obey the law, "I am absolved from my allegiance." The putting on of Christ in baptism, and obedience to the command, "This do in remembrance of me," are duties which each citizen of Zion owes the laws of his King irrespective of the relation he sustains to his fellow citizens. "What is that to thee; follow thou me," is an injunction every child of grace should most diligently observe. I know I have already written more than perhaps may be profitable, and have not yet spoken of

our mutual relation to each other as *fellow* citizens—but there are yet two or three thoughts touching our duties as citizens or individual members of the spiritual Commonwealth, which I cannot withhold. It is a matter of the utmost importance to consider what motive should influence a child of grace in his daily life and conversation. His first and highest obligations are to Christ, his King. "Ye are bought with a price, therefore, glorify God in your body and spirit which are his." It is vastly easy to act from impulse merely; but there is such a thing as christian principle. It is this which the apostle exhorts his brethren to add to their faith. How often is the plea—"I do not feel it to be my duty"—urged as sufficient excuse for neglect of the law of Christ! Nay, do we not too often act from the low and unworthy motive of some supposed personal advantage, some comfort or joy to be secured, rather than the hearty, honest, conscientious determination to prove our fidelity to the law of Christ? He has learned but little of grace who does not know that God deals with his people in a sovereign way. He may hide himself in thick darkness, and our way be hid from ourselves, but our relation to the spiritual Commonwealth does not change. "Who is he that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." The love of many may wax cold, iniquity abound, discouragements increase and press upon us, yet his word remains the same. Of one of old it is said, he "Endured as seeing him who is invisible," and it is the believer's duty as well as privilege, forgetting the things which are behind, to press forward for the mark of the prize of his high calling in Christ Jesus. Glorious are the privileges, assured by promise and by oath and the spiritual blessings of the citizens of Zion should they not then, hold in high estimation the dignity of their city and the laws of their King? How often do we find ourselves instituting a condition for our obedience like this: If we were perfectly sure we were christians, if we did not feel ourselves so unworthy, we would cheerfully do this or that? Has never a feeble one been deterred from the blessed ordinance of the Lord's Supper, on the ground of his or her unworthiness? Never any detained from meeting with the people of God on the ground of unfitness or want of profit? Let us consider these things, dear brethren. We owe allegiance to Christ. Let us seek first the kingdom of God and his righteousness, being assured that all things necessary shall be added. Not *for* but *in* keeping the commands is a great reward. Let us remember our Savior has said, "If ye love me keep my commandments."

LEONARD COX, JR.

WINTERSSET, IOWA, Feb. 15, 1858

DEAR BROTHER BEEBE:—If one so unworthy may claim such a relation, I have been an occasional reader of the SIGNS for the last fifteen or twenty years, and I confess it has been a source of comfort and of edification, to me, and I have frequently questioned whether it were my duty to try to bear some humble part in writing for your columns; but two great obstacles would present themselves in my way; first

I was afraid that I could not write to the comfort or edification of the children of God. Another reason was, I am not only very imperfect in language but also in spelling, and if you should think my scribble worthy of a place in your columns, it would subject you to much trouble to correct it; so I could hardly gain my consent to try. But having a little leisure at this time, such as I have I will freely give.

I was born in Butler Co. Ohio, Sept. 4th, 1806, and was one of the twin sons of Paul and Rauhanna Kester. My religious exercises, according to the best of my recollection, commenced when I was a child, perhaps not more than six years of age. On one clear day, an awful gloom and great horror came over me, so that the sun seemed to shine dimly, and everything in nature bore a gloomy aspect. I could not tell what was the matter, but thought I would go to the back part of the field and kneel down and pray. I did so, but whether I used any words or not I cannot tell; but when I arose from my knees, the sun shone brilliantly and all things looked lovely and bore a pleasing aspect. This seemed to be a strange circumstance to me, and from that time on, if I did anything that was wicked or wrong it would wound my conscience, and I would feel very bad about it, and formed frequent resolutions to do better, thinking that I certainly could until a preacher and school teacher, whose name was S. Bolton, came and took a school in our settlement, and preached on Sundays. But you are aware the world has made great improvements since that time in regard to *getting religion*. Then it required about three weeks, and the process was to pray three times a day for that length of time, and the word was, "My soul for yours if you don't get religion." I was then in my eleventh or twelfth year, and believing that I must get religion before I died, or I should not be happy in the world to come; and as life was very uncertain, and death certain, so I applied myself to the work. At first it seemed awkward to me; for I did not know how to pray, what words to use, but to obviate that difficulty I would watch my teacher and commit his words to memory. Thus soon I learned to say my prayers, as well as my teacher, and I really thought this was praying; for I did not then know that nothing short of the Spirit of God could teach a sinner to pray; nor did I really know that I was a sinner. True, I thought I had been a sinner, but thought I had now quit sinning; having withdrawn from my former rude companions, and betook myself to attending meetings on Sundays instead of spending them in the woods and along the creek. And I was now praying three times a day, and praying too as well as the preacher could; I verily thought I was as good as he was. One Sunday morning, my teacher prayed the Lord to help him preach, when these thoughts came in my mind, What a fool! if you can't preach without the Lord's help, you ought never to try. I thought, if I were but a man, I could preach without help. Yes, these were my thoughts, although I had got religion according to what was then the popular process. And I still believe that mine was as good religion as any one can get by any human process; for it made me very zealous, and I tried hard to persuade my former playmates to get religion as I had done. I felt

so happy and good, and I remember that I then thought if God should save others and not me, he would be unjust; for I thought myself a good deal better than they. About this time my mother, then a widow, sold her place, and moved to Indiana; and in the bustle and difficulties of moving, I lost my religion. I say *my* religion, for it was mine, and not the religion of Jesus Christ. I had labored for it, and obtained it as the effect or result of my labor; and when I ceased to work, the cause and the effect ceased together. Soon after we moved to Indiana my mother's house took fire and burned up nearly all we had so that my sister, the next older than me, was under the necessity of going from home to work, and during her absence, it pleased the Lord that the religion of Jesus Christ should get her, and take possession of her heart; and when she returned home she related the exercise of her mind, and the powerful work of the Lord, in bringing her from nature's darkness to his marvelous light. This seemed to arouse my mind again on the subject, and again I thought I must try and get religion; and I accordingly went to the woods to pray. But I could not now pray, nor feel as I had formerly. I now felt that I was a great sinner, and that God would not hear my prayers, and it was with great difficulty I could utter a word; and when I did my words seemed to fall powerless to the ground. But I tried to confess my sins, and promised the Lord that I would try to do better, and keep his law in future. But I soon found it more difficult than it had ever before been; for when I would do good, evil was present with me; and soon all my promises were broken, and this greatly increased my burden and sense of guilt. Again I attempted to go to the Lord and confess my fault, begging him to forgive me this time, and making a solemn vow that I would double my diligence, and serve him and keep his holy law in all my future life. But still I failed in all my attempts until I despaired of ever making myself any better. Thus it continued with me two or three months, and until I thought, one day, I would go once more to a large oak tree in the back of the field, and kneel, and smite upon my breast, and say, "God be merciful to me a sinner." But when I got there and knelt down I had such a clear view of the justice of God in sending me to everlasting destruction, that I could not see how he could be just in having mercy on me. And this thought rushed on my mind with inexpressible force, Perhaps it is not the will of God to have mercy on me; and it appeared that I did not want any thing contrary to the will of God, let my case be as it might; and then I cried aloud, O Lord, thy will be done; believing without a doubt that God would do his will, and what he done would be perfectly right. And the burden and guilt which pressed me down to despair, was now all gone, as clear as though it never had been; I felt perfectly reconciled to the will of God. But as yet I had no evidence that I could rely upon; but being resigned, and having resigned all into the hands of God, I felt that I had but one thing to desire, and that was that I might live free from sin all the rest of my days and while thinking on that subject, these words came with power into my mind. "They that hunger and thirst after righteousness shall be filled." This

gave me great comfort; and my mother and brother who were members of the church perceiving a change in me, desired me to relate to them the exercise of my mind, which I did, and they gave me to understand that they were willing for me to talk to the church, and they took me to the next Saturday meeting, which was the first Saturday meeting I recollect of ever attending. I talked with the church, and when I had got through, they asked me if I desired to be baptized. I told them I thought it was the duty of christians, and if I was a christian I wanted to be baptized; I was received and baptized on the next day. On the following day I was at work in the field with my twin brother, and was meditating on what I had done, that I had joined the Baptist church, and they were all christians, and the question arose in my mind, Can it be possible that I am a christian? I began to examine myself, but could see no marks of a christian about me, and I concluded that I must be deceived, and had deceived the church; and it appeared to me to be the most sinful act I had ever performed; and my distress was greater than I can describe. I thought if all the treasures of ten thousand worlds were mine, I would give them all to have that thing undone. But alas, it was done and could not be recalled. How long this distress lasted I do not remember; but one day while thinking of my case, I was compelled to believe that a change had taken place in me; for the things which I once loved, I now hated, and the things which I once hated now I loved; but still it seemed to be too much for me to believe that I had passed from death unto life; for that was too great a blessing for me ever to expect. Then these words came with great power to mind, "And we know that we have passed from death unto life, because we loved the brethren." I thought the word *brethren* meant christians, and I knew that I loved every one that I thought was a christian; and although I did not know it was scripture, it came with such force that it made me believe for a while that I was a christian; and then I was afraid that it was not scripture, until sister Kercaville told me it was, and where to find it, and when I had found it, it was so sweet that I feasted on it for many days. But still I found that I could not live free from sin, and I thought that a christian could not, or did not sin, and therefore I could not be a christian. I became so convinced that the members of the church were all christians, and that I was not, that I thought it was a sin for me to meet with them,—that I was not fit to be in the company of such good people; and that to mingle with them, and to be considered a member of the church, was acting the hypocrite. But how to get them to exclude me I did not know; for I had understood that they would not if I should ask them, unless I did something wicked; and I could not bear the thought of that. After a while I remembered of hearing my mother say, that if a member neglected to attend meetings any more they would be excluded. So I thought I would go but once more, and tell them that I was deceived, and that it was a sin for me to meet with a people as good as they were, and that they might exclude me, or do as they thought proper, and that I never would attend meeting any more. I continued thus about eight or

ten days, and one very hot day I was plowing corn, and my mind was so tortured on the subject that I hardly knew what I was doing, until I had fatigued the beast very much, and when I discovered it, I thought I would go to the house, and take my bible, and let it fall open, and where my eyes first rested I would read. I did so, and the first words my eyes caught were, "Beloved, believe not every spirit; but try the spirits," &c. The thought instantly occurred to me, That is just what I want; and I felt sure that I had been tempted and led by some spirit, and I wanted to know what kind of a spirit it was. And as I was reading aloud that my mother could hear, the words seemed to suit my case so well, and filled me so full that I burst out into tears so that I could not read. I arose to my feet, and as I walked out, with book in hand, my mother said, "Bonham, does it condemn you?" I answered, No, and went out by myself and finished reading the chapter; and then exclaimed, I never will doubt again! But I have had many doubts and fears since then; but I have gradually become more established in the hope that I have an interest in Christ.

But I must stop—I have been more lengthy than I had intended. Now brother Beebe, if you think this worthy a place in your columns, and it will not crowd out other and better matter, and if it will not be too much trouble to correct it, you may insert it; otherwise cast it aside and all will be right with me; and I will be better prepared to judge whether it be my duty to write for the SIGNS.

Yours in the hope of eternal life,
BONHAM KESTER.

LOGANSPOBT, Indiana, Dec. 11, 1858.

BROTHER BEEBE:—The *Signs of the Times* and *Southern Baptist Messenger* are welcome visitors to me, and I rejoice that we have such mediums through which the children of God can converse together, and hear from our brethren and sisters, how they get along in their pilgrimage. When Peter enquired of Christ, concerning that disciple which Jesus loved, "What shall this man do? Jesus replied, What is that to thee? Follow thou me." Brethren and sisters, are we not too much concerned about our fellow laborers, what they have to do, and how they should be engaged while here below? It is certainly right that we should be concerned for them, and watch over, and pray for them; but to be concerned how we shall follow Christ, is with me, too often neglected. How is it with you, my Father's children? Will you tell me through this medium? Who is Christ? According to the Scriptures he was before the foundation of the world, the Alpha and Omega, the First and the Last, the Almighty, The Mighty God, the Everlasting Father and the Prince of Peace. And when he was made flesh and dwelt among us, he was fashioned like a man, and was a man of sorrow and acquainted with grief. And in his incarnation he testified against both the blindness and wickedness of the people; and declared the necessity of our being born again by the power of God; and that he had power on earth to forgive sins. Christians you well remember the display of that power when your sins were forgiven. But how happy we sometimes think we would have been if these old na-

tural bodies had then been made holy and spiritual, so that we could have followed Christ in deed, in all things. But we find that the world, the flesh, and the devil must be denied, or we cannot follow Christ. None can follow him in simplicity and truth unless they have followed him in the regeneration. To follow him in the external rites of baptism, assembling with the saints, and at the Lord's table, are acts which can be performed by the unregenerate, in outward formality; but not in spirit and in truth. But with what reverence and godly fear do the children of that kingdom which is not of this world, follow him in these institutions, and they also follow him to the throne of grace, where they may open the secrets of their hearts to his all-seeing eye. This is a solemn employment to the poor and afflicted children; because God, in his mercy has loved them and saved them, while they were yet in their sins, and without their aid or efforts, by his own blood has cleansed them from all defilement. O, may we be enabled by the Spirit and power of Christ to follow him in an orderly walk and godly conversation. Be assured, the saints of God are the light of the world; and by their fruits ye shall know them. Not that our works can make us christians; for we must be born again: but Christ is in them, the producer of good works; working in them both to will and to do of his good pleasure. How careful should we be, in preaching Christ, as the way, the truth, and the life, and that no man cometh unto the Father but by him. The apostles were not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believes. The apostles were following Christ when they preached that the church was chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. This is a strong evidence to me, that the Old Fashioned Baptists are the light of the world, and the salt of the earth; because they are persecuted for preaching and for believing the very same doctrine which Christ and his apostles preached; and they will be persecuted so long as truth remains on the earth, and it will remain until the last saint shall be brought into the kingdom.

Brother Beebe, do with this as you think best. If I am not deceived, I remain your unworthy brother in Christ.

ANDREW VEAL.

PALO, Ogle County, Illinois, }
December 13, 1858. }

BROTHER BEEBE:—I thought when I wrote to you last, that I should have written again ere this; but various things have prevented, until now it is time I send you a small remittance. And as I have to write, I will just say that so far as I have been informed, the brethren and sisters here are well pleased with your Hymn-Books, and hope you will be well remunerated for your labor and expense in their publication.

Now, as I have a little blank paper left, I would like to say a few words to the saints scattered abroad, if you should think what I write worthy a place in the *Signs*, and could insert it in it without crowding out better matter. I would like to say to some of the brethren and sisters who live South of here, and whom I promised to visit this fall, if the Lord would

permit, that I promised myself much pleasure in an interview with them; but thus far the frequent storms and inclemency of the weather, combined with my own debility of body, has kept me mostly at home. Whether it has been any disappointment to them, or not, it has been to me a sore one. We make our calculations for the future, but how easy they are frustrated, how often we are disappointed. Yet, in the multitude of our disappointments, how pleasing, how consoling the thought that there is ONE who is never disappointed; that there is one who never did and never will make a miscalculation. That he guides and controls all circumstances, and all the destinies of men; that he is omniscient, omnipotent, and omnipresent, so that nothing can possibly take place contrary to his eternal design; and he rules and overrules, guides and controls all the circumstances and affairs of this world as shall be for his own glory, and the good of his chosen. Then why should we murmur and complain, and find fault? Why should we not rather praise and adore his matchless grace and goodness in giving us any reason to hope in his mercy? O, the vileness and depravity of our nature, that leads us to murmur and complain, and find fault with the hand dealings of so good a being—one who has always supplied all our wants, and has never withheld from us any good thing. O, how much of the time I have to mourn and groan over my vileness—my wicked, rebellious nature! Will it ever be subdued? Shall I ever be delivered from it? I sometimes almost dare to hope I shall. I sometimes almost dare to hope that Jesus has undertaken my case, and that I shall one day see him as he is, and be like him. O, happy season! O, glorious day! when sin shall be destroyed, and I, a vile worm, be made holy! O, can it be possible that I shall ever see that day—that I shall be found among the number for whom Jesus died? If that should be the case, then grace, free, rich, sovereign grace must have all the praise.

Brother Beebe do as please with this.

I remain, as ever, yours in gospel bonds,
CLEMENT WEST.

PARKE COUNTY, Indiana, }
December 3, 1858. }

BROTHER BEEBE:—Dear Sir: If it is not asking too much of you, will you be so kind as to give me your views through the *Signs* on Rev. xiv. 20, "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs;" particularly on the blood that came out of the winepress to the horses' bridles, whether this is something already past, is now going on in the world, or whether it is something we are to look for in future. I well know that our brethren and sisters, East, West, North and South, are so very frequently asking you for your views on different texts, that I am sometimes almost made to wonder that your patience does not become somewhat tried or wearied. But I have no doubt but the Lord in his infinite goodness and mercy has seen cause for his great name's glory, long ere this, to make you an humble and submissive "burden bearer," or you could not undergo the arduous labors that you do in all their varied forms.

But as I have been a reader of your paper for some years, and believe this to be about the first interrogatory from me, perhaps you will bear with me, and thus write the views that you may have. Nothing speculative—wholly an honest inquiry for truth and light.

Your brother, as I sometimes hope, in a precious Redeemer,

JOHN OVERMAN.

REPLY.—We have no light to communicate on this subject; but we publish the request in hope that some of our brethren whose minds have been led more fully into an understanding of the visions of John, may let their light so shine as to enlighten all those who are in the house.—[Ed.]

WENONA, Henry Co., Indiana, }
January 7, 1858. }

DEAR BROTHER BEEBE:—It is with feelings of thankfulness and gratitude to my kind Preserver and gracious Benefactor that I propose to attempt, in my weak way, to address a few words of comfort and consolation to the scattered sheep and lambs of the Lord; and O that the Lord would direct my mind and enable me to write as becometh the oracles of God.

"Then they that feared the Lord, spake often to one another."—Malachi iii. 16.

Dear Brethren and Sisters, when we behold the circumstances by which we are surrounded, and the true situation of the people of the Lord, how obvious that we should speak often one to another. They are a poor and an afflicted people, who feel from time to time their need of something to buoy them up and console them in their disconsolate moments. The gloomy clouds of darkness that so often intervene between us and our dear Redeemer, would probably cause us to despair, were it not for the privilege we have of communicating one to another, the sore trials and conflicts through which we have to pass. But Jesus himself said to his people, while here in the world, "In the world ye shall have tribulation." And surely it is so; for how many dark and trying scenes have they been called to pass through, when it has appeared to them that the Lord had withdrawn his smiling face, and they were left to grope their way in the dark, when doubts and fears would arise, and they were ready to exclaim, "Surely I have no interest in the glorious plan of life and salvation." And again, when the world or anti-Christ is rallying all his forces against us, sometimes we conclude as the old Prophet did, They have digged down thine altars and killed thy prophets, and I am left alone, and they seek my life. But says our King, fear not, for I have overcome the world. Though their name be legion, our Redeemer is King of kings, and Lord of lords, having all power in heaven and in earth, and, behold a King shall reign and prosper, and he must reign until he hath put all enemies under his feet. Then why need ye tremble, ye saints of God? Amid the din of battle, strife and confusion, you may hear the consoling language of the captain of your salvation, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. The many trials through which the people of God have to pass, are only designed for their good. For it is said, "All things work together for good to them that love God, to them who are the called according to his purpose." Beloved, think it not strange concerning the

fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Why think it strange, brethren, when you have to encounter sore trials? Did not the dear Redeemer have to undergo trials and persecutions before you? It was for you that he left the shining courts of heaven, and the climes of immortal glory, and descended to a sinful, polluted and ruined world, to endure the scoffs and sneers and vile persecutions of a gainsaying world, and to die the ignominious death of the cross. We conclude oftentimes that our trials are beyond endurance. But let us look to Calvary, and there behold the lovely Redeemer expiring with agony. Hear him crying, "My soul is exceedingly sorrowful, even unto death." Behold the cruel Romans surrounding him in order to satiate their cruel malice. And the spiteful Jews conspire against him, and breathe out their bitter anathemas and imprecations against the Son of God. Oh! why was it that those fiends of darkness were let loose upon the dear Redeemer? Why endure their cruel torment, when he could pray to his Heavenly Father and he would send his angels to relieve him? Because it was according to the divine arrangement of Jehovah; for he was delivered by the determinate counsel and foreknowledge of God the Father. Love was the moving cause. Having loved his own, he loved them to the end. Death itself could not sever those cords of love that bound him to his people. Therefore, he meets the stern monster, death. He suffers the dreadful penalty in the room and stead of his people. Divine justice inflicts the dreadful penalty. The law receives its just demands, and is satisfied. The enormous debt that stood against his people is cancelled. The objects of his love are released from all condemnation.

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

In view of such love, let us praise and extoll the name of Jesus, and when we behold the agony which he endured for us, may we not with the Apostle exclaim, "These light afflictions which are but for a moment, shall work for us a far more exceeding and eternal weight of glory."

I would say to the many dear brethren and sisters with whom I formed an acquaintance at the different Associations, (some of whom I promised to visit,) that I still retain them in my fondest memory, and will try to visit them as soon as a way in Providence seems to be opened. I may, if the Lord will, visit the brethren in Kentucky next spring.

JOSEPH A. JOHNSON.

JEWETT CENTRE, Green Co., N. Y.,
May 31, 1858.

BROTHER BEEBE—My mind often gets running and conversing with many of the dear brethren and sisters who write for the SIGNS OF THE TIMES. I feel as if I could not keep silent; I must witness to such blessed truth in this dark day of delusion. I have from time to time, in reading their testimony, felt that "if these should hold their peace, the stones would immediately cry out." Some of the most pleasant and refreshing seasons I have ever enjoyed have been in the midnight hours, after reading the testimony of divine truth of those

who are giving all the praise and glory to him who is the Author and Finisher of eternal salvation. I am often reminded of the declaration of the prophet, "Ye are my witnesses, saith the Lord of Hosts." I can adopt the language of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth."

How charming is their voice,
How sweet the tidings are;
Zion, behold thy Savior-King,
He reigns and triumphs there.

Oh, how often my heart has been comforted and made to leap for joy when the dear brethren have expounded the scriptures in a way bringing out both new and old things, speaking comfortably unto Jerusalem. Dear brother, I firmly believe that there are a few of the outcasts of Assyria in this part of the land that have an hearing ear, an understanding heart, and can hear when the great trumpet is blown, and who can feed upon the good old corn of the land when it is handed out, and are made to grow thereby. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance, in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Oh, what soul-comforting promises to the poor and needy, the tried and afflicted. They are like an anchor to the soul, both sure and steadfast. Oh, what a fulness there is in the gospel of our Lord and Savior Jesus Christ. It often appears to me as if it filled the space of infinity. Oh how precious to the believer who can say, "My Beloved is mine, and I am his. He is the chiefest among ten thousand; altogether lovely. Oh give thanks unto the Lord, for he is good, and his mercy endureth for ever. Bless the Lord, O my soul, and all that is within me bless his holy name. I will sing praises unto my God while I have my breath and being." Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever. Again, another testifies that the Lord will be unto her a wall of fire round about, and the glory in the midst. Oh, give all the glory to him that liveth for ever. Holy, holy, holy is the Lord of Hosts; righteous and true are his judgments.

Dear Brother, I have had much consolation in reading the editorials treating upon the subject of Eternal Vital Union; it has been a subject of great interest to me. Nothing do I like better than to have the union and the safety of God's dear people brought to my view; it is just what all the arminian hosts have ever been trying to destroy. I am well persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I have been much gratified in reading the communications of the brethren in the ministry of the West, who are exhorting and admonishing the church of Christ to beware of false prophets, who teach for doctrines commandments of men. Well can I remember when these words came with great power to my mind—"Touch

not, taste not, handle not." Oh, what good instruction! May we lay it up in good and honest hearts, for this is a day in which wickedness abounds. I often feel as if I could adopt the language of righteous Lot, "My soul is vexed from day to day with the filthy communication and the unlawful deeds of the wicked." It appears to me that I can daily see the fulfilment of the prophesy of Daniel, "The abomination that maketh desolate set up, is now being revealed, and the mother of harlots, and abominations of the earth." As I see these things taking place, the words of Jonah come with great power to mind, "Cry ye mightily unto God, for the wickedness is great." I have felt if ever prayer was required to be made, it is at the present. O may we who are of the day live soberly, righteously, redeeming the time, because these days are evil.

Finally, my brethren, be strong in the Lord, and in the power of his might put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. O may we fight manfully the good fight of faith, through evil report as well as good, esteeming the reproaches of Christ greater riches than all the treasures of this world. The Lord is good—a strong hold in the day of trouble—a present help in time of need. We have the assurance that all things do work together for good to them that love God—to them who are the called according to his purpose. If God be for us, who can be against us?

Dear brother, I have often thought of what must be your care and labor. I have thought if you ever needed wisdom, it is at the present day of Lo heres and Lo theres. It seems as if it is my constant desire of late to pray for Zion, that the Lord would grant his servants a double portion of that wisdom which is from above.

"My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

Dear brother, I have written these scattered thoughts to get a burden off my mind. I hope you will remember that they have come from a poor, trembling sister, who feels less than the least of all saints. I leave this communication at your disposal. O may the Lord grant you a double portion of that faith which works by love and purifies the heart, is the prayer of your unworthy sister,

LUCY C. WHITCOMB.

BEDFORD, Kentucky, 1858.

BROTHER BEEBE:—I cannot forbear writing, although I do not feel myself capable of addressing you by letter, but when I read your rich editorials I feel like manifesting my approbation through this valuable medium, which I do not regard as the least of earthly blessings. I have just read your very able reply to your friend, Robert Sellman, in which you have expressed my views so fully that it makes my heart rejoice to find one, even one, that understood the Apostle when he speaks of being caught up to the third heaven. I have thought for the last fifteen years that I knew something of the things whereof he writes; but I have been afraid to express myself, be-

cause I thought he forbid it, by saying it was unlawful for man to utter, &c., and when I would speak of Paul's miraculous conversion, I would be answered; There are no Paul's now. But I felt in my heart that it was no less a miracle now than in Paul's day. Yes, brother Beebe, I believe you have been there also; if not, you could not have told it so plain. When I was there, which I verily believe, I was not conscious of any thing earthly; and that was why I said to you before, I did not know whether I was in the body or out of it. O! what manner of persons should we be, when we have been so highly favored with such heavenly views? But it appears to me that I have as much to complain of as ever Paul had; for this old sinful nature prevents me from doing as I wish; for if I know myself, I desire to be holy as he is holy; but how to perform, I find not; for I am vanity and nothing but vanity. There was a time when this sinful heart of mine was exalted above measure from the many bright manifestations with which I was favored; but the Lord who is rich in mercy knows how to deal with us poor sinful creatures, for which I feel to thank and adore him.

At one time I think I had a view of the New Jerusalem. I was meditating upon the glorious plan of salvation as it was revealed unto me, when all at once my whole heart or soul was illuminated. I felt that the soul lived after it left the body, and it needed not these fleshly eyes to see the glory of God. Brother Beebe, language fails to describe the view I had; I saw there was no need of the sun to give it light, but the Lord was the light thereof; and there was no night there. My feelings when I came to myself, were so strong I thought I must be dying, and commenced trembling in every limb—and something within whispered, Yes, you are dying! and you had better pray for your time is short! I walked about and tried to compose my trembling limbs, but to pray I could not, for I had nothing to pray for; all within was calm, and I thought the spirit indeed is willing, but the flesh is weak; and all I could say, with no power of mine to say it was, Rest in the embrace of that friend who took my guilt away. And when I came quite to myself, I murmured within, saying, Lord do not draw so near, for it is more than I can bear while in the flesh; and I have feared since that it was wickedness, and that I had offended; for I have not had so much of his immediate presence since; but I have seen him more in his providences, which David tells us to record.

Brother Beebe, I have not intended this for publication, I only wished to communicate some of my feelings to some one who I believed had experienced the same, and I hope you will excuse me for so doing, when I tell you that I do not know of one single Old School Baptist within eight miles square of where I live; with whom I can converse.

Do with this as it seemeth good in thy sight.
CORDELLA FOREE.

SIX GENERATIONS.—On Wednesday week, at West Roxbury, Mass., a boy was born who can count probably more living ancestors than any other person in Massachusetts. He has, of course, a mother—but he also possesses the care of the following: A grandmother, aged 40; a great-grandmother, aged 58; and a great-great-grandmother, aged 79; and a great-great-great-grandmother, aged 97.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1859.

Introductory Address.

As it is customary at the commencement of a new volume to greet our readers with a new year's salutation, we feel disposed to offer a few remarks in humble acknowledgement of the abounding goodness, preserving providence, loving kindness and tender mercy of our Covenant God, whose kind and gracious hand deals all the favors both temporal and spiritual by which we are sustained. At the commencement of this our Twenty-seventh Volume of the SIGNS OF THE TIMES, we feel constrained to exclaim, "What hath God wrought?" In the contemplation of the provisions of grace and mercy provided, and treasured up in our Lord Jesus Christ for the salvation of the Church of God, before the world begun—the unspeakable gift of God's dear Son to the Church, in all his fulness—the revelation of that eternal purpose which our God purposed in himself before he made the world, the coming of the Redeemer in the flesh, his humble birth, his holy life, his bitter death, his triumphant resurrection and ascension to glory; the sending of the Spirit down as a witness of the perfect approval of the Father of all the Mediatorial work of the Son and the ample display of Almighty power and grace in the calling, quickening and bringing to a knowledge of the truth, and to the privileges and liberty of the sons of God, those whose sins Jesus has borne in his own body on the tree, and the certain pledges of God's immutable and eternal love to all the redeemed in Christ Jesus, that they shall never perish, but have eternal life, together with all that is embraced in the purpose and work of salvation by grace, we see the wonderful work of God—what God hath wrought, and are made with ecstacy to exclaim, "Great and marvelous are thy works, Lord God Almighty." But also in their own individual experience, every child of God is led to appreciate to some extent what God has wrought in and for them. Truly, the goodness of our God has been manifested in relation to the publication of this Journal, through the medium of which the tried, tempted, poor, afflicted, despised and persecuted saints have been led to speak often one to another, words of edification, comfort, instruction, admonition, exhortation and condolence, and to acknowledge their experience of the things of the Spirit of God. That this publication has been appreciated by many thousands of God's dear children, who have testified the comfort and edification which they have realized in the perusal of its pages, there can be no reasonable doubt. And when we remember under what trying circumstances it was commenced, and with what trembling and weakness and fear we ventured to assume the responsibility of conducting it, we can but acknowledge the hand of God in sustaining us and it for twenty-six years. That our labor has been very imperfectly performed, we freely confess; but that God has blessed the communications of the saints, which from time to time have been published in our columns, cannot be disputed. Therefore, having obtained help from God, we have continued until this time, and we feel en-

couraged to continue our labors as long as he is pleased to give us ability, and to labor on in the cause which is to us above all other causes, as the heavens are higher than the earth.

We are confident, too, that we shall have the concurrence and aid of our brethren in the future, as we have in the volumes which are past. If some have turned their back upon us, and become bitter in denouncing us, it is no more than we had cause to expect, from the declarations of the word, That some shall depart from the faith—that men would rise up speaking perverse things to draw away disciples after them; and that too of our own number. That some in departing from the truth should become *heady, high-minded, and lovers of their own selves, truce-breakers, &c.*, should not discourage the children of God; but they are informed in the word of truth that *they went out from us because they were not of us, that it might be made manifest that they were not all of us.* We do not charge that all who have failed to appreciate the utility of this publication are of the character described by the Apostles in the scriptures referred to; but that those who have taken on themselves to oppose the truth, misrepresent and traduce those who are contending earnestly for the faith which was once delivered to the saints, have exhibited the very characteristics named by the Apostles by which apostates from the faith shall be known and avoided by the orderly disciples of our Lord, is but too painfully manifest to be successfully controverted. It is, however, matter of gratitude and thanksgiving to God that the number of those who have left our ranks are comparatively very small, and "growing beautifully less," while those who continue steadfastly in the Apostles' doctrine and fellowship, are valiant for the truth, and count not their own lives dear unto themselves, desiring only that they may be enabled by grace divine to finish their course with joy, and the ministry which they have received, to testify the gospel of the grace of God.

We commence our twenty-seventh volume with a much larger subscription and wider circulation than we have heretofore had; and our list is still increasing, so that the efforts of our opposers have exemplified the declaration that nothing can be done against the truth but for it; as under the mighty overruling hand and providence of God, "The wrath of man shall praise him, and the remainder of wrath he will restrain."

Having during the past year completed the compilation and publication of our Hymn Book, which required much time and labor, we are now ready to devote more undividedly our time and attention to the publication of this volume; and we shall endeavor to make it as useful as possible to those who are of the household of faith.

Our wide circulation brings us in correspondence with a large circle of brethren throughout the United States and Territories, the Canadas, &c. And as we have not room to insert all the communications, we will during the publication of this volume endeavor to make extracts from many which our limits will not allow us to publish entire. Those who send us obituary notices must restrict them to as concise a limit as possible to secure their insertion

as we cannot afford a large space for eulogizing the dead, as such eulogies are only specially interesting in the immediate localities where the subjects of them are known.

Those who have formerly contributed to our columns are requested to continue to write; and we hope the same spirit of christian love, and fraternal regard for each other's views which have characterized their communications the past year, may still mark all their epistles of love, observing carefully the admonition to follow the things which make for peace, and things whereby one may edify another; cautiously avoiding all unprofitable discussions of endless genealogies and questions about the law, as are only calculated to gender strife. Strive not for the mastery, but strive rather to keep the unity of the Spirit in the bond of peace. Discussions of important subjects will be admitted if conducted in a kind and brotherly manner; but we shall reserve the right to discontinue the publication of such discussions in our columns whenever, in our judgment, they cease to be edifying to the saints generally.

The same leading sentiments which we published, and to which we pledged our paper twenty-six years ago, are still nailed to our mast-head. We have found no occasion to either change or alter them. They are as follows:

The SIGNS OF THE TIMES—Devoted to the Old School Baptist cause—maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah,—the revelation which he has made of himself as Father, Son and Holy Ghost, that these Three are One.—1 John v. 8.
2. The Absolute Predestination of all things.
3. Eternal and Unconditional Election.
4. The Total Depravity and Just Condemnation of Fallen Man.
5. That the Atonement and Redemption of Jesus Christ are for the elect only.
6. The Sovereign, Irresistable, and, in all cases, effectual work of the Holy Ghost in Quickening and Regenerating the sons of God.
7. The Final Preservation and Eternal Happiness of all the sons of God by Grace.
8. The Resurrection of the Dead, and Eternal Judgment.
9. The Church of Christ is composed exclusively of Baptized Believers—that to her is given able Ministers of the New Testament—that the Scriptures are the only infallible Rule of Faith and Practice to the Saints of God.
10. The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the Mother, Arminianism, and her entire brood of Institutions.

With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his Mediatorial

identity as the Head over all things to his Church, and the Eternal, vital union of Christ and his seed, which are a "Chosen Generation, a Royal Priesthood, and a Peculiar People. A Seed that shall serve him, and be counted to him for a Generation, and a people which he has carried and borne all the days of old."

Such are still our views; and to their defence we pledge such ability as the Lord may graciously bestow on us.

Revealed Religion.

"I hope, brother Beebe, you will not fail to give your views in full, as requested by brother Wilson, on REVEALED RELIGION, for it is very strange to me that there is a Primitive Baptist who disbelieves in Revealed Religion. Be sure to write in full on the subject, if you please.
Yours truly, E. G. CLARK.
"WILSON, North-Carolina, Dec. 9, 1858."

REPLY.—We cannot, at this moment, lay our hand on the number of the *Primitive Baptist* containing brother Wilson's request for our views, nor that containing brother Temple's remarks on the subject. But as we understand, brother Wilson does not intend to deny that every spiritual manifestation of God to us, embracing our whole christian experience, and all the teaching of the Holy Spirit is a revelation of God by his Spirit, just as brother Temple and all sound Primitive Baptists hold it to be; but that he doubts or disputes the propriety of applying the word *religion* in the manner in which it is frequently applied by the brethren—that the word religion is used in the bible to signify the conduct of men, rather than the spiritual state of the children of God. As we read of the Jew's *religion*, and of pure and undefiled religion, which is to visit the widow and the fatherless, and to keep unspotted from the world. The word *religion*, in our language, is applied very commonly to all sorts of religion—that of the Pagans, the Papists, the Protestants, as well as that of the Jews, and of the children of God; hence he infers that it has no necessary connection with divine revelation.

But we think that the brother will concede that the course in which the children of God are to walk, even the visiting of the widows and fatherless, and more especially the manner of keeping themselves unspotted from the world, is a revelation from God, and as such clearly marked out by the precepts and examples of our Lord in the scriptures, and that all that the scriptures contain for our instruction is a revelation from God. Although in the scriptures, the word *religion* is commonly applied to such outward rites, duties, ordinances, practices or professions as men rely upon for divine approbation; still, those rites and rules for the christian's obedience are all revealed and divinely enjoined on them in the inspired scriptures, and must therefore be regarded as revelation. Besides, the term is most commonly used in modern times, and by the children of God to embrace the internal work of the Spirit, its teachings and manifestations to the saints, their faith, and hope, and love, as well as their obedience to the precepts of Christ, and therefore it must be a revelation. It is not a science, as the arminian world hold their religion to be, which can be taught to unregenerated men, and children in *infant classes, Sabbath schools*, or theological seminaries; for except a man be born again, he cannot see the kingdom of God, nor the things of that kingdom. 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. No man by searching can find out God. Therefore, to know God, which is eternal life, is a revelation from beginning to end. How would the saints know what is and what is not their duty as christians, if it were not revealed to them in the scriptures, and these scriptures opened to them by the Spirit which takes the things of Jesus and reveals them unto us.

Although we do not believe that the brother intended to deny that what we call religion is a revelation, but rather to dispute the correctness of our general application of the word to make it embrace the things which are revealed to us; still, we would, in all kindness of feeling, admonish him against such sweeping declarations as that there is no such thing as revealed religion; for we would consider any religion which is not revealed as valueless, as is a profession of godliness by those who deny the power thereof.

Such sweeping declarations have a tendency rather to alarm the saints and stir up discord than to edifying, and should therefore be avoided; besides, they give the enemy great room to exult and deride us.

As the brother appealed to us by name for our views, and his appeal was seconded by brother Clark, we hope we shall not be considered meddling or intrusive in these remarks: we design them in love, and write them in the best of feelings towards all parties concerned.

HENRY Co., Va., June 28, 1858.

DEAR BROTHER BEEBE—I believe all God's people are humble and forgiving—I speak from my knowledge of them. We are strangers in the flesh, but I hope not in spirit. I believe that christians all see eye to eye, in matters of experience; and all speak the same things. I feel a desire to say something about the goodness and mercy of God to poor, perishing sinners. It seems that the Lord is in this place, and we knew it not. I often think of the precious words of the apostle, when he said, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I desire that you would remember me in your prayers to God; for I feel that I am the most unworthy of all. Will it be asking too much if I request your views on Romans vi. 22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end, everlasting life." This text has a great bearing on my mind. I heard an able minister preach from it, and he said that christians would bring forth good fruit. This set me to examining myself, and I could see no good in me; for in me dwells no good thing. I asked a brother his views on it, and he said he thought it applied to the preachers. But I must close. I remain your friend. May we meet in heaven.

MARY DYER.

REPLY TO SISTER DYER, ON ROM. VI. 22. We have but little space at this time for remarks on this important subject. The apostle had been speaking of our old man or fleshly nature being crucified with Christ, that the body of sin might be destroyed, and that henceforth we should not serve sin. For, says he, he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. He asks what were our fruits, when we were the servants of sin? He has told us what are the fruits or productions of our carnal and depraved natures, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, en-

vyings, murders, drunkenness, revelings, and such like. (See Gal. v. 19-21.) But in our spiritual life and union with Christ, in which we are become dead to the law, by the body of Christ, and married unto him that is raised from the dead, our fruits are brought forth as the legitimate production of this marriage to Christ, as the fruits of the Spirit, and not of the flesh. Now the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.—Gal. v. 22-24. *Now being made free from sin*—that is, all the family of God, by the redemption which is in Christ Jesus, we being buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. And this walking in newness of life, is walking not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. The body or flesh, or *old man*, being dead because of sin, can only produce dead works, such as are named in what we have quoted above from Gal. v. 19-21. But the Spirit is life, because of righteousness, its fruits are therefore spiritual and vital. Thus *we become servants of God*, for Paul says, With my mind I myself serve the law of God, but with my flesh the law of sin. Having the Spirit of Christ in us, we learn that it is God that worketh in us both to will and to do of his good pleasure; and consequently we work out that which his Spirit has begotten in us, which are *fruits unto holiness*—they are implanted by the Spirit of holiness, and the seed remaineth, and that seed is incorruptible, and cannot fail to produce in us the fruits of the Spirit which are named by the apostle in our quotation from Gal. v. 22-24. Sister Dyer may search in vain to find these good fruits, which are unto holiness, and which spring up into eternal life, or the end of which is eternal life, growing out of the flesh, which is carnal, depraved, dead, crucified, put off, by the circumcision of Christ. And here is where many of God's dear children often become sorely tried, when we look for the fruits of the Spirit to be produced by the flesh. They seek for good fruit from a very bad tree: a tree that is dead, and poison, and only bears corrupt fruit. But when we search to see what God's Spirit has produced in our hearts, of love, joy, peace, long-suffering, gentleness, goodness, faith, &c., we find it produced by the Spirit of life and immortality which God has implanted in our hearts. The brother was wrong in supposing this text applied only to preachers, it applies equally to all the members of our Lord Jesus Christ.

NOTICE TO AGENTS AND SUBSCRIBERS GENERALLY.—Those who write to us on business, will oblige us very much, and save us a great deal of trouble and perplexity, if they will state distinctly the name of their Post Office, County and State.

2. Be particular in naming the Post Office, County and State of each person for

whom they order the papers, or for whom they remit money.

3. When a change in the Post Office address is desired, name the office where the papers have been received, as well as the name of the Post Office to which they wish to have it changed.

4. When money is sent us for new, or old subscribers, write each name plainly, and the Post Office of each distinctly.

5. When money is intended for joint subscription to the *Banner of Liberty*, or the *Southern Baptist Messenger*, or both in connection with the *Signs*, express the same explicitly.

6. When orders to stop papers are sent, name the persons who wish to stop their subscriptions, and their Post Office address, and see that all arrearage is paid up to the time of stopping.

7. When any person wishes to signify their desire to stop the paper, by returning a paper to us, let them write their name and the name of their Post Office plainly on the margin. Otherwise, the sending back a paper will be of no use. It is the duty of every Post Master to inform us when our papers are refused, or when they are not taken from their office; by notifying the Post Master where the paper is received, it becomes his duty, according to the Post Office Law, to write us to that effect. But lest he should neglect to do so, subscribers are bound to pay for the paper until we get the order to stop it.

8. In sending money, if it be in bank bills or drafts, let them be carefully enclosed in a letter properly directed, as follows:

"GILBERT BEEBE,
MIDDLETOWN,
Orange Co.,
New York."

We do not wish to have letters to us containing money, closed in presence of Post Masters, nor for the Post Masters, or clerks or assistants to know there is money enclosed, nor do we wish to have them registered.

When gold, which is always preferable to notes on distant banks, is enclosed, let it be carefully wrapped in thin paper, or silk, and then the paper or silk sealed fast to the inside of the letter, so as to prevent its slipping out.

Remittances for the *SIGNS*, in bank notes which are at par, where the subscribers reside, or gold, if enclosed and directed to us according to these rules, will be at our risk. Postage stamps, for all purposes of making change, either for the *SIGNS*, or for Hymn Books, will be received by us at their nominal value.

Appointments for Meetings.

At New Vernon at 10 1-2 o'clock A. M., on Sundays, 2d and 16th of this month. At Walkill Meeting House, on Sundays 9th and 23d, at 10 1-2 o'clock A. M., and at the Hall in this village every Sunday afternoon at 3 o'clock. Conference meetings at the Hall every Sunday night. Church Meetings at New Vernon the first Saturday in each month, and at Middletown and Walkill on the last Saturday in each month.

ALABASTER of a very superior quality, has been found in large deposits in the hills near the Missions of Soledad and San Antoni, in Monterey county, Cal. It is clean, close grained, very fine and translucent, and can be cut with a knife. Its color is a beautiful light cream.

Truth.

Marble and recording brass decay,
And, like the 'graver's memory, pass away;
The works of man inherit, as is just,
Their author's frailty, and return to dust;
But truth eternal ever stands secure,
Its head is guarded, and its base is sure;
Fixed in the rolling flood of endless years,
The pillar of the eternal plain appears;
The raving storm and dashing wave defies,
Built by that architect who built the skies.

[COWPER.]

My son, be this thy simple plan;
Serve God, and love thy brother man;
Forget not in temptation's hour,
That sin lends sorrow double power;
Count life a stage upon thy way,
And follow conscience, come what may,
Alike with heaven and earth sincere.
With hand and brow and bosom clear,
"Fear God, and know no other fear."

If thou hast crushed a flower,
The root may not be blighted;
If thou has quenched a lamp,
Once more it may be lighted;
But on thy harp, or on thy lute,
The strings that thou hast broken,
Shall never in sweet songs again,
Give to thy touch a token.

Trials in Regard to the Ministry.

INDIANA, May 5, 1858.

VERY DEAR AND ESTEEMED FRIEND:—I take my pen for the purpose of communicating to you some thoughts which are bearing on my mind continually, and with such weight as to almost disqualify me for my secular business, and it really seems to me that I am neglecting my business and my family, and that everything that pertains to my worldly affairs, is going down—and the inquiry with me is, What must, or what can I do? If things continue thus, I fear that I shall disgrace my family, wound the cause of truth, and lay a stumbling block in the way of my brethren. Dear brother, if you will permit me to use that appellation, it is that little *something* that I have spoken of to you some years ago, that I have tried to keep to myself; for I was and still am ashamed to let it be known that I have such thoughts; but it really seems to continue with me until it has grown to be something weighty and important, and something that should, if it be of God, be attended to; for it is written, "Thy people shall be willing in the day of thy power." And what this *something* is, has been the inquiry with me for a long time. The answer has always been the same—"Testify of me." Speak to the lost sheep of the house of Israel. Testify of Jesus and his power. And when you shall stand up in his name, testify the truth, the whole truth, and nothing but the truth, whether men will hear or forbear. Now, dear brother, with such a charge as this, what shall I do? I have no qualification—a bad memory—illiterate—slow of speech—easily confused—very timid—easily discouraged—getting old—and all my relatives, so far as I know, differ with me. All these things are against me. But the worst of all is self; poor, sin defiled wretch! "Who

am I," said one of old, "that I should go unto the King?" And who am I, that I should attempt to stand up to speak to a congregation, or to the Church of the living God? All the prime of my life is passed; how can I do any good, or be of any use in this way? But it is written, I will be with thy mouth, and teach thee what thou shalt say. And I say unto thee, Go and preach, and be sure to preach Jesus as the first and the last; the beginning and the ending. Testify to the people that he is alive. Say to the brethren and sisters, Awake, look around, and see what they have been doing. Call on them to come up to the house of the Lord. Or if they feel cold and inactive, if there be many vacant seats in the assemblies of the saints, and they are saying, Surely the Lord has forsaken us, and we shall see no more good days; then cry aloud and spare not; call on the brethren to return to Zion their home, confess their faults one to another, and pray with and for one another, and if the spirit of the God of Elijah is manifested in the hearts of the people, there will be a shaking among the dry bones; and there will be a coming together, bone to his bone. And just such weak base things as thou art, I have chosen, with which I will accomplish these things. I have already given thee to feel and know something of the afflictions and trials of my people; thou hast been in the furnace for some time, and there is no alternative for thee, but to go and speak to the brethren the words which I command thee; and lo! I am with thee! The brethren to whom I send thee, shall watch over thee, and they can judge and determine whether I have sent thee. This is not for thee to say, or to determine whether thou canst be of any service; leave thyself at the feet of the Church, and leave the result with the Lord, and he will shew thee what great things thou shalt suffer for his name sake. Then shalt thou enjoy the things of this world as other men; but if thou continuest in disobedience, thou shalt remain in darkness, and the church will look on thee with coldness. The question is set home, Wilt thou obey, or wilt thou rebel? Oh God, help me, is my cry. As Job said, "He knoweth the way I take; but when I am tried I shall come forth as gold." I have thought of some dear brother who is capable of speaking to the edification and comfort of the church, and to the honor of the cause of God, and of his grace; O let me plow or work in his place, and let him attend to this great work. This subject is always uppermost. I feel that I cannot preach, I see not how I can proceed unless it shall please the Lord to give me strength, and give me more courage and energy, and qualify me in every particular. For it really seems to me that I am the least calculated for the work, the very last one thought of by the chuach or by myself or by the world for such a calling. But at other times something* takes hold of me that arouses me from my slumbers, and the first I know, I am wide awake, calling on my soul, and all that is within me to praise God for his goodness to me, a poor sinner. Then I do feel like publishing liberty to captives, the opening of the prison to them that are bound; and proclaiming the acceptable year of the Lord, and the day and vengeance of God; and exhorting the brethren to awake, and stand fast in the

liberty wherewith Christ has made them free; and to be not entangled with the yoke of bondage. Then I begin to inquire is this a fire of my own kindling, or is it of the Lord's? And thus I have been laboring for a long time. And for a little advice from you, as you have been of great service to me, in days which are gone by, in strengthening and building me up, and establishing me in the truth.

If you wish to know where I am, and what my name is, I would rather withhold my name and place, and let you feel around and see if you can find out my situation. I am at home, in unbelief, and in Egyptian darkness, without one gleam of hope or spark of glimmering day. All hope of happiness in this life is gone; but as to the future mode of existence, I leave that with God who knows all things, and who works all things after the counsel of his own will.— Unless it is his will to raise me out of this gloomy prison, I must despair. I long to be released, and bid adieu to this vain world. And had I passed through the dark valley and shadow of death, I feel that the grave would be to me a place of rest. Yes, I should be released from all fear of sinning against my God and king. But is not this murmuring? Why not be willing to wait, to live or to die, to suffer all things, to bear all things, and hope to the end, and leave myself in the hands of the Lord, and say

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

Well that is what I desire; but how different are my feelings at this time. But will the Lord suffer me ever to see the light again, or lift on me again the light of his countenance? My sheet is filled, and I am at a loss whether to let you, or any one see what I have written. But as it may be of some profit to some one, to admonish them against doing as I have done; and urge them when and wherever duty is presented to go forward. I will submit it to your perusal.

A POOR PILGRIM.

The above letter was written with a design to send it to brother Wilson Thomson, of Indiana, but the writer finally concluded to send it to us, for insertion in the *Signs of the Times*.

We have no advice to give in his case, Judging from the tone of his letter, that he is in the hands of the Lord; there we desire to leave him. If God has a work for him in the ministry, he will do it, and if not the Lord in his own time and way will deliver him from the impression.

Ed.

PIKE Co., Alabama, Aug. 11, 1858.

DEAR BROTHER BEEBE, and all the dear saints in Christ Jesus—Grace unto you and peace from God the Father, and from the Lord Jesus Christ. I have been constrained to bear witness to the truth of what I see in the *Signs of the Times*. They come to me laden with joyful tidings of rich, free, and unmerited grace, and they are hailed as bearing to us good news from a far country. And as I read the delightful communications which they contain, I find writers all speak the same language, from North to South. Surely they are all taught by the same Spirit, which I believe is the Spirit of Lord. For we are told that they shall all be taught of the Lord, and great shall be the peace of thy children. And brethren, my mind is drawn

out in thanksgiving to God for sending his own Son to die for us. We learn that he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He that was rich, for our sakes became poor. And we are told that he was made our merciful and faithful High Priest, in things pertaining to God, and a priest who is easily touched with the feelings of our infirmities, and knows how to succor us when tempted. He bore our sins in his own body on the tree. And it pleased the Father that in him should all fulness dwell, and in him dwells all the fulness of the Godhead bodily. He was a perfect offering for his church, and has fully redeemed her, so that she is no longer under the law, but under grace. Christ Jesus has paid her debt, and released her from all obligations and demands of the law. For ye are bought with a price; therefore, glorify God in your body and your spirit which are his. As he has done such great things for us, it is but our reasonable service to honor and serve him. But lest I weary you, I will close. Yours, in hope of eternal life,

H. F. PICKETT.

June 17, 1858.

DEAR BROTHER BEEBE:—The Old School Baptists in this country are generally well pleased with the *Signs of the Times*, and with the doctrine which they contain. It is cheering to the dear lambs of Christ's fold to witness the oneness that prevails among the Baptists in the different parts of the country; and to learn that they are contending for the same faith which was once delivered to the saints.

Will brother Wilson Thomson give his views on Revelation xxii. 16. "I am the root and the offspring of David, and the bright and morning star," And oblige your brother and companion in tribulation.

WILLIAM P. ROBERTSON.

Old School Meeting.

THE OLD SCHOOL BAPTISTS OF WEST-MORELAND have decided to hold their Yearly Meeting on Friday, Saturday and Sunday, the 14th, 15th and 16th of January next. It is hoped that as many as can make it convenient to do so will attend this meeting. More especially are we desirous that Eld. Beebe and other ministering brethren will be present.

J. BICKNELL.

WESTMORELAND, N. Y., Dec. 1, 1858.

Subscription Receipts.

NEW YORK—D. H. Harding 2, C. Moltby 2, Wm. Carpenter, Esq., 3, Hester Rumney 3.63, Anthony Smith 2, Wm. Goff 2, S. Haviland 2, Miss Sarah C. Randolph 2, Stephen Wilber 2, Salmon Hoyt 2,.....	\$24 00
MASSACHUSETTS—Eld. J. Vincent.....	2 00
CONNECTICUT—Almy Hawley.....	1 00
NEW JERSEY—Eld. P. Hartwell.....	2 50
PENNSYLVANIA—Wm. H. Crawford.....	5 00
MARYLAND—Nicholas Worthington.....	2 00
VIRGINIA—M. P. Lee, Esq., 7.50, Leo Turner 2,.....	9 50
NORTH CAROLINA—R. W. Hill.....	2 00
SOUTH CAROLINA—Mrs. Ruth Blake.....	2 00
GEORGIA—Wm. L. Beebe.....	8 75
ALABAMA—Eld. H. Pickett.....	3 25
MISSISSIPPI—G. W. Pool.....	2 50
TENNESSEE—John C. Menzer 1, John Kirk 5, Eld. James McKeel 1, Willie Holland 2,.....	9 00
KENTUCKY—J. H. Willingsford 1, T. Burnam 5,.....	6 00
OHIO—David Gander 11, F. Thorn 1.50, Rhoda Hendrickson 1, Eld. George McColloch 5,.....	18 50
INDIANA—Elizabeth Carter 1, Eld. A. Veal 2.50, W. P. Powell 2,.....	5 50
ILLINOIS—C. S. Hillsbeck 2, Daniel Baldwin 2, Eld. C. West 10, M. J. Petty 1, 15 00	

MISSOURI—Squire Willard 2.50, D. S. Woody 1, John Peel 1,.....	4 50
IOWA—Benj. F. Jesse.....	2 50
MICHIGAN—John E. Hammond 2.50, Eld. Jas. P. Howell 3, A. Randolph 1,.....	6 50
CANADA WEST—John Lamb 4, E. Gammon 1.50,.....	5 50

Total.....\$138 13

Baptist Hardy's remittance for last year was received and credited in full to this date.

Obituary Notices.

SHORB, Ill., Dec. 6, 1858.

DEAR BROTHER BEEBE—Please publish the following: Died, August 13, 1858, Mrs. MARTICIA HARLAN, wife of brother Aaron Harlan; also Miss MARTHA L. HARLAN, their daughter.

Sister Harlan was born May 25, 1813, in Kentucky. When about ten years old, she moved to Indiana, where she was married, in her 18th year, to brother Harlan. In the 20th year of her age she made a public profession of faith in the Lord and joined the Village Creek O. S. Baptist church in Fayette county, Indiana.

A number of years ago, brother and sister Harlan, emigrated from Indiana, to Jasper Co., Illinois, since which time I have been intimately acquainted. Soon after the constitution of the Hickory Creek Church, in this county, sister Harlan joined it, by letter, of which she remained a worthy and highly esteemed member till she died. She was truly a good woman, and a firm uncompromising lover of the truth as it is in Jesus. She was highly esteemed by all who knew her, and much beloved in the church.

For about nine months previous to her death she was deeply afflicted with a lingering disease peculiar to her sex. Some time in July last she was attacked with dysentary, or flux, with which she suffered intensely until the night of the 12th of August, when, at about 1 o'clock in the morning death came to her relief, and her weary, disimprisoned spirit was at rest with God her Savior.

Her daughter, Miss Martha L. Harlan, was born August 5th, 1837, in Rush county, Indiana. She was a very worthy young lady, and commanded not only the respect but also the esteem of all who made her acquaintance. About a week before her mother's departure she, too, was attacked with dysentery, and suffered during her illness, beyond the description of pen or tongue. But both her and her mother, bore their sufferings with meek, quiet submission. When she understood her mother was dying, she became very sensibly worse, and soon became delirious, in which state she continued, except at short intervals, until near ten o'clock of the same morning, when death fulfilled its office on her frail delicate body.

We entertain a hope that this dear young friend has passed from death unto life, for she knew the truth, and loved the assemblies of the saints. Thus has our dear brother Harlan, in the inscrutable providence of God, been made to drink deeply the bitter waters of affliction. Besides those two deaths, himself and family have suffered much from sickness this season. With them we deeply sympathise in their sad bereavement, but we mourn not as those who have no hope. Truly, God hath chosen his people in the furnace of affliction, but they shall come forth as wrought gold.

Your unworthy brother,
D. BARTLEY.

Asleep in Jesus.

Elder Joseph J. Battle departed this life on the 8th of December, 1858, at his residence in Marion county, Ga., in the 73d year of his age. He was baptized into the fellowship of Rocky Creek Baptist church, Laurens county, by Elder John Ross, in the year 1825. In a few years after he moved to Upson county, and united with the Bethlehem church, where he was licensed to preach, and where he was soon after ordained to the work of the ministry by Elders John Hamrick, Jacob King and John Ross on the 3d day of June, 1831. In January, 1835, he moved to Marion county, and was shortly afterward elected Moderator of the Upator Association, which position he held in the confidence of his brethren as long as his health would admit. His ministerial labors were principally confined to the bounds of that Association, where his voice has been often heard in strengthening the faith and hope of the christian. But that tongue is now silent and that voice will never again be heard on this earth. He sleeps in the unbroken stillness of the silent grave. Elder Battle suffered much affliction in the last year or two of his life, being affected with dropsy of the chest, together with other diseases, but in all this he endeavored to be resigned to the will of his Heavenly Master. He retained his mental powers to the last, and spoke of his departure with calmness and unfaltering confidence in his Redeemer, and said that death had no terrors for him, and he only desired that he might have an easy passage from this world, which the good Lord was pleased to grant him. He died without a struggle or a groan. He has left a disconsolate wife and eight surviving children, together with many friends, to mourn his departure. In all the relations of life, as husband, father and friend, he was affectionate, kind, indulgent and obliging. But he has gone to his reward.

One who hopes to meet him. W.

UTICA, Dec. 10, 1858.

BROTHER BEEBE:—I am requested to send the following obituary notice to you for publication:

Died at Utica, N. Y., on the evening of the 24th of November, brother JAMES TIMAN, aged 85 years. Brother T. was an Englishman by birth, and emigrated to this country in the year 1829, and has resided in Oneida county ever since. He was admitted as a member of the Ebenezer Baptist church in this city in 1838, and continued his connection with the same up to the time of his death. He was an active and useful member of the church, and his loss will be deeply felt by it. His sickness continued for about two years and nine months, and although a great part of the time he suffered most intense pain, yet he never murmured or complained. He was a man of unflinching integrity. His faith was firm and unwavering, and his hope was bright and cheering, based alone on the immutable Rock of Ages. He loved his Lord and Master, and delighted to serve him. He not only professed religion but possessed it. During his sickness his constant theme was "Christ and him crucified." He was happy in speaking of the goodness of God, and in singing praises to his great name. A good man has departed from our midst and gone to

his rest, and we have no reason to mourn, but rather to give unfeigned thanks and rejoice. For about two years past he has longed to depart and to be with Christ—to be freed from pain and suffering, and inherit the kingdom prepared for him before the foundation of the world. His death was calm, tranquil and happy, and without a struggle or a sigh his spirit left its clay tenement and soared from earth to heaven. The last remains of his life were spent in prayer, and the last words he uttered were, "Dear Father—dear Jesus." About three years before his death he requested me to preach his funeral Sermon from 1st Timothy i. 15: "This is a faithful saying," &c. I complied with his desire, and preached a discourse from the above text to a large, respectable, and very attentive congregation. His remains were interred in the Forest Hill Cemetery, in this city, on Sunday, Nov. 28th, 1858. Brother T. has left an aged widow and three children, besides several grandchildren. Yours as ever,

THOMAS HILL.

Dear brother, we know thee, no longer,

A subject of sorrow, and pain,
But greet thee, as safe arrived yonder,
In triumph with Jesus to reign.

To possess in the region of glory,
His grace from the first to the last;
And sing beyond angels the story
Of love so immutably fast.

Oh, yes, my dear brother, we know
Thy spirit has gone to its rest,
To enjoy all the fulness that flows
To those he eternally bless'd.

But in vain do we try to pursue,
And follow thee whither thou art;
But wait with the prospect in view,
Which cheered thee when called to depart.

Like you, may we quietly leave
Our life and our death in his hand;
And waiting, be found to receive
With pleasure the final command.

Then gladly we'll lay down our clay,
Amid the dark shadows of night,
And soar in the spirit away,
Our praises again to unite.

J. M. B.

DIED, in the town of Ramapo, Rockland county, New York, on Monday the 20th ult., Mr. ABRAHAM FORSHEE, aged 68 years. The deceased had been a firm and unwavering member of the Old School Baptist Church for many years, probably for forty if not for fifty years; and for about forty years had held the office of church clerk, to the entire satisfaction of the church. His health had been delicate for a long time; but since the decease of his sister Forshee, his wife, which occurred a few years ago, the world has seemed to retain but little pleasure for him. His general conversation has been in regard to his prospects of immortality beyond the grave. He longed to depart and be with Christ. Before his departure, he selected a text which he desired the publisher of this paper to preach from, and a hymn to be sung on his funeral occasion—the former was 1 Cor. vii. 29-30, and the latter the 125th of our Baptist Hymn-Book. His funeral was attended according to his expressed desire at the meeting-house of the church of which he was a member, by a large and solemn assembly. His children

and relatives, the vicinity, and especially the church have sustained a great loss; but we believe our departed brother has realized an infinite gain.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 3,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Armenians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 2.

For the Signs of the Times.

The Safe Conclusion.

BY M. C.

"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. II, 19.

When I cast my eyes around,
On the darkness of the world,
See iniquities abound,—

Everywhere destruction 's hurl'd ;
Press'd with sorrow, here 's my cure,
God's foundation standeth sure.

When into the Church I look,
What distraction there I see ;
Ancient paths are quite forsook,

And the saints cannot agree ;
Though they censure, quarrel, blame,
God's foundation stands the same.

Hypocrites in Zion dwell,
Crafty, false, and whole in heart ;
If to them the truth we tell,

They will shoot the envenom'd dart,
Tho' they wound me, here 's my cure,
God's foundation standeth sure.

When within I turn my eyes,
And behold my filthy heart ;
New corruptions me surprise,

And with horror, back I start ;
Never should I triumph more,
Were not God's foundation sure.

Jesus knows his own elect,
And on them he puts his seal :
Peace and joy are the effect

Of the truth he doth reveal ;
Here I find my soul secure,
God's foundation standeth sure.

What if all the world be wrong,
And delusive errors spread ;
If to Jesus I belong,

No destruction can invade ;
When the world shall be on flame,
God's foundation stands the same.

CORRESPONDENCE.

For the Signs of the Times.

BROTHER BEEBE:—In compliance with the request of sister Martha Waller, of Highland county, Ohio, I send you for publication in the *Signs of the Times*, some reflections upon the following declaration of Scripture :

"Moreover, the law entered, that the offence might abound ; but where sin abounded, grace did much more abound."—Rom. v, 20.

It is with some hesitation that I attempt to express any of my thoughts upon the passage now under consideration, knowing that there exists some difference in the views entertained by God's dear children, relative to that declaration of Paul ; but I will proceed to frame into language, as plain as I can, the important principles of doctrine, that, I understand, are directly involved in the text.

Paul's epistle to the Romans contains such plain and positive declarations, concerning man and the purpose of God, that the enemies of the gospel seem to manifest more open hostility toward that epistle than any other, written by the inspired penmen ; but I do not conceive that the Apostle is any more pointed in his epistle to the Romans than he is in his other epistles. The epistle to the Romans is couched in somewhat different language

from the other epistles, written by him, but the *substance* is precisely the same.

The Apostle in the fifth chapter of Romans refers back (thus to speak) to the original cause of sin ; for he says : "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." Now, as the inspired Apostle has referred to the first cause of sin, it seems important that we should carefully examine, in accordance with the general tenor of Scripture, the state in which man was placed by his Creator. Man, as placed in the garden, was an innocent and upright being—free from sin, or transgression, but not a spiritually holy being ; for the Apostle says : "The first man is of the earth, earthly ; the second man is the Lord from heaven." Man being of the earth, earthly, it is *certain* that he was not a spiritual man ; and though he was innocent, as he stood in the garden, was he *FREE* ? This is an important part of the subject, and should be carefully considered, as there is so much said about "free agency" in this day. The language of Jehovah to his creature, man, was "Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt *not* eat of it : for in the day that thou eatest thereof thou shalt surely die." That declaration of the Eternal God *settles* the matter relative to man's being free ; for, if he had been left free, whence would accountability come ; but the fact that man was prohibited, is evident testimony that he was not left free ; and, being thus placed, shows plainly that he was an accountable being ; but, alas ! being tempted, he yielded *thereto*, and justly incurred the wrath of his Creator, God ; and when he, man (for he called their NAME ADAM) fell, all his *unborn* progeny fell in him, the seminal head. *Then* SIN entered into the world, and DEATH by sin ; consequently all the sorrow and calamity that the family of man has suffered from that hour to the present time, have been the fruit of sin ; and though this once beautiful earth has become such a Lazar-house and Golgotha—though many a verdant plain has been stained with fraternal blood, and many a crystal stream has been crimsoned with human gore—though the gentle breezes of heaven, which have passed over the face of the earth and across the bosom of the deep, have been laden with sighs, groans and tears, there has been and still is, a must *needs be* for all these things ; and they are but parts of the great whole of the counsel of God, which, though dark and mysterious to mortal man, are according to the inscrutable will of Jehovah !

The Apostle in the same chapter from which our text is quoted, says : "For until the law, sin was into the world : but sin is not imputed when there is no law : never-

theless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The strong negative expression, "Sin is not imputed when there is no law," *implies*, as I understand it, that though the law had not been written on tables of stone from the time of Adam's transgression, till given to Israel, by God, through his servant Moses, that it was evident that the *giving* of that law was to *show* the full force of the law man was under to his Creator ; and the awful consequences that had followed the transgression were sorrow, pain and death ; for death reigned from Adam to Moses, even over them, &c. Why had they not sinned after the similitude of Adam's transgression ? Adam, *while innocent*, received a prohibitory command from his Maker, which involved the vitality of that law that was afterward written upon tables of stone ; but all his race which had been made manifest, from the time of the fall to Moses, by natural generation, were sinners by nature ; consequently, as in ancient times, so is it now, *death reigns, and no age is exempt*. As a proof that all Adam's race are born sinners, see *what* the inspired Psalmist says about it in the fifty-first Psalm and fifth verse. Lest I dwell too long on the context, and thereby occupy too much room, I will attempt to express my view of the text as plainly as I can, and leave the readers of the same to judge of it.

Moreover, the law entered that the offence might abound. In treating upon this, it seems necessary that it should be examined in a twofold sense, *that is*, in its application to the Jewish nation, and then to the sufferings and death of our dear Redeemer, and to christian experience.

The term *law* is often used in the Scriptures ; therefore, it seems very important that we should understand its literal meaning, in order, if possible, to have a correct understanding of its import as applied in the Scriptures. A law is that which is *laid, is set, is fixed*, like Statute, Constitution, from STATUO ; and the law of God as given to man is the eternal standard of RIGHT ; but it was given to Israel on tables of stone ; yet, I cannot understand that as in the least invalidating its binding force upon the Gentiles : "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

Because about two thousand years elapsed after the creation of man before the law was given to Israel, through Moses on Mount Sinai, are we to infer that man was not under law to his Creator ? Most surely not. Why was the law given on Mount Sinai ? If we may be allowed to express our mind, we think that the signification of the name of that mountain is

sufficient to show that the giving of the law *was* to show that man was already under its curse ; for Sinai signifies enmity ; also, see Paul's declaration concerning it, recorded in the fourth chapter of Gallatians. Now, it is of great importance, while dwelling upon the Jewish economy, to keep in view the difference between the Decalogue or *Ten Commandments*, (which, for the sake of clearness, we will call the moral law,) and the ceremonial law, or Jewish ritual, such as the sin-offering, the peace-offering, trespass-offering, &c.

Was not the law in the Eternal Mind ere it was written with his finger on the tables of stone ? *Certainly*. Were not all the Scriptures, now on record, in the mind of Jehovah, before they were given through his Apostles and Prophets ? Verily, the law entered that the offence might abound ; for, every command contained in that law, written upon tables of stone, had been transgressed before the law was given to Israel ; and the breaking the first tables, by Moses, at the foot of the Mount, presents clearly to my mind the solemn truth, that man had transgressed every precept written upon them ; and even that nation, which had already seen such displays of Almighty power in their behalf, had not progressed *one step* in the keeping of the law spiritually ; but the second time Moses was summoned into the Mount something more was made known to him in connection with the giving of the law ; for the command was to make all things after the *pattern* shown in the Mount.

Truly the law entered that the offence might abound, or be made known ; for there was no excuse for the Jews on the plea of ignorance of the obligations they were under to God ; and his displeasure was often made manifest to them for disobeying the precepts of that law ; hence the *offence* did abound (in the Jewish nation) by its thus being made known, or entering ; but the *ceremonial* law, which stood in *meats, drinks, carnal ordinances, divers washings, &c.*, was the shadowing forth of God's hatred of sin, which, in the fulness of time, was to receive plenary satisfaction, for the church, in the sacrifice of God's darling Son ; and the blood, with which the Jewish altar was so often stained, was some evidence that the offence *did* abound ; but any or all, the offerings on Jewish altars, could not atone spiritually for the transgression of *ONE* of the precepts, contained in the law written on tables of stone ; and there is a sufficiency of condemnation in the transgressing of the command, "Thou shalt not covet," to forever curse all the progeny of Adam, unless atoned for by some other than a Jewish offering ; but the offerings, made according to the law, were always with regard to a definite object, showing forth thereby that the great sin-atoning sacrifice, would,

in the fulness of time, be offered, and that the sacrifice would be of such efficacy as to render full satisfaction to divine Justice for the sins of the Church; therefore, fully answering to and removing of ALL the types under the ceremonial law; and also showing that the Redeemer's life, as a servant under the law, would be one of spotless purity; consequently that he would magnify and make honorable—not the ceremonial—but the moral law, or the spirituality of the Decalogue; consequently in his so doing he would perfect them that are sanctified; therefore after the offering of that notable sacrifice, the shadowy dispensation would pass away, the Jewish ritual would no longer be required at their hands of God; but all natural religionists, or work-mongers, will represent that the doctrine of complete salvation through the righteousness of Jesus Christ, is dangerous, and ought not to be held forth, BECAUSE, say they, it represents that man is no longer under a law to his Creator. Poor deluded creatures! Do they not discover any difference between the Jewish ritual, or ceremonial law, which required so great an amount of blood to be shed every year, and the law under which man is to his God? It seems that they do not, for the sum and substance of their preaching is *Do! Do!* which, at the best, is but the old ceremonial law clad in a different garb; and all their doing can no more give eternal life to the person dead in trespasses and sins, than the Jewish offerings under the law, could atone for the violated law written upon tables of stone. When and where has the Arminian found an O. S. Baptist contending that the law, given to man as a rational, intelligent being, has been made null and void. The writer of this article has never conversed with any such, but he has heard them contend that whatsoever things the law saith, it saith to them that are under the law; and he has also conversed with some of God's dear children, who seemed to think that the law is still a rule of life to the christian; but that looks like binding a heavy burden upon the children of God. Christ says, "My yoke is EASY and my burden is LIGHT." Said the Apostle, "For the law of the Spirit of life in Christ Jesus hath made me FREE from (not in) the law of sin and death."

The children of God, whose minds have been clearly illuminated, contend that men, as they are born into the natural world by natural development, are under that law, and that unless the vessels of mercy, that have been developed, and all that are still to be made manifest, composing the church of our blessed Redeemer, with all the finally impenitent, must have forever suffered the righteous wrath of God, on account of the offence; and all natural religion of whatever kind, is but the compunctions of a guilty conscience; and the foundation for all the zeal manifested by men in a state of nature, is not love to God and holiness, but fear of future punishment.

Now concerning the mission of our adorable Redeemed to earth, we find that the offence so abounded, that he, the husband of the bride, must render plenary satisfaction to the inflexible law of Jehovah: "Forasmuch, then, as the children are partakers of flesh and blood," &c. And Paul, in referring to Adam, says, "who is the figure of him that was come," which we see holds good in the two-fold sense:

First—The woman being deceived, was in the transgression, but had not the man partaken, there would have been a separation between the husband and bride; and Second—All his unborn race stood in him as a seminal head.

Now was not the church deceived by Satan? Did she not fall? Did not Adam say before the transgression, "This is now bone of my bones," &c.? Did not the sins of Christ's dear bride cause him to be clothed in the mantle of humanity? Now do we not discover that the figure is sublime in that respect? Has there been any other creation of man since the creation of Adam? And if not, has the vast host that has peopled the earth been anything more than Adam developed? Well, then, can we not discover a beauty in tracing the figure out, as applied to the spiritual family of heaven, or the church of the dear Redeemer, whose sins he bore, not by substitution, but vitally; and as a proof of the correctness of that, see Isaiah liii. 10-12.

Did the offence abound relative to the dear Son of God, as a servant under the law? I think that if we are enabled to see the force of the scripture, as applied to the sufferings of the Lamb of God, that we shall be constrained to say that it did. In the 49th chapter of Isaiah, and 8th verse, we have the following: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." As a further confirmation that the offence did abound, and that Divine Justice pursued the Redeemer down to death on account of the offence of his bride, and to show the awful condition into which the covenant of the Redeemer brought him, see the following portions of scripture: Psalms lxix. 1-3; Matt. xxvi. 38-44; John xii. 27. Many more passages might be referred to, to prove the same solemn truth. Now, in all the agony which the Redeemer suffered, was not the declaration of Jehovah, by the mouth of Hosea, immutable? In Hosea xiii. 14, it reads: "*Repentance shall be hid from mine eyes.*"

Do not the awful sorrows, which the Mediator endured while in his incarnation, show forth beyond all possibility of doubt that the offence did abound; and he was so identified with his church, that though in his life he had magnified the law and made it honorable, he must die. Before his crucifixion and death, he said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." Yea, that dear Lamb had kept the law in all its precepts; guile was not found in his mouth; therefore, though that dear body was nailed to the cross on Calvary—though while nailed to the rugged wood he exclaimed in agony, "My God! my God! why hast thou forsaken me?"—though he cried it was finished, bowed his head and gave up the ghost—though that dear body was laid in Joseph's new tomb, upon the third day—the appointed day—he arose from the grave, no more to suffer or sigh, but to reign in his Mediatorial office until the ransomed church be saved to sin no more.

After having thus briefly touched upon the effects of the law entering that the offence might abound; and seeing what has been accomplished by Jesus Christ for his

Bride, can we not from the heart say, Amen! to the concluding language of the Apostle in the fifth chapter to the Romans, which reads, "But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

The author of the epistle to the Romans was as well prepared as any that lived in his time to set forth the state man is in before the law enters his heart spiritually, and to describe the glorious effects of grace in bringing men to a knowledge of the truth. Though he was brought up at the feet of Gamaliel, and doubtless made great proficiency in the study of the law, did THAT human knowledge give him a proper conception of his own depraved heart, or an understanding of the spirituality of the law? NO; for he said, "I was alive without the law once; but when the commandment came, sin revived, and I died." Now, what language can more fully set forth the state man is in by nature than this declaration of Paul? Men being alive by nature, in their own view, think that they possess great power, and that their eternal destiny depends upon their own exertions, which sad state corroborates the declaration that the "natural man" receives not the things of the Spirit of God, neither does he know them; but when life is given to the sinner, then sooner or later the law enters; and the poor soul is made to see that the offence does abound. Soon an awful struggle commences, and the poor creature flees to the law, hoping through some act either mental or physical to appease the awful agony now in his soul. Perhaps after trying his formal prayers, he says within himself, "I will resort to folly and vanity, thereby I can banish this gloom from my mind." Then, possibly, during a few hours, or days at most, he may begin to think, "Well, I am about free from such gloomy dejection and horror;" but ere he is aware it comes upon him with double weight, and he hears, in his soul, as in tones of thunder from the battlements of heaven, "*the soul that sins shall die!*" Ah! now he feels and knows himself to be a sinner, justly condemned by God's holy law; and he feels that there is no need of waiting till after death "for condemnation, for he is condemned ALREADY, and the wrath of God now abides upon him." When the poor creature is brought to such a state as this, has not the law entered spiritually, and does not the offence abound? The mind, in this awful state, tries THIS, THAT, or the OTHER thing, for rest; but when in this condition—

"In vain we trace creation o'er
In search of solid rest:
The whole creation is too poor
To make us truly blest."

Perhaps, after spending a sleepless night, ere the dawn is seen in the East, he leaves his abode, while others are wrapt in silent slumber, and wanders away to some lonely place, and, as he is passing along, he is led to look back upon his past life, which once he thought had been as well, if not better spent than that of any person of his age; but now he sees it all wrong and sinful; he looks forward to a never-ending eternity, and the abode of the damned is just suited to his case; he sees a frowning God and a transgressed law; he looks within—all, all is corruption. Finally he says, "Why was I born into the world?—alas!

alas! I'm undone!" He journeys on and comes to the place that was in his mind, and perhaps prostrates himself upon the earth, but does not utter an audible word in the form of prayer, fearing if he should that the earth would swallow him up. Being thus disappointed, in receiving no relief, he commences to retrace his steps, by returning to his dwelling. The sun rises in all his beauty and glory, but it seems to him that not only the sun but the whole creation is clad in mourning; the very songs of the birds sound in his ears like a dirge, and the dew-drops upon the foliage look like tears—verily, it seems to him that nature's harp is already attuned to chant forth the praise of God, as soon as he is cut down, in the destruction of a wretch so vile! Some who may read this, it may be, and doubtless is the case, that many of God's dear children are not so deeply impressed with a sense of the exceeding sinfulness of sin, as others are, but are they not all brought experimentally to see that the offence abounds?

The poor soul that is brought to know his own corruption, and see that the law is holy, just and good, but that he is carnal and sold under sin, when God's time is come, will have the burden removed; but some of the dear children of God cannot TELL the precise time when they were delivered, and it sometimes causes them serious doubts; but John has left a criterion to test that by: "We know that we have passed from death unto life, BECAUSE we love the brethren." We hear the following question sometimes: "Do you think a person is a christian before the deliverance from the law is made known?" Did not Ananias say, "Brother Saul, before there fell, as it were, scales from Saul's eyes?" But to make the matter more plain, I would ask if the writer of this communication was a son before he was born? A child of God is a child before being brought into gospel liberty, as much as he is afterward, though it takes A DEATH in this solemn matter to constitute a deliverance; and anciently there was a circumstance transpired, which I think points out this death. The announcement to Rachel was, "Fear not, thou shalt have this son also; and it came to pass as her soul was departing (for she died), that she called his name Ben-oni; but his father called his name Benjamin."

As I have already made this communication very lengthy, I will not make any remarks concerning the names given that son. I am led to conclude that a death and birth are connected in the christian experience, as much as there were in the case of Rachel and Benjamin.

WM. J. PURINGTON.

WASHINGTON, D. C. Dec. 24, 1858.

For the Signs of the Times.

DEAR BROTHER BEEBE:—As I have written nothing for the *Signs* for several years past, and being confined at home this Christmas day, I feel impressed to write; and as no subject of greater importance than that of the gracious dealings of God with me presents itself, I will give you a short account of my past life, changeable as it has been, and as much deceived as I have been in what I expected to enjoy with the professed followers of Jesus Christ; for I was once simple enough to think that all Baptists, and particularly O. S. Baptists, could be confided

in, or depended on; but in this I have found I was woefully mistaken, and, have learned that it will no more do to depend on others, than it will do to depend on myself; and I know from long experience this will not do. But to the subject.

I was born and raised in Georgia. My mother was a Baptist before I was born—my father made no public profession. They always taught me to go to meeting, and respect public worship. My mother gave me many admonitions which was truly tiresome to me. On one occasion I begged her to let me alone, promising her that if she would, when I became twelve years old I would get religion; soon after that time she died, and I attended a camp meeting, and while witnessing the great noise and excitement going on in the altar, the promise I made my mother rushed into my mind, and I determined to carry it out, and into the altar I went, and in fifteen or twenty minutes I verily thought I had become as good a christian as any in the world, and better than thousands who made pretensions to it, and truly I trusted in myself that I was righteous, and despised others. In this state of delusion and exaltation, I continued keeping up the form of prayers and singing, and privately exhorting others to get religion: and the more devoted I was the more self-confident I grew till in my eighteenth year. During the early part of the summer of 1828, while hearing a Baptist preach—whom I hated, as well as those who seemed to cherish his preaching—I paid but little attention to his preaching, but suddenly an expression of his sank deep into my heart, making very strange impressions, which I endeavored to hide, concluding I could soon shake it off, but it continued to increase after I left the meeting, while for the first time I viewed myself a great sinner against God, and thought much of his goodness and long forbearance towards me. I made every effort in my power to regain my former religion and ease of mind; but sin revived and I died, to all my former hopes of salvation by works, for even my best prayers were sinful, and my work appeared of the same kind. Though in deep distress, I concluded it was not true conviction. Thus my mind was exercised, while I tried to keep it a profound secret from my friends and relatives, until the 23d of June, 1828, just before dark. I determined to try to pray one time more, and really I thought it would be the last time, for I did not think God could bear with me till the next morning; but in the act of kneeling down to pray, every fear, with every cloud, disappeared, and joy unspeakable and full of glory was realized, in a manner I had never seen, heard, or thought of before. My astonishment and joy was in reflecting on the great goodness of God to such an undeserving wretch as I was. At that time I did not think of Jesus Christ, and what he had done, as the way through which such great mercies came. But in a few days after this, while hearing preaching, it all seemed plain, and Jesus indeed appeared precious to me, and I then thought I should doubt no more; and truly, I never have doubted the way and plan of salvation through Jesus Christ, since; but my fears have been that he is not my Savior, or that I may have been mistaken in my hope; but I am certain of one thing: that he is the only Savior of sinners. And again: I am certain I am

a sinner of the deepest dye, and if he is not my Savior, I am lost forever; but I surely do love him, and all such as give evidences that they also love him. They are very near and dear to me, whether I am ever permitted to meet them in that celestial world of glory or not. I united with the Baptists soon after I obtained a hope in Christ, and have continued with them a little more than thirty years, and have been trying to preach most of the time, and though many who have had the name of Baptists have deceived me, and have acted so strangely, or so contrary to the word of God, and my own experience, so that I could not love, or have any christian confidence in them, yet I have had more reason to complain of myself than of them all; but in making decisions on gospel doctrine, or church discipline, neither they or I, should be considered a standard by which we are to determine things; but the revealed word of God, as recorded in the New Testament, contains the whole doctrine of the gospel, with a finished rule for the government of the church, till time shall end. To this each church member should look, disregarding all traditions or doctrines or commandments of men, coming in contact therewith. I confess, with shame, that I have been too easily captured by men, claiming to be ministers of Christ, and making a fair show in the flesh. Some, in whom I have had the utmost confidence, have turned aside to vain gangling, and they have invariably manifested their departure from the faith, or form of doctrine, by misrepresenting brethren who stand firm, and think their business has been to make themselves appear right by making those they misrepresent, appear contemptible, while in their preaching, if they have any system of doctrine, it is so mixed up and mystified, that no one can tell from hearing them preach, what they do believe.

But this course has been pursued by wicked and designing men in every age of the world. The cases of Ahab and Micaiab, whom Ahab ordered to be put in prison, and fed on the bread and water of affliction till he returned in safety. The three Hebrew children and Daniel—sure their accusers wished to make themselves approved by making these men of God appear contemptible. The enemies of Christ misrepresented him to make themselves appear right. The inspired Apostles had mischievous opponents, who wished to make themselves appear approved, by slanderously reporting that the Apostles preached that they should do evil that good might come, because they preached salvation by grace, without works. But the damnation of such slanderous reporters was just then, and so it is yet. Notwithstanding so many have departed from the faith, yet we have this seal, The Lord knoweth them that are his; and let every one that nameth the name of Christ, be careful to depart from iniquity.

I have often thought, with fear and trembling, of the language of Paul: "Let him that thinketh he standeth, take heed lest he fall." May the God of all grace uphold and keep us, with all them that love our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled,

and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

This is all my hope for preservation in this vain world, and for the full enjoyment of this eternal inheritance in the world of glory. Yours in love,

D. W. PATMAN.
OGLETHORPE Co., Ga., Dec. 25, 1858.

SALVISA, Ky., Dec. 26, 1858.

BROTHER BEEBE—I have to encounter some opposition from those who do not believe or love the doctrine of sovereign grace, but I thank God that all they can bring forward only has a tendency to make me more studious and pry more deeply into the scriptures—ask more questions, &c.; but with all, brother Beebe, what a poor, unworthy sinner I feel myself to be. I am sometimes led to think that I am deceived, as I am so cold and lifeless I see and feel my weakness so plainly and my dependence upon Jesus Christ our great Mediator; he is so good and kind to poor sinful me; for in my flesh dwells no good thing; for when I would do good, evil is present with me; but again when I hear brother Walker's strengthening sermons and read the dear sisters' and brethren's communications in the SIGNS, I am oftentimes made to rejoice in the hope of glory, and as oftentimes to mourn over my wicked heart. I desire an interest in your prayers that I may be truly devoted to the cause of Christ. Oh may our God permit you to live long and still continue to be instrumental in doing the good you are doing, as I hope.

Please send me a Hymn Book at the earliest period, and you will oblige your unworthy sister, if worthy of that name. I still live in hopes of seeing and hearing you preach at some future day. Farewell, brother Beebe, and may the Lord bless you and yours, and aid you in your daily task to do good.
SARAH E. KEAN.

December 17, 1858.

DEAR BROTHER BEEBE—The SIGNS still continues to bring us good news from a far country; that is, an heavenly country, where the Great Captain of our salvation ever lives to make intercession for his poor, afflicted saints, according to the will of God. You are fighting a good fight, and fear not, though earth and hell oppose. Our Captain wins the day, and nothing ever has, or ever can, pluck one of his lambs from his bosom for whom he shed his precious blood on Calvary. I am now in the 83d year of my life and a little over 65 years since I put on Christ; and I may truly say with old Jacob, "few and evil have been the days of the years of my life;" and all the lessons which I have learned in the school of Christ, (if I am one of his elect,) has confirmed me more and more, if possible, in the absolute sovereignty of God—that he will have mercy on whom he will, and whom he will he hardeneth, and nothing but sovereign, invincible grace can meet the case of such a vile, polluted sinner as I am, in whose flesh dwells no good thing. But look not upon me because I am black; because the Sun hath looked upon me. May the Lord bless you, my dear brother, and all that love our Lord Jesus Christ; and to his name be the praise, world without end. Your affectionate brother, if I may dare to claim the affinity,
C. MILLS.

RIVERHEAD, L. I., N. Y., Jan. 2, 1859.

DEAR FRIEND AND BROTHER IN CHRIST JESUS—I have herewith enclosed \$1.50 in advance for the *Signs of the Times* and *Southern Baptist Messenger* another year, and take this opportunity to express the pleasure and satisfaction I have had from the same in the year just closed. I feel thankful that such a publication has come into my hands, in which I think the truth as it is in Jesus is advocated, and the doctrine of free, sovereign, unmerited grace set forth. Having been favored with many privileges while in my native land, in sitting under the sound of the pure gospel of grace and enjoying the fellowship of the saints, I have sensibly felt the loss of the same, and now meeting with no one like-minded, I seem indeed as a stranger in a foreign land. I sometimes think why is it that I am deprived of privileges which I formerly enjoyed, yet am convinced that it is in mercy and love, and amongst the "all things" that are working together for my good, and I can rejoice that our God is not at any loss to carry on his own work in the souls of his chosen and redeemed children. It would indeed be a cause of pleasure again to enjoy the fellowship of the lambs on earth, but will not affect my interest in covenant love; therefore, I still can through grace rejoice in expectation and anticipation of joining the blessed assembly above, and unite in the song—"Unto him who hath redeemed us," &c. That you may be encouraged in your work and labor of love, administering to the comfort of the saints, stand fast in and be bold for the truth, and that you may continue faithful unto death, and then receive the crown of life, is the prayer of, yours in the bonds of the gospel,

J. E. PLAYER.

HINDSBURG, Orleans Co., N. Y.,
December 27, 1858.

BROTHER BEEBE—When I look around and see the popular religionists with their fashionable temples to worship in (as they say), I can but see the difference between their practice and the first worshipers of Christ at the beginning of the gospel day. He was then worshiped by wise men of the East, being born in a stable and cradled in a manger, and was worshiped there in that humble place by those wise men. Would they be called wise now, in this day of boasted light? Let common sense answer. Our popular religionists boast how many more might be saved than there are, if they could get more means or money. If they act according to their declaration, why expend so much money to build unnecessary grand chapels or temples? Echo answers, Why? How much better it would be for the world at large, if their doctrine be true, to patronize those wise men of the East, and save more money to be the means of the salvation of many more fallen sons and daughters of Adam. Some may think this picture overdrawn; if so, a little reflection and observation will set them right. When I reflect upon this popular religion of the present day, and to what it leads and ends, it sickens me. I have not so learned Christ nor his gospel.
N. P. RHODES.

FARMINGVILLE, Jan. 1, 1858.

DEAR BROTHER BEEBE:—Through the Providence of God I am yet in the land of the living. Isolated as I am from all the dear brethren, I feel at times my condition,

and am led to exclaim, The whole Island is given to idolatry, or, as another said, I am left alone and they seek my life. But I think the Apostle has told me very plainly of these times when seducers should wax worse and worse, deceiving and being deceived; and they shall heap to themselves teachers having itching ears, and turn them from truth unto fables, by whom the way of truth is evil spoken of.

Dear brother, is not this scripture fulfilled in this dark day of delusion? I think I cannot be deceived, for you cannot go amiss of them here. These "greedy dogs," or as they are also called, "dumb dogs," are ever learning; and never able to come to the knowledge of the truth. I think they are wandering stars. Their punishment we will leave in the hands of our kind and covenant-keeping God, who is too wise to err, and too good to be unkind.

Our papers come regularly, and are hailed as welcome messengers, bringing all the preaching we have that sounds like the gospel to us.

May the Lord grant you strength equal to your laborious work of love, is the prayer of your unworthy brother in Christ,
NOAH T. TERRY.

MARION Co., Ky., Dec. 31, 1858.

BELoved BROTHER BEEBE:—After closing the business part of this sheet, by your permission, I will try and say a few words to the beloved sisters, especially to those who write for the SIGNS, and to all the dear family of God, who read the good sayings the SIGNS convey.

Beloved sisters: You are not, perhaps, aware how consoling, how comforting and soul-cheering your loving productions have been to them that have been taught the same as you in the school of Christ—that you have been by the unerring Spirit of God, seasoned with grace that flows from the celestial fountain that makes the heart of the poor quickened sinner leap for joy. You are highly favored with a manifestation of the riches of reigning grace, through the righteousness and shed blood of the Shepherd of the everlasting covenant, which is sure to all the heirs. You have learned the language of Zion to speak, so as to fall upon every avenue of the inward man that is born of an incorruptible seed, by the word of God that liveth and abideth forever—not the written word, but the word that was made flesh—the only true God and eternal life. It is the duty of all the saints to be engaged in every good work—to observe all the ordinances of the church—not that our good works or humble obedience will give us any right to claim eternal salvation, for that is sure; for ye are dead and your life is hid with Christ in God; but for the health, comfort and happiness of the weary pilgrims while marching through an enemy's land.

In this world the children of Zion will have many persecutions; but let us trust in God, asking him to guide us with his wisdom. Of all people the saints have the greatest, the highest reason to thank, to praise, to be humble, live soberly and righteously, and bear one another's burdens. What a privilege for the saints to spread their wants before the King of glory, and to ask him to lead them into all truth. O what a privilege for those who read the SIGNS, although many are

strangers in the flesh, but heirs and joint heirs with Christ, can speak to one another of the good things of the Kingdom. Beloved, let us thank and praise God for the gift of the Editor of the SIGNS—one that is a father, a teacher in the camp of Israel—a good watchman—one that gives no uncertain sound.

Dear sisters, when you are pressed down with many sorrows, then turn your minds to the time when first you felt a free pardon of all your sins; how calm, how serene, what love, what joy, to think what sweet counsel you have enjoyed with the household of faith. After all this can you now be deluded. It is often you have fears that you are not what you profess to be. If you had no fears, no temptations, no trials, your Father's children would have fears of you.

Still use your pens—go on in the strength of the Lord, knowing that this world is not your home, and when and wherever you have an opportunity to speak a word of comfort to the poor and afflicted people, do so.

May the Lord comfort you, and bless and still qualify you for every good work, and in the end of your trials receive you into celestial glory, to chant forth the praises of Jesus forever.

Brother Beebe, in conclusion, do with this imperfect scribble as you think best. May the grace of God still sustain you, and still cause you to be a blessing to the redeemed flock. Yours, in hope of a better world, in the best of bonds,
D. S. BRADLEY.

NORTH BUFFALO, N. Y., Dec. 28, 1858.

DEAR BROTHER BEEBE:—The time is come for me to send my remittance for the SIGNS and MESSENGER; for I cannot think of doing without them as long as I can obtain them, for they contain all the preaching that we get here. The request of Elder William M. Mitchell, and your reply to the same, in No 6, current volume, was worth more to me than the cost of the volume.

Dear brother Beebe a friend lent a number of the *Earthen Vessel* to me a short time ago, wherein I found a piece on the 213th page, from William Mott of New York city, headed, "Apostacy of the Old School Baptists in the United States."

This at first troubled me so much, seeing that you and Eld. Trott were charged with being the leaders in it, I have concluded to send the paper to you, as it is not mine you will please return it when convenient.

What a blessing it is, brother Beebe, that the enemy can go no farther than he is permitted to accomplish the glory of God and the good of his chosen people. No weapon that is formed against them shall prosper, all things shall work together for good to them that love God to them that are called according to his purpose. Then I believe brother Beebe that this must be amongst the all things.

May the Lord bless you and grant you a happy new year.

Yours in the hope of eternal life.

MARY CARRICK.

REMARKS—We appreciate the kindness of sister Carrick, in her solicitude for us, as a subject, with others, of unjust and bitter misrepresentation and calumny. Our brethren in Canada had sent us a copy of Mr. Mott's letter, copied from the *Earthen*

Vessel. But we have believed that it will better subserve the cause of truth, and the general edification of the children of God, to fill up our columns with such matter as will, with the blessing of God, feed and comfort the saints, than in attempts to reason with unreasonable and wicked men, or to defend ourself from the venomous aspersions of the enemies of truth and righteousness. Mr. Mott, having identified himself with a company who have been organized by the aid of an excluded preacher from our Order, is not considered in any way under our watch or care, nor are we responsible for his disorderly course. His letter in the *Earthen Vessel*, shows his ignorance of the Old School Baptists in the United States; and his remarks concerning Eld. Trott and others, show his bitterness against the truth for which we contend. His slanders, however, where we are known, will do us no harm, and where we are not known, they cannot affect us much.

We do not wonder that those who, like sister Carrick, have read the SIGNS for many years, should be surprised to find us charged with disorder and heresy, that to their own certain knowledge, we have uniformly opposed to the full extent of our ability.—Ed.

NORTH BUFFALO, N. Y., Jan. 1, 1858.

BROTHER BEEBE:—Time admonishes me that I should send my small remittance for the SIGNS and MESSENGER. I am well pleased with what they contain. The circular letters many are like sermons, also the editorials.

I think if I know my own heart they have strengthened and encouraged me. I do feel to thank God that through this medium his dear children can converse together, and all speak the same language. And what has often put me to a stand, they frequently speak of the very trials and temptations, that I am called to pass through.

O that the dear Lord may give me strength to bear all that I may be called upon to bear to the honor and glory of his holy name. I must say a word or two about sister Cordelia Foree's communication, for I have never seen anything that came so near my own experience, which was, Lord this weak frame of mine can bear no more. How many times I have thought I committed sin, for I have never had just such feelings, since; the Lord has seen fit at times to let the light of his countenance shine on my lonely path, which gives me great comfort. I feel to thank my heavenly Father, that he has seen fit to enable me to understand his dear children, when they communicate together, the dear Lord enables me to get a few crumbs, which I hope I feel thankful for. I do rejoice that God has a people to serve him according to the dictates of his own word, and I believe they will stand unmoved until they are called home to inherit that crown prepared for them in the New Jerusalem. I rejoice my brother, that God's purposes must and will stand, and the Lord knows them that are his. I do feel to give him all the glory. I believe that all things shall work together for the good and glory of the blessed cause.

I wish you a happy new year, and may the Lord, if it is his will, grant you many more, and give you strength equal to your day.

I do not send this for the SIGNS, for I think you are supplied with good communications at this time.

ELIZA NELSON.

WHITEFIELD, Maine, Dec. 31, 1858.

DEAR BROTHER BEEBE:—I herewith transmit you the amount, according to the best of my recollection, due for the SIGNS, in government stamps, and also the subscription price for another year. Living as I do in this cold, desolate and barren region where gospel truth is but seldom held forth in its purity—although there is plenty of preaching such as it is—I hail the arrival of the SIGNS with joy and expectation of good; for it is almost the sum total—aside from the bible—of all the religious instruction I have the privilege of receiving. I have often been much edified and comforted in reading the editorials, and communications of the brethren and sisters, and have often thought that I would try to contribute my mite, by giving some account of what I hope the Lord has done for me in bringing me from nature's darkness into his marvellous light; but a sense of my insufficiency and inability to give a true and faithful account thereof, with some other things not necessary to mention, has hitherto prevented me. I was exceedingly comforted and made to rejoice whilst reading the communication of sister Cordelia Foree, whose religious experience more nearly agrees with my own, in some particular and important points, than any that I have ever heard. May the Lord abundantly bless her soul with his rich free grace for her labor of love.

Permit me, my dear brother, to congratulate you on your success in the defence of gospel truth, and in contending for the faith once delivered to the saints; for the time has come when men will not endure sound doctrine. And also be assured of my sympathy in your trials; as I learn of late that you have been assailed and that grievous things have been laid to your charge.

I think that I can appreciate the feelings of God's dear people in some faint degree when charges are brought against them in consequence of their faithfulness. And when it comes from those from whom we have a right to expect better things, it is particularly distressing. I speak as having had some little experience in the same things myself.

Should it be convenient, I would like to hear some remarks from you or your able correspondents on the question, "What is truth?" and its connection, John xviii. 38.

Dispose of this as you think proper with an eye single to the glory of God, and with a due regard for the honor of our blessed Master.

Yours in the love and fellowship of the gospel and in the tribulation and patience of the Lord Jesus Christ.

JESSE KING.

FAIRFIELD Ohio, Dec. 26, 1858.

BROTHER BEEBE:—I will send you one dollar in this letter for your paper for the coming year, if you will be so kind as to send it to me. I feel very much lost without it as I live so far from the people, that my soul loveth. I think this a very lonesome place to live, although there are protracted meetings of nearly all kinds in this neighborhood, but they are no company for me; they do not pronounce the

Shibboleth correctly to my understanding. My desire is—if I am not deceived—to know little else save Jesus Christ and him crucified. Sometimes I feel myself to be so sinful that it is wrong for me to take the name of Jesus in my sin polluted lips. Sometimes those precious words come to my mind, "Thy sins and thy iniquities, I will remember no more forever; they are blotted out of the book of remembrance, go and sin no more." Then I can say with the poet,

"In all my Lord's appointed ways
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you.

"Few seasons of peace I enjoy,
And they are succeeded with pain,
If'er a few moments of praise I employ,
I have hours and days to complain.

"O when will my sorrows, subside?
O, when will my sufferings cease?
O, when to the bosom of Christ be conveyed,

In the mansions of glory and bliss?"

Yet I know it is impossible for me to live without sin; for the things which I would do I do not, and the things which I would not, I do; for in my flesh dwells no good thing. I think of all creatures on earth, I have the greatest reason to thank God, for his preservation of such an unworthy being as I feel myself to be.

Brother Beebe as I feel myself too unworthy to write anything for the public, I will close this imperfect scribble, by saying, I hope you will send the SIGNS to me once more, as my health is too poor to go so far to meeting. In the SIGNS I can hear from nearly all the Baptists in the United States, and I constantly hope that God will send ministers all over the United States, if it is his holy will, to proclaim the good news and glad tidings to perishing sinners.

I hope these few lines may find you and yours well. I submit this to your better judgment. Your unworthy sister,
AMY DAVIS.

NORTH BERWICK, Maine, Jan. 5, 1859.

BROTHER BEEBE:—As I have to write to you on business, and have not any composition of my own to send for the *Signs of the Times*, I send you a few lines copied from a letter written by brother Hiram Campbell to a sister of our Church.

WILLIAM QUINT.

Sister Perkins: I have thought much about you and your interesting family, since I have had the pleasure of becoming acquainted with you, and of your firm belief in what I believe to be the gospel of Christ; although I have not had the happiness of spending but a few days in company with you, and the rest of my dear brethren and sisters in Christ in North Berwick and Wells—yet I find my heart is bound to them with a threefold cord. First: because they hate every doctrine which dishonors the doctrine of free, sovereign grace. I often think about the happy moments that I spent in their company: and sometimes I cannot help contrasting those few pleasant hours with the many wearisome, and lonesome months, which I have to spend here in *Brunswick*, with scarcely any one to converse with, but those who are good, or can be at any time that they set about it in good earnest. I find but a few in this place who will acknowledge that they have a carnal mind which is enemy itself against God.

If I go to meeting, I hear nothing but the works, means and instrumentalities of the creature held forth, as conditions for the creature to perform to obtain eternal salvation; but this will not do me any good now, for such husks will not satisfy hunger and thirst after Christ. I once found myself in that country, and fed swine on such; and then tried with all the power I was master of to satisfy my hungry soul with the same the swine did eat; but alas! I found that there was no longer any nourishment in such for me, there was a great famine in the land, and I was in a starving condition for the want of that kind of bread which could not be found there. I had spent all of my substance with riotous living, and had got in debt, so you can see that I was in very poor circumstances, and especially to purchase that living bread that I stood so much in need of.

I expected nothing but death, but in an unexpected time one of God's watchmen upon the walls of Zion saw me in my poor ragged and starving condition, and told me that there was bread enough and to spare in our Father's house. I knew that I must die if I continued in that strange or barren country, and I could but die if I left. How I could find my Father's house was more than I comprehended. But in an unexpected moment, when all hopes had fled, of my ever being delivered from my hungry, starving condition, I was met by the Prince Immanuel, who is the friend of publicans and sinners, and he fed and clothed me, and I set down under his shadow with great delight, and his fruit was sweet to my taste, and he brought me to his banqueting house, and his banner over me was love.

HIRAM CAMPBELL.

FRANCESVILLE, Ind., Jan. 2, 1859.

BROTHER BEEBE:—If one so unworthy as I may be allowed to claim relation with the dear children of God, having a little remittance to make to you, I will just say that the SIGNS OF THE TIMES is a welcome messenger to me. When I can read the communications from the dear children of God scattered in different parts of the world, and all seem to speak the same language, it is an evidence to me that they have all been taught by the same Master; for the prophet said all thy children shall be taught of the Lord and great shall be the peace of thy children. Were it not for the union of sentiment and feelings expressed by the saints of God, which corresponds with my own, it seems to me many times that I should despair altogether; but when I hear so many of the highly favored of the Lord tell of their doubts and fears, trials and unbelief, it makes me think, sometimes, that I am not altogether deceived. I will close by subscribing myself your unworthy brother in tribulation,
JOSEPH WITHAM.

For the Signs of the Times.

DEAR BROTHER BEEBE:—The drawing to a close of the present volume of your excellent paper—the SIGNS OF THE TIMES—admonishes me of my duty. Living remote as I do from brethren professing the same Faith, makes your paper of great value to me, I do not know of a single minister who preaches the doctrine of special atonement living within fifty miles of me, and have not heard this doctrine preached for more than four years, unless

some of my own pratings may be termed such, which if cast into the balance of the sanctuary I sometimes fear may be found wanting. Upon reading the trials of brethren and sisters as they appear in the SIGNS OF THE TIMES, my own are brought vividly to my recollection. And now brother Beebe, if it is not taxing your time and patience too much please bear with a feeble and illiterate worm of the dust while he relates some of the trying scenes through which he has been called to pass.

In the month of May, 1833, I united with a church in connection with what is called the Ohio Association, having been but a few days acquainted with the plan of salvation by grace; believing at the same time that all Regular Baptists—as they were then called—believed this glorious doctrine. But to my sad disappointment I found that in said Association there were plenty of both elders and members, who believed in some kind of a mixed doctrine which they called *Means and Grace*, or as they preached it, that by a proper use of means the grace of God is to be put in motion; a doctrine which my poor soul abhors and which I cannot find in our common version of the scriptures. But as the church in which I had my membership was much nearer to what I believed to be the doctrine of the grace of God than were the other churches, or even the ministry of said Association, I tried to and even did bring myself to believe that in process of time things would be brought about right. In this way we continued some six or seven years, when the flood-gates of human inventions and doctrines of men were raised against us, and against the doctrine of the cross of Christ, then it was that discords arose and divisions brought more fully to appear in our midst; yet under circumstances no less favorable than those which I have just related, I still continued with them till the year 1847, not knowing what to do. At times vainly hoping that the brethren would be brought to see their folly, and at other times striving to reconcile myself to continue with them notwithstanding their errors; but seeing that brother after brother, and sister after sister were falling off, one after another, and being carried away with the errors of the day, all hopes failed me of ever seeing peace again upon gospel terms. And now brother Beebe, though I have no connection with them, nor fellowship for them, yet I hold no hard feelings toward any of them; but desire that they may be brought to know the truth, which to know is eternal life.

Often as I pass by our old meeting house, I alight, walk in, view the walls, the seats, the pulpit, think of the sermons which have been preached there, and the many lovely scenes which have passed and feasts which we have enjoyed while sitting together in our solemn assemblies: it would be vain for me try to relate my feelings under circumstances of this kind, especially when I reflect that said church is entirely gone down,—no more to be found there. And notwithstanding the old meeting house is yet to be seen standing there, the church is no more. Deaths, removals, and departures from the true God to follow after, and be led by the cunning craftiness of men who lie in wait to deceive, these have entirely prostrated all our hopes of ever seeing her broken walls repaired. Thus you see, brother Beebe,

I am left alone, and so expect to be so far as association with the brethren is concerned, only as I seek it far from my place of residence.

I have in time passed enrolled my name with a few lovely brethren and sisters in Jackson and Vinton counties, in this State, whose kind hospitality and brotherly love I expect not to forget while memory holds its empire. While traveling in various parts of Ohio, and at our Associational meetings I have formed some short acquaintance with sundry elders and brethren, and sisters, whom I have not forgotten, and whom I would be glad to see again; but having well nigh numbered my three score years and ten, and being of a slender constitution, my prospect of seeing many of them again is quite uncertain.

But lest I weary your patience, brother Beebe, I will draw my remarks to a close. If you can find anything in this poor scribble, which you are willing shall appear in your paper it is at your disposal, if otherwise, cast it aside and all will be right.

Farewell. LEVI SIKES.

SCIOTA, SCIOTA Co., Ohio, Dec. 12, 1858.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1859.

Eternal Life.

"This is the true God, and eternal life." 1 John, v. 20.

That this testimony is given by the inspired apostle concerning our Lord Jesus Christ, we presume but few if any will dispute; since there is no other character or being found in heaven or earth to whom we can apply these titles without involving the sin of blasphemy. The whole theme of John in this epistle, as well as in all his writings was to bear record or testimony of him, and to show by the most indisputable testimony that he is as here declared, the true God, and eternal life.—It is highly important that the children of God should be instructed in regard to his being, his attributes, his fulness, and of the relationship subsisting between him and them; and to meet this necessity the Holy Ghost inspired John to write unto the scattered family of God that they may have fellowship with each other, and that their joy may be full. See 1 John. i. 1-4.

As the doctrine declared in our text involves the fellowship of the saints one with another, and their fellowship also with the Father, and with his Son Jesus Christ, how very important it is that we in striving to keep the unity of the spirit in the bonds of peace, should search diligently these scriptures which testify of him.

Two important points are established by the declaration of our text. First that Jesus Christ is the true God, and secondly, that he is the eternal life. On these two points we will offer a few remarks for the prayerful consideration of our readers.

FIRST. He is the true God. It is not said that he is a true God, as though there were a plurality of true Gods; for the scriptures proclaim but One living and true God; and he himself has said "I am God, and beside me there is no other." Hence the definite article is used, to signify, that Jesus Christ is the same God of whom Moses testified unto Israel, saying, The eternal God is thy refuge, and underneath thee are the everlasting arms. He is the same God who said, by Isaiah, unto the seed of Israel, Look unto me, and be ye

saved, all ye ends of the earth, for I am God, and there is none else. Yea, he is that very God, who has said he will have no other God before him. He is therefore called the only wise God, our Savior. And in our text he is also distinguished from all false gods, or imaginary deities, the true God. This descriptive characteristic, implies that there are those that are called gods, and worshiped as such, that are not true. Jesus himself testified, All that ever came before him, were thieves and robbers; and he admonished his disciples that many false Christs would come and commanded them to beware of them.

He is the true God; all others who claim that honor, or who are revered as such are false, delusive idols, whether they be of gold or silver, or any material substance, or existing only in the vain imagination of their worshipers. But when we claim that Jesus Christ is the only true and living God, we hold that all the fulness of the eternal Godhead dwells in him. The eternal Father is in him, and he is in the Father, and he and his Father are one. The Holy Spirit of the Lord God, in all his infinity is given to him without measure or limitation; it dwells in him, and is one with him. All that constitutes the Godhead, with all the attributes and perfections belong to him, and are essential to his nature: so that in the absence of any of them, if it were possible that any of them could be absent from him, he would be disqualified to be a Savior, or to be worshiped. God has declared that he is God and beside him there is no Savior. And he has forbidden his creatures to worship any but himself; therefore in worshiping Christ, we worship none other than the true God. The Father, the Word, and the Holy Ghost notwithstanding these personal distinctions by which they are severally set forth in the record of truth, are but the one only living and true God. For these three are one. In his eternal Godhead we hold therefore, in distinction from the views advanced by those who lately assailed our faith on this subject, that Christ, in his Godhead, is self-existent, independent and eternal. That his Godhead is unbegotten and underived; it is the Godhead of the Father, and of the Holy Ghost; and we would as soon think of applying derivation to the Father or Spirit, as to that fulness of the Godhead which is embodied in our Lord Christ.

Although he is the true God, equally and identically with the Father and the Holy Ghost, he also sustains and most gloriously fills a mediatorial identity, in which he is as fully identified as one with his church, as in his Godhead he is one with his Father. Hence our apostle not only declares him to be the true God, but also proclaims him as the eternal life. He himself declares, "I am the Way, and the Truth, and the Life." "I am the Resurrection and the Life." The scriptural record of this Eternal Life, as given by the apostle John, and by all inspired writers, finds its origin in the eternal Father; and hence its eternity. "That which was from the beginning, which we have looked upon, and our hands have handled, of the Word of Life; (for the life was manifested, and we have seen and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us.) That which we have seen and heard, de-

clare 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." 1 John, i. 1-3. The manifestation of this eternal life which was with the Father, is represented as a begetting, a bringing forth, a setting up, and a Sonship, while its incarnation extended the manifestation to the saints on earth, so that they could see with their eyes, and handle the Word of Life. Let us not forget that this Life is eternal, the manifestation is not the origination of it; for before it was manifested, it was with the Father. The begetting or birth, is not the origination of that life which is made manifest by a birth. This eternal Life, is the Life which our Lord Jesus Christ is unto his body the church, which is the fulness of him that filleth all in all. "For me to live is Christ." "When he who is our life shall appear, we shall appear with him in glory." When this eternal life was manifested, of course it appeared, and in it all the saints were and are manifested in glory; even in that glory which the divine Mediator had with the Father before the world was. This is what we understand to be the eternal vitality, or immortality of the church of God. It was with the eternal Father, hid with Christ in God; and it was given unto the saints together with all that pertains to Life and godliness, in the unspeakable gift of God's dear Son, whom God has given to be the Head, Life and Immortality of the church, which is his body; all the members of which the omniscient eye of the Father did see, yet being imperfect, and in his book all its members were written, which in continuance were fashioned when as yet there were none of them.

These views, if correct, involve what is called the doctrine of Eternal Vital Union.

That is the life of all the saints of God is one Life, it is Christ, and Christ is eternal, as the Immortality of his body. The manifestation of this eternal Life involves a spiritual generation, proceeding from God the Father, in manifestation of the eternal Life which was with him, and all this Eternal Life with all spiritual blessings was given us in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Hence in the Sonship of Christ is found all our vital relationship to God. This is the record that God hath given to us eternal Life, and the Life is in his Son, so completely identified with the Sonship of Christ that He that hath the Son of God hath life, and he that hath not the Son hath not Life. For he only hath Immortality dwelling in the Light. The children of God having spiritual eternal life given them in Christ before the world began, are a chosen generation, a royal priesthood, a holy nation, a peculiar people. They are a seed that shall serve him, and be counted to the Lord for a generation.

This is the doctrine of the bible on the subject of the true God, and Eternal Life, and a prominent and fundamental doctrine of the apostolic Baptists in all ages, and in all parts of the world. It sets forth Eternal, Unconditional Election, and life given to the chosen or elected people of God, before the world began. Yet there are those now, as probably there have been in past ages, who would confuse the minds of the saints, in order to rob them of the comfort which an understanding of this

subject inspires: and John says, These things write we unto you, that your joy may be full. Satan and his legions oppose the doctrine, traduce, misrepresent and persecute those who hold, and proclaim this doctrine, not because Satan has any hope of being able with all his allies on earth in or out of the christian profession, to overturn or destroy it; but the joy of the saints cannot be full without the consolation of this doctrine the object of the powers of darkness is to prevent the fullness of joy which the subject inspires.

May the Lord lead our minds by his Spirit into this and all truth, and deliver us from all error and delusions for Jesus' sake, and then we can well afford to bear all the reproach which may be heaped on us for the truth's sake.

"Then let the loudest storm arise,
Let tempests mingle earth and skies,
No fatal shipwreck shall we fear,"
For Christ, our Life, is always near.

Copy of a Letter Received.

"DEC. 21, 1858.

DEAR FRIEND BEEBE:—As this year is about gone, I shall send enclosed in this one dollar for the SIGNS, for the year 1859."

The above was all that was written; the letter contained one dollar; but who to credit it to is more than we know.

The Post mark is written so unintelligibly, that we cannot tell from what part of the world it came.

Our friends will save us a great amount of labor and perplexity, if they will give us their names and post office address, when they write.

If the writer of the above letter will give us the necessary information of his or her identity and whereabouts, due credit shall be given.

Pexplexing as this case is, some have been still more careless, having neglected to pay up at all.

Hymn Books Sent by Mail.

C. Moltby 1, Leo Turner 1, Hester Rumney 2, Eld. J. Vincent 1, Squire Willard 2, S. Wilber 1, T. Burnam 1, I. L. Francis 1, J. C. Muir 1, Mary E. Enderlin 1, J. Lamb 1, D. Shultz 1, J. Dewey 1, A. Wood 6, Eld. James Janeway 1, I. Wright 1, J. S. Moore 1, Lee Smith 1, Ira Yeomans 12, Ira Phelps 1, Alex. Burge 12, Watts Comstock 1, Wm. C. Thomas 1, C. W. Baker 1, Eld. M. Lassing 6, Miss Sarah Woolford 1, Mrs. S. Sargent 1, E. West 1, Jas. McFarland 1, Eld. H. D. Banta 6, Mrs. N. Hamline 1, Jacob Wills 1, Gen. W. C. Stanton 1, Eld. Jas. L. Fullilove 2, Wm. Lambert 1, Dea. W. Yager 1, Wm. Bassett 1, Wm. H. Hamilton 2, Eld. C. B. Hassell 1, Alice Corwin 1, A. Vail 1, R. Lankford 1, A. Burge 1, D. Halsted 1, Eli Kittle 1, S. Stillwell 1, James Brown 1, A. Nichols 2, J. Ashworth 1, E. Van Buskirk 3, Alex. Frasher 7, Eld. J. Osborn 1, Polly Harper 1, Samuel Braswell 2, C. L. Canine 6, Jas. L. Vanderburg 1, S. S. Thorne 1, Dr. S. Gwaltney 1, P. Bradenburg 12, D. L. DeGolyer 1, Mrs. S. E. Kean 1, Dr. W. B. Ricks 1, James T. Pettit 1, Wm. Van Sickle 1, E. Rogers 1, Miss McBride 1, Wm. Lewis 1, L. Brink 1, A. Hull 1, I. Smith 1, D. J. Stark 6, D. S. Ford 6, Thos. Hatfield 1, E. Darden 1, C. Jackson 1, C. Burch 1, W. M. Perkins 1, John Overman 2, Rhoda Gardner 1, E. Staggs 2, William Grafton 1, C. A. Delameter 1, S. McDonald

1, S. N. Wright 1, Thomas Van Winkle 1, Eld. B. Bradbury 2, Wm. H. Durland 1.
SENT BY EXPRESS.
M. W. Hallock 24, R. D. DuBois 35.

Sunday Schools—Juvenile Gospel and Filthy Lucre.

To the Editor of the New York Times:

It is of no consequence how long ago it was since I moved into the neighborhood of an extremely progressive Church, whose minister is the equivalent of all that is ardent and enlightened in the humanities of religion. Whenever it was, it is sufficient to know that I hailed the new neighborhood as the crown of sundry long cherished desires. I have a family. To find for my little gentry a Sunday School impelled with the same animated principle that governed the pulpit, was a main object with me; and the school attached to the Church of the Rev. Mr. X. realized the wish. So I might be indemnified for manifold defects in the public school teaching they enjoyed upon week days—my narrow means forbids the idea of a private school, or a domestic tutor—and there, free of cost, they might grow familiar with religious knowledge, while gaining no little of other useful instruction. Free of cost, I repeat, for that is an essential condition with a poor fellow, who has a merry household of oldsters and youngsters to seize and run away with his slender weekly earnings, as soon as they are made over to the Lady High Treasurer of a Saturday night. By way of experiment, therefore, five weeks ago, our young man, Giorgio, aged ten, was, at some sacrifice, trimmed up in a new suit, and dispatched to the X Sunday School. He came back with a glowing account of the fervid state of feeling in that nursery of piety, and of the benevolence and kindness of the teachers; and with a satisfactory feeling generally as to the state and prospects of his religious education. Also, with a small demand in cash as compensation for text books. The ensuing Sunday, Hope, our little heiress, being still without proper wardrobe for Sunday display, the young man again had his experience. He returned with still wilder enthusiasm; also, with a subscription paper calling for contributions to the Missionary interests of Boorioboola-Gha; in reference to which the ardent youth informed us, with eager distress, that the teacher had urged each to do his best, as the zeal of each was to be measured by the sums total respectively. "And you know," pleaded Giorgio, "the boys are so many of them well off, I shall be ashamed if I can give only a very little." What could we do? Our boy was not to be shamed, and we did not care to impress him with our private opinion of such antipodal charity, so we deducted a dollar from Hope's clothing fund, else sacred, and saved his honest pride. But we did not save our purses. The next week there was a runaway negro to be aided; and the next something imperative to be done for domestic missions—there we yielded with excellent grace—and last Sunday, with an unusually excited air, our poor little gentleman produced a budget of printed circulars and the weekly subscription card, announcing a large sum—some hundreds of dollars—to be made up, to pay the expense of furnishing young Twankydllo at London, with a certain number of yards of cat-gut to his expensive fiddle, and to continue the invaluable services of Signor Fanatico, who, at twenty guineas the quarter, writes home that the young gentleman is the prodigy of an age not simply unmusical, and, with eloquent tears in his eyes, Giorgio urges our charity with the statement that a prize is to be given to the largest contributor, who shall be further made honorable by a public presentation thereof. We succumb to this new attack. The last chance for little Hope vanishes. Giorgio has his dollar; but he also has notice that his parents can stand this sort of things no longer; that on Sunday next

he must give up his books, and remain at home. The gospel privileges of that particular shop are sold at too high a price for the children of the poor. And the young philosopher responds in all simplicity that it *does* seem as if the teachers did nothing but run in debt, and ask the scholars to get them out. And it does seem so. Our boy has learned little or nothing, though a willing student, of his Bible or religion. He has secured new and profound ideas of financiering. The temple he resorts to appears to be occupied by the money-changers. His teachers have much of the *saue* benignity which distinguished Fagan in encouraging and rewarding his juvenile pick-pockets; and in prosecuting their pecuniary perquisitions appears to lose sight of no art efficacious with childish minds as a means of eliciting the cash. Of the suckers of every parental tree they make suckers indeed. Perhaps I have no objection to being so adroitly depleted. Perhaps I may regard with patience the conversion of my children into vampires that steal the parental life-blood. But I do object to being too poor to indulge such luxuries, and too seeing my Hope without her long promised gown; and must, therefore, seek some market where God's word to children is sold at lower rates. Can you point me to such a one?

LEGATUS PAUPERUM.

Record of Marriages.

- June 16—By Eld. Jacob Winchel, Mr. JOHN A. VAN CUREN, of Saugerties, to Miss MAHALA HEWES, of Olive, N. Y.
- Oct. 24—By Eld. Peter Ausmus, Mr. IRVIN NIECE to Miss MILLY ANN FORD, all of Linn county, Missouri.
- Nov. 24—At East Amwell, N. J., by Eld. P. Hartwell, Mr. DAVID W. WILSON, of West Amwell, to Miss LOUISA HUNT, of the former place.
- Nov. 24—At Margaretville, N. Y., by Eld. Isaac Hewitt, Mr. CYRUS MEAD to Miss E. M. O'CONNOR, both of that place.
- Dec. 7—At Spring Hill, Somerset Co., Maryland, by Eld. G. W. Slater, Mr. GEO. W. HARMAN, of Worcester county, to Miss SARAH A. BUTHINGHAM, of the former place.
- Dec. 7—Near Margaretville, N. Y., by Eld. Isaac Hewitt, Mr. JOHN V. SANFORD to Miss THANKFUL B. DEAN, both of Middletown, Delaware Co., N. Y.
- Dec. 8—By the same, Mr. THOMAS C. LAWREN to Miss POLLY C. JAQUISH, both of Middletown, Delaware Co., N. Y.
- Dec. 14—At the residence of the bride's father, in West Haven, by Eld. Geo. W. Slater, Dr. A. SLEMMONS, of Quantico, to Miss ELIZABETH KERR, all of Somerset Co., Maryland.
- Dec. 20—By the same, Mr. JOHN NEVILL to Miss MARIA HARDING, both of Worcester county, Maryland.
- Dec. 21—By Eld. Isaac Hewitt, Mr. SAMUEL STOUT to Miss PHEBE JANE HILL, both of Roxbury.
- Dec. 22—At Hopewell, N. J., by Elder P. Hartwell, Mr. THEODORE DRAKE to Miss SALLIE ANN DRAKE, both of Hopewell.
- Dec. 22—By Eld. Isaac Hewitt, Mr. DANIEL C. LYNCH to Miss SARAH A. PECK, both of Halcottsville, N. Y.
- Dec. 25—By Eld. Jacob Winchel, Mr. GIDRON RICE to Miss NELLY BOICE, all of Ulster Co., N. Y.
- Dec. 25—By Eld. William Quint, Mr. SAMUEL F. SWETT, of York, to Miss SARAH E. ROBERTS, of North Berwick, daughter of brother Stephen Roberts.
- Dec. 28—By Eld. Isaac Hewitt, Mr. REXFORD HEWITT to Miss PHEBE DAVIS, both of Middletown, Delaware Co., N. Y.
- Dec. 30—By the same, Mr. MARTIN V. SANFORD to Miss JULIA BIRDSLEE, both of Middletown, Delaware Co., N. Y.
- Dec. 30—At Mount Rose, by Elder P. Hartwell, Mr. ASA T. DRAKE to Miss JANE SAVIDGE, both of Mount Rose, N. J.

Jan. 10—At Warwick, by Eld. G. Beebe, Mr. ANDREW J. FEAGLES, of New York City, to Miss MARY E. WELLING, daughter of Wm. Welling, of the former place.

Obituary Notices.

DIED, in Wallkill, on Saturday, December 4th, ADA VIRGINIA, daughter of Mr. Chaney and Millicent Horton, aged about eight years. Her disease was scarlet fever, and inflammation on the brain. She was sick but one week, in which she suffered much. Her mother, sister Horton, being at the time, with other members of the family, sick—were unable to attend her in her sickness, or follow her remains to the grave, which rendered the trial still more severe. This is the third child which these afflicted parents have been called to part with by death.

But 'tis our heavenly Father's hand,
That deals the chast'ning blow;
Disease and death, at his command,
Lay cherished objects low.
But faith in triumph o'er the grave
Looks far beyond the veil.
Submits to him, whose power can save
From all that can assail.

BROTHER BEEBE:—It becomes my painful duty to inform you of the death of my beloved husband, GEO. McNISH, who died May 4th, 1858, in the 57th year of his age, after a somewhat protracted illness. The disease by which he fell a victim, was consumption, which had, for some time previous to his death, so preyed upon his vitals, that he seemed fully conscious that he must soon reach "that bourne from whence no traveler returns." During his illness, he bore the pains of that fatal disease with christian fortitude, and met the King of Terrors without fear. This afflictive dispensation of divine Providence has bereft our family of one whom we had all learned to love, for that example of paternal solicitude, of upright character, and of christian piety—and while we lament our loss, we feel conscious that it is his gain, for he died with the assurance of a blessed immortality beyond the grave.

Yours in affliction,
JULIA McNISH.
Horseheads, N. Y., Jan. 7, 1859.

BROTHER BEEBE:—Please notice in the *Signs of the Times*, the death of Mrs. POLLY THURSTON, wife of Mr. Saml. Thurston, of this place, who died December 19, 1858, aged 58 years, 1 month and 20 days. Her disease was consumption. Mrs. T. gave good evidence that she experienced the spiritual birth in her youthful days, but she never was baptized, and of course never united with any Church. She was in the firm belief that the doctrine contended for by the Old School Baptists was Bible doctrine, and the only system that could save poor sinners. She was as much reconciled to her sufferings through her sickness seemingly as any one could be while in the flesh. She had her senses until the last, and died in the firm belief that God saves his people, and calls them with a holy calling, not according to their works, but according to his own purpose, and grace given them in Christ before the world began. She has left her husband and aged mother, and two children, and brothers and sisters, to mourn.

WILLIAM QUINT.
North Berwick, Maine, Dec. 25, 1858.

BROTHER BEEBE:—Please publish the following notice of the death of our daughter-in-law, POLLY HIX, wife of David C. Hix, who departed this life December 11, 1858, aged 22 years, 6 months and 5 days. Her disease was consumption, which has been lingering around her for several years, but did not confine her to her bed until about three days before she died. She did not appear to be much concerned about dying until the Wednesday before she died, she was then asked if she was willing to go. She said she did not know,—but soon after requested us to pray for her,—which we accordingly tried to do. The next day we were called in again, as they thought she

was dying. She again wanted us to pray for her. She was asked if she felt that she was a sinner. She said she did. And here, we must say, we never witnessed such a scene before. There lay one without a hope, that we every moment expected would leave this world. And, oh! what a desire we felt that the Lord would prepare her for that change which we knew must soon come. But in a short time it pleased him, who doeth all things well, to manifest himself to her as her Savior, for she called her father to her and told him the Lord had forgiven her of all her sins; that she felt willing to die, and that she had no doubt but it would be well with her—and told her friends that stood weeping around, not to weep for her, but to weep for themselves. She said she wanted to go home to Jesus. When her brother, who was reading the 14th chapter of John, had finished the 6th verse, she said that is true—although it was with great difficulty that she could speak. Yet she repeated the following lines:

Jesus can make a dying bed
Feel soft as downy pillows are.

She bade us all farewell—kissed her little ones—and asked whether there had been any preparation made for her funeral, and where her husband wanted her buried—and in answer to the question, she said she wanted Eld. L. P. Cole to preach, which he did from John xi, 25, 26. She requested to be turned on her side, that she might go to sleep, and in a few moments breathed her last, without a struggle. She has left three children, a devoted husband, and a large circle of friends to mourn their loss. Remember the afflicted husband and relatives in your prayers.

E. M. HIX.

Jefferson, N. Y. Jan. 3, 1859.

BROTHER BEEBE:—I write you a few lines relative to Elder A. Hood's family. On the fifth Sunday of October I was invited to visit him. I went and there learned that his family had the "milk sickness." One of his sons had died—his wife was not expected to survive—all the family sick—that he was taken bad the day before—his wife seemed to be getting better—he died the next Sunday week—his wife was taken worse, and since died, and another of his children—leaving five children that I think will live. They suffered greatly. The doctors agreed in saying that they were the sickest persons they ever witnessed. Eld. Hood commenced preaching about twenty years ago, among the Mission Baptists, but was soon conscious of his error, and joined the old order of Baptists, and remained a firm and able defender of the faith, until his death. The churches have lost a great and good man, and the Old School Baptists a true friend. He was serving two churches. Eld. Bartley will attend to one of them, and I will do what I can for the other. We licensed last week brother Henry Shellingbarger to preach, and hope it will not be long before he is ready for ordination as my time is all taken up. Brother pray for us.

THOMAS THRELKELD.
Mattoon, Coles Co., Illinois, 1859.

BROTHER BEEBE:—By request, I send you the following obituary notice for publication in the *Signs of the Times*. Died, in Shelby county, Indiana, on the 14th of November, 1858, MARY ANN SAWINS, wife of James H. Sawins, aged 26 years and 9 months. Sister Sawins, with her husband, related their exercises to the Church at South Stots Creek, I think, in 1855—were received and baptized, where they had their membership until the spring of 1857, when brother Sawins sold his place and settled in the bounds of Lewis' Creek Church, in Shelby county, which church they then joined by letter. Sister Sawins took a violent cold nearly two years ago, which caused a paralytic shock, rendering the left side almost useless, from which she never entirely recovered, until death closed the scene. Her sufferings the last six months of her pilgrimage could not be easily described—they sometimes produ-

ced mental derangement. Her disease finally terminated in dropsy, and she had her reason, manifesting a resignation to the will of God under all his dealings. A discourse was delivered on the occasion by brother J. G. Jackson, from 2 Cor. v.—She has left two little sons, a numerous train of relatives, with a bereaved husband—and the Church to mourn her departure. It has pleased God in the dispensation of his providence, to lay heavy his afflicting hand on this little branch of Zion the past season. Several of the members at Lewis' Creek have been called home. May he grant the surviving members the consolations of his spirit, and grace to help in every time of need.

Your brother,
RANSOM RIGGS.
Nineveh, Indiana, Dec. 15, 1859.

BROTHER BEEBE:—It again becomes my painful duty to record the death of another member of our church, also one of our deacons. Brother ELIJAH BEATY died on the morning of the 7th of November last, of congestive chills. He was sick for several weeks of the fever, but not thought to be dangerous, until he took the chill, after which he was so utterly prostrated that he never conversed with any intelligence afterwards. Brother Beaty was born in Hampshire county, Virginia, in the year 1776. Married about the year 1817. Joined the church and was baptized in 1818, and moved to Ohio the same year. Soon after he moved to Ohio he joined the East Fork Church, after which the Deer Creek Church being constituted near to him, he became a member of that Church, where he continued his membership, till he left for Illinois in the fall of 1836. He was chosen a deacon of the Deer Creek Church, which office he held till his removal. After he came to Illinois, he joined the Lebanon Church, and was soon after chosen deacon. Brother Beaty was a dear lover of the truth. When the mission spirit began to develop itself in Ohio, he was among the first to point out its errors and evils. He continued firm in the doctrine of the gospel, and when the last departure from Baptist principles took place under the restless spirits that afflicted the Baptists, though some of the leaders were his warm friends, he withdrew his fellowship without a murmur. He has left a large family and a large circle of friends to mourn their loss, but we are well assured our loss is his eternal gain. May God in mercy enable sister Beaty and her afflicted family to bear up under the bereavement—and may the family all be prepared by grace to meet their lost one, is my sincere prayer.

Yours in gospel bonds,
B. B. PIPER.
Logan Co., Illinois, Jan. 2, 1859.

DEAR BROTHER BEEBE:—Since our removal from Orange county, we have been called, for the second time, to part with a dear child. On the 30th day of May, 1857, a dear little boy, GEORGE FRANKLIN, nearly two years of age, departed this life by a severe attack of inflammation on the lungs, accompanied with the measles. And again, we desire a place in the *Signs of the Times*, to record the death of WILLIAM HENRY, another beloved son, who departed this life, after a long and severe illness, of scrofula, for more than three years. He died on the 17th of November, 1858, with the consolation of heart, wishing the time to come, that he might be relieved from earthly troubles. He had his senses till the last moment, and gave advice not expected from a person of his affliction, and he is now at rest in the mansions of him who saw fit to call his dear child home, in the 20th year of his age.

Now, William, he is gone to rest,
And dwell with brother George,
To sing the praise of him who bless'd
And call'd with loving words.

SARAH J. SILSBEY.

Eld. John F. Johnson desires his correspondents to address their communications to him hereafter at Lexington, Kentucky, instead of Muncie, Indiana.

Our Appointments for Meetings, misstated in our last number, should read: At New Vernon, January 23, February 6 and 20; at Wallkill meeting house, Jan. 16 and 30, and Feb. 13 and 27—services at each place to begin at half past 10 o'clock a. m. At the Orchard-street Hall in Middletown every Sunday at 3 o'clock p. m., and conference at the Hall every Sunday night at 6 1-2 o'clock. Church meetings at New Vernon the first Saturday, and at Middletown and Wallkill church the last Saturday of each month. Both commence at 1 o'clock p. m.

Will brother Beebe please give his views on the 50th chapter and 10th verse of Isaiah, which reads as follows: "Thy servant that walketh in darkness and hath no light that feareth the Lord and stayeth upon his God."

SARAH J. SILSBEY.

Brother Beebe, please give your views on John xv. 18, which reads thus: "I will not leave you comfortless: I will come to you." Also, on the 26th verse of the same chapter, and you will oblige,

JAMES P. PERRIN.

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The family of Dr. Moxley, in Prince William county, Va., were poisoned last week by the colored cook mingling arsenic with the soup, the aged mother of Dr. M. dying soon after partaking of it. Several other members of the family, and some of the servants were made very ill.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., FEBRUARY 1, 1859.

NO. 3.

CORRESPONDENCE.

For the Signs of the Times.

Fellow-Citizens with the Saints.

Eph. ii. 19.

BROTHER BEEBE—Having in a previous letter considered the individual relation of the children of God to the spiritual commonwealth, we now come more particularly to their relation to one another as fellow citizens. While it is true that God deals with each of his children personally, and every member is set in the body as it pleases him, it is also true that there is a mutual relation and dependence between them. A proper consideration of these mutual relations, of the fellowship of saints in all their joys and sorrows, hopes and fears, of their common faith and mutual duties, is at once peculiarly interesting and important; interesting, since it is from a similarity of experience, from an internal and personal acquaintance with the same great facts, that the children of God receive and impart the evidence of their relation to the spiritual family; and important, since God has designed that we should be mutual helpers of each other, and bearing each other's burdens, so fulfil the law of Christ. I shall endeavor to consider the mutual relation of the children of God one to another; first, in the privileges and immunities they enjoy, and secondly in some of the obligations which are mutually binding upon them.

All the children of God are sharers in the same everlasting and unchanging love. Created in Christ Jesus before the world began, they were all blessed with spiritual blessings and heavenly places in him. In the kingdom of grace all are equally near and equally dear to the Father. Our conscious weakness or unworthiness does not band or limit that love. The feeblest child of grace is as much the loved of God as Isaiah or John. "Take heed," said our Savior, "that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Among men distinctions may exist; but in the spiritual commonwealth, all of every country and condition, rich or poor, free or bond, stand upon the same great platform of equality, are encircled by the same arms of everlasting and unchanging love. Their eternal life commenced at the same period, and its duration is the same to each. As long as Jesus lives, they must. In the resurrection, we are told all earthly distinctions cease, and all the redeemed are as the angels of God in heaven.

In like manner are all the elect made the conscious subjects of the same quickening power, the same vital and personal experience. They are born of God, taught of one Spirit, receive the same blessed witness and evidence of heirship to the same glorious promise. Some affirm that the

doctrine of sovereign grace is harsh and feelingless; but what must be said of that system which makes repentance and faith the *only conditions* of salvation? Where, then, are the little ones whom we lay in the dust ere their natural intellects are developed, and they are able to comply with these conditions? Without a heavenly birth they cannot see the kingdom of God. But since the same divine power is exercised upon all the vessels of mercy, whether in infancy or age, how glorious and consoling is the doctrine of sovereign grace! In the kingdom of God, there is no helpless infancy or decrepit age. All the redeemed are born of God, and who can tell the power of that divine life, as it shall be when the subjection to vanity and earthliness shall be removed, and all the ransomed sons of God shall get home?

The family of God, whether in heaven or earth, is one; called by one name, speak the same heavenly language, have one Father's house, sit at one table, wear the same clothing, travel the same road, have one Lord, one faith, and one baptism, even as they are called in one hope of their calling. There may be diversities of operation, but it is one Spirit which leads all to the knowledge of the same great truths, through the same trials, and to the same blessed hopes and joys. They come from the north and the south, and sit down with Abraham, Isaac and Jacob, in the kingdom of God. The fellowship of saints and the oneness of all believers is illustrated in the fact that the experience of David and Job, of Isaiah and Jeremiah, of Paul, Peter and John, is that of the weakest and feeblest child of grace to-day. He who dares not say, "I know I am a christian," uses the language they have uttered as far more expressive of his feelings than any he can originate; and more than one has said when reading some experimental Psalm, or listening to the groaning of Paul under his body of sin and death—"if they were the children of God, may I not hope that I am one?" A traveler, if you will, in some foreign parts, hears a voice whose accent he recognizes as that of a fellow-countryman; as he listens he hears described localities with which he is familiar, circumstances which he supposed were known only to himself or family, names which he reveres and loves, and though he may have had no previous acquaintance with the individual, does he doubt that he has met a fellow-townsmen or a kinsman? It is not he who makes the loudest claim to citizenship, or who talks most about religion, who best proves his right, but he who speaks the language, is familiar with the Shibboleth of grace, and who can describe the localities and the privileges of Zion from a personal experience and acquaintance with them. Some may talk fluently concerning the blessings of free institutions, who yet betray in their accent

that they are not native-born citizens, or by their conduct that they are not prepared either to enjoy the right or fulfil the duties of good citizens.

That we are citizens of Zion implies that we are subject to the laws of Zion; that we are *fellow* citizens implies that we live under the laws, and hence are under mutual obligations to each other. Glorious and blessed are the privileges of every citizen of Zion, but from these privileges result great and important duties. Take, for example, a single case. God bids his children welcome to a well-spread table—he gives them freely all they need; is it that they may eat and enjoy, and delight themselves in a personal and selfish enjoyment, or that they may bring in the poor, feed the hungry, clothe the naked, and hide not themselves from their own flesh? Is it not that they may bring a part of what he gives them into the house of God, and comfort others with the same comfort of which they themselves are comforted of God. They are made to know the joys and sorrows of their daily travel—what is it but that they may by such experience be better prepared to rejoice with those who rejoice, and weep with those who weep? Are not, in fact, all the dealings of God with us designed to give us a larger experience of his grace, a more familiar acquaintance with his government, that we may more fully illustrate the power and nature of that grace in a cheerful obedience to the laws of his kingdom, in a truer sympathy, and being drawn in closer union and fellowship with his dear people? We are made to bear burdens—what is it but that we may learn to bear one another's burdens, and so fulfil the law of Christ?

It is worthy to be noticed that when the children of God do most realize their relation to Christ, their King, and the preciousness of his doctrine, they are most earnestly drawn towards one another; and in such proportion as they appreciate the blessedness of membership in the spiritual family, in such proportion do they desire the good of that family, and strive for the things which make for peace and the things whereby one may edify another. The spirit of true christianity is self-forgetful and self-sacrificing. It is that charity which seeketh not her own; is not easily provoked; rejoiceth not in iniquity, but rejoiceth in the truth. Ambition and the desire of preferment, so universal among men, are not marks of a good citizen of Zion. Faithfulness in duty and tenacity for truth will not degenerate into dogmatism and carping superciliousness. A brother will not watch for the halting of a brother, and make a man an offender for a word, but rather will he be tender of his reputation, put the best possible construction upon his words or conduct, and, in case of real offence, he will be as ready to forgive as he hopes to be forgiven. Hon-

esty and sincerity in dealing with brethren, no less than tenderness and love towards them, are duties constantly resting upon us as fellow-citizens of Zion. How sad the spectacle ever presented when difference of opinion excites bitterness of spirit and alienation of feeling among the children of God, and when excited and angry discussion takes the place of love and acts of sympathy and tenderness. "A new commandment," said our Savior, "give I unto you, that ye love one another;" and he has also said, "inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

It is one thing to talk about our love for truth, and another thing to illustrate such love by obedience to the law of Christ. There is one infallible rule we cannot change: by this do we know that we have passed from death unto life, if we love the brethren. Now if one see his brother have need, and shut up his bowels of compassion, how dwelleth the love of God in him? Can we testify our fellowship with the people of God in any better way than by a tender regard for their necessities whether temporal or spiritual? A word of sympathy or encouragement may cheer a saddened heart, while our own hearts are made richer by the very attempt to comfort others. There is no surer way to dispel our own doubts or remove our own griefs than to endeavor to remove those of others. A good citizen will not throw all burdens upon others, nor deprive his brethren of his presence and his aid in the affairs and meetings of the church. Though he may not be the mouth or the hand, he may be the feet, and he will be willing to stand in his lot and place in the household of faith. A certain portion of what God gives us, of our joys and sorrows, of our doubts and fears, as well as comforts and hopes, belongs to our brethren; and there is which scattereth and increaseth, while withholding more than is meet tendeth to poverty. One thinks it of no benefit to speak of darkness and trials; but how does the fact that one is in trial, when known to us, draw forth our sympathy and impart an evidence and create a fellowship which nothing else can give! "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith," saith God, "if I will not pour you out a blessing so there shall not be room enough to receive it."

A distinction is here carefully to be observed. The ordinances of Christ are to be observed for Christ's sake. "This do in remembrance of me." The commission was, "teaching them to observe all things whatsoever I have commanded you." As citizens of Zion we are under law to Christ. But mutual edification is to be desired for the church's sake. Constituting the visible body of Christ, and members in particular, we are to desire and labor for the

healthy condition and harmonious action of the whole body. So long as each is prompted by the love of Christ and the truth, so long will personal and selfish considerations be laid by, and each will seek each other's benefit. Jealousies and heart-burnings will find no soil where an unselfish love of truth holds sway: there the oxen will be strong to labor, and there will be no complaining in the streets. Happy is the people in such a case; yea, happy is that people whose God is the Lord. Some of the dear people of God are separated so far from their brethren that they enjoy few of the privileges of the visible house of God. Yet are they still members of the family; separation from their brethren does not bar them from the smiles of their heavenly Father, or the gracious tokens of his love. Nor are they forgotten by their brethren when they meet together. Nor are those who have been called from us to that portion of the family above forgotten. How sweet to recall the seasons of the past, and the names and forms of those with whom we have taken sweet counsel and walked to the house of God in company! How blessed the communion of saints! How strong the tie which unites the members of the whole family in heaven and on earth! One in Christ, their Head; one in the Father's love; one in the experience of the same divine power; the same afflictions and trials, and the same blessed joys and immortal hopes! Suffer, dear brethren, a word of exhortation from one most unworthy of you all. Let us prize our high privileges; cherish a loving and tender regard for each other; let us daily seek to be mutual helpers of each other; encourage those who are called to stand in the foremost of the fight with error by our presence, sympathy and aid; do not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching. Let us lift up the hands which hang down, and confirm the feeble knees, and make straight paths for our feet, lest that which is lame be turned out of the way, but let it rather be healed. Pray for the peace of Jerusalem: they shall prosper which love thee.

LEONARD COX, JR.

CAMBRIDGEPORT, MASS., January 4, 1859.

BROTHER BEEBE—While reading the communications of many of those whom I esteem as the excellent ones of the earth, I have often felt that I wished to write something for publication in the SIGNS or MESSENGER; but I know that if the brethren and sisters had as little confidence in me as a christian as I have in myself, they surely could not claim me as a brother in the Lord, for I find that in me, (that is, in my flesh,) dwells no good thing; but I am prone to sin as ever; for when I would do good, evil is present with me, so that I cannot do the things that I would. O wretched man that I am! who shall deliver me from the body of this death? But I hope that I can say with Paul—I thank God, through Jesus Christ our Lord. So, then, with the mind I myself do serve the law of God, but with the flesh the law of sin. We know that we have passed from death unto life, because we love the brethren; and I believe that I do love those whose conduct and conversation prove that they have been born again, not

of corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever. And, if I be not deceived, my heart's desire and prayer to God is, that every one that nameth the name of the Lord may depart from iniquity, that they may let their light so shine before men that they may see their good works and glorify our Father which is in heaven.

Dear brethren, is it not a cold time among the Old-School Baptists generally? And is there not a cause? Is it the will of God that his children should live in a state of disobedience, and in consequence of that disobedience, suffer chastisement? I think not. For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Although I do not believe that the child of God can merit the least favor from the Lord by his obedience, yet it is only in the path of duty that he can enjoy that peace of conscience which is more desirable than all the pleasure that this world can afford.

Dear brethren, let us try to provoke one another unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is. When our church meeting days come on, do not let the common business of this life keep us from filling our seats in conference; and when we get to the place of worship, instead of engaging in conversation about worldly affairs, let us engage in singing or talking of the goodness of God, who, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath made us sit together in heavenly places in Christ Jesus. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and if sons, then heirs— heirs of God and joint-heirs with Jesus Christ; for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He bore our sins in his own body on the tree; he who knew no sin, was made to be sin for us, that we might be made the righteousness of God in him. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that he might be a merciful and faithful High Priest in things pertaining to God—who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee.

Dear brethren, when I can claim such promises as applicable to poor unworthy me, I feel like I surely will try to live more like a christian; but again I fall into darkness and temptation, become as careless about eternal things as though I never had professed a hope in Christ, and conclude I am deceived in the whole matter, that surely a child of God never would do as I have done; for I have no power to resist temptation, or if I have the power I lack the will, and I often am made to cry out with the poet:

I am a stranger here below,
And what I am 'tis hard to know;

I am so vile, so prone to sin,
I fear that I'm not born again.

When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me fear that I am wrong.

If I am a saint I am less than the least of all; but, dear brethren, I feel it to be right to confess my faults, and hope that if you should read this imperfect scribble, that you may remember me in your prayers; for it seems to me that the Lord cannot hear my prayers, for it is often the case, when I try to pray, that I do not know how or what to pray for, not knowing what I am, and can only say, God, be merciful to me a sinner; and if I be deceived, undeceive me for Jesus' sake. I hope that the brethren and sisters will not neglect to write in the SIGNS and MESSENGER; for in this way we can speak often one to another, and I have often been comforted while reading the communications and editorials contained therein.

Brother Beebe, I hope that the Lord will enable you to prosecute your arduous labors for the edification of the numerous readers of your valuable paper. And as I do not feel competent to write anything worthy of publication, I wish you to do with this scribble as you think best.

ISAAC WRIGHT.

PINE WOOD, Tenn., Dec. 13, '58.

A story most lovely I'll tell,

Concerning the Lord from the skies;

He suffer'd the torments of hell

That sinners, dead sinners, might rise.

He left his exalted abode,

When man by transgression was lost,

Appeasing the wrath of our God,

Consented to lie in the dust.

Alas! did my Savior thus bleed,

And pity his ruin'd, lost race;

From whence did such mercy proceed,

Such boundless compassion and grace?

His body bore anguish and pain;

His spirit 'most sunk with the load;

A short time before he was slain,

His sweat was as great drops of blood.

O was it for crimes I had done,

The Savior was hail'd with a kiss,

By Judas, the traitor, alone;

Was ever compassion like this?

The ruffians all join'd in a band,

Confin'd him and led him away,

The cords wrapp'd 'round his sweet hand,

O, christians, look at him, I pray.

To Pilate's stone pillow when led,

His body was lashed with whips;

Not one of them said that they heard

A railing word drop from his lips.

They made him a crown of sharp thorns,

O Jesus, they did him abuse;

They mock'd him and laugh'd him in scorn,

And hail'd him 'The King of the Jews.'

They laded the Lamb with the cross,

And drove him up Calvary's hill;

Come, mourner, a moment and pause,

All nature looks solemn and still.

They pierced the nails through his hands,

Transfix'd and tortur'd his feet;

O, brethren, see! passive he stands!

To look at the sight, it is great.

He cried, My Father! my God!

Forsaken, thou'st left me in pain;

The cross is all color'd with blood,

The temple veil rended in twain.

He groaned his last and he died,

The sun then refused to shine,

They thrust the sharp spear in his side;—
This lovely Redeemer is mine.

He fought the hard battle and won

The kingdom, and giveth it free;

Come, christians, look forward and run,

I hope that the kingdom we'll see.

When he in the clouds shall appear,

With angels all at his command,

And thousands of christians be there,

All singing with harps in a band.

Sweet, pleasant and happy the view,

Infusing such beams of delight!

This beauty to christians he'll shew—

O, Jesus, I long for the sight;

I long to mount up in the skies,

In paradise make my abode,

And sing of salvation on high,

And rest with my Savior and God.

NEAR LEXINGTON, Ky., Jan. 4, 1859.

DEAR BROTHER BEEBE:—While visiting the Associations last spring, summer and fall, many brethren and friends requested me after my return home, to write for insertion in the SIGNS OF THE TIMES the details of my journey. When I finished my tour, the circumstances surrounding me seemed to present no favorable opportunity of writing, and it was therefore postponed. As I kept no diary, it is too late now to refer to minute matters connected with my travels. I think I left home on the 4th day of May, and from that time until the latter part of September, I was at home only about nine days, and traveled nearly or quite five thousand miles. I first paid my friends and relatives in western Virginia a visit and had several pleasant meetings with them. From there I went to the city of Washington and had the pleasure of an acquaintance with our highly esteemed brother Wm. J. Purrington, and was very agreeably entertained by him and his very interesting family, and also by brother and sister Towles.— Remained several days and had very agreeable meetings with the brethren of the church there. Leaving the city in company with a number of the brethren and sisters we proceeded to the city of Baltimore, and found a hospitable home with our friend Dr. Thorn. From Baltimore we proceeded to the Baltimore Association, held with the church at Back Rock, Maryland. Here I had the pleasure of my first acquaintance with brother R. C. Leachman of Virginia, and found him truly to be a workman that needed not to be ashamed, rightly dividing the word of truth. The meeting was well attended both with speakers and hearers, and was really a refreshing season. From there we returned to the city, and brother Slater and myself remained several days, and had very agreeable meetings and visits with the church and friends there. But I must not attempt to give a particular account of all the meetings I attended during my journey. I will just observe that I visited in course the Baltimore, Delaware, Delaware River, and Warwick Associations—the Northern Pennsylvania Old School meeting, the Chemung Association, and the Old School meeting of Western N. Y., in the States of Maryland, Delaware, New Jersey, Pennsylvania, and New York. The White Water, Lebanon, Con's Creek, and Licking, in Indiana and Kentucky.

Those meetings were all largely attended with many attentive hearers, and able ministers of the New Testament preached

to them the Gospel of the Grace of God. I formed many new and interesting acquaintances with ministers, brethren and friends, and saw very many of my former acquaintances, all of whose kindness and liberality impresses my mind with a sense of gratitude and thankfulness to our heavenly Father and dear friends, long to be remembered by me. But the most pleasant part of my tale is yet to be told. In attending those meetings and many intermediate ones, where I had the unspeakable pleasure of hearing the ministering brethren from the East, West, North, and South, and with but one small exception, I do not recollect that there was one single conflicting sentiment delivered worthy of notice.

I have been an unworthy member of the Old School Baptist church for about twenty-eight years, and do not believe there has been a time within that period when the Church presented a more unbroken front—a more stable and impregnable phalanx—a more strictly harmonious unity of sentiment than was exhibited at those meetings, the howlings and misrepresentations of some few that lately went out from us because they were not of us to the contrary notwithstanding. This latter however, should not cost the saints a moments trouble, for it was said by the voice of inspiration, that of our own selves (number or company) men should arise speaking perverse things to draw away disciples after them. What is more perverse than for one to misrepresent the views of another for the purpose of deceiving the hearts of the simple—alienating the friends of the traduced, and thereby drawing away disciples after the traducer, to strengthen or add numbers to his party, as has been the custom of some who have gone from us within a few years past? But such deceivers shall be made manifest in due time, and the Lord will cause their wrath to praise him, and result in the good of his chosen, "for the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity."

While crossing the Hudson river on our way from the city of New York to the Warwick Association, I had an introduction to those able ministers of the New Testament, elders Wm. Quint, of Maine, and Leonard Cox of Massachusetts. Their preaching at that meeting proved a source of comfort that will not soon be forgotten by me. They touched upon a point, (particularly the former) that had been vehemently urged against us in the west—the means doctrine—and met it so effectually with the same texts and arguments that we were so often driven into in that heated controversy, that it caused me to rejoice to find we had such sturdy friends and able advocates in the far North East, who were strangers to us in the flesh. Those brethren did not learn those sentiments from us in the West, nor we from them. It therefore proved to me that there was a secret power operating upon the entire household of faith, unseen by mortal eyes—unheard by uncircumcised ears, and unfelt by hearts untouched by the vitalizing spirit of God: and that therefore, all the Lord's children are taught of him, and have the mind of Christ.

At the Old School meeting of Northern

Pennsylvania I met other brethren in the ministry with whom I had not been acquainted before, namely, brethren Bolch and Donaldson. I had not the pleasure of hearing brother Bolch preach, he being at home, but his house afforded us an agreeable lodging during the greater part of the time we remained in the vicinity—brother Conklin of N. J. being with me—and I consider brother Bolch a thorough-going Old School Baptist. Brother Donaldson's preaching was warm, interesting and interspersed with a commendable use of the sword of the spirit. In this neighborhood, some of our calumniators had been industriously engaged in misrepresenting (publicly) our views. A large and respectable congregation was in attendance, and it was expressed from an intelligent source, that it had been reported through that neighborhood that the Old School Baptists were denying the Godhead of Christ, but that they found not to be the case. Thus we witnessed the truth of the ancient prophecy, "Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Brother Conklin appeared to be fully equipped for the emergency. I shall not here attempt to give a list of the names of all the ministering brethren that I met with at the different meetings I attended; for they are mostly known to the Old School Baptists generally, through the SIGNS OF THE TIMES and otherwise; but think I can safely say that I conversed with and heard at least fifty of those faithful witnesses who testify the gospel of the grace of God. In recounting the many immutable truths, the precious promises—the wholesome lessons of instruction and messages of consolation that I heard proclaimed at those meetings by those faithful servants of the Most High, I have been impressed with the beauty of the expression of the prophet—although I feel unfit, unqualified and unworthy in every way to be numbered with them—"How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good: that publisheth salvation: that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. lii. 7-9. Rom. x. 15.

Go outside of the Old School Baptist church, and I defy the world of professed churches with all their theological training, catechising and drilling to produce as many servants, to preach as many sermons, and exhibit as little discrepancy as was portrayed on those occasions.

These were men possessing passions and faculties like other men; some learned and some illiterate—some wise and some considered by carnal professors very unwise—some rich and some very poor—some weak and some strong—some in one part of our wide-spread country and some in another. But, however they may differ in their natural relations as to their passions, faculties, qualifications, worldly wisdom, circumstances as to this world's goods strength of mind or location, they speak the same thing—they lift up the voice together—they see eye to eye; and not only in some hackneyed sentences and men-taught phraseology, but in doctrine, reproof, correction, instruction in right-

eousness, they prove that they have had a thorough furnishing from the oracles of God; and that they are led by the unerring spirit of the Lord into the deep things of God, and—to the natural man—impenetrable mysteries of godliness. The BIBLE, the whole Bible is their text-book, and with that before their eyes, and the living spirit of light in their hearts to illumine their minds and unfold to them the mysteries of revelation, they may bid defiance to the criticisms and rage of men, and stand unabashed before the very gates of hell. But my dear brethren in the ministry, remember that yours is a high and holy calling—a weighty responsibility rests upon us.—Whatever opposition we may meet with from the world, the flesh or the devil, we are to keep back nothing that is profitable to the saints; we have continual need of the whole armor of God; we are not to give place to error, no, not for an hour: but to contend earnestly for the faith once delivered to the saints. We are to wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, against spiritual wickedness in high places. But, on the other hand, we are to avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain among brethren. It is a nice point, and requires unceasing watchfulness to maintain a proper medium in these matters. We are to exercise all long-suffering toward our offending brethren, but to meet with promptness and faithfulness the deceiver who would disseminate false doctrine, or sow the seed of discord among brethren.

My dear brethren and sisters all, you are not to expect too much from your preachers, however you may esteem them for the work's sake. Remember, they are but men, and imperfect ones too. They carry about them a body of sin and death. Give heed to what they say, and practice what they inculcate while they can give you a *Thus saith the Lord*, but no further. Every step we take beyond the limits of God's revelation, will likely prove disastrous to ourselves and result in difficulties to our brethren. Then dear brethren, read your bibles for yourselves; it is noble indeed, to search the scriptures daily, to see whether the things you hear be so. But after all, your preachers may preach with the tongues of Angels, and you may read until your eyes are dim, but all this will not suffice in the absence of love.

"Knowledge, alas! 'tis all in vain,
And all in vain our fear,
Our stubborn sins will fight and reign,
If love be absent there."

Then, "Let love be without dissimulation." Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honoring preferring one another. Love is the forerunner of peace and joy in the Holy Ghost. It is the effectual cord that successfully draws our wandering feet into the paths of obedience, and leads us into the elysian fields of peace. It effectually drives from the bosoms of the subjects of grace those hateful demons, envies, jealousies, hatred, wrath, strife, seditions, &c., and fills the mind with opposite and heavenly principles. It gives the most infallible and abiding testimonials of our relation to God our heavenly Father—our trust in the shed blood of the Redeemer, and of our

right to the tree of life as well as our title to the inheritance of the saints in light.—For "Whosoever loveth is born of God." "Tis love that makes our cheerful feet
In swift obedience move;
The devils know and tremble too,
But Satan cannot love."

Whatever external forms, ordinances or ceremonies the church may exhibit, without this internal garnishing it will be awfully deficient. The *midst* of the chariot that King Solomon made for the daughters of Jerusalem was said to be paved with love. But says one, the love of many waxes cold, and therefore our harps are hung upon the willows. True to the letter; but brethren, although the winter winds may howl upon us, let us not despair, though our devotional ardor be chilled, and blighted, let us not forsake the assembling of ourselves together as the manner of some is. 'Tis winter now, literally, and we therefore, are the more particular to keep within doors. It certainly is poor policy for the Lord's family to absent themselves from their Father's house because it is cold. Nay, let us crowd around his altar; he dwelleth in Zion, and he only can warm us. David could once say, O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermanites from the hill Mizar. Those were cold regions. It is not best that we should have all summer and no winter—all light and no darkness. When it is his pleasure and best for us

"He calls the warmer breeze to blow,
And bids the spring return,
He sends his word and melts the snow,
The fields no longer mourn."

"He maketh darkness and it is night, and all the beasts of the forest creep forth." Said he, "I form the light and create darkness, I make peace and create evil, I the Lord do all these things." Certainly it is all right if he does it. "All for the lifting up of Jesus on high"—all for the good of his chosen. Whenever it is necessary for the displaying of his own glory and for the good of his children, he can soon open the way and attune our hearts to sing, "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 the land." Then can we take sweet counsel together and walk to the house of God in company. But it is only the effluent rays that emanate from the Sun of Righteousness that can brighten our pathway. The cords of his love alone are sufficient to draw us effectually and sweetly onward in the paths of peace, joy and righteousness. The divine and spiritual blessings treasured up in our glorious Mediator alone can cause our hearts to burn within us, and enable us to feast abundantly upon the rich provisions of his house. Under the hallowing effects of these spiritual gifts we exclaim, "Draw us, we will run after thee: He hath brought me into his chamber: we will be glad and rejoice in thee, we will remember thy love more than wine." The house of God is a lovely place for us now. We can sing with the poet,

"I love her gates, I love the road,
The church adorned with grace,
Stands like a palace built for God,
To show his milder face."

My brethren and sisters until it shall

please our glorious Sun to bless us with the reflection of these divine rays, may we trust in the name of the Lord, and stay upon our God.

Your brother and servant,
J. F. JOHNSON.

Covington, Ga., Dec. 29, 1858.

DEAR BROTHER BEEBE:—Brother L. Gass of Green county N. Y., has requested in a private letter my views through the *Signs* on the following scripture "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 15.

In this epistle the inspired apostle dwells very fully upon the love of God in a description of its nature and blessed effects. In this chapter he contrasts the difference between love and hatred in a clear and lucid manner. He also shows the difference between the works of God and the works of the devil. The subject contained in the text is one of importance, and should be carefully elucidated. Such views as I have I will express for the consideration of brother Gass, and the readers of the *Signs* in general. If my views are not right, they are such as I have.

Man in his fallen condition is in a state of sin and death; death hath dominion over him. But those that have passed from death unto life sustain a spiritual relation to God, and to Jesus Christ our Lord. Therefore "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 21. A great deal has been said in the religious world about what is called the new birth, or what change a sinner undergoes in the work of salvation. I am not disposed to controvert the subject, but in the way of expressing my views I will simply state that in the passage from death unto life an important change takes place. Where sin had dominion, now grace reigns. Upon what principle is this change produced? We answer the new, or inner man is of God, the production of incorruptible seed. That seed is Christ. I do not understand that the rational powers and faculties of a sinner are made spiritual, or that his soul and body are new-modeled and changed from their former state to that of complete perfection and purity, but the relation he sustained to the earthly Adam is so changed that he is now recognized as a child of God in love with heavenly things, possessing within himself all the component principles of a new creature, or new man in Christ Jesus, which cannot sin because it is born of God. This constitutes the brotherhood among the saints of God. It is impossible for the new, or spiritual man to hate his brother for being of heavenly production, he is holy, lovely, and excellent in his character, but when we consider that the saints in the earthly house of this tabernacle possess a fallen corrupt disposition, which is opposed to God and holiness, we no longer are at a loss to understand from whence cometh wars and fightings among the saints. The same spirit that was in Cain when he killed his brother, is the spirit of wickedness which is of the devil, for he that committeth sin is of the devil. Cain slew his brother because, his own works were evil, and his brother's righteous. Hence John could say "Marvel not, my brethren, if the world hate you." On the same principle the fallen

and depraved disposition of the saints is as wicked as that which actuated Cain, or that is in the world. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies &c." Gal. v. 19, 20. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22, 23. Here we have a description of the works of the flesh, and of the fruit of the Spirit both existing in the persons of the saints so that they cannot do the good that they would do. Hence they are directed to "walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 16, 17. We have now an insight to the meaning of our text as I understand it. John says "He that loveth not his brother abideth in death." Paul says "For to be carnally minded is death." Rom. viii. 6. When the carnal fleshly mind of the saints predominates, or has the ascendancy, it will cause one to hate his brother. And "Whosoever hateth his brother is a murderer," yes, it is a murderous spirit such as Cain possessed when he killed his brother. A man is a murderer when from malice aforethought with a premeditated design he takes the life of his fellow creature. It is not an uncommon thing when a church is in difficulty to see brethren and sisters at variance with one another, manifesting a hateful spirit towards each other. Perhaps they had formerly been at peace, united in brotherly love and fellowship; but now an opposite spirit is manifest. A hard acrimonious, hateful spirit predominates, or has the preponderancy. There is an evident design to injure one another. A murderer; yes, those that are most guilty retaliate on each other, while the innocent suffer, and perish as to their joys and comforts, the cause is dishonored, and suffers reproach, and many sorrowful and weeping hours are experienced. Truly this may be called a death. Further it is murder in the first degree, a heinous crime, and its baneful effects may be seen for years to come. Brethren may become alienated in their feelings towards each other for years under the exercise of a hard unyielding spirit.

"And ye know that no murderer hath eternal life abiding in him." The course of a murderer is a violation of the laws of the land; a criminal act which subjects him to trial and punishment. Sinners as transgressors of God's holy and righteous law are in a state of criminality and death. The wrath of God abideth on them. The saints being under law to Christ, are amenable to the laws of the King in Zion, and whenever they transgress Christ's commands in any way to the wounding of the brethren, there is a criminality attending it which will not pass unpunished. It is the same spirit that is in the world; for it is of the world, and it is the work of the devil. No man in a literal sense that will take the life or his fellow-creature from malice aforethought, can have eternal life in him, so on the same principle there can be no eternal life in that murderous spirit of hatred and bitterness which will cause one brother to hate another for the sake

of gratifying a selfish depraved disposition. Neither is there any eternal life existing in the body of this death, or bondage of corruption. Paul was assured that in him (that is in his flesh) dwelt no good thing. He speaks of keeping under his body (for he knew there was no eternal life in it) and bringing it into subjection lest by any means after he had preached to others he should be a castaway. Not fall from grace and be lost eternally, but be a castaway as to his usefulness in the church of Christ. Such an example is praiseworthy among all the saints. Eternal life does not exist in Adam, it did not originally before his transgression, and it never has since. It is not found in graceless men, neither has it any existence in the fleshy and fallen nature of regenerated persons. It has its existence in Christ alone for he is the true God and eternal life. That eternal life was with the Father and is manifest unto his people. "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 of God hath not life." 1 John v. 11, 12.

The conclusion from the premises is that while all spiritual blessings are given to the church in Christ Jesus, by whom the saints are made partakers of God's grace, that the spirit which causes discord, variance, and distress among the Lord's people, must emanate from a wicked source, and is the work of the devil. All unrighteousness is sin, and he that committeth sin is of the devil; for the devil sinneth from the beginning. We can rejoice, however, that for this purpose the Son of God was manifested, that he might destroy the works of the devil. All power is given unto our exalted prince and Savior, in heaven, and earth. Blessed be God he must reign until he hath put all enemies under his feet. And the last enemy that shall be destroyed is death. And when the end cometh he shall delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

How encouraging is the reflection to all the weary pilgrims of Zion's King. What a tribute of praise and thanksgiving is due to the almighty God for such an expression of stupendous grace and mercy. Oh! that we might love him with all our heart, soul, might, mind, and strength while time endures with us, and, finally love, honor, and glorify him forever in the realms of immortal glory. May this be our happy portion for Jesus' sake.

Though I am removed far far away from the dear brethren and sisters in the northern and eastern States, with whom I did once associate, yet the bond of christian love and friendship, I hope, is not impaired which once existed between us. I promised to write to many of them, but have failed in several instances to do so, not from a lack of christian friendship, nor out of disrespect in any instance. I am situated so as not to have as much opportunity to write private letters as I once had, having more to claim my attention. I hope I feel as much devoted to the cause I profess to love now, as I have at any time within the last twenty years as I still continue my feeble labors in the service of my Lord and Master. As I write considerable for the *Messenger*, I have not as much opportunity to write for the *Signs*. My christian love and best respects to

yourself and family, and to all the dear brethren and sisters in Christ.

Yours in christian bonds.

JOSEPH L. PURINGTON.

January, 16, 1859.

BROTHER BEEBE:—I cannot always do as I would, or I should have written to you the first of the month, and as is customary wished you a happy new year, but it is not too late to do good, and now I desire that this year may be your best year you have ever experienced in the glorious things of the gospel of Christ, and may you be enabled by the power of God and by the blessed Spirit of truth to contend earnestly for the faith that was once delivered to the saints, and may the great head of the church enable you to hold forth both in your preaching and writing the great and glorious privileges of the sons and daughters of the Lord Almighty; for they are neither few nor small. Our glorious Redeemer did not become man and appear in the form of a servant for a small purpose, for truly the seed of the woman, has bruised the serpent's head, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it, and now, only think, his victory is his peoples; for they are one with him!!! Oh mysterious mystery, and oh how it is to be lamented in our day, that the people of the living God should have such low conceptions of the salvation of our God; and of their saved state in their head and counting themselves such vile sinners, after being washed in the fountain which God himself, has provided for sin and pollution; for being washed in this fountain their sins are like snow and like wool; it is a certain truth that a saint purified by the faith of God, is fair as the moon, and clear as the Sun. It is most certain that the law of God does call for complete perfection, and it is as certain that the glorious gospel does give it. Sin is an awful disease, but the God of purity and love applies to his redeemed church an almighty remedy; Oh, it is a certain truth that the Blood of Jesus Christ does cleanse from all sin. Oh, what knowledge is this, and this divine knowledge gives the possessor power to tread upon all the machinations and accusations of men and devils even in worldly matters,—knowledge is power, and it is eminently so in divine knowledge, and being taught by the blessed Comforter we can adopt the language in the 1st chapter of Luke, from verse 68 to 75. I add no more—a word to the wise is sufficient. I desire to be remembered to the saints which meet in the upper room of your office, and when you come together, Oh may the power of God overshadow you and may you all be filled, filled with the amazing love of Christ Jesus—for without this, what are we! Just nothing, and worse than nothing. But in the power of God's eternal love we can face death and hell—for in the love of God there is no fear. Does brother Tatham live in your place? If so, tell him I should be very glad to receive a few lines from him.

In love your brother,

MAHLON FORD.

December, 28, 1858.

DEAR BROTHER BEEBE:—We are strangers in the flesh; but I am sometimes inclined to hope not so in the spirit, for I must acknowledge that I have been truly comforted, edified, and instructed from

the many able editorials and communications from the brethren and sisters. I hope you will be kind enough to excuse me for not sending my remittance, for the *Signs* and *Messenger* sooner, the delay in part was the expectation I had of adding some two or three new names to the list of subscribers, but have failed to do so, but may succeed in getting them before the commencement of the year fifty-nine. I have been a faithful reader of the *Signs*, whenever I could get them for the last twelve or fifteen years.

Brother Beebe I had the pleasure of reading the *Sings of the Times*, the *Southern Baptist Messenger* and the *Banner of Liberty*, through the kindness of Alexander Rees, for the year 1856, and the *Signs* and *Messenger* by the same for 1857, and 1858 I enclose one dollar, and fifty cents, for the year 1859 I shall have to content myself by reading the *Signs of the Times* only, for I shall not be able to pay for both papers.

I want to read the *Signs* as long as I can raise a dollar to pay for it, as the papers have been all the preaching I have had for the last ten years. On the second Saturday and Sunday before in September ten years ago, I had the pleasure of hearing nine or ten sermons preached by the O. S. Baptists and had to go some fifty-five or sixty miles to hear what I did, at that time, and it was to me truly a time of refreshing from the presence of the Lord, such as I never expect to enjoy again in this life; for I am now in the seventieth year of my age, and I am admonished that I am not to be here long to read or hear anything, for I conclude the time will shortly come when the old Adamic man that I carry about with me daily must die and return to dust. But oh how consoling when faith is in exercise, and the wayworn traveler to a world of spirits, can look forward to the time of the dissolution, in the delightful hope that the never dying soul, or spirit will be escorted to the paradise of God, where the wicked cease from troubling, and the weary are eternally at rest, and will be engaged in gazing on the the glory of the Redeemer, and feasting on his everlasting and unchangeable love. Least I weary your patience, I will close this imperfect scribble with christian regard.

JOHN A. MONROE.

P. S. Will brother S. Trott please give his view on Rev. xx. 9?

Will brother Robert C. Leachman please give his views on Rom. ix. 3?

J. A. M.

BOSTON, MASS., Jan. 15, 1859.

ELDER BEEBE—DEAR SIR:—Having read your valuable paper the SIGNS OF THE TIMES and having received so much rich comfort from it I feel indebted to you tenfold; for it is the only Christ-honoring reading I have—with the exception of the Bible—which I can lean on as a sure and safe foundation upon which rests all good things of a heavenly nature, it seems to me; but I may be in error, for I am but a poor weak sinful creature, the most miserable of mankind in my own estimation. Yes, vilest of the vile—weak mortal, worm of the dust, not fit to enjoy the company others. Still I like to hear the children of grace converse together and tell the workings of the Spirit in them,—for it seems to me that they are christians and they have

some evidence in themselves that they are on the road that leads heavenward, or it seems to me that I should not doubt in the least if I had these evidences. Now Mr. Editor, if I had the confidence and clearness which Zion and your correspondents have, I could come forth and not deceive the child of grace. But it seems to me that I am so wicked that there is no hope for me, no not the least speck of light. It is so with me the most of the time. Now and then there is a faint hope comes over me; but then it seems that it is not for me. Not to any benefit of my poor soul, for it is gone in the twinkling of an eye, leaving nothing but strife and contention. So I have lived for the last twenty years; but could not feel that clearness that the child of grace should have.

Now, Eld. Beebe, may it please the Lord to strengthen you to wield the sword of Zion and Gideon—to expose the priestcraft that is carried on here in our land of freedom by mortal man; for it seems to me that there is nothing, or but very little, held forth at this, the present day but works; that man must go to work and save himself, or be lost eternally; for the Father has not power unless the creature commences the work. That is what is held forth by the proselytes of the present day, and it makes my blood run cold to hear such stuff held up. But it is not in man, or more properly the child, to do his own will, but the will of the Father which sent him, or I may more properly term it, the Father which draws him.

I will close for fear of wearying your patience with a poor scribble, and may the God of Zion strengthen you and brace you up in your good cause of exposing priestcraft,—also smile on your family. I ask your prayers for a poor weak sinner, and for my family also. Do with this as you please.

Your most humble servant.

LEWIS BUTLER.

SENECA Co., Ohio, Jan. 1, 1859.

BROTHER BEEBE:—I would not willingly do without the *Signs*, even for one number, as I am living some twenty miles from any church that I can fellowship.

Dear brother, if one so unworthy may so address you, I recognize in its columns the preaching of the pure word, which is very refreshing to me in these times of new inventions, which are daily exhibited in the worldly, money-loving institutions of those who call themselves the church of Christ. Another feature in your valuable paper that renders it desirable to the humble followers of the Redeemer, is found in the relations given by the brethren and sisters of the dealings of the Lord with them, in their sound conversion to the true doctrine of the Bible. I am often made to rejoice in the perusal of their articles. I hope to be able, through mercy, to have the benefit and consolation of the brethren and sisters in this way, so long as it pleases God that I should continue in this world. Comparing the works of grace upon the heart, with the "get-religion" system of the Arminians, I must exclaim, How much are thy ways, O Lord, above the ways of man!

With sentiments of sincere regard, and ardent desires for your success in feeding

the flock of God, I subscribe myself yours in the love of a precious Redeemer,

SAMUEL MULL.

Extracts from Business Letters.

Sister M. M. Anderson writes from Chester Co., Pa.:

"Wishing health and happiness to you and yours, and the riches of divine grace to all the dear saints, many of whom are writers for the *Signs*, whose faces I have not seen in the flesh; but I hope and trust we are all in Christ Jesus. It is our lot while passing through this vale of tears to encounter sorrows, trials and afflictions; but the Lord will deliver his children from all sin and sorrow, and take them home to glory. Blessed be his holy name, who stopped me in my wild career, and kindly bade me come. He made me to see and feel the awful state I was in by nature. Well do I remember the wormwood and the gall; for I was made to drain the bitter cup, and to crown him Lord of all. It is now some thirty-six years since that time, when he brought me to his banqueting house and spread his conquering banner over me:

"What peaceful hours I then enjoy'd,
How sweet their memory still!"

Bless the Lord, O my soul! and all that is within me, bless his holy name, who saved my soul from ruin, from death and hell's eternal gloom; for I was in that road. He has made his mercy known to me. O may I give him glory, for all glory is his due; but

"Why was I made to hear his voice,
And at his call to come?"

It was not for works of righteousness that I had done, but of his own free and sovereign grace, for so it seemed good in his sight. But still I have doubts and fears arising, and I often have to exclaim, with one of old, O, that it were with me as in days that are passed. I seem to be like a person alone upon the housetop, having but very few to speak with of the things which belong to our peace. There are many professors of religion around us, but I neither relish nor wish to hear their jargon. They have been holding protracted, or distracted meetings for months past, to convert sinners for the Lord; but I have not so learned Jesus. If I am redeemed, it is with the precious blood of Christ, and to him be all the glory. Dear brother, I feel that this house of clay must soon decay and fall, and be dissolved, and the spirit return to God who gave it; and when this mortal shall put on immortality, and death is swallowed up in victory, may you and I, with all the blood-washed throng, meet around the throne of glory to praise our God for his redeeming grace, in a world without end."

EAST FALLOWFIELD, Pa., Jan. 4, 1859.

Brother Buckles writes from Dunkirk, Jay Co., Indiana, under date of January 30:

"God, in his Providence, is still administering goodness and mercy, and we are made to say, Thy goodness and mercy endureth forever. O for hearts glowing with gratitude to the blessed Lord for his continued tender mercies and unmerited kindness. Dear brother, the *Signs of the Times* comes to us as a welcome messenger, laden with good news; and I am glad of a medium of this kind, through which the saints, or children of God, can converse of the riches of their Heavenly

Father—rich in wisdom, rich in power, rich in grace. O the wisdom of God in the plan of salvation! so adapted to the chief of sinners! O the power of God in saving poor sinners, in spite of all opposition! and the richness of God's grace, sufficient in all our times of afflictions and darkness; sufficient in all that awaits us in life; sufficient in death, that we fear no evil. This grace of God our Father, will be the theme of the redeemed when time shall be no more."

Brother Jacob Winchel, of Olive, N. Y., writes under date of January 6:

"I have just returned from the yearly meeting at Roxbury. We had a good meeting, and could say truly the Lord was there, and we were made to drink of the streams of the river which makes glad the city of God. And we have some good meetings here, and a good attendance, and some indications of being revived again. One came forward at our last church meeting, and gave us a relation of the work of grace which God had wrought in his heart, to the full satisfaction of the church. And I think we have good reason to believe that there are a number more who are like kids around the shepherds' tents. Please drop Deacon Asa Elston a line, to appoint a meeting for me at Mt. Salem, Sussex Co., N. J., on the second and third Sundays in February next.

We have sent on the word, and the meetings are appointed.—Ed.

BEDFORD Co., Tenn., Jan. 6, 1859.

BROTHER BEEBE:—Please give your views on Isaiah xxxiii. 20-22, and oblige your unworthy sister, if a sister at all,

SARAH J. ONEAL.

We will attend to this request in our next.—Ed.

Hymn Books Sent by Mail.

Mrs. Ruth Blake, 1; James Jefferson, jr., 1; Mrs. Jane Mundell, 1; Eld. William Carpenter, 1; L. B. Loomis, 1; William G. Henderson, 1; Eld. D. Burch, 6; Dea. A. White, 1; A. L. Woodson, 1; Eld. J. W. Thomas, 12; William M. Wall, 1; E. Paddock, 1; S. Dickens, 1; James H. Rains, 1; William Hawkins, 1; Miss Elizabeth K. Landis, 12; T. J. Norris, 2; John T. Collins, 1; George Odear, 1; Mrs. M. W. Jones, 1; Mrs. H. Lee, 1; E. W. Moore, 6; E. Bidwell, 1; H. Rader, 1; D. Bretz, 1; S. Keggy, 1; George Barnd, 1; A. Barnd, 1; John Knoke, 1; James Cooper, 2; S. Spittler, 2; D. Whetstone, 1; E. Trout, 1; I. Fogleman, 1; George Prior, 6; John Byler, 6; Gilbert Peyton, 1; J. Critchfield, 1; W. O. D. Lamb, 3; Jno. O. Sheppard, 1.

SENT BY EXPRESS.

J. S. Reasons, Water Valley, Yallubusha county, Mississippi, 18.

Old School Meeting.

The Church at Bald Eagle, near Sharpsburgh, Bath county, Kentucky, agrees to have a yearly meeting, holding three days. Commencing on the 29th day of April next. We invite all Baptist preachers who are in good standing, and are in fellowship with us, particularly brothers Dudley and Johnson of Kentucky, and Benjamin Jones, of Indiana. We have invited the preachers to preach for us. Now we hope we will have visiting brethren to hear them from other churches.

JOSHUA TALBOTT.

JANUARY 8, 1859.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1859.

Sanctification.

CATSKILL, N. Y., Jan. 19, 1859.

DEAR BROTHER BEEBE:—Will you be so kind as to give your views, through the *Signs of the Times*, on Thess. v. 23? The doctrine of Sanctification, or Holiness, is being a subject of much discussion here, and often by opponents I am thrown into perplexity for want of a more full understanding of the subject, and I ask for your aid? Likewise, please tell me what is to be understood by the *veil* which the keepers of the walls took from the spouse. Song v. 7.

In christian love, L. HUESTIS.

REPLY—It would afford us much pleasure, were we competent to relieve the minds of all the dear children of God from their perplexities in regard to the doctrine of God our Savior, and to expound all mysteries, so far as the clear understanding of the truth as it is in Jesus would promote their happiness, and reflect honor and glory on the name of the Lord. The scriptures of divine truth, however, can only be correctly opened and explained to the edification of the saints, by that holy Spirit by which the Prophets and Apostles were inspired, to write them. And God has wisely ordered it so, to teach our dependence on him for a knowledge of divine things, that no flesh should glory in his presence. If the religion of Jesus Christ were a *science*, to be taught and learned by men, as the arts and sciences of this world are, then might the wise men glory in their wisdom, &c. But, Where is the wise? Where is the scribe? Where is the disputer of this world? It is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.

The first text proposed for consideration, by sister Huestis, reads: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thes. v. 23.

The New School Baptists of Catskill and elsewhere, with nearly all the other religious organizations of the present age, have incorporated the idea of *progression* in their creed. They all point at the old-fashioned order of Baptists as being many centuries behind the age, and tauntingly tell us that our doctrine and order would do for the intelligence of the people of a thousand years ago; but now they have brought the light of science to shine on the sacred pages, and by the aid of Bible Classes, Sabbath and Theological schools, &c., they have taken the sacred Book, and opened the seals thereof, and as their progression has outstripped the sacred volume, they are now invoking "the talent of the nineteenth century" to revise the Scriptures, and bring them up to a level with their inventions. In their blind zeal for progression the poor deluded dupes of priestcraft are now claiming in many instances what was once only pretended by the more fanatical portion of the Wesleyan Methodists, the attainment of perfect holiness in soul, body and spirit, which they call sanctification. None but the most deluded fanatics, or the most consummate hypocrites ever have, or ever will make such

pretensions; for the inspired Apostle of the Lord has positively declared, "If we say that if we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. Yet these enthusiasts say they have no sin, and the Apostle says they have not the truth in them—that they are deceived. The text on which our views are requested is often brought forward as evidence that such a state of immaculate purity is attainable by the efforts of men; but to an enlightened, heaven-taught child of grace, this text conveys no such doctrine. It is the prayer of the Apostle, in behalf of the saints, that God would sanctify them wholly, that is, as we understand the language, that God would wholly consecrate and set them apart for his glory. To sanctify, in a scriptural sense, is to set apart for a holy purpose or work—to consecrate, dedicate or devote. Under the law the priests, the altar, the victims offered, &c., were sanctified, or set apart, for the purpose to which they were devoted. The whole family of Israel was sanctified, in being set apart from the rest of mankind, as the people of God, in a legal or ceremonial sense. And they were commanded to sanctify the Lord God by reverencing him as their only God, in distinction from all other gods. The temples in Jerusalem were sanctified, or set apart to a religious purpose, so wives and husbands are set apart by the ordinance of marriage. Else were their children unclean, or illegitimate; but by the legal sanctification, or setting apart in marriage, their offspring are holy, or lawful children.

In a gospel sense sanctification is used to signify first the grace of God, in the predestination and election of his people, separating them from all other of his creatures in Christ Jesus before the foundation of the world, in this sense it is used—Jude 1: "Sanctified by God the Father and preserved in Christ Jesus, and called." This people, saith the Lord, have I formed for myself, they shall show forth my praise. This separation being in Christ, it is said of him, "Who of God is made unto us wisdom, righteousness, sanctification and redemption." In him they are set apart 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.

SECONDLY.—It is used in reference to the Mediatorial work of Christ. "For both he hath sanctified 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."—Heb. ii. 11. 12. The Mediatorial sanctification, embracing their being redeemed unto God out of every kindred, tongue and people, under heaven, and set apart by the sprinkling of the blood of Jesus Christ, and presented perfect and complete in him, before the throne in glory. Set apart as the bride, the Lamb's wife in marriage nuptials—and one with Christ, as Christ is one with the Father.

THIRDLY.—Sanctification, as the work of the Spirit, is also taught in the gospel as an important and indispensable work, in bringing the chosen people of God experimentally from the power of darkness into the light and liberty of the sons of God,

separating them from the world, and setting them apart as a chosen generation, a royal priesthood, a peculiar people. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c.—1 Peter i. 2. Indeed all the work of the Spirit has the effect to sanctify, or set apart, as a consecrated people, devoted to God. All the instructions given, all the exercises and emotions produced in the people of God by the Holy Spirit, distinguishes them from the children of this world, and makes them manifest as members of a spiritual family.

Thus we see the children of God are sanctified by God the Father, by our Lord Jesus Christ, and by the Holy Spirit; but we have no account of their being sanctified by themselves. But if we mistake not there is another family, or fraternity, described in the word as being their own sanctifiers, and the epistle of Jude is devoted principally to a description of them. He says they have crept into the church unawares, who were 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. "These," says Jude, "be they WHO SEPARATE THEMSELVES, sensual, having not the Spirit." These speak evil of those things which they know not; but what they know naturally as brute beasts, having no experimental knowledge of divine things by revelation of the Spirit; for they have not the Spirit, and all they know, or can ever learn naturally by searching, studying, or by any operation short of divine revelation, they only know as natural brute beasts—"Ever learning, but never able to come to the knowledge of the truth." "Wo unto them, for they have gone in the way of Cain;" in setting up a system of religion unauthorized by the Lord, and like Cain, they are at war with the religion which God has revealed. "And ran greedily after the error of Balaam," in his missionary zeal to curse Israel for a pecuniary reward, and in teaching Balak to cast stumbling blocks to cause the children of Israel to commit wickedness, And who have perished in the gainsayings of Core, who with his troop, in usurping the priesthood unbidden of the Lord, was swallowed up of the earth. "These are they." Can we doubt it? Do they not make themselves all that they profess to be? Do they not, like Cain, produce their offerings from the earth by their own industry? And like him would they not stain their guilty hands in the blood of God's children, who oppose their abominations? Are they not walking after their own lusts? Do not their mouths speak great swelling words of vanity, having men's persons in admiration because of advantage? "These are spots in your feasts of charity, when they feast with the children of God—feeding themselves without fear." But by whom are these spots, these raging waves of the sea—these wandering stars—these wells without water—these clouds without rain—by whom are they set apart? Not by the Spirit, for Jude says, "These have not the Spirit;" but they separate, or dedicate, or consecrate themselves. The church of God is faithfully warned in the word to beware of these filthy dreamers—to give place to them by

subjection not for an hour. Protesting, in the name of the Lord, against this whole system of self-sanctification, self-righteousness, and all humanly invented appendages to the gospel of God our Savior, the Apostle prays the very God of peace. Not the imaginary of God of will-worshippers, who is at the best but a god of war and confusion; the christian's God is the God of peace, of order, of salvation; and to him Paul's ardent prayer in the Spirit ascended, that he would wholly consecrate or sanctify the saints; for he alone can do it effectually, wholly and perfectly. The language of the Apostle's prayer implies his conviction that they were already set apart by the foreknowledge and predestination of God the Father, by their redemption in our Lord Jesus Christ, by their calling and regeneration by the Holy Ghost; but in regard to their body, spirit, and soul, there was a lack of devotedness to his cause, and a lack which none but God can supply, and he prayed in faith, too, believing that God was not only able, but willing and determined to accomplish it; for he adds, "Faithful is he that calleth you, who also will do it." Do what? Sanctify the saints wholly, in body, spirit and soul. Not only by separating them from these filthy dreamers, cleansing them from all the filthiness of the flesh and spirit, purifying their souls in believing the truth, giving them grace sufficient for their day, to keep their body under, and enabling them to present their bodies and spirits a living sacrifice, which is their reasonable service, but eventually he will change their vile body, and fashion it like the glorified body of their glorious Redeemer; for he has predestinated them to be conformed to the image of his Son, that he may be the first-born among many brethren.

The work of sanctification in all its vital bearings, is of the Lord; he has written his law in the hearts of his children, and he has commanded them to come out and be separate from anti-Christ; and I will receive you, saith the Lord, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The text from the Song v. 8, presents a beautiful figurative illustration of the deliverance of the church from the veil of Moses, which Paul says remains to this day untaken away from the hearts of them that read Moses, when redeemed and delivered from the law dispensation and brought into the light of the gospel, where she with open face, beholding as in a glass, or mirror, the glory of the Lord is changed to the same image, from glory to glory, even as by the Spirit of the Lord. The watchmen, or ministers of the law, smote the spouse with a heavy hand, when requiring everything at her hand, and furnishing her with nothing wherewith to meet its stern demands. The eye of Moses was not dim, as a watchman over those who read him; he detected their short comings, nor was his natural force abated to the day of his death, to smite with killing effect. But Paul says, when it shall turn to the Lord, the veil shall be taken away. Thus under the New Covenant dispensation, the Apostles whom Christ stationed to keep the walls, all see eye to eye, and their charge is to *take away her veil from her*. Their principal work was to show the law by Christ ful-

filled, and the veil of the Old Testament temple rent in twain, from the top to the bottom, exposing the glories of the gospel kingdom, as typified by the inner court, or the most holy place, the ark, the mercy seat, the cherubim of glory, and showing the way opened into the immediate presence of God by a consecrated way, through the veil, that is his flesh. As when Jesus called Lazarus from the tomb, he that was dead came forth, bound hand and foot; and a napkin was about his face. Jesus said, Loose him and let him go. Thus having redeemed his people from the curse and dominion of the law, he has commissioned the keepers of the walls to loose them, and to "make all men see what is the fellowship of the mystery," &c.

The individual experience of every child of God is in perfect harmony with this figure. They cease not to be smitten by the demands of the law, from the time they are quickened until the unveiled glory of the Lord in its transforming power is revealed to them in the face of Jesus Christ.

And christians, when aroused from a sleeping state, often go forth to seek their Lord by night, and fare roughly from the hands of the watchman.

For example, how long did our highly esteemed sister Huestis sleep at Catskill, with the New School; having made every preparation for a refreshing slumber; and when the voice of her beloved Redeemer knocked, and she recognized his voice, saying unto her, Rise up my love, my Dove, my fair one, and come away! Was there not a murmuring, I have arranged matters to rest here—to enjoy pleasant dreams; I have put off my coat, ceased to be as tight-laced as I once was. How shall I put it on? I have washed my feet, how shall I defile them? Was there not a lingering delay between sleep and awake? But at length when constrained to rise up, and being fully awake did you not go forth in search of the Beloved, asking for the old paths; and while thus enquiring of those who were regarded as watchmen, did they not smite you sorely, until the veil was completely removed, and then after having at length passed the watchmen, you found him whom your soul loveth?

We have mistaken your case, dear sister in Christ, if there is not a striking analogy in this beautiful figure, and the reality of your own case.

ELMWOOD, Illinois, Dec. 17, 1858.

BROTHER BEEBE:—As I still have some space on my paper, I scribble a little, and leave it at your disposal. You may probably remember that about one year ago I wrote you concerning our lonely situation, it has been the cause of making our situation known, and we have consequently been visited by brethren who have preached for us, at our school-house, and from that circumstance we have learned where and when we could once more meet with those with whom we desire to associate, and take sweet counsel together, in talking of the glory of the Redeemer's kingdom, and speaking of his power; for he is the King of kings, and Lord of lords, who "Saith unto the north, Give up: and to the south, Keep not back, I will 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." But stop—says the Arminian—

God has done all he can to save all mankind; but they say at the same time that he cannot save all because they will not let him; or because they will not comply with the conditions. Such doctrines are contended for by poor blind and unregenerated men who are ignorant of God's righteousness. But we have not been so taught of our God. The God whom we desire to serve, speaketh the word, and it stands fast; he commands, and it is done. Yours in hope of eternal life.

PETER RINER.

P. S. Brother Beebe, we would be much gratified if you would pay us a visit; and we invite all our brethren to call on us, and ministers of our order to preach for us. P. R.

Record of Marriages.

Jan. 12—At East Amwell, N. J., by Eld. P. Hartwell, Mr. RUFUS KELLEY, of Hopewell, and Miss REBECCA HARTMAN, of the former place.

Jan. 2—By L. B. Hanover, Esq., Mr. SAMUEL SMITH, of Indiana, to Miss ELIZABETH BROWN, of Delaware Co., Ohio.

Jan. 20—Near New Vernon, by Elder G. Beebe, Mr. ALBERT J. HOWELL, of Howell's Depot, to Miss ARENDA CLARK, of the former place.

Obituary Notices.

UTICA, N. Y., Jan. 7, 1859.

DIED in Utica on the morning of the 17th of December, 1858, WILLIAM, son of sister Mary Farnham. He was about sixteen years of age. William was a youth of retiring manners and modest deportment, and very kind to his widowed mother. He was very anxious to apply his energies to her assistance and comfort. But he who holds the destiny of mortals in his hand, saw fit to remove him from the family. Although he was a person of few words, yet he loved to enjoy the conversation and prayers of the brothers and sisters. His illness was of long duration, protracted far beyond the expectation of his physician; yet he bore it with a degree of patience worthy of christian character. At length, reduced by pain and bodily distress, he longed to depart and leave this sorrowing world behind. The fear of death was removed from his mind, and he expressed a satisfaction that the power and love of Christ was sufficient to meet his case. His disease was an affection of the heart, terminating in consumption. Sister Farnham is left with two little daughters, but her heavenly Father has sustained her in a wonderful manner, both in providence and grace. He has caused his goodness to pass before her so repeatedly, that he has sweetly constrained her to be resigned to his holy will.

Yours as ever, THOMAS HILL.

INDIANA, Jan. 14, 1859.

BROTHER BEEBE:—I am requested to send the following obituary notices to you for publication: Died at his residence, in Shelby county, Indiana, on the evening of the 30th of August, 1858, LONGSTREET HARVY, aged 79 years, 8 months and 20 days. Brother Harvy made a public profession of his faith in Christ by uniting with the Old School Baptist church about fifty years ago, of which he has been a worthy member until his death. He has honored the profession he made with a well ordered life, and a godly conversation. He died in the full triumphs of

faith. He leaves an aged widow, and several children—besides a host of relatives to mourn after him; but they mourn not as those who have no hope. The writer of this was requested to preach his funeral sermon, which he endeavored to do, in the presence of a very large and solemn assembly, after which the remains of brother Harvy were interred in decency and in good order.

Also, PHEBE HARVY, who was born in the year 1827—united with the Regular Baptist church of Christ in 1843, and died on the 13th day of September, 1858, giving strong testimony through all her pilgrimage of a hope in a better resurrection. Sister Harvy was afflicted for several years before her death; but she bore it with meekness and christian fortitude until death came to her relief. Sister Harvy was kind and affectionate as a wife—a tender mother—a good neighbor—hospitable and kind to the poor, and of a cheerful spirit, although afflicted in body, but she is gone to reap her reward—the enjoyment of that inheritance that is incorruptible, undefiled and fades not away. She has left a husband, (brother Gilbert Harvy,) with four children to mourn the loss of a friend. May God give them grace to sustain and uphold them in the midst of their trials. I tried to preach on the occasion to a very attentive congregation, after which her remains were interred. JESSE G. JACKSON.

BROTHER BEEBE:—Please publish the obituary notice of Mrs. HARRIET BUNDY, wife of deacon Laartus Bundy, and daughter of Stephen Bradly, who died, after a short but painful illness, at Otego, December 7, 1858, aged 34 years, and 9 months. I first formed an acquaintance with sister Bundy at a yearly meeting at Schoharie county, where she, with her husband, and two others, came hoping to hear the gospel preached, as they had no gospel preaching at home. They received the preaching as a feast of fat things, and wrote me to visit them. Since the church has been established at Otego, sister Bundy has been a consistent member—always in her place, and never satisfied with anything but the pure gospel of our Lord and Savior Jesus Christ. Firm and undaunted in the doctrine of the eternal union of Christ and his people. Ever expressing an ardent desire to glorify God, and mourning her unlikeness to Christ. She had but few equals in zeal for the christian cause, and the welfare of Zion, and not many superiors in knowledge as regards the plan of salvation by Jesus Christ. Brother Bundy has lost an affectionate and faithful companion, and the church one that bid fair to become a mother in Israel, and the friends generally a loving friend, but we mourn not without hope that our bereavement is for her eternal gain. I preached at her funeral from Col. iii. 3, 4. It was a peculiar season—the occasion was solemn—called to pay our last respects to a departed friend—yet never have I experienced more fully the presence of God than at this funeral. The brethren and sisters seemed truly to rejoice in tribulation—scarce a tear was shed, notwithstanding her loss was so deeply felt. Our God can raise by his spirit those who are bowed down.

ALMIRON Sr. JOHN.

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For the Signs of the Times.

Bless the Lord, O my Soul.

Bless the Lord, O my soul, and forget not all his benefits.—Psalms, ciii. 2.

Yea, bless him in the morning,
When slumbers flee away;
Another day is dawning,
Bless him, and haste to pray.
Forget not that he kept thee
Through each unconscious hour;
Forget not thou art living,
By his almighty power.

Bless him for thus beholding
The glorious rising sun;
Bless him for not withholding
Thy sight, thou erring one.
Forget not that his mercies
Are round thee freely shed,
And like the golden sunlight,
Are poured upon thy head.

Bless him when at the table,
Thou sittest down to eat;
Bless him that thou art able
His bounties there to meet.
Forget not that the kindness
Of him who reigns on high—
Like parents for their children—
Does all thy wants supply.

Bless him when thou dost ever
The sparkling water sip;
Bless him that he has never
Withheld it from thy lip.
Forget not that Jehovah,
Who bears creation up,
Knowest when'er thou thirstest,—
Replenishes thy cup.

Bless him when thou retirest
Upon thy bed to rest;
Bless as thou desirest,
Peace for thy troubled breast.
Forget not that he watched thee
Through all the weary day;
Forget not that he gave thee
Thy couch whereon to lay.

Bless him, he ever giveth
His earthly blessings free;
Bless him for one that liveth,
Who once was slain for thee.
Forget not that living water
Is given thee to drink—
And that the bread of heaven
Forbids that thou shouldst sink.

c. g.

For the Signs of the Times.

Not Lost, but Gone Before.

Composed on the death of Mrs. Harriet Bundy.

A sister has left us!
Left us! and gone home to God;
His hand has bereft us—
Yet we acknowledge him good.
She'll dwell with Jesus evermore,
Therefore, not lost, but gone before.

A companion has gone!
Our dear brother has sighed,
But by the grace of God,
His spirit anew is revived;
By faith he views his trials o'er;
She is not lost, but gone before.

A spirit's to heaven fled—
A saint in glory is crowned.
O, why should tears be shed?
Rather join in praising around. [more,
Tears are all wiped, she'll weep no
Our friend's not lost, but gone before.

A seat is here left vacant,
A faithful member missed;
She's joined the Church Triumphant,
To mingle with the blessed.
Asleep, she'll waken here no more;
With Christ, not lost, but gone before.

We would not call thee hence,
Nor e'en murmur at thy stay—

Since Jesus called thee home—
There to dwell with him for aye.
Thy pilgrim journey now is over,
Thou art lost, but gone before.

A few more trials here—
A few more parting scenes,
Ere we shall meet in heaven,
To join the happy throngs.
All glory to God to ascribe evermore.
With saints not lost, but gone before.

BROTHER BEEBE:—I send you the following lines composed by sister Delia D. Piper, on the death of my late husband, William Rankin, sen. If you will give them an insertion in your valuable paper, the *Signs of the Times*, you will greatly oblige your sister in deep affliction.

JANE RANKIN.

Great Monarch! whom the nations fear!
Millions are yielding to thy sway;
No friend so true, no tie so dear,
But thy rude hand shall rend away.

But faith defies thy cruel power,
For conquered by the King of Kings,
Already are thy captives free,
And shout, O Death! where is thy sting!

O Grave! how empty is thy boast,
Since in thy narrow precincts lay,
The Prince of Light, the Lord of Hosts,
Who took thy terrors all away.

Thus while our brother tranquil lay
Waiting in peace his Father's hand,
Which seem'd to draw the veil away,
His faith beheld the better land.

The mystic building cheer'd his view,
The cap-stone too with joy they bring;
And show him beauties old and new,
Out of the treasures of his King.

For He who is a Tower of Strength,
Revealed to him a refuge there,
And call'd him to repose at length,
Where ransom'd souls in glory are.

While we, dear kindred, silent sit,
And tearfully gaze toward his home;
Why should we yield to vain regret?
For our release will quickly come.

Dear partner of his earthly years,
Soon shall you reach his glorious home;
His path is bright, his God is near,
Whose love shall light you through the gloom.

Hence, tempting world, your fleeting joys,
Like Sodom's ashes melt away;
One glimpse of heaven your light destroys,
And brings us to the opening day.

Away ye troublers, come not near
The presence chamber of my God;
One smile from him is far more dear
Than ages of your boasted good.
LOGAN Co., Illinois, 1858.

Appointments for February.

First and Third Sunday's at New Vernon, at half-past ten o'clock, a. m., of each day. Church Meeting at New Vernon meeting-house on the First Saturday, at one o'clock, p. m., and preaching at night at half-past six o'clock.

At Wallkill meeting-house, on the Second and Fourth Sundays, at half-past ten o'clock, a. m., and Church Meeting at the Hall in Middletown on Saturday, the 26th, at one o'clock, p. m.

Preaching at the Orchard Street Hall in Middletown, every Sunday at three o'clock, p. m., and Conference, at the Hall, every Sunday night, at half-past six.

One of the persons in the cars at the time of the late fatal accident on the Georgia railroad between Columbus and Macon, has been arrested for robbing the dead body of a lady passenger of \$700.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 3,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

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At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

For the Signs of the Times.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Rom. viii. 20.

Few portions of the word of God have called forth greater diversity of opinion than this. Some have supposed that the Jewish nation was intended, and their subjection to temporary blindness alluded to at Rom. xi. 25. Others have supposed that the fleshly or corporeal part of the children of God is intended, since they have the assurance of a resurrection and immortality beyond the grave. Others, and perhaps by far the largest part, have supposed the terms "creature" and "the whole creation" refer to all animate and inanimate nature, which, without consent on its own part, was made to suffer in consequence of man's sin, but with the hope of deliverance and renovation when the purpose of God is accomplished. However plausible any of these interpretations may appear, strong and weighty objections may be urged to them each. The whole creation is said to be groaning and travailling in pain together, and we ourselves also, waiting for the adoption, to wit, the redemption of our body; an idea which is hardly applied to the inanimate creation. Besides the "creature" is to be delivered from its subjected state into the glorious liberty of the children of God. Now, if the body, or fleshly part of the believer is designed, how could the apostle represent it as waiting for the adoption, to wit: the redemption of the body? It is not the old man, or the body which groans, being burdened; nor have we any evidence from scripture to believe that there is in the natural man, or in the natural creation, any yearning or struggling for a higher state, or any hope or promise to excite the waiting and expectation brought to view. In order the better to understand the subject, let us consider three things: first, the creature; second, its subjection; and third, the reason of the subjection as stated in the text. And may God grant some crumbs of comfort to his mourning people as we proceed in our enquires.

1. We are first to consider the "creature" brought to view in our text. The term used in the original is *ktisis* which signified creation, and is the same word which is used verse 22, when it is so rendered. The best way with which I am acquainted in the interpretation of scripture, is to allow the Bible to explain itself. Now, at Col. i. 15, Christ is called the "first-born of every creature," and in Rev. iii. 14, The "beginning of the creation of God." That the natural creature is not here intended is evident, since Christ was before all things, and by him all things natural were created; yet his manifestation in human flesh was not until the world was four thousand years old, and

we are told, Col. i. 16, That by him were all things created in heaven; and Eph. ii. 10, That all the children of God were created in Christ Jesus before the world began. At 2 Cor. v. 17. we are told if any man be in Christ he is a new creature; and Ezekiel x. 15. makes mention of the living creatures which he saw by the river Chebar; the same of whom John also makes mention Rev. v. 13. Any amount of other evidence might be brought to show that this creature existed before the world was made, and was blessed with all spiritual blessings and heavenly places in Christ, being created and chosen in Him before the foundation of the world. At Isaiah lxxv. 17. we read, "behold I create new heavens and new earth. Be glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." The idea which is taught in all these texts, and which indeed is everywhere recognized in the scriptures is, that the eternal or spiritual life of every believer was in Christ, before the world began: that this spiritual creation was first, long before their natural creation in Adam; that thus they were the objects of everlasting love; called the sons of God; and made heirs of the promise of eternal life, which God who cannot lie promised before the world began. It is this pre-existence of all the children of God in Christ which lays the basis of all the facts of redemption. To recover them from their subjection to sin, and make them possessors of his own glory, Christ assumed humanity. Because the children were partakers of flesh and blood he likewise took part of the same, and it became him by whom are all things and for whom are all things, *in bringing many sons unto glory*, to make the captain of their salvation perfect through sufferings. But of this subjection and recovery we shall speak by-and-by. Consider the very language of the text: "The creature was subjected to vanity." Could this language be used of the body, or mortal part, which is in fact vanity itself, of the dust of the earth, and not divine in any sense of the word. Again, is it proper to say that the body waits, in earnest expectation, for the manifestation of the sons of God? Or that all bodies are groaning, and travailling in pain together, waiting for the redemption of the body? The language of the apostle may help us in this connection. "We"—that is the living creatures—the created sons of God—"who are in this tabernacle"—subjected to vanity and earthliness—"do groan being burdened, earnestly desiring to be clothed upon with our house which is from heaven." The "creature" then which groans is the new man, and not the old, it is that which is after the image of Him that created it in righteousness and true holiness, which was in Christ before it was in Adam, which was subjected for the accomplishment of his

purpose, who has revealed the hope of immortality and eternal blessedness, and which now waits, and shall by-and-by enjoy the fruition of that hope beyond the grave.

2. It's subjection to vanity. This creature, this divine life, this heaven-born son of God was subjected to vanity. The term used is most expressive: it is brought down, or made to pass under a yoke, as the Romans made their slaves pass under a yoke in token of their subjection. The idea is that of compulsion, which is also expressed by the words "not willingly," and which is also further illustrated by the groaning and struggling of the creature in its subjugated state. It also brings to view the fact of the divine agency and purpose in this subjection, as it is "by reason of him who hath subjected the same in hope." It pleased God for the accomplishment of his own great plan of mercy and grace, to sow his people unto him in the earth, to unite the divine life which was in Christ with the human which was in Adam, and thus by transactions of Eden, no less than by those of Gethsemane, to display the glories of his own character and the riches of his grace. But it is necessary to consider particularly the nature of this subjection. It is subjected to vanity. This word which seems somewhat obscure, is eminently expressive of the condition to which the sons of God are subjected in this world. The way to heaven and eternal felicity lies through the earth. The unfolding of the great plan of redemption, and the full development of each child of God in the power of the divine life, renders it necessary that they should be subjected to the influence of sin, of suffering, of trial and of death.—We are not of those who believe that Adam was a spiritual man, or that, if the supposition were possible, had he never sinned he would have lived in Eden forever. Nor can we believe that the introduction of sin and death was an accident which God did not foresee or could not prevent, or that the design of redemption was subsequent to the fact of sin. All scripture forbids the idea. The apostle says that when God would bring his sons to glory, it became him to make the captain of their salvation perfect through sufferings. The creature therefore was subjected to all the weaknesses and ills incident to a mortal state, to all the temptations, struggles and discipline which stand connected with their spiritual development, and finally to death, so that coming out of great tribulation they may tune their harps through countless ages in praise of redeeming love and delivering grace. To all the weaknesses and infirmities of humanity are the children of God subjected. Man at his best estate is altogether vanity. How are the children of God day by day oppressed with the consciousness of limit-

ed power. There is given to them some bright and glorious discoveries of truth, but even as they begin to gaze upon its brightness, they feel there is something clouds their spiritual vision, and with earnest desire they sigh for the time to come when they shall see as they are seen, and know as they are known. To all the afflictions, perils, trials and sorrows of earth are they subjected. Paul calls these "our present *light* afflictions, which work for us a far more exceeding and eternal weight of glory." This *light* affliction is the vanity of the text. Chosen in the furnace of affliction all the elect of God are made to know a weary way on earth. It is the path of discipline, and one evidence of sonship. The outward afflictions of the saints of God are many, but their inward trials are severer yet. Oftener do their tears fall in consequence of sin, than from any other cause. It is this which excites their fears, calls forth their doubts, and leads them to cry "O wretched man that I am who shall deliver me from the body of this death?" Long enough before they have any evidence of divine life within them, they mourn the corruption of their hearts, and are ready to conclude that for them there can be no hope of mercy. How blissful the moment when they thought that all their guilt was cancelled, and they should sin no more! And how distressing the discovery that there was in them still a corrupt heart, an unsanctified nature, which led them to cry:

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

Ask a heaven-born soul what the prevailing desire of his heart is, and would not his answer be, to be free from sin? But, alas! says one, how can I ever hope for this since I am all sin? Hope on, dear brother, this subjection is only temporary; the very grief you feel therefor is the evidence of your involuntary subjection, which is for the very purpose of giving you ground for hope—hope in God's unchanging purpose of love and mercy—the hope of deliverance at the resurrection of the just.

3. We now come, in the third and last place, to consider the reason of the subjection as stated in the text—the reason why all the sons of God must go through earth to heaven. We have already dissented from the idea that sin was an accident.—The text asserts in plain terms that this subjection was divinely caused, and for a gracious purpose. We have no sympathy with the idea that man's fall was a finality, and that it wrought irretrievable ruin for a large portion of the human race. Those who were in Christ did not lose part in him by this event. And here I would like to ask a question for the consideration of brethren: Was the sentence of the law

pronounced upon the divine life which was in Christ, or the human life which was in Adam? When it is said that in Adam all die, is it implied that the children of God lost their eternal life in him? Is it not rather that the body is consigned to the dust, and to all the evils of mortality, and the creature or divine life subjected thereto by reason of its connection with its body, in the hope of a future deliverance in a blessed resurrection? In fact do not all the scriptures agree in teaching that this subjection was but the means to the end; that it was God's way of developing the glorious plan of redemption, of revealing the hope of immortality and blessedness, and imparting this hope to all his children through the discipline, trials and sorrows of earth? Why are all the children of God made personally conscious of their subjection to sin and the curse of the law, when they are divinely quickened, and when in fact they are receiving the first evidences of their redemption by the blood of atonement? We can only say it is God's way of revealing to them the riches of his grace. So, in like manner, the reason why the children of God are subjected to the trials and sins of earth, is that thus there may be unfolded the glories of redemption. It is not for us to enquire why it should be so. It is enough that it is his appointed way, that through much tribulation his children should come at last to the heavenly glory. As respects ourselves the reason is perhaps more apparent. It is by earthly discipline, by trials, by severe heart struggles that our Heavenly Father makes us know the rich experience of his mercy, and the blessedness of that hope which is like an anchor to the soul, sure and steadfast and which reaches to that within the veil, whither the forerunner hath for us entered. Wise and gracious, dear brethren, are the reasons for your daily conflicts, your many trials, and your conscious unworthiness and sin; but do not all these make you to know, and lead you to prize more highly the glorious hope of the gospel? Do they not lead you more earnestly to hope for and anticipate the day of deliverance? Nay, do they not furnish you with so many good grounds for hope that one day this subjection shall cease, and you shall be satisfied when you awake in His likeness?

LEONARD COX, JR.

CAMBRIDGEPORT, Mass., Jan. 1859.

For the Signs of the Times.

LEXINGTON, Ky., January, 1859.

DEAR BROTHER BEEBE:—While on my visit to the Associations and O. S. meetings in the East last Spring and Summer, several brethren desired me to write on certain passages of scripture. I penciled them down, but have not access now to my notes. One request, however, I recollect, which was made by brother Schoonover and others while in the vicinity of the Chemung Association, which was that I should give my views on the 4th verse of the 10th chapter of Zechariah. It reads as follows:

"Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together."

I am but a poor commentator, but will do the best I can.

In the first verse of the chapter, the Lord's people are told to ask of him rain, and that he will make bright clouds and give showers of rain, to every one grass in

the field. This is figurative language—none can command the clouds and rain but God. So it is with the spiritual gifts that he has to bestow upon his people. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth," &c.—Isaiah Iv. 10, 11.

Verse 2. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain; therefore they went their way like a flock, they were troubled because there was no shepherd. Nothing is more likely to give the flock trouble, nor to turn them to their own way, and away from the Lord, than those false dreamers. Therefore the Lord says in the 3d verse, "Mine anger was kindled against the shepherds, and I punished the goats;" for the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." Next comes the text: "Out of him came forth the corner."

It will be observed here that the personal pronoun *him* has for its antecedent, *Judah*; consequently this *Corner* came forth out of Judah. In Hebrews vii. 13, 14, it is said, "For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. *For it is evident that our Lord sprang out of Judah,*" &c. "Therefore thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious *corner-stone*, a sure foundation," &c. In the 22d verse of Psalm exviii, it is said, "The stone which the builders refused is become the head-stone of the corner." See also Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1st Peter ii. 7. Here then is the *Corner* that came forth out of Judah. In Eph. ii. 19, 20, the Apostle says, Now, therefore ye 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 *corner-stone*, in whom all the building fitly framed together, groweth into an holy temple in the Lord. This *Corner*, then, constituted the foundation of the Apostles and Prophets, as well as the saints at Ephesus, and all the faithful in Christ Jesus, so that whatever may be the dimensions, extent or capacity of the building, there needs no other than this chief corner stone to support it; and as the building is fitly framed together in the Lord, (the foundation) the same corner-stone may be considered continuous up the entire building, until it becomes "*the head-stone of the corner*;" thus serving as a wall round about it, and also the glory in the midst, for it is built for an habitation of God; for "the Lord dwelleth in Zion." "God is in the midst of her; he will help her, and that right early."

Built upon, surrounded by, and overtopped with this one character, this "man shall be an hiding-place from the wind—a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." Then hell may rage from beneath—"The eternal God is her refuge, and underneath here are the everlasting arms."

She is therefore sufficiently guarded

from that quarter; earth with her sweeping tempests may assail her from its four cardinal points—Sinai from above with her threatening wrath, her following thunders, her angry storms, and arrows dipped in vengeance, may all hurl the fury of their ire toward her—

The Lord is still her dwelling place, She's there secure from all their rage: This mighty rampart reared by grace, Her safety seals from age to age.

"Out of him the nail."

This is but another figurative expression by which our Lord and Savior is portrayed. The *nail* as well as the *corner*, came out of Judah. In the 22d chapter of Isaiah it is said, commencing with the 22d verse—"And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut, and he shall shut and none shall open. 23—And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his Father's house. 24—And they shall hang upon him all the glory of his Father's house, the offerings and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 25—In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

What a glowing description of our Redeemer! What language could more strikingly exhibit his sufferings and death for our sins! And their removal, and the glory that should redound to his name, as the legitimate consequences that should follow? "Even he shall build the temple of the Lord, and he shall bear the glory." In order to his bearing the glory of that temple a burden was to be laid upon him, (the nail.) That nail was fastened in a sure place, to be removed, cut down, and fall, and the burden that was upon it cut off. Isaiah says, "All we like sheep, have gone astray: we have turned every one to his own way, but the Lord hath laid on him the iniquity of us all." "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And again: "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." He was led to Calvary by the determinate counsel and foreknowledge of God, as a lamb to the slaughter; there the whole burden of our sins were hung upon him; there he was cut down; there did he fall, and there was the burden cut off—never to hang upon him more—never to be charged upon his people; for the Lord said, "I will remove the iniquity of that land in one day." How wonderfully is the counsel of God in his own language displayed here! *I will fasten him* as a nail in a sure place. How forcibly is brought to view the immutable purpose of God in laying the sins of his people upon Jesus, whom he sent into the world at his own appointed time, and who was led to the definite *place* where two ways met; where the law by virtue of his identity and unity with his people should rigidly demand a full remuneration for our sins—where the

sword of justice should smite the Shepherd whose life was cut off from the earth as the final requisition of that law; and where Satan and his ministers from beneath should crown him with thorns—nail him to the cross—ply the Roman scourge, and finally plunge the fatal dagger to his heart with wicked hands, but according to the determinate counsel and foreknowledge of God. There was no evading *that place*. Heaven's decree had unchangably fixed the whole matter, for that decree thus ran: "And after threescore and two weeks shall Messiah be cut off, but not for himself." It was then for his people he was cut off; "for the transgression of my people was he stricken," saith the Lord.

Although he delighted to do the will of his Father, yet this was a case of necessity. The justice of the righteous law of heaven required it at his hand, and as soon would the throne—the imperial throne of the eternal Judge, have crumbled to ruin under him, as would one jot or one tittle of that law pass, till all was fulfilled. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Truly, then, he was fastened as a nail in a sure place.

"But see the wonders of his power, He triumph'd in his dying hour, And though by Satan's rage he fell, He dash'd the rising hopes of hell!"

"Out of him the battle-bow."

The battle-bow is an implement of war, and its efficacy in battle depends upon the strength of the bow, and the power and skill of him who uses it. It is important, too, that the arrows used be of the right kind of material, and properly prepared. Then, if the bow be sufficiently strong, he who uses it powerful and skilful, and the arrows when ejected of good quality and properly made, we may reasonably expect efficacy in the warfare. Let us see whether we have not such a warrior, such a bow, and such arrows.

In the chapter preceding the one in which our text stands, commencing with the 10th verse, the Lord says, "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace to the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; *When I have bent Judah for me, filled the bow with Ephraim*, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man."

In the first place it is said that the chariot and the horse is to be cut off from Ephraim and Jerusalem. Psalm xx. 7 says, "Some trust in chariots, and some in horses;" but Ephraim and Jerusalem are not to use them; the battle-bow will afford a better weapon for them. But the battle-bow was to be *cut off*: yet this was not to impair his power nor impede his reign; for he shall speak peace to the heathen by the overthrow of their enemy, and his dominion shall be universal, when by the blood of his covenant the prisoners

were to be sent out of the pit, and turn to the stronghold; and the Lord says he will render double unto them, when *He has bent Judah for him, and filled the law with Ephraim.*

From the foregoing connexion, it appears clearly that *Judah* (the Lion of the tribe of Judah) constitutes the *battle-bow* in our text—the God of battles with his omnipotency, bends and fills that bow with Ephraim. From the same connexion, it appears that Ephraim constitutes the sons of Zion, who is made as the sword of a mighty man, and are to be raised up against the sons of Greece.

The Greeks were very ostentatious of their wisdom and erudition. The Apostles had to encounter them, and we find that with all their boasted wisdom and literature, they could not know God, and the preaching of Christ crucified was foolishness to them. We have amongst us, even in our day, those who rely upon their Grecian, or literary attainments. They are not permitted to preach unless they are *Greek scholastics*. But how lamentably ignorant they appear to be of God and of his righteousness, while they go about to establish a righteousness of their own. Their bow is bent by their own strength, their arrows are of their own manufacture, and made generally in times of great excitement, and many of them very ill-favored—indeed, *very* crooked. What has Judah and Jerusalem to fear from such enemies as these? Though a host should encamp against them they need not fear. They may appropriately say, with the Israelites of yore, "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles." 2d Chron. xxxii. 7, 8. "If God be for us, who can be against us?" He is our munition of Rock, our refuge from the storm—our dwelling-place: and

"There, though besieged on every side,
Yet much beloved and guarded well;
From age to age she has defied
The utmost rage of earth and hell."

While we thus have the scriptural testimony that we are sustained from beneath, and are guarded from above, as well as encircled by this chief corner-stone, the burden of our sins cut off when Jesus fell, and that he arose and reigns, and as the man of God's right hand, whom he made strong for himself, flings terror and consternation abroad amongst our enemies, as the battle-bow with quiver filled with arrows of his own preparation—let us never cease to remember with heart-felt gratitude the wondrous victory achieved by him for us; and at the same time look humbly to him for a suitable preparation of the heart, and answer of the tongue, that we may speak of the glory of his kingdom, and talk of his power.

I suppose that the latter clause of the text, "*Out of him every oppressor together*," has reference to the oppressive kings of Judah, and shall offer no further comment thereon, as I have perhaps been too tedious already.

If the foregoing remarks should afford either comfort or instruction to the brethren who made the request, or any others of the household of faith, I shall feel fully remunerated for the time spent in writing.

And in conclusion, desire that grace, mercy and peace may abound with the Zion of God. Your brother, I trust, in ties inseparable,
J. F. JOHNSON.

POUGHKEEPSIE, N. Y., Jan. 20, 1859.

ELDER BEEBE—I have resolved, in an hour of boldness, to write a few lines, and send you a letter written some two months ago, that I reasoned with myself could be of no interest to you, and I would forbear sending it. Since that time, I have been again permitted to listen to your preaching and views on different subjects; and my enjoyment of the same was such that I could but think how pleasant never again to become entangled in the groveling cares of earth; these, all have to contend with, but I more, inasmuch as God has not seen fit to lead my mind with clearness upon the doctrine of Election and the Atonement; the more I seek to understand the less I know, the more confused I become; and with much of humbleness I would ask, does not God grant his children such confidence in his word and doctrine—such well-grounded views of right, that no dart of the enemy can, for one moment, cause them to give way? His children can rejoice; and why? Because the truth maketh them free, and they shall be free indeed. Now, this freedom I have not, as some who rejoice with joy unspeakable and full of glory; some who are not tempted as I am. And when I would ask to be freed from it, the question returns, What or who am I, that I should ask this so great thing, at the hands of Infinite Mercy? I sometimes dare not even engage in what might be termed prayer, realizing that it is nothing but a form, except it be of faith, and that in full exercise. So long as I am troubled with these doubts, I daily—yes, hourly—long to be relieved, and vain is the help of man; none but God can relieve to the satisfying of the soul.

I know you have much that calls for your attention, but if you find a word for me, ALONE as I am, gladly will it be received. Commit mine to the flames, and oblige me, who only desires a place in your remembrance after those who are more worthy are served. Yours truly,
H. M. E.

PO'KEEPSIE, Sunday, Nov. 7, 1858.

ELDER BEEBE—Two months and more have already elapsed since I left you with the promise that soon I would write of those things, that, I trust, God in his infinite goodness has seen fit to do for me.

From a child and until I was twelve years old, I listened mostly to your preaching, where I remember to have listened with an earnestness, and to have beheld the delight with which those that received the word in truth, came together, and thought them indeed the salt of the earth. After that I left home for school in Newark, New Jersey. There I heard another kind of preaching; I could not understand it; and yet that so many should be blinded and perish at last, seemed to me strange. From that time on until 1854, and even then, I heard a doctrine that I could not understand, to be consonant with the word of God. I used, however, to study that word, that if possible I might know what his will concerning me might be; for I saw myself to be indeed in a horrible pit and miry clay, and felt that of mine own self I could do nothing, and when tempted

to ask for mercy, the thought would return why should I, how could I, when I deserved nothing at the hands of Infinite Justice; I think I felt it would have been just had I have been cast entirely off. I saw how vile I was, that I could not think a good thought nor do a kind act, that I was wholly selfish, and even wished that I was as the beasts that perish. Everything seemed vain and trifling; pleasures of earth, there were none; the duties of life were a burden; and I felt that could I but behold the reconciled face of my Redeemer, it would be all I could want—all I could desire. My mind was so distressed, lest I might receive only a sensible release from this burden of guilt, that my constant prayer was that I might not be deceived; and when, after weeks of such agony of soul, that burden was removed, I feared and trembled, and thought if I only had it back again I should know where my feet were planted. I felt a release, but no unusual joy; that I should never sin again, with a love of it, I felt certain, but so long as I was imprisoned in this earthly house, should be subject to the temptations of sin and the flesh. And if I could tell you one-half of the warfare, as I have experienced it in my own soul, then perhaps might you be able, with the knowledge by you possessed, of your own and the travails of others, to assure me if possible it be the work of the Lord. My mind was troubled with the doctrine of Election, on the one hand, as I clearly saw it in the Bible, and man's Free Agency that I had subscribed to by uniting with those that could do aught for themselves. I could not reconcile the two, nor could they do it for me to my satisfaction. My own experience led me to wish to see the creature humbled and the Savior exalted. I was with those that could do so much; I could do nothing. I daily saw my own littleness, my weakness, and that unless the Lord upheld me I must sink. I looked at those around me that seemed to enjoy what they heard, and seemed at ease, and thought perhaps it was my own fault. I asked last winter for a letter of dismissal from among them; they could not give it to me until they had my reasons for leaving, but never came to me for them, and there the matter rests. I preferred being honorably discharged, although I should never wish to use their letter. Now, these questions so often present themselves to my mind, why was it, if indeed a child of God, that I should place myself where I could no longer be at home? The tempter cries, "Ye are none of His." Again, why when if justified and freely forgiven, and brought into his banqueting house, had I those doubts on the subject of God's sovereignty? Because I had not those comfortable and self-satisfying assurances of all those doctrines by you held that others have had, I have been ready to doubt my interest in that atonement made for his chosen: and I must cry now as ever, Deeply in debt, and nothing to pay. My deep sense of want, and a longing desire for that food that never perishes, of which if a man eat he shall never die, is at times my only hope of life, and the strength it gives when imparted. The reading of the SIGNS, where I find those that like myself find in themselves no good thing, prone to wander, and leave the God they once trusted they loved; others who like yourself are enabled to read and explain the scriptures with understanding,

can point out the error of those who call upon the blind to see, and the lame to walk, and can cope manfully with those texts of scripture that they prove their do-and-live system by. To any, tried as I have been upon that one point, the exposition of such texts as, "Chose ye this day whom ye will serve," and like ones, are of invaluable interest. I am alone; no one feels as helpless and dependent as myself, and I must remain so, so long as it seems necessary for me to remain in my present position. When I can find an opening near my home, that I shall not be obliged to sacrifice too much in a worldly point of view, I shall feel that all that is really worth living for, can then be enjoyed. I sometimes feel so cold, lifeless and depressed, that it seems almost impossible that I can ever again realize the sensible manifestations of his love; and when heart and flesh shall fail, be enabled to sing, "O Death, where is thy sting?" But when faith is granted me, then I know where my strength lieth; that he that was dead, buried and rose again, is able and will bring all those with him that love his appearing.

I felt gratified last summer that you should speak to me of a subject that lay nearest my heart, although I was not able to tell you of my travail as I could have wished, and even in January last I attempted to address you upon this subject, and my heart failed me, as I think I then told you.

I see by the SIGNS you have several meetings this month, that must prove refreshing to those who can attend. I did not receive Oct. 1st—was sorry to lose it—must have been lost on the way.

Remember me to all those of your family who remember me. When you feel that with your many duties to be fulfilled, you have time and can say a word to one who has endeavored to tell you something of the way of her exercises, (whether of the strait way, you can best judge,) I shall be glad to hear it. May you be kept by the power of his grace, is the prayer of
H. M. E.

MIDDLETOWN, N. Y., Jan. 28, 1859.

MY ESTEEMED YOUNG FRIEND, (and, I am constrained to add,) AND SISTER IN CHRIST: I was highly gratified in receiving your letters, in which you have given me an outline of your experience, together with trials and perplexities which have obstructed your pathway thus far in your spiritual course. Nothing interests me more than the contemplation of God's dealings with his children, and when in my heavenly calling I am permitted to speak a word of comfort to those dear lambs of the Redeemer's fold, which have been scattered from the flock, in the dark and cloudy day, it affords me inexpressible pleasure to do so. Your case and your experience do not appear as strange or unusual to me, as I presume they do to you. I think I can clearly trace the hand and workmanship of God in what you have related of your religious exercises from early childhood to the present time.

In regard to your deliverance from the burden and distress under which you had been weighed down for so long a period, I will remark that it is God's province to do his own work in his own way, and at his own appointed time; and it is not his pleasure always to give to the subjects of his

grace the same amount of ecstatic joy, at the time of their deliverance from the terrors of the law, as have in some instances been realized. But I believe there are times with all the children of God when they feel dissatisfied with the manner of their deliverance, and desire a return of their convictions, their burden and distress, vainly supposing that if they could again experience a deliverance from condemnation and wrath, they could make some observations and more critically watch the movement of the Lord's hand, so as to be better satisfied that it was truly his gracious work and no delusion. Such was my own case for many years. But it is the decree of our God that the saints shall walk by FAITH and not by SIGHT. For he has ordained that we should live by faith upon the Son of God. Our natural judgment or intellect differs very essentially from gospel or evangelical faith. The one is NATURAL, and common to all rational intelligences; but by it no man can perceive the things of the spirit of God. The other is SPIRITUAL, a fruit of the Spirit which is born of God, and it is the gift of God. Still, even those who are born of God, often find themselves laboring to satisfy their carnal minds, their natural judgment of the reality of their passage from death unto life; and because their natural minds are not fully satisfied, they allow their reason to assail their faith, and fiercely dispute the reality of a saving change. Faith is however led to trust alone in God, and it is made to look upon things which are not seen. See 2 Cor. iv. 18. The things which are seen by the natural discernment of men, or understood by the natural intellect, are TEMPORAL, but the things which are revealed by the Spirit to our faith, are eternal. Hence the prophet Isaiah says, and Paul repeats, "Eye hath not seen nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him."—Isa. lxiv. 4—1 Cor. ii. 9. But God hath revealed them unto us by his Spirit; and the revelations of God by his Spirit are invariably made to our faith, never to our sense. Natural intelligence is communicated to the natural understanding by the senses—the eye, the ear, the taste, the feeling or smelling. But it is said, "Except a man be born again he cannot see the kingdom of God. The natural man, (who has all these senses,) receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."—1 Cor. ii. 14.

Your trouble in regard to the satisfactory evidence of your interest in Christ, seems to be like that of NEARLY if not ALL the children of God, because your natural mind is suing for such assurance as can only be given to your faith. Again you had hoped to be enabled, if indeed a child of God, to live more devoted to your God, to find less corruption in your fleshly nature and to enjoy more constantly the smiles of your God. Let not your disappointment in these particulars discourage you: there is not a saint on earth who has traveled long in this pilgrimage but has witnessed the same disappointments. By THIS we know that we have passed from death unto life, because ye love the brethren. A love to God, a love of holiness, a hatred of sin, a loathing of self, a desire to know and to walk in the truth, and a de-

sire to enjoy communion with God and with his people, a sacred regard for the honor and glory of God, and a desire to obey the Lord Jesus, and to crown him Lord of all, are the evidences that will stand, and which the world, the flesh and satan can never overcome. Your faith may encounter powerful temptations, you may walk (for a time) in darkness and have no light, but the cloud will break, the darkness shall flee away, the tempter shall be put to flight, and joy and gladness, praise and thanksgiving shall succeed.

You speak of trials in regard to Election and the sovereignty of God. Yet you say you find them clearly taught in the scriptures. And, permit me to ask, Do you not find them equally clear in your experience? Why was your mind drawn to the subject at an early age, while thousands around you have lived and died without a serious thought of eternal things? Do you see no Election, no Divine sovereignty in this? If you love God because he first loved you, if God loved you, as he did Jacob, before you were born; if he continued to love you when you was dead in sin, must not that love have been SOVEREIGN? and if God chose to lavish it on you, while he withheld it from others who were no worse either by nature or practice than yourself, was not that Election? If I have correctly understood you, your experience as strongly illustrates the sovereign election of grace as your bible declares it. The word and spirit are in unison always. The eternity of God's sovereignty and of his election is clear from a knowledge of his nature and attributes. He is immutable, of one mind, and none can turn him, "Declaring the end from the beginning, and saying, My counsel shall stand and I will do all my pleasure." Then join with the inspired apostle and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Read Eph. i.

You are but young in the divine life, and for years your lot has been cast among the enemies of this God-honoring and creature-abasing doctrine.

"Election is a truth divine,
For, Lord, I plainly see,
Had not thy choice prevented mine,
I ne'er had chosen thee."

The doctrine of man's free agency I can find no where taught in the bible. You mention the words of Joshua to Israel—"Choose ye this day whom ye will serve."—Josh. xxiv. 15. Can you tell me why the advocates of free agency have never been known to quote the whole of that text? Just turn to it and read it. It was spoken by Joshua, who was a type of Christ, and addressed to Israel, the type of God's spiritual Israel. But mark! Joshua did not give them a choice between serving the true God and false gods: "AND IF IT SEEM EVIL UNTO YOU TO SERVE THE LORD, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." This was a choice, in case it seemed evil to them to serve God, between the gods of the Amorites and the gods on the other side of the flood.

I regret that I have not time to write as fully and clearly on all points submitted in your letter as I could wish; but there is one other prominent point on which your mind is in the dark, viz: the Atonement. In what respect you are perplexed you do not say, but I conclude it is not that Christ as our Great High Priest has with his own blood purged our sins; that he has borne our griefs, carried our sorrows, that the chastisement of our peace was upon him, and with his stripes we are healed. But I suppose your mind is confused, perhaps from hearing so much of what is called a General Atonement and offered salvation preached. When the Priests under the law who prefigured the priestly office of Christ, made atonement ceremonially for Israel, they were required to wear twelve stones inserted in their breast plate, with the names of the twelve tribes, for whom alone they made atonement, engraved in the stones, to show that they did not in their priesthood represent any other nation or people but God's chosen Israel. So we read that our Redeemer has carried and borne his spiritual Israel or Elect, all the days of old. He was delivered for their offences, and raised from the dead for their justification. And "By one offering he has perfected forever them that are sanctified," or set apart by the choice and election of God. Read the liii. chapter of Isaiah.

"With his stripes we are healed." When he shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Now then, if Christ has borne the iniquities of all the race of Adam, will he not also justify them? If he does not justify them, how can it be said that with his stripes they are healed? Can the Eternal Justice of God require that the same debt shall twice be paid? If Christ has paid the debt of all mankind, can their debt be again demanded of them? If he has not paid the debt of all mankind, how has he made atonement for them all? If he died to ransom all mankind, has he accomplished what he died for? If he has, will, or will not all the redeemed or the ransomed of the Lamb come to Zion with singing and everlasting joy? If he has not accomplished the object for which he died, how can any be saved? The word *atonement* signifies *reconciliation*. At-one-ment. What will be the song of the redeemed in glory? Worthy is the Lamb, for he was slain for everybody, and hath redeemed every nation, and kindred, and tongue, &c. Or do not the Scriptures rather declare, that they shall sing, Thou art worthy, for thou wast slain for us, and hast redeemed us out of every kindred, and nation, &c., under heaven?

I should be surprised, my dear sister, to hear you say that the more you search for the truth of this subject, the more obscure it appears to you; if I did not know the peculiar circumstances by which you are surrounded. But let me entreat you to continue to search, as for hidden treasure, until the Lord shall make the subject plain to you. Alas! if all for whom Jesus died are not forever saved, completely redeemed from all iniquity, what have you or I to depend upon for acceptance before God?

If a portion of those for whom he died are in hell, what reason have we to believe that his blood has any more power to save us, than others for whom it was shed?

"Jesus, my God, thy blood alone,
Hath power sufficient to atone;
Thy blood can make me white as snow—
No Jewish rites could cleanse me so."

You speak of having hesitated about writing to me; I hope you will hesitate no more; I am glad to hear from you; and although my time is closely occupied now in conducting the publication of the *Signs of the Times*, and in ministerial labors, I can always try to find a moment to respond to the bleatings of the lambs of the Redeemer.

Our Redeemer says, No man can serve two masters; and I think you will find it true that you cannot walk in the truth, follow your divine Lord and Master, and enjoy his approving smiles, until you come out of the connection in which you nominally stand with the New School Baptists, renounce their errors, and take your place and privilege in the old apostolic church.

As I have spun out this letter, to so great an extent, it occurs to me, that if you have no objection, I will publish yours, and this reply in the *Signs*, as it may be edifying to others, especially to such of God's dear children as may be in the same trials and perplexities which you have experienced.

If this proposition meets your approbation, please return this communication to me by mail, and I will give it to you in print. As your letter seemed confidential, I do not feel at liberty to publish it without your consent.

With anxious solicitude for your spiritual welfare and happiness, I am yours to serve in the kingdom of our divine Lord.
G. BEEBE.

SUNDAY, February 6, 1859.

ELDER BEEBE:—Your prompt and very kind answer to mine, was duly received; I had not for one moment intended my communication for other perusal than your own, but conclude to consent to your proposal, because it may chance to meet the eye of some one, who like myself, feels that they are alone, surrounded by an enemy, and their way for the present so hedged up they cannot make their escape, and be among those that can understand their weakness, that have here no abiding city; but hope by the grace of God, to be made meet for an inheritance that is undefiled, and that fadeth not away. I do not know that it would be right for me, because of mine, to be the means of withholding your reply from any one who might glean a word of comfort therefrom. I send it to you if you are willing to suppress my name; and if you should not publish it, save your communication for me.

While I am writing, those that love the assembly of the saints, and are permitted to listen to the word, are met together and fed with that which satisfieth, and as I am not so blessed, I would desire to write a few words still farther.

You say, does not your own experience clearly teach the doctrine of Election? Most certainly. Never was there a moment that I thought to merit by any means of my own—never the time when I thought the pleasures of the world so pleasing that I desired to cast aside the realities of religion, and a never ending future, thinking that at some distant hour I might more willingly attend to, and think of them. I

felt that with my own natural powers I could have no saving belief, at the same time no disposition to say I would not have him to reign over me. What you say of the difference of discernment by Faith, and the natural sense, I think I know something of. How pained was I to hear one in discoursing upon the "Power of the strong will," say that it was this that enabled Paul to say, "I determined to know nothing among you save Jesus Christ and him crucified,"—failing to know the power of grace; and that he himself said, "the things I would not do, those I do—the things I would do, those I do not." And whose experience is this not, daily, hourly? If I failed to make known my perplexity in regard to Election and the Atonement, you realized my difficulty. I hear so much of a General, and at the same time of a Special Atonement—that Christ died for all, and made it possible for all to come that will, and at the same time foresaw that only his chosen would come, making Election conditional only, and the spilled blood of our Savior loses its power; why endure such agony, and at the same time know its power would fail? Then am I told that if I make not man free to choose, I make him a mere machine; that those who are not chosen would rise up in judgment, saying there never was any way of escape provided, thus making God partial. But my own experience tells me that when I felt myself so sinful, and that nothing short of Almighty power could free me from my bondage, I also felt so unworthy that I could realize the justice of God should he cast me off forever. Then again I hear it said that it is of choice we are saved—that God does not compel against the will, hence there can be no unconditional Election. My heart tells me there can be no wish to refuse—we are made willing in the day of his power. There is a beauty here to be desired—there is a fitness and fulness that satisfieth; and the wish, or the power to reject him, seems to me plainly to make the creature more powerful than the Creator. I am convinced from reading expositions of many texts, (chosen by free agents) in the Signs by those who have a right understanding of the matter, that they many times take the crumbs from the children's table and give them to the dogs. In my reading in Matt. xi. 20, it is said, "Christ upbraided certain cities because they repented not." Now repentance is the gift of God. Why was the woe pronounced? A little after Christ tells his disciples plainly why he spoke to them in parables: "Because it was given them to know the mysteries, but to others it is not given." In Matt. xiii. 15, it is said, "They have closed their eyes lest they should be converted, and I should heal them." My mind is confused in reading some such passages as these, failing to understand their true import, began to feel that I could not indeed be free, and at the same time tried with such wily shafts from the enemy. Man appoints, God disappoints; our ways are not his ways. How often have I felt that if I did but understand—had not these foes and temptations to meet, I should be enabled to mount on wings as eagles, run and not be weary, walk and not faint, when called an Antinomian. I could then have no reason to fear, and indeed I need have none now, knowing that he will in due time, if I am truly his, make a way for my escape.

My desire is to be kept humble, and to be taught of "Him who is meek and lowly." I shall indeed "Search the Scriptures," that I may, if possible, "know his will, and the power of his resurrection." Where else can I go? There is no earthly boon, I think I should more enjoy, or that I more earnestly crave at the hands of my Heavenly Father, than to be permitted to enjoy your preaching, where I might receive something to satisfy the longings of an immortal soul; but should be obliged to feel more freedom than at present, to take my place among you, while others remain away because of infirmity.

One reason my judgment urged for not allowing my former communication to appear, was that many who had for years traveled the same road, had never allowed anything they could say to appear, and why should I? This I answered by remembering how long my mind was troubled, and how anxiously I caught at the least word of comfort. While attending your daughter Virginia's wedding, I remember how much I wished all could feel as much interested in preaching as I felt I could be; then might we have listened. Those that had an ear to hear, had the privilege at other times.

I should not have written so soon again, except that as I returned yours, I would add, for your perusal alone, a few lines. Accept of my thanks for the kindness shown me, unworthy as I am. H. M. E.

For the Signs of the Times.

BROTHER BEEBE:—Brother S. Mabey, of Albany county, N. Y., in writing to me, some months since, requested me to give through the *Signs of the Times*, such views as I may have on the text, Romans iii. 28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

As this text contains independent matter enough in itself for one communication, I will pass directly to its consideration, without stopping to notice the important subjects contained in the preceding context. First: Paul's assertion, *We know, &c.* He evidently intended in the *we*, the saints to whom he wrote with himself, and, therefore, the saints in all ages, for all bear the same characteristic marks. But Jacob was evidently a subject of grace, a saint, yet when Joseph had been mysteriously taken from him, and his sons would take Benjamin also into Egypt, and famine stared him in the face, unless he let him go, he *did not know* that all these things were working together for his good, but undoubtedly spoke what he thought, when he said, *All these things are against me.* So in reference to ourselves,—there are many things we meet with in our experiences of ourselves, and in the dealings of God with us, that as men and women we do not at the time know are working for our good, but think them dark evidences against us, that we are not objects of God's love. Paul did not intend to assert, that by our natural senses *we know*, but by *faith we know.* Thus we often worry and distress ourselves because we cannot find in our natural man those characteristics which the New Testament gives of the child of grace; as though there was in the christian no difference between the old man and the new, between reason and faith. It is by faith, and by faith only, that we know spiritual things. And that faith which constitutes

a person a believer in Christ, is actual knowledge of the thing or truth which it receives. *It is the evidence of things not seen.* "Through faith we understand that the words were framed by the word of God." Hebrew xi. 3. Thus the faith of the gospel is materially different from the belief which is produced by education. Well may those who have only this latter belief cry up charity for those who differ from them in religious sentiments; because the one has no more claim to being the truth than others, they are all the product of human teaching. But you may as well undertake to convince the child of grace that the sun is the source of darkness to the earth, as to attempt to persuade him that there is uncertainty about the truth of what his faith has actually received; for that which is received by faith, is not learned of men, but is received by the revelation of Jesus Christ, and comes with that power that he knows it is God's truth. See Gal. i. 12, and 1 Thess. i. 5. But it is not everything which the child of God receives and contends for as truth that he has received by faith. Hence we may all have more or less errors about us. But we may, I think, by a careful examination, distinguish between what we know by faith and what we have received as truth from men or books, or from our own reasonings. Second: *That all things work together for good.* We might prove by arguments drawn from Scripture testimony, that all things work together for good to the people of God, and your mind may become fully satisfied of the truth of it, but this would not be knowing it for yourself; it would not bring it to your feelings, when tried by afflictions or temptations. It requires that knowledge which faith gives, to make us feel the truth of it. Yet it is proper to notice the Scripture testimony, showing the correctness of faith's knowledge on the point, or in other words, showing that the revelation made to faith, is from the same spirit of truth who made the revelation contained in the Scriptures. The Scriptures testify that *Christ has redeemed us from the curse of the law being made a curse for us.* Yea, redeemed us from under the law, so that the children are *not under the law but under grace, so that sin shall not have dominion over them.* Hence the sin that they feel in them cannot reign unto death or to the infliction of the penalty of the law. And Christ declares these children, as he characterizes them, Mat. iv. 3-12, *blessed.* Now, where there is no curse, how can any evil come? And wherever they are *blessed* of God, how can anything but *goodness and mercy follow them all the days of their lives?* But it may be thought that this may be the case in God's immediate dealings with his people, but that events may arise from other sources, as from our corruptions, from Satan and from the world, &c., that will work evil to the children of God. But we are assured, Eph. i. 11, that *God worketh all things after the counsel of his own will.* The *all things* in this text, are as extensive as the *all things* in the other text. The Scriptures also reveal God as infinite in wisdom and knowledge, infinite in power and in goodness. All things must have been present to the infinite knowledge of God when his *will counselled* the disposal of them, and his infinite wisdom must have seen the direct bearing that everything would have and enabled him to order all

things so as to accomplish what his infinite goodness willed. And his infinite power certainly would enable him to carry out his purpose of making all things work together for that good which he proposed. Herein we have the *absolute*, of God's sovereign *predestination of all things.* Some will say God is infinite—O, yes, there is nothing too great for God to do. But again: they will say, There are things too small for God's immediate notice, and special providence; that he has established certain general rules and laws, and has left men and devils, &c., to pursue their own volitions, subject to the consequences. Such persons lose sight of the fact that if there are things too small for God's knowledge to embrace, or his government to control, the infinitude of God and of his attributes are as effectually denied as though it was contended there are things too large for his government. That which is infinite cannot be limited by either large or small things: God being infinite, his knowledge and government must embrace alike the largest and smallest things. Hence it is said, "God shall bring every work into judgment with *every secret thing, &c.*" Eccl. xii. 14. It may be asked, Are not some things evil in themselves? Truly, they are. It is not said that *all things are good to them, &c.*, in our text; but that *all things work together for good, &c.* The treachery of Joseph's brethren, and of Potiphar's wife, were in themselves evil acts, but they were important parts in the arrangement of God's providence whereby he brought about good to Jacob and his posterity. Peter's denying his Lord after having made such strong assertions of his faithfulness, was in itself an evil act; yet on a little reflection, I think no discerning person can doubt its having an important effect, in connection with other circumstances, such as Christ's looking upon him, &c., in converting him from that self-confidence which he had so lately manifested, and thereby worked together with the other parts of Christ's government over him for his good. I might notice the crucifixion of our Lord as confirming the same point, but I will come, my brother, to your own experience. In your exercises under the law, did not your failing to keep your resolutions to do better, and the bursting forth of the corruptions of your nature, on every temptation, work together with the teachings you were receiving concerning the law to abase you, to strip you of your own righteousness, to make you feel how exceedingly sinful sin is, and to kill you to all legal hopes, and thus prepare your heart for receiving and rejoicing in the gospel plan of salvation? So I think, if you do not at all times know it, that you will find in the end, that—

"Temptations, trials, doubts and fears,
Wants, losses, crosses, groans and tears,
Will, thro' the grace of God, our friend,
In everlasting triumphs end."

But faith in its exercises does not stop thus to reason us into the belief of these things. It lays hold at once of the blood of Christ; presents God to us in Christ as a Father, and makes us feel that he is love. Not as the rainbow which hems the passing cloud, and gives us to feel, notwithstanding the devastations which the hail and the wind may have made around us, that we are yet spared, and that there is still hope for us, but faith burnishes the whole cloud with love, and makes us to

feel that the affliction is sweet, that the temptation was needed to humble us; and gives us to praise God that we are not left to pass on carelessly without chastisement. It is a sweet knowledge which faith gives that all things are working together for good. Third: To them that love God, to them who are the called according to his purpose. As I have been so lengthy on the former parts of this subject, I shall try to be brief on this part. We have in these words two important characteristics by which those who are born of God and are the objects of his love, are distinguished from others. 1. *They love God.* The religion of Christ is a religion of love. Its subjects are drawn by the cords of love, not driven by fear of punishment in their obedience to God, because they love God, they love his revealed will and the ways he has appointed. They love the children of God, when they see, and as they see, the image of Christ in them, the evidence of their love to God, and see them walking in the truth, or in obedience to his word. They loathe themselves, because they see so little in themselves, like God, and so much that is opposite to him—so little of conformity to his word. These are decisive evidences of being born of God. "For every one that loveth is born of God." John iv. 7. And these evidences are more or less manifested in the experience and walk of the child of God. Yet the child of grace while having these evidences about him, often doubts whether it can be possible that he loves God. The Comforter, and he only can clear away these doubts. Yet we may appeal to such to say whether amidst all the workings of their corruptions there is not evidently in them a desire after God, and to be brought more into conformity to his word and will, and whether these desires could be in their breasts, if there was there no love to God. 2. *Them who are called according to his purpose.* It appears then that there is a *special call* by which the predestinated children of God are called from darkness into the light and liberty of the gospel; for it is according to God's purpose. It is also an *effectual call.* For whom he called, them he also justified, and whom he justified them he also glorified, &c., verse 30. This call is internal, but irresistible—draws the subject on from step to step, though he knows not why, and though satan and his own unbelief tells him that all is wrong, that every step is leading more into sin and farther from God, until at length his astonished soul beholds the light of the gospel, and he sees that he had been led by a right way; that he has been called and led from Sinai to Calvary, from self to Christ as his only hope of salvation. If God has thus called us to a knowledge of his salvation and given us to love it, he is for us, and "If God be for us who can be against us?" Verse 31. These remarks fall far short of giving an adequate view of the subject, but they are the best I have to offer. I have written this while laboring under a cold, which indisposes me both in body and mind, so that I have hardly energy enough to write.

Yours I trust in love. S. TROTT.
FAIRFAX C. H., Virginia, Jan. 29, 1859.

ATCHISON Co., Kansas Territory,
January 15, 1859.

DEAR BROTHER BEEBE—Herewith I send you a copy of the Minutes of our little Association, which the brethren desire you

to copy into the SIGNS, if it will not crowd out more important matter. As there are brethren emigrating from all parts of the United States to this Territory, who with others will be interested to know that there is a remnant of the poor and despised family of God in this far distant land, who are not ashamed to acknowledge their faith in the Lord Jesus Christ as a whole and complete Savior. If published in the SIGNS, we desire the SOUTHERN BAPTIST MESSENGER to copy.

Yours, in hope of eternal life,
A. M. TOWNSEND.

In compliance with the desire of the brethren, and for the purposes stated, we copy the Articles of Faith held by this newly organized Association, which is to be known as "The first Regular or Old-School Baptist Association in Kansas," composed at its organization of two churches, viz: The Slough Creek and Pleasant Grove, Elder Terry Tapp being pastor of Slough Creek, and Elder W. F. Jones of Pleasant Grove. The session was held with the Pleasant Grove church, in Leavenworth Co., Kansas Territory, on the fifth Saturday in September last, and the two succeeding days. As their form of Constitution is similar to that generally adopted, we give only their articles of faith, that it may be known what kind of Baptists they are.—Ed.

ARTICLES OF FAITH.

Art. I. 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 attribute and perfection.

Art. II. That there are three that bear record in heaven—the Father, the Word, and the Holy Ghost; and these three are one.

Art. III. That our Lord Jesus Christ is God, Man, and the only Mediator between God and man: in his Godhead he is one with the Father and the Holy Ghost; in his manhood and Mediatorial character, he is one with the Church.

Art. IV. That our Lord Jesus Christ existed 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. V. In the scriptural doctrine of eternal and personal election that there is an eternal, vital, and indissoluble union between Christ and the Church: that the Church is his body, his flesh and his bones; that all their spiritual life is hid with him in God.

Art. VI. In the total depravity of human nature; that a recovery from that situation is wholly and entirely of the sovereign, free, and unmerited grace of God, in Christ Jesus our Lord.

Art. VII. The atonement made by our Lord Jesus Christ was full and complete, and exclusively for the heirs of promise.

Art. VIII. In the doctrine of absolute predestination, that God has declared the end from the beginning, saying: My counsel shall stand, and I will do all my pleasure.

Art. IX. 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 was elected and chosen in Christ

before the foundation of the world, and no more, will in time be born of the Spirit, and that in the work of regeneration 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. X. That all who are born of God will be preserved through grace to eternal salvation.

Art. XI. There will be a resurrection of the bodies of the just and the unjust, that the joys of the righteous and the punishment of the wicked will be alike interminable.

Art. XII. 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 is binding on all who are born of the Spirit under the gospel dispensation, 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.

Art. XIII. The church of Christ in gospel order, is a company of baptized believers, standing fast in the doctrine and fellowship of the apostles, and in prayer and in breaking of bread, over whom Christ presides as the head in all things.

Art. XIV. The scriptures of the Old and New Testaments, as translated under the reign of King James, are a revelation from God, inspired by the Holy Ghost, and the New Testament is the standard of 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 disfellowship all modern or ancient religious institutions, voluntary associations or societies, for which we have neither precept nor example in the New Testament.

EXTRACTS FROM CORRESPONDENCE.

"I have been reading the *Signs of the Times* for a year, and it has proved very consoling to me; so much so that I cannot willingly do without it. We have the religion of the world preached up all around us, but that does not prove to be food to a hungry soul like mine. When I read your paper it seems to supply some spiritual food which is adapted to my craving appetite. It presents Jesus to view as the only way of life and salvation, and that is food indeed: but when I hear the flesh preached it does me no good. I have to depend alone on that robe which Jesus spent his life to work, and for which he suffered upon the tree of the cross, to provide for me. My whole dependence for life and salvation is in him; for without him I am forever lost. There are a few old soldiers of the cross about me. I have many ups and downs in this life; but I hope Jesus will bring me through and enable me to triumph over them all. Brother Beebe, I desire your views on 1 Cor. xi. 29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself: not discerning the Lord's body." May the grace of God enable you to still contend for the truth as it is in Jesus; and may it be the pleasure of the Lord to make your paper edifying to

his children. May grace and truth, and the Holy Spirit of love rest on you, is my prayer. Farewell."—HENRY DENNISON, Grayson Co., Kentucky, Jan. 20, 1859.

REPLY.—The want of a clear understanding of this text has been the occasion of great embarrassment and sore perplexity to thousands of God's dear children, who, feeling a constant sense of their own personal unworthiness of the least of the mercies of God, have looked upon the sacred ordinance of the Lord's Supper, as too holy for them to participate in, and by so construing the Apostle's words as to make them appear to mean, that every communicant must feel a consciousness of uprightness in themselves when eating and drinking, or be exposed to eternal wrath; they have felt to shrink back, and lay their hand on their mouth and cry, Unclean! unclean! If the Apostle really designed that all who felt themselves unworthy of the privileges of the house of God, by reason of their own depraved nature, the corruption of their flesh, a sense of personal shortcoming in regard to a life and conversation suited to their high and holy vocation, it would have prohibited every gracious soul, and Paul himself would have been debarred from the privilege, forever he groaned being burdened, and freely confessed that in his flesh there dwelt no good thing. But this is not the sense in which he used the term Unworthily. He did not say every one who feels unworthy when eating, eateth and drinketh damnation to himself; or we all would be excluded from the ordinance. The Corinthians had desecrated the ordinance by celebrating it as a feast for the gratification of their carnal or fleshly appetites; and that was an object altogether unworthy of that divine institution; therefore, to observe it in that way was a desecration involving the divine disapprobation; instead of being approved by God, and justified in such abuse of the Supper of the Lord, they were eating and drinking damnation; not, however, in the sense in which that fearful word is used when applied to the interminable wrath of God which is realized by the ungodly in their everlasting perdition. The word damnation in this case signifies condemnation, or the disapproval of God, subjecting the offenders to condemnation. Not discerning the Lord's body; they miss the very object of the sacred institution. The bread broken, is his body, broken for sin. And the cup is the blood of the divine Redeemer, which was shed for many; therefore, when properly celebrated, we do in it, show forth our Lord's death; we do it in remembrance of him. We discern that sacred body which was broken for our sins, and blood which was shed for the redemption of his people, and which avails for the remission of their sins. But, not only do the elements of the Supper shew forth the broken body and flowing blood of the spotless Lamb of God, but the saints discern his mystical body, and discriminate between an eating and drinking for our fleshly gratification, and that which is provided for the support of the spiritual body of Christ, that is his church which is his body, the fulness of him that filleth all in all. With this discrimination we readily perceive that we cannot eat at the table of the Lord and with devils. Our communion is with our Lord, and with none but the members of his body.

With this discernment of his body, the more humble and meek and lowly we feel under a sense of our own unworthiness, the better are we qualified to appreciate the blessed institution; while those who feel themselves worthy, confident and self-righteous, are the least qualified to eat and drink worthily at the table of our Lord; all the worthiness which the saints on earth or in heaven can possibly possess in the sight of God, is in the worthiness of our Lord and Savior Jesus Christ. Who of God is made unto us wisdom and righteousness, sanctification and redemption.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1859.

REMARKS ON ISA. xxxiii, 20-22. REPLY TO SISTER SARAH J. ONEAL.—In our last number we promised to notice the request of sister Oneal, in which she desired our views on the text referred to, which reads as follows:

"Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our law-giver, the Lord is our King; he will save us."

The text is somewhat lengthy and comprises a variety of metaphors and figurative expressions admirably calculated to instruct and comfort the children of God, in regard to the perpetuity and perfect safety of the kingdom of our Lord Jesus Christ.

Zion, or the city of David, which was a type of the church in her gospel organization, was, at the time of this prophecy involved in commotion, infested with hypocrites and encumbered with sinners or violators of the laws which God had enacted for the government of that commonwealth, and we are told in the context of the righteous judgments of God upon the inhabitants of Jerusalem; by reason of which the sinners in Zion were afraid, and fearfulness had surprised the hypocrites, and involved the whole city in consternation, and presented it in a very solemn aspect.

Zion was a city of solemnities, as the place consecrated and chosen for the performance of solemn rites and ceremonies. In Jerusalem stood the temple of the Lord of hosts, the altar and the priesthood, and thither the chosen tribes of Israel went up to worship; as the place consecrated for their national worship, periodical feasts, sacrifices &c., it was truly the city of the Israelite's solemnities; but from the connection of our text, we infer that it is so called in this instance on account of their depressed condition. But the prophet of the Lord calls on Israel to look upon her in her depression, and mark the prophetic declaration of the change which should take place, when Jerusalem should be seen as a quiet, impregnable, and safe abode. Whatever allusion was made to the temporal condition of the city of David, the spirit of the prediction had a very direct and obvious allusion to the antitypical Jerusalem, or Zion of our God, as displayed in the church under the gospel dispensation. Here under the immediate reign of the

King of Righteousness, the Prince of Peace, a happy contrast is presented to what was seen in the depressed condition as seen at the time of the prophecy.

Prophets and kings desired to see the glory of the Redeemer's kingdom, but they saw it not, only as viewed through the types and shadows of the law. But "blessed are the eyes" of those who saw the glory of the rising kingdom of Christ who beheld him in his incarnation; beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, and who of his fulness received and grace for grace. Their eyes beheld Jerusalem a quiet habitation. Not the old Jerusalem which was destroyed; but the Jerusalem which is above, which is free, and which is the mother of all the saints. The church of the living God, although surrounded with enemies, involved in warfare, assailed by enemies, hatred of all men, traduced, persecuted, regarded by the world, as the off-scouring of all things; yet to the saints who view her in relation to Christ her spiritual Head, and the life hidden with Christ in God, as a kingdom not of this world, founded on Christ and built up in him, having salvation for walls and bulwarks, and the assurance that all things work together for good to all her legitimate citizens, their eyes behold her as a quiet habitation. Quietly, and peacefully her inhabitants can confide in the God of their salvation, and sing "the Lord is my refuge and strength, I will not fear what man can do." In the world, said the Redeemer to his disciples, ye shall have tribulation; but be of good cheer, I have overcome the world. In me ye shall have peace.

Such is the peace and quietness of the church of God, as she stands in her gospel order. Her watchman see eye to eye, they lift up the voice, with the voice together do they sing. No lion shall be there nor any ravenous beast, for none shall be allowed to hurt or destroy in the holy mountain. There shall not come into her the daughters of the uncircumcised nor the unclean, for "except a man be born again he cannot see this kingdom of God." Men without the spirit's work in the new birth may, and many of them do profess citizenship, have a name to live when they are dead, and may have a nominal standing in the visible church; but the church, as she stands in Christ, is only seen by faith, and there the eye of faith can see none but the quickened, regenerated children of God. One body, and one spirit even as all are called in one hope of their calling. Within her invincible walls members of Christ,

Shall find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home.

A tabernacle that shall not be taken down. The tabernacle in the wilderness was a portable tent, to be set up or taken down as frequently as occasion might require, still it was a type of the immovable kingdom of Christ, of that church which Christ has built upon a rock, against which the gates of hell cannot prevail. The establishment of the church of the living God, in all her order and ordinances, in all her doctrine and discipline, in all her laws and government, in all her members and ministrations, is seen in the gospel as a permanent and immovable building, a building of God, a house not made with hands, eternal in the heavens. The psalm-

ist says of her, "God is in the midst of her; she shall not be moved; God shall help her, and that right early." The church of Jesus Christ, the New Jerusalem, which is the bride, the Lamb's wife, is now precisely what she was in her primitive days. She occupies the same ground which was staked out for her by Christ and the apostles in the New Testament. And no community, fraternity or religious organization in this or any other day which occupies any other ground, can be the Jerusalem of which the prophet speaks.

Not one of the stakes thereof shall ever be removed. Efforts have been made to remove her stakes from time to time. Some perhaps have thought she occupied too much ground, and have labored to contract or circumscribe her boundaries, by denying to her the rights and privileges which her God has given to her; but the general rage of her adversaries have been in modern times to extend her cords and to set out her stakes so as to make them embrace the doctrines and institutions of men. Powerful efforts have been made to extend the church of God so as to make her include the modern mission machinery of the age; Sabbath schools, Theological Seminaries, Tract and host of other institutions which were not embraced within the stakes as planted originally to mark the boundaries of Zion; but not one of them has in reality ever yet been removed; they all stand precisely where they were set by her maker and builder who is in God. Every religious community, society, organization or confederacy therefore which these stakes do not enclose is clearly not of this building. No order of people whatever which is not found within the immutable and immovable stakes which God has set for his tabernacle has any right to claim the name, nor to assume to be the church of the living God.

Neither shall any of the cords thereof be broken. The cords of a tent or tabernacle, secure the curtains to the permanent stakes and give strength and stability to the tabernacle. The cords of this tabernacle may signify the unbroken love of God, which is as a three fold cord and cannot be broken. His love shed abroad in the hearts of his saints who are component parts of the building, fasten them effectually to the stakes which God has planted; and circumscribe them to the doctrine, laws, and ordinances which Christ has established. By his love in their hearts they are cemented together, and his love and fear in their hearts forbid that they should depart from him, and he will not turn away from them to do them good. The heathen may rage, and the people imagine a vain thing; the kings of the earth may set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. But he that sitteth in the heavens shall laugh; the Lord shall have them in derision. Read Psa. ii. 1-4. They shall not break the cords of Zion; nor shall they make them longer or shorter. None of them shall ever be broken.

But there, at the very place which God has chosen, which he has desired, for an habitation, which he has staked out, and of which he says, Here will I dwell forever: in this consecrated spot, this place of the tabernacle of the Most High. There the glorious Lord, will be unto us as a place

of broad rivers and streams. Christ is the glorious Lord who dwells in this tabernacle of God which is with man. We cannot now speak of his superlative glory. nor of his dominion as both Lord and Christ; it is sufficient to know that as the glorious Lord he shall ever be found in Zion, his dwelling place. And that too to us he shall be the place of broad rivers and streams. As the divine Mediator between God and his people he is the medium or channel through which that river whose streams make glad the city of God flows. The pure river of water of life, clear as crystal which proceeds from the throne of God and the Lamb is found only in him who is the place of it. This life was with the Father and was manifested. And this is the record of Father, Word and Spirit, the Three that bear record in heaven that God hath given us eternal life; and this life is in his Son. He is truly the place of it; he is the Life, and all who thirst must come to him and drink. He is the fountain of living water, and it can be found nowhere else. There he was smitten like the rock in Horeb and the waters gushing forth in broad rivers and streams have been ever flowing and shall ever continue to flow. So broad that Ezekiel could swim in it, and so deep that the inspired Paul exclaimed, O, the depth! He is all this to us. Life to us, Rivers of immortality to us; that is to his people. But no foreign craft shall pollute this river. No galley with oars shall paddle or row themselves along by their own power or agency. Gallies with oars are very numerous in the rivers of Pharpar and Abana, in the Euphrates, which waters Babylon; but they shall disturb the waters which are found in him. Neither shall gallant ships pass thereby. While all the workmonger tribes of the earth with their slavish gallies are prohibited, so also are all lofty towering gallant ships, with their expanded sails. They have not so much as a passage in these waters of life. None are admitted but those who are humbled under the mighty hand of God.

For the Lord is our Judge. He knows his own sheep. His foundation has this seal. The Lord knoweth them that are his, and he alone is competent to judge. Men shall not be allowed to judge what or who shall be admitted to these living waters. And the Lord is our Law-giver. And he has thus enacted; this is his law, and he is abundantly enabled to enforce it. The Lord is our king. And he is able to govern, protect and secure his people, and to triumph over all his enemies.

He will save us. *U^s* who are his subjects, who can in spirit call him Lord; but none can call Jesus Lord but by the Holy Ghost, those who are subject to his government, who submit to his judgment, and confide in it, and who are satisfied with his laws, and delighted to obey them, and who crown him Lord of all as their King. He will save them with an everlasting salvation.

Appointments for February.

First and Third Sunday's at New Vernon, at half-past ten o'clock, a. m., of each day. Church Meeting at New Vernon meeting-house on the First Saturday, at one o'clock, p. m., and preaching at night at half-past six o'clock.

At Wallkill meeting-house, on the Second and Fourth Sundays, at half-past ten

o'clock, a. m., and Church Meeting at the Hall in Middletown on Saturday, the 26th, at one o'clock, p. m.

Preaching at the Orchard Street Hall in Middletown, every Sunday at three o'clock, p. m., and Conference, at the Hall, every Sunday night, at half-past six.

Old School Meeting.

The Church at Bald Eagle, near Sharpshburgh, Bath county, Kentucky, agrees to have a yearly meeting, holding three days. Commencing on the 29th day of April next. We invite all Baptist preachers who are in good standing, and are in fellowship with us, particularly brothers Dudley and Johnson of Kentucky, and Benjamin Jones and Wilson Thompson, of Indiana. We have invited the preachers to preach for us. Now we hope we will have visiting brethren to hear them from other churches.

JOSHUA TALBOTT.

JANUARY 8, 1859.

Record of Marriages.

At Mercersville, Jan. 26, by Elder P. Hartwell, Mr. ELIJAH COLEMAN and Miss SARAH C. THOMPSON, daughter of Alexander Thompson, both of Harborton township, N. J.

At East Amwell, Jan. 26, by the same, Mr. JOHN W. HIXSON and Miss CATHARINE HUNT, daughter of Stout Hunt, both of East Amwell, N. J.

At Roxbury, Jan. 30, by Eld. I. Hewitt, at the residence of the bride's father, Mr. JOHN C. LAWRENCE, of Halcott, and Miss EMMA MORSE, of Roxbury, N. Y.

Obituary Notices.

DIED, near Bloomingburgh, Sullivan Co., N. Y., on Friday, the 4th inst., Mrs. LYDIA SQUIRES, wife of Jesse Squires, aged 62 years, 10 months and 14 days. Her general health through life had been excellent, until within a few months of her decease, when her strength and vigor seemed to yield to the course and laws of nature, and her decline was rapid. She was able to be about attending to her domestic concerns, until within a very few days of her death. Medical aid was called, and all that a devoted husband, and kind friends and relatives could do, proved ineffectual, her days were numbered, and the cold hand of death was upon her mortal body. From the time her health began to fail, she was strongly impressed that she should not survive. This impression she expressed freely to her numerous friends, as well as to her family. She has left a deeply afflicted husband and two sons, both of whom have reached the age of manhood, and several sisters who living in the immediate vicinity, had always lived in the most uninterrupted intimacy and sisterly affection, with her and with her family. To them as well as to the surviving husband and sons, this stroke falls with peculiar severity. No one whose death we have ever been called to record, was more generally beloved in life, or more deeply lamented in death. We have been intimately acquainted with her and her family, all of whom we have esteemed as among our best friends for almost thirty-three years, and have never heard her spoken of but in the most respectful and affectionate way; if she had an enemy on earth we had never heard of it. Although Mrs. Squires had never

made a public profession of religion, she was in heart and sentiment with the Old School Baptists, an attendant of the church at New Vernon, and her dwelling was always open for the kindest reception of the brethren and sisters, and she spared no pains nor expense to render their visits pleasant and agreeable. And we feel fully persuaded that the blessed assurance expressed by our Lord, "Inasmuch as ye have done it unto the least of my disciples, ye have done it unto me," was fully applicable to her, and her beloved family. Her funeral was very numerously attended, on Sunday, the 6th inst., by a very solemn and sympathizing assembly, to whom we preached on the occasion, by special request of the family, from 2 Cor. v. 1.

MORELLA, Maine, Jan. 30, 1859.

ELD. BEEBE :-The object of this is to represent the case of Elder Daniel Whitehouse, who has labored in the vineyard of the Lord during the last thirty years. I have visited him, and found him quite feeble, and destitute; having for a long time been lame in both feet, and has lately lost the use of his right hand. His wife also lies sick, which makes his case still more sympathetic. Yet his heart is strong in the faith of his God. He asked me what he should do? I told him that he had better (after he had spent his life for the good of the cause of Christ, and the welfare of his fellow men,) make his case known to the brethren, who would consider it a privilege to supply his wants. As he was unable to write, he requested me to make his situation known, through the Signs of the Times. The smallest sum will be thankfully received by him. Inasmuch as ye do it unto the least of these my brethren, ye do it unto me, saith Jesus. His address is Morella, Maine.

ELISHA MERRIAM.

Dea. James N. Harding, of Waverly, N. Y., desires the views of Elder S. Trott, on John xiv. 12.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 3,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

TERMS.—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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Table listing subscription receipts by state and amount. Includes entries for New York, Maine, New Hampshire, New Jersey, Pennsylvania, Washington D.C., Virginia, North Carolina, Georgia, Florida, Alabama, Arkansas, Mississippi, Texas, California, Oregon Terr., Iowa, Kansas Terr., Missouri, Illinois, Indiana, Michigan, Kentucky, Tennessee, Ohio, and New Jersey.

Total \$614.42

NEW AGENTS—George M. Beebe, Troy, Doniphan Co., Eld. William F. Jones, Achison Co., and A. M. Townsend, Marshall Co., Kansas Terr.

A BURGLAR SENTENCED TO DEATH.—Richard J. Foster, convicted at Charleston, S. C., of burglary and larceny, has been sentenced to be hung on the 25th of March.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

Agents for the Signs of the Times.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., MARCH 1, 1859.

NO. 5.

CORRESPONDENCE.

For the Signs of the Times.

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 21."

Such is the reason or explanation the apostle gives of the hope to which he alludes in the preceding verse. It is the hope of deliverance from the vanity or corruption to which the creature is subjected, and being brought to that state of blessed freedom which belongs to all the heaven-born sons of God—a hope which rests upon a pure foundation, and which shall assuredly be realized by every now subjected and groaning soul. This deliverance was a part of the divine purpose, as well as the subjection, inasmuch as the latter was arranged for the purpose of developing the hope of the former. This is the same fact of which Paul speaks when he says that the promise was before the law, and could not be made of none effect by it. It is this which lays the basis of all hope and faith to the children of God, since there is given them the hope of eternal life which God, who cannot lie, promised before the world began.

Let us suppose for a single moment that the "creature" in the text is the body, and how are we to understand the declaration? Not to speak of the difficulty of subjecting that which in its original constitution was only vanity, how are we to understand the declaration that *the body* is to be brought into the glorious liberty of the sons of God? It is easy to be understood that the body is to be changed and fashioned like unto his glorious body, but this is only after mortality has done its utmost, after the natural life has departed, and the resurrection morn has called the sleeping dead from the night and triumph of the grave. To this does the apostle allude in a following text when he speaks of the adoption, or the redemption of the body. Is this redemption of the body from the grave synonymous with the glorious liberty of the children of God, or is it merely one of the necessary attendants, I had almost said results of that liberty? The glorification of the body of the believer is a necessary preparation for the full enjoyment of that glorious liberty which is promised and secured to him; but the complete deliverance of the soul from sin, from the bondage of corruption, and from all the trials and sorrows of its subjected state, and its being brought to the free, unhindered exercise of its native, heaven born powers, constitutes that liberty itself. It is, in fact, the heaven-born soul, quickened by the spirit of God, which now groans under its subjection to a weak, sinful and decaying body, and which sighs and hopes for the deliverance presented in the text. We come then at the present time to speak of the deliverance promised, of the means by which it is affected, and

briefly, as we necessarily must, of that condition to which by such deliverance the soul is brought.

1. The deliverance here brought to view is from the bondage of corruption. As it is future it is not to be confounded with the redeemed or gospel state of the soul. We are said already to be delivered from the curse of the law, and from the power and dominion of sin, inasmuch as Christ has been already made a curse for his people, and there is now no condemnation to them who are in Christ Jesus. They have become dead to the law by the body of Christ, and the life which they live in the flesh is by the faith of the Son of God. Redeemed unto God by the blood of Christ, reconciled unto God by the blood of the cross, and receiving the evidence of this redemption by faith in regeneration—which does not make them sons of God—but because they are sons the spirit is given to assure them of the fact—they are justified and have peace with God through our Lord Jesus Christ. Even the enjoyment of heaven itself will not make them more the sons of God than they now are, nor yet more the redeemed sons of God.—Did you never ask, dear brother, why the children of God are not taken at once to heaven, after being made the conscious subjects of grace? or did you not feel at that time, or perhaps at times since, when the bright glories of the gospel have been unfolded to your view, as Simeon did of old? "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." An answer to this question will be found in our Savior's prayer for his people: "I pray, not that thou should take them out of the world, but that thou shouldst keep them from the evil." There is something to be accomplished by the trials, labors, and discipline of earth; and so important is this, that because the children are partakers of flesh and blood, Christ also took part of the same,—that he might deliver them who through fear of death were all their life-time subject to bondage. So that we have an High Priest who is touched with the feelings of our infirmities, who was in all points tempted like as we are. He was a man of sorrows and acquainted with grief, and the apostle speaks of that which is behind of the sufferings of Christ, and of his earnest desire to know not less the power of his resurrection than the fellowship of his sufferings.

I know there is something that is dark and mysterious in all God's dealings with his children in this world; that they should be so heavily burdened with a body of sin and death, be made so deeply conscious of the inward depravity and corruption of their nature, be so severely oppressed by their spiritual foes, and withal so often mourn the hidings of God's face and the loss of evidence and title to mansions in

the skies. But these are facts which mark the experience of every heaven-born soul, and which led the apostle to say, in the bitterness of his heart, if in this life only we have hope in Christ, we are of all men most miserable. It is true these trials, many and severe as they are, are designed of God to work within the hearts of all his children an enlarged experience of his grace, but it is also true they work a far more exceeding and eternal weight of glory. And without this assurance how hardly could these trials be borne? We are not of those who find inward corruptions daily giving ground, inward spiritual strength increasing, the old man becoming sanctified and christianized, and our stock of grace and assurance of heaven accumulating. Rather the irksomeness of the bondage of earthliness, corruption and sin, increases, our conscious weakness is greater, and more and more frequent are our sighs and groans for deliverance. It is the promise of this which sustains the almost fainting hope of the child of grace. There is a brighter day coming, there is a year of release at hand; a time when a weak and decaying body shall no more hinder the aspirations of the heaven-born soul, when conscious sin shall no more darken the mind and obscure the spiritual vision, when fears shall no more alarm, and Satan shall no more oppress. But I hear some poor soul say, "alas! greatly do I fear there can be no such release for me, so few of the evidences of grace are upon me." Judge not too hastily in so great a matter. Do you groan in conscious subjection to vanity and sin, are you sighing for deliverance? The whole creation does, Paul says, that is this heavenly creation; and none but heaven-born souls can; and to such is the assurance of deliverance given. Sigh on, then, dear soul; every sigh and every groan under this bondage of corruption is additional evidence to your certain deliverance, until the year of release comes. A native-born son of God never becomes domesticated on earth; he is not at home in the body; and we know that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands eternal in the heavens; for in this we groan being burdened, earnestly desiring to be clothed with our house which is from heaven. It makes no difference to such what their present condition is; take from them all earthly comfort and spiritual assurance, or give them all these as much as heart could wish, yet still they sigh for home. Nay, the brighter the evidence a child of God has of his interest in divine things, the more anxious will he be for that time to come when awaking in the likeness of Christ, he shall be fully satisfied; when he shall be forever delivered from the bondage of corruption, into the glorious liberty of the children of God.

2. The manner of this deliverance, and

the means by which it is effected. Of this the apostle treats more particularly when he speaks of the redemption of the body; but there are two or three thoughts which may not be inappropriate here. Not unfrequently do we look forward to the termination of our mortal lives as that period which shall deliver us from present trial, and shall open to the soul the glories of the heavenly state. Negatively it is true that death closes the season of a believer's labors and conflicts: and therefore it is said blessed are the dead who die in the Lord from henceforth; yea saith the spirit, they do rest from their labors. They sleep in Jesus, but like the souls whom John saw under the altar, they await still the period of perfect deliverance which is yet to be revealed at the resurrection of the just. It is then that this mortal shall put on immortality, and then shall be brought to pass the saying death is swallowed up in victory. The present mortal state affords daily evidence of the subjection of the creature to vanity, the grave may be said to be the crowning evidence of the bondage of corruption, but it is the resurrection which ends the reign of sin and death, and delivers all the sons of God into glorious and eternal freedom. We know that Christ is to come again the second time, in like manner as he was seen to go into heaven; and when we shall see him we shall be like him, for we shall see him as he is. We are said to be raised in the likeness of his resurrection, and the evidence and earnest of this every child of grace receives in regeneration; and hence says the apostle, if the spirit of him who raised up Christ from the dead dwell in you, he shall also quicken your mortal body by his spirit which dwelleth in you. But it is not so much of the individual believer, as of all the elect that the text treats; nor yet of them as they are developed in this world; but of that creature or creation which existed before the world was, and which when this world shall have passed away, shall come to the enjoyment of that condition and glory to which it was predestinated before the world began.

3. That condition is called in the text the glorious liberty of the children of God. That for which they here sigh, that for which their divine nature fits them, that which shall be the fruition of all the hopes and desires of every renewed soul. Here the children of God find a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin and death. There all opposing influences shall cease to exist, and free from all inward corruptions, the redeemed soul shall enjoy perfect freedom from sin, and serve God day and night in his temple, without hinderance, without temptation, and without imperfection.—Here the highest visions of the believer are limited to the most partial and contracted

views; the weakness of his body and his mind, hinders and restrains the aspirations of his soul; the most blessed discoveries of truth are soon lost in the weakness of nature, and from Pisgah's top he falls back to the valley of Baca, to say with those of Emmaus, did not our heart burn within us as he talked with us by the way; but alas! how soon do our spiritual joys decline.— There the redeemed soul will possess a spiritual and immortal organization. We are told they shall go no more out. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; but the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes. All the redeemed family will be there, safe brought through all the perils of their earthly way, to sing the song of redeeming grace and everlasting love. It will be unlike the liberty they possessed before the subjection, for it will be liberty secured by redemption, and perpetual from its very nature. But what tongue can describe, what pen can paint, what imagination can conceive the glories which await the redeemed at the resurrection of the just. Enough has God revealed to excite the most ardent longing, to comfort and console the heaviest mourning; not to excite or gratify our curious speculation. The heaven-born soul sighs for deliverance; he is not to expect it here.— This is the time of trial. He looks forward to the grave; its dark portals are lighted with the beams of a glorious immortality. We look upon the place where Jesus lay as did the disciples of old, but what we seek is not there. It is the resurrection morn which brings the fruition of our hopes. Do you not see, dear soul, the evidences of that day approaching? Then lift up your head and rejoice, for your redemption draweth nigh.

LEONARD COX, Jr.

CAMBRIDGEPORT, Mass., Jan. 1859.

NORTH BUFFALO, N. Y., Feb. 6, 1859.

DEAR BROTHER PURINGTON:—I am a stranger to you in the flesh, but I hope not in spirit. Please give your views on John xv. 2, "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."

ELIZA NELSON.

REPLY.—Our adorable Redeemer in the verse preceding that which sister Nelson desires our views of, says "I am the true vine, and my Father is the husbandman." The expression *the true vine*, forcibly implies that there are false or wild vines; and we may clearly infer that antichrist is a false vine, and that all the branches connected to that vine are false also.

If we carefully examine the living grapevine, when adorned with foliage, and laden with fruit, it would seem, if we have a love for spiritual truth, and a thirst for pure, spiritual knowledge, that we must be forcibly impressed with the richness, beauty and glory of the illustration given by our blessed Savior to set forth the life-union existing between him and his bride. All the living branches of the literal vine, receive nourishment from the main stem or vine; and that would neither support the branches, nor live itself, were it not connected to and supported by the Root; therefore the same sap, juice and vegetable life extends through and per-

meats root, vine and branches, which make up or constitute the vine.

Now, how striking the emblem of the vine, thus giving nourishment to all the branches, causing them to grow and bear, is to the relation and union existing between Christ and his people; for they have ONE LIFE; and the members of that mystical body as made manifest, receive nourishment from the same source; for said Christ, "As the living Father hath sent me, and I live by the Father; so he that eateth me even he shall live by me." Furthermore: "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." Also: "I am the root and the offspring of David, and the bright and morning star."

And my Father is the husbandman. Jehovah being the husbandman of that vine it will be so nurtured as to cause it to bear all the fruit He has designed it shall; and no chilling winds or poisonous blasts will ever be permitted to so effect as to prevent it from bringing the fruit in God's appointed time.

Every branch in me that beareth not fruit he taketh away. The church militant is made up of baptized believers; and in thus being united or organized into a church, they, so far as an outward walk, or profession and practice are concerned, show forth their faith in the Redeemer; for the injunction is "If ye love me, keep my commandments." The organization of the church on earth was by Divine authority; and the scriptures point out very clearly the characters, made meet to compose the visible church, and the proper mode to constitute it; but, notwithstanding, the scriptures so clearly point out the mode and the character, the children of God are often deceived; and many, in whom they place the utmost confidence, and who, for a short season, manifest the most zeal for the cause of truth, or bear the most outward fruit, prove to be false professors, and it is a lamentable truth that hypocrites, for a short time, seem to outrun all others in bearing fruit; but said the Savior to his disciples, "Every plant, which my heavenly Father hath not planted, shall be rooted up"—and I understand that it will make no difference whether those plants (of antichrist) have a visible standing in the real and true church, or amongst the enemies of truth, as such, if their support is from antichrist, having a standing *visibly* in the church of our blessed Redeemer, as organized upon earth, will not, in the least, shield them from the *all-piercing* eye of Jehovah; and though if they are not in Christ, sooner or later they will be plucked up.

Concerning the taking away of branches that bear not fruit, I am fully aware that my views are different from the views of many of my dear brethren, whom I esteem as the excellent of this earth; but I express my reflections as plainly as I can, hoping that I stand open to conversion, whenever it is made to appear from scripture testimony that I am wrong. Many dear brethren consider that the *taking away* means a removal from the church by death, when the children of God cease to bear fruit, which may be the true spiritual meaning of the text; but have there not been many instances, when some of God's dear children, for some wise purpose, have been years in doubts, surrounded by

thick darkness, tormented by satan to such a degree as to doubt even the existence of God? Could it be while in such an awful state, that they were bearing fruit in the sense which we generally understand it? Nothing however could separate them from the love of God in Christ, and at the appointed time they were graciously restored, and again became useful members of the church. They were not taken away; but some brother might reply they had more fruit to bear, which was certainly the case, and they were not taken away, whether in darkness or rejoicing in the worthiness of the blessed Redeemer, until their days on earth were fulfilled. Others, who seemed to be the most useful members of the church, and bearing the most fruit, are removed by death while in the vigor of youth; therefore considering such cases which seem so dissimilar, and comparing scripture with scripture, I cannot understand that the taking away of the branches means a removal by death.

All who read that clause of the text will agree that *every branch* that bears not fruit is taken away; but the great difficulty with many of the dear children of God seems to be the expression *IN ME*. Now, if we transpose the sentence, which we must do to make a proper disposition relative to the taking away of the *every branch*, would be thus: *He taketh away every branch that beareth not fruit in me?* Judas was one of the "twelve," and was sent forth, and a tone particular time he manifested great zeal for the poor; but notwithstanding his zeal, he was a thief and carried or had the bag. Nay more he was a devil. Did he ever bear any fruit in Christ? No; for he was the son of perdition. The expression *that beareth not fruit* separately considered, seems to me to make very imperfect sense, but if we annex the adjunct *in me* to the expression, the predicate, in my understanding, becomes complete. I cannot think from the general tenor of the scripture that the adjunct *in me* modifies the phrase *every branch*, but the expression *that beareth not fruit* is modified by "in me." As has already been referred to in the first verse, the blessed Redeemer says, he is the TRUE VINE; and does not the affirmative equally imply the negative?

Now, if I am correct relative to the expression *in me* that we are to understand that all the fruits made manifest by nominal professors, if they are not united to Christ by a vital union, are false or spurious fruits, is it not equally clear from the general tenor of scripture that sooner or later they will be taken away or removed? Said John, "They went out from us, but they were not of us," &c. It matters not how far graceless hypocrites go in the external rites of religion, if they are not *rooted and grounded* in the truth, be assured of the truth that every branch that beareth not fruit in Christ will be taken away.

God in his inscrutable wisdom uses various methods to remove false branches from the militant church; but the cause employed by Infinite Wisdom is always adequate for the effect. Sometimes where such false branches have been connected with the church for some time, a faithful gospel ministry removes them; sometimes when the church is passing through a fiery trial that removes them; and many other similar causes might be pointed out, which have a blessed effect upon the true church

of Christ, by causing them, who do not love the truth to go back into the land of Moab.

And every branch that beareth fruit he purgeth it, that it may bring forth more fruit. All the trials and afflictions through which the dear children of God have to pass, while in the flesh, is for their good, and the glory of God; and all their trials are ordered in wisdom, though dark and mysterious to them; for the patriarch Job could say "He performeth the thing that is appointed for me; and when He hath tried me I should come forth as gold."—Every affliction that the child of God endures, and is delivered from strengthens his faith; for he discovers the hand of God in the same; and oftentimes after experiencing a happy deliverance, he feels to say with Jonah, "Salvation is of the Lord." These severe trials will *purge* the children of God, so that they bear more fruit; for they are now separated in their affections from this vain world, and feel a more ardent desire to live the life that a christian should, while in this world. Whenever Jehovah sees fit to purge any of the branches belonging to the true vine it will be done; though for a season it may be very grievous, yet the result will be more fruit. Sometimes some of the saints become very disobedient, and in due time they are made willing and obedient; others become high-minded, but their heavenly Father knows how to purge them or rid them of all such diseases, and bring them to love and obey his precepts.

Sister Nelson, I have in a brief manner expressed my present reflections upon the passage, to which you referred me, having no desire to advance error, but to simply give my understanding of the spiritual import of our blessed Savior's words, as then and there expressed; and the brief space, which I am compelled to occupy, in a letter of such description, prohibits me from going into a lengthy argument concerning the text, were I thus disposed; and, as I have to write the editor of the *Signs* on business, I will forward the communication to him at the same time, and if he should not see fit to publish it, I presume that he will mail it to you.

Yours in the best of bonds,

WM. J. PURINGTON.

BROTHER BEEBE—In compliance with the request of brother Asa Briggs, of Williamston, Martin county, North Carolina, I forward you for publication in the *Signs*, some reflections upon the following declaration of scripture:

"For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?"—1 Cor. viii. 10-11.

The apostle commences the chapter, from which our text is quoted, by declaring that "as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth." He goes on to show relative to eating those things that had been offered to an idol, that it did neither good nor harm, simply as such, BECAUSE an idol is nothing in the world; that is, the idol to which idolaters made offerings, was of itself powerless; and instead of imparting anything to its deluded votaries, THEY had to do all for it; and it was not only so with the pagan gods in Paul's day, but it is even so

now; for a god carved out of wood, or hewn from stone, and set up in a heathen temple of old had just as much power as the imaginary gods of natural religionists of our time.

All the solemnities that had attended the offering of a lamb, or any other sacrifice, that pertained to the pagan rights upon such occasions, had not affected those things; so but that Paul could eat them, if need be, with a conscience void of offense, so far as any pollution was concerned on account of its having been offered in sacrifice to the idol; for he having a clear understanding, knew that an idol was nothing in the world, consequently could have no effect upon the things offered.

The inspired man continues the lesson by declaring, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) BUT to us (there is but) one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Now, what an example does that eminent servant of God leave on record concerning his ardent desire for the harmony and well-being of the children of God; and it was not only intended for them with whom he was then associated, but as an example for the future; and as an evident proof of THAT we have the following: "Whatsoever things were written aforetime were written for our LEARNING, that we, through patience and comfort of the scriptures, might have hope."—Rom. xv. 4. Also, "All scripture is given by inspiration of God, and is profitable for doctrine," &c.

That devoted servant of God having had his mind clearly illuminated by grace, could see much farther than many of the weaker saints, and those things which would defile their consciences, had no such effect upon him; but how beautifully does he set forth christian humility, by being determined not to lay any stumbling-block in the way, or cause any offense! His knowledge was not to be allowed to so far lead him ahead of his brethren as to wound their consciences.

For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? If Paul could go into the idol's temple, and eat of those things that had been offered unto the idol, and they, whose consciences were weak, beheld that bold, able, uncompromising servant of God sitting at meat in the idol's temple, the tendency would be to EMBOLDEN OR ENCOURAGE them to do the same thing. They might conclude if Paul could eat meat that had been offered unto an idol, WE CAN; yet, perhaps, after a weak brother had eaten, the thought might rush into his mind that he had eaten meat, offered unto an idol, and great distress of soul might follow, as the consequence of such an act, on the part of the weak brother, being thus emboldened to eat, by beholding him that was strong, eating in the idol's temple.

And through thy knowledge shall the weak brother perish, for whom Christ died? As brother Briggs desired our view particularly upon the word PERISH, it seems very necessary that we should show from scripture testimony that NOT ONE for whom Christ died can eternally perish; and, furthermore, as it is one of those expressions of scripture, so often quoted by arminians

to prove what they call falling from grace, we feel solemnly bound to show THAT not to be the spiritual meaning of Paul's language, as then and there used. Said Christ, "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." Now, is not the language of the blessed Redeemer, as expressed in what we have quoted, sufficient to show that if anything given him by the Father is lost, that the will of Jehovah would not be accomplished? All the dear saints of God, who have fallen asleep are had in everlasting remembrance; for the righteous are had in everlasting remembrance. As a further confirmation of that glorious truth, that all the saints of God will come off victorious, see the following scriptures: Matt. i. 21; John vi. 57; John x. 1-18; also 27-29; Eph. i. 3 and 4; Titus i. 1 and 2; 1 Peter i. 3 and 5; Jude i. 1; and Rev. xvii. 8 and 14.

The perishing spoken of by Paul, I understand to be synonymous with the DEATH referred to by James; for, said he, "Brethren, if any of you do err from the truth, and one CONVERT him, let him know that he which converteth the sinner from the error of his way shall save a soul from DEATH and hide a multitude of sins." A man's arm may so perish as to become useless and still be retained upon the body; and, using this as an illustration, we see that it is quite possible that a member of the visible church may so far perish that he becomes as a dead weight to the church; his usefulness having entirely ceased; and that is the perishing that I understand the apostle to be pointing out, and NOT the perishing of a member ETERNALLY for whom Christ died; for the grand and glorious theme of Paul seemed to be to dwell upon the final perseverance of the saints.

The apostle closes the important lesson by declaring, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

What a lesson of instruction has Paul left on record, and how important that the dear children of God should heed it, and strive to shun all appearance of evil, that the strong should bear the infirmities of the weak, and never make their knowledge a stumbling-block to the weak in that respect, but bear one another's burdens, and so fulfil the law of Christ.

W. J. PURINGTON.

WASHINGTON, D. C., Feb. 8, 1859.

BRISTO, Virginia, Feb. 16, 1859.

DEAR BROTHER BEEBE:—I am too sensible of my weakness as a writer to be often furnishing articles for publication, and would not now trespass upon your columns, but that a brother Monroe has requested in the last number, current volume of the *Signs of the Times*, my views of the following passage of Scripture: Romans ix. 3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Although it has perplexed the minds of wiser and better men to reconcile the Apostle's expressed willingness to be accursed from Christ for the sake of his

brethren, with his love for Christ; yet as I cannot affect to have no views of the passage I will give such as I have, leaving brother Monroe and all others to find better if they can.

It would appear from the language used, that the Apostle had brethren besides the children of God, who were such according to the flesh. And if he had others who were such NOT according to the flesh, but because they were born of God, it follows as a matter of course that the Apostle at least possessed two whole and distinct natures. The one born of the flesh and which was flesh, and the other born of the Spirit, and was therefore spirit. In both these natures the Apostle was related to Christ. He was of the seed of Abraham, of the tribe of Benjamin, &c., and Christ took not on him the nature of angels, but he took on him the seed of Abraham. This shows the Apostle's relationship to him according to the flesh. It shows, moreover, that Christ existed independently of the seed of Abraham, which he took on him. In this pre-existence he is said to be the only begotten Son of God, and he in whom the whole family of God are named. He was therefore as much the life and head of a seed as Abraham was. In consequence of being born again the Apostle was brought into experimental relation with the children of God, created in him, &c. But this did not destroy his relationship to the Jews, or deprive him of any of those natural feelings that belonged to him as the seed of Abraham. The Apostle has taught in the whole connection of the subject that there were many of these, his kindred according to the flesh, who could not be saved. As he says in the 27th verse of this chapter, in quoting from the Prophet Isaiah, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And if therefore he felt this strong desire for the salvation of others besides this remnant, it could have been none other than a fleshly desire, especially as it is only expressed concerning his kindred according to the flesh. In expressing this desire the Apostle uses very strong language, saying "I could wish that myself were accursed from Christ," &c. And I suppose that the whole difficulty about the passage lies in the expression, "accursed from Christ." Now let us examine it and see if we can make anything out of it. A marginal note in the Bible shows that the word translated "accursed," may also be translated separated: and our most approved English dictionaries so define its meaning. Now as no two things can be separated unless they be previously united, the very expression involves the idea of a union between the Apostle and Christ. This we have already shown to exist in a two-fold sense, in that he was the seed of Christ, and the seed of Abraham. In reference to his union with Christ upon the former principal, he had just shown in the close of the preceding chapter that "neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

Now I conclude that the Apostle, after showing the impossibility of this union being dissolved either in life or death, would not in the very commencement of the very

next chapter express a willingness to have it dissolved under any circumstances, especially when he has taught all through his writing, for the comfort of others, that upon its subsistence depends all the joys that the saints of God have either in this world or in that which is to come. Some have attempted to get rid of the difficulty by supposing he meant a separation from all visible connection with Christ, embracing the fellowship of saints, the work of the ministry, &c. But this does not, to my mind, mend the matter much. Since to be separated from this, is to be separated from all that makes a union with Christ desirable in this life, and does not enhance the value of it in the world to come. But if we understand him as speaking of his fleshly relation, he had all to gain and nothing to lose; and the idea would correspond with other expressions that we find him making. To be separated from Christ in this sense would be simply to die. For death dissolves all fleshly relationships. "Though we have known Christ after the flesh, yet now henceforth we know him no more." And "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." The Jews were so exasperated against the Apostle on account of his labors in the ministry as to cause them not only to desire, but to both openly and clandestinely seek his life. On one occasion there were more than forty of the vagabond sort that bound themselves with an oath that they would neither eat nor drink until they had killed him. And he often expressed himself as being ready and willing to die. It may be inquired how Paul's being separated in this sense could affect the salvation of his brethren? I answer not at all; neither could his being accursed from Christ in any other sense promote their salvation in the least. According to the doctrine he himself taught in this very connection, their salvation depended upon the sovereign will of God alone, who hath mercy on whom he will have mercy, and whom he will he hardeneth. Therefore he does not say he had wished or did wish, but he could wish. As if he had said, I so ardently desire the salvation of my brethren, my kinsmen according to the flesh, that if it were possible to secure it thereby, I would be willing to be accursed from Christ, or to die. This being the strongest proof of love that a man can give—that he should lay down his life for his friend—he showed himself possessed of this love by expressing a willingness to furnish the proof. But love does not require that we should lay down our lives for our friends when they can derive no advantage thereby. And the Apostle knowing that his being accursed from Christ would not, or could not profit his brethren does not wish it, but if it were possible that they could be profited thereby then he could wish himself accursed for them.

How unlike the Apostle are many in our day, who make great pretensions of love for sinners, and an ardent desire for their salvation, who believe that by the use of certain means they may be saved, who, nevertheless, instead of expressing a willingness to be accursed for their sakes, are unwilling to make the smallest sacrifice. While believing that a system of self-denial, and a proper use of money will save them, they are strutting over the land, and

about our large cities with all the princely importance of the king of Babylon in his palace. Theirs is a selfish love that would fatten upon the poverty and wretchedness of the people; but the Apostles was a disinterested love that would make any sacrifice for their benefit.

If this, brother Monroe, is not something like what the Apostle means, I know not what he does mean.

Your servant, for Christ's sake,
ROBERT C. LEACHMAN.

P. S. Since the above was written, I have received the 4th number of the *Signs*, and find in it a letter from brother Cox, of Massachusetts, containing a sentence which I think needs some explanation. It is this: "We have no sympathy with the idea that man's fall was a finality; and that it wrought irretrievable ruin for a large portion of the human race." Unexplained, it is susceptible of an interpretation which involves doctrine from which I wholly dissent. I hope he will explain.

R. C. L.

EDGAR COUNTY, Illinois, Jan. 20, '59.

BROTHER BEEBE—I have been a subscriber to the *SIGNS* and *MESSENGER* more than two years, and they contain all the gospel preaching that I have. There are four large churches, as they are called, in Paris, but their preaching does not feed me. They tell me that we ought to unite with the New-School Baptists; and they charge us Regular Baptists with making divisions. But I think there is a real difference; they contend that Christ died alike for all men, without regard to an elected or chosen people. And that the atonement is sufficient to save all if they will seek for it—that all can secure salvation if they choose to do so; but I have not so learned Christ. This is the reason why I cannot join with them. I believe that the Lord begins and carries on the work. He began it in me, if indeed it ever was begun; and I must say, if I am saved at all, it is entirely of the Lord. I am willing to leave the work in his hands, for I have no confidence in the flesh. One sect say, Sinners must believe and repent and be baptized, and that they will receive remission or pardon of their sins in baptism; but I know that if ever I received the pardon of my sins, it was eight days before I was baptized. They contend that baptism is the door of the church; but Christ says, "I am the door, by me, if any man enter in, he shall be saved."

Brother Beebe, I am as one alone, because I cannot unite with those for whom I have no fellowship. I am called a 'hard-shell,' &c. I know their doctrine, and I have been of their number. I went to join the Methodists, but I was kept from it. I read the scriptures, and there I learn, "It is the Spirit that quickeneth; the flesh profiteth nothing;" the words which Jesus speaks to us, they are spirit and they are life. The Spirit must first give life to the dead, for the dead cannot praise the Lord. Those who are the objects of God's love were by nature children of wrath even as others. But God who is rich in mercy for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ. God even loved us when we were sinners. He did not wait for our repentance or obedience to make him love us; and we love him because he first loved us. The union of Christ, and

his church is a heart-cheering doctrine to me. I could not understand the bible without it. I cannot conceive of a living head without a living body in connection. Election and predestination are clearly taught in the bible. But whether I was chosen I sometimes doubt; for I see so much sin in my very best performances that I often fear that I am deceived. But one thing I never doubt, that Christ will save all his people and bring them all home to glory in spite of all opposition. For he says, "Yea, I have loved thee with an everlasting love." Again, "I give to them eternal life, and they shall never perish." But I do think Old-School or Regular Baptists should be careful to maintain good works, wherein they are to show forth the fruits or evidences of their high vocation. Their bodies being temples in which the Holy Spirit dwells, they should present them acceptable to God, but without Christ we can do nothing. Let us watch and pray lest we fall into temptation.

Brother Beebe, I have been often comforted in reading the communications of the brethren and sisters in the *SIGNS* and *MESSENGER*. And your editorials on the union of Christ and the church are better suited to my understanding than anything I ever read. It explains things to me that I could not understand before. I was glad you wrote on that subject, and hope you will continue to write to the comfort of the saints. Feed the sheep, and don't forget the lambs; for I am one of that class, if I am of the fold at all. And I hope the brethren and sisters will all continue to write the same things. When I read the communications, it revives my hope; and then if I could see you or them, I would like to tell you of my hopes and fears; for sometimes I can claim an interest in the atoning sacrifice. But much of my time I am cast down and dejected. I have been called to pass through severe trials. I have buried my dear husband and eight children, and I am left with six small children to provide for; but may I hope the precious Savior will be with and comfort me in all my afflictions. I must now close, and leave you to dispose of what I have written as you think best. May the God of all grace keep and preserve you, is the prayer of one of the least of all saints.

ELIZABETH R. MARTIN.

NINEVAH, IND., Jan. 31, 1859.

BROTHER BEEBE:—Having to write to you on business, and finding some space left on my sheet, I have concluded to write a little to be presented to, or withheld from public view as seemeth good unto thee. I have read the editorials, and communications from correspondents scattered over our wide-spread land that have appeared in the *Signs* the last year, I think with deep interest, and it gives me pleasure to find in this day of darkness, when errors of almost every description are propagated, a goodly number that are not blown about by every wind of doctrine, but are contending earnestly for the faith once delivered to the saints, thereby endeavoring to keep the unity of the spirit in the bonds of peace. I can say as brother Barton said last year, though now in my seventieth year, I have as great a desire to preach as I ever had, and sometimes cherish a hope that I shall yet visit you brother Beebe and other brethren whom I often hear from in the east. We made a journey to

the west last season as far as Lucas Co., Iowa, visited our children, and many of our friends who moved from these parts, tried to preach some five or six times in that Co. There is no Old School Baptist church in that county, but some scattering members who are pleased to have any of our faith and order come that way. On our return we stopped in Davis Co., at brother M. Atwood's, where the Hazel Creek Association was in session. There we met with many of our acquaintances, and many brethren that we had never seen before, who seemed to meet in union and harmony; a large number in the ministry, all preaching salvation by sovereign grace alone. Since our return home, we took a tour with brother A. B. Nay as far south as Lawrence and Jackson counties, where our brethren in the south part of this Association reside, who seem to know the truth as it is in Jesus, though surrounded with popularisms, their venerable minister (Brother John Evans) seems to stand firm, contending earnestly for the faith once delivered to the saints,—but we must close this imperfect scribble.

Your brother in tribulation,

RANSOM RIGGS.

McLEON, Co., Ky., May 28, 1858.

DEAR BROTHER:—I heartily unite with the many brethren and sisters who appreciate the contents of your valuable paper: for I am situated where I hear but little preaching which is calculated to feed the hungry child of grace; but thanks to my Heavenly Father I am sometimes permitted to read a sermon from you and many other brethren, which is a great blessing to a poor bleating lamb.

Brother Beebe, I have a desire to give you a short history of the way in which the Old Regular Baptists have been getting along here since my acquaintance with them, which commenced about thirty years ago. At that time there were two old preachers who preached for the church around where I was raised. Their names were Ralph Petty and Andrew Nucols.—These preachers often came home from meeting with my parents and I have many times heard Eld. Petty say, "brother Nucols you preach too hard. You feed the old sheep and I feed the lambs. You throw down corn in the ear, but I shell it." Thus old brother Nucols received the name of "hard Nucols." Elder Petty continued to grow softer as long as he lived, and it was not long before some of the leading members in some of the churches began to think they could not stand such hard preaching, and commenced raising grievous charges against brother Nucols. Thus the strife continued until the churches were rent asunder. Brother Nucols and his party were in a minority (which I think is in most cases a good sign.) They took the name of Regular Baptist, but were called the Nucols party, and the other were called the Petty party. About this time I joined the church, and thanks to the name of the Lord, he has not suffered the wicked one to take my life yet. I want you and the rest of the able brethren and sisters to continue to preach to me through the *SIGNS*. Now I will bid you all "God speed," and may you and I have grace to bear us up under all troubles and trials in this vale of tears, and when it is the pleasure of the Lord to remove us, may we be permitted to hear

the welcome plaudit, "Come ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world." I remain your humble brother in the Lord,
JAMES T. OLDDHAM.

NIAGARA FALLS, N. Y., Dec. 15, 1858.

DEAR BROTHER BEEBE—I am once more permitted to write a line to you. I wish to renew my subscription to your valuable paper and the *Messenger*, both of which I prize very much. I have had many a feast in reading the communications of dear brethren and sisters, and the editorial.—It is my prayer that the Lord will bless your labors abundantly to the good of his scattered flock who are deprived of meeting together in his house. What a mercy it is we have to do with a God who is not confined to houses made with hands.—Bless his holy name! Wherever he has given a heart to pray he has given an ear to hear. It is often a question with me—whether I really have a heart to pray; for I often feel so cold and lifeless. Should I feel as I do, if I ever had real spiritual life implanted in my soul? How sad to be deceived on that all important subject! Oh! how I wish I could live more above the things that appertain to this world. I want to live closer to Jesus. I want to love him more and serve him better. I wish to be more conformed to his image. I have no hope anywhere else. He is the chief among ten thousand, and the one altogether lovely. 'Tis a blessed hope that we shall one day meet with all the beloved out of every nation, kindred, tongue and people, and join with them in crowning Him Lord of all. O! the height, breadth, and depth of the love of God to his people. May it please the Lord to grant to each of us his blessed Spirit, to lead us in all truth as it is in Jesus. I want to feel at all times the spiritual witness—that I am born of God. I feel that if my salvation depended on one good thought or action that I could perform I would be lost forever. I have a hope which I cannot give up, although at times it is small. May the Lord bless you and make you a blessing to his people; and make you valiant for the truth whether men will hear or forbear. I remain your sister—as I hope—in Jesus.

HESTER RUMNEY.

Delaware Co., Iowa, Jan. 23, '59.

BROTHER BEEBE—I would willingly go ten miles, cold as it is, if I could hear you preach such a sermon as I once heard you preach at the Alleghany Association, at South Dansville, N. Y.; but I am out of the reach of that blessed privilege, only as we receive it through the *Signs of the Times*. There are plenty of those about here who preach the do-and-live systems, and who teach for doctrine the commandments of men. But, my dear brother, they cannot help it, for they know no difference between law and gospel, and they are only filling up the measure of their iniquities. But their preaching is no food for me; it is only as the dry husks which the swine do eat. But the soul that has seen itself in the mirror of God's holy and righteous law, desires the sincere milk of the word. Nothing short of Christ, the Way, the Truth and the Life, the Door, the All in all, will suffice to feed and comfort those who are born of God. But I must stop. I have a request or two to make.

First—As my brethren and sisters in New York State have not heard from me

for almost five years, I would like to have them know that we are yet in the land of the living.

Second—If there are any of our Father's family any where in this region, (as I see some names in the list of receipts occasionally,) that we may find each other out; and if there should be any passing through our place, to let them know where to find us.

I live five miles west of Delhi, and one and a half miles southeast of Manchester depot, on the Dubuque and Pacific railroad. My post-office address is Manchester, Delaware county, Iowa. Please give the above an insertion, and oblige your unworthy brother,
S. P. MOSHIER.

ROXBURY, Delaware Co., N. Y.,
Dec. 19, 1859.

BROTHER BEEBE—Through the goodness of Almighty God I have been spared to see another year roll around, and to send a remittance to you for your valuable paper. It is a medium through which all the people of God can converse. My mind has been very much exercised on the subject of free and sovereign grace. I have been down on a sick bed, and suffered greatly with pain in my head. I thought many times I could not endure it long; but was upheld by a higher power than a feeble arm of man. I was made to acknowledge my help in the Lord. I often thought what can those lean upon who have no hope in Christ. I think I can say with one of old, "It is good for me to be afflicted;" for before I was afflicted I went astray. I have a murmuring disposition, not being reconciled to the dealings of providence in temporal or spiritual things. I have a nature within me that is not willing he should do all things after the counsel of his own will, but I call to mind the words of the apostle, "For I know that in me, (that is, in my flesh,) dwelleth no good thing; to will is present with me, but how to perform that which is good I find not." I have often thought if it were not for the seventh chapter of Romans, I should many times sink in despair; but sometimes I loose sight of self and have a little view of the plan of grace; that it was in the mind of Deity ere time began, and in time is rolling into effect what he purposed should take place. Oh! what a consolation to think of that Being in whom we can safely trust; who holds our lives in his own hand; who has the keys of hell and death. If it were not for the promises laid down in the bible, what would the poor doubting christian do? May mercy and grace be bestowed on you by the Giver of all things. An unworthy sister, if one at all,
THERISA KILPATRICK.

CLINTON Co., Ohio, Dec. 15, 1858.

BROTHER BEEBE—I do not know how I could do without the SIGNS, for they bring me good news and glad-tiding of great joy. I often think I am deceived and deceiving others; but when I read the experiences of the brethren and sisters, it revives my drooping spirits, for they correspond with my own; and I sometimes feel like putting in my little mite, though incompetent and unworthy. The Lord knows them that are his, and he has promised not to leave nor forsake them. He says I will go in and out before them and they shall find pasture. I trust there are a few names of us here who have not bowed the knee to Baal. This church is called the East

Fork of the Miami River. We have received two by baptism during the last year, and we think there are still some dear lambs bleating around the fold. Oh! that the Lord may revive his work in this part of his vineyard, and send more of his laborers to us. The harvest is great, but the laborers are few; but we should be still and know that he is God and works all things after the counsel of his own will, and bids us stand still and see the salvation of the Lord. I must close lest I weary your patience. May the Lord bless you in all your labors, is the prayer of your unworthy sister, if a sister at all,
RHODA HENDRICKSON.

NEAR BAPTISTTOWN, N. J., Feb. 15, 1859.

BROTHER BEEBE—Through the SIGNS, if you please, I will send a few lines to brother Trott:

DEAR BROTHER—I am now doing what I ought to have done long ago, and what I intended to do long before this. I owe you an apology for my delay. I acknowledge my fault, and hope you will forgive me. I remember you stated in the close of your letter in the SIGNS of November 15th last a desire to hear from either brother Barton or myself, or both of us; but brother Barton has been mute as well as myself.

First of all I will say I was and am now (for I have just been looking over it again) much edified and comforted by it. Your explanation of the mystery how it was that Abraham, if he was as good as dead previous to the birth of Isaac, could, so many years after, have children by Keturah, is the best and probably the only one that can be given; and, if so, it is sufficient—all that we can desire. But still, if there was a little more direct scripture proof in the case, it would confirm us. That short sentence in Romans iv.19: "he (Abraham) considered not his own body now dead," seemed a little difficult to comprehend. I formerly understood it without any difficulty as declaring that his body was then dead; but when the circumstance of his having children by Keturah many years after came to my mind, I began to inquire whether Paul meant that Abraham considered his own body as then dead or not dead. If the latter was the sense of the passage, there was no difficulty in the case of Keturah's children. But the manner of the Apostle's allusion to Sarah and Abraham's faith in the same connection, seems to indicate that his body was then dead, but though dead (in that sense) his faith was so strong in God's promise (the fulfillment of it) that Sarah should have a son, that his own inefficiency gave him no trouble, he did not think of or consider it, but was strong in faith, giving glory to God. This is your view of that passage, as I understand your letter, and, as I think, a correct one.

In your reference to the 103d psalm and your remarks on the 5th verse, there is something beautiful to me, not only in its application to Abraham individually, but to Abraham's children—for they that have Abraham's faith are the children of Abraham and heirs according to the promise. What a beautiful figure this, the eagle, and the renewing of the eagle!—and how strikingly in this, the way with the eagle, is set forth God's way with his children—their experience, travail and exercise. I had but a very slight view of the blessed-

ness, the beauty and glory of that little sentence—"So that thy youth is renewed like the eagle's,"—until since I saw your remarks upon it. What marrow and fatness is in it! How very unsatisfactory is the world with all its charms to the child of grace, especially in his first exercises, when the commandment comes and sin revives, and he dies, and more dissatisfied with himself than all things else, he looks but in vain for satisfaction to the hills and to the mountains, to an arm of flesh, to the law, to his own duties and works, but alas! the law curses him, his own works are a stench in his nostrils, condemnation stares him in the face, and death is his portion. But God has said he will satisfy, though he (the sensible sinner) cannot satisfy himself, nor can anything of an earthly nature do it; yet God can and will do it, and he will satisfy his mouth with good things; he will show him Jesus as his Savior and something of his fulness, and cause him to partake or receive of it, and grace for grace; then will he sing and praise God. To such, Jesus says—"If ye love me, keep my commandments." Again: "Why tarriest thou?—arise, and be baptized." It is frequently the case when these injunctions are not heeded, it is for want of fitness in the individual as is felt and expressed; but such should remember that "obedience is better than sacrifice," or any good thing that they can do to make themselves better; "and to hearken than the fat of rams." Therefore, should doubts, and darkness, and temptations follow disobedience, they need not think strange; but yet our covenant God will not forsake; his promises remain; he is faithful to them; as he has once given a taste and relish for good things, and as he has provided an abundance for them in Christ, so he will in his own good time prepare them and administer to the necessities of his tried ones. Thus he will satisfy, again and again, *thy mouth with good things, so that thy youth is renewed like the eagle's*. When it pleases the Lord to satisfy us with the good things of the gospel, our strength is renewed, we walk and run, and sometimes fly and mount up with wings as eagles, run and are not weary, walk and not faint.

But you have entered so fully and satisfactorily into that text that I need not add, yet I cannot well avoid touching upon the first part of the verse, since you have brought the last part to view in such an instructive manner. But I must not fail to notice your application of that subject to gospel preachers and preaching. Pardon me if I do not say either *big* or *little* preachers, for there ought not to be *any* big ones among the Lord's ministers; besides, I have witnessed, in two or three instances, among brethren in the ministry, at associations, &c., the use of those terms *big* and *little* in an evidently offensive way, and certainly to my own grief. But your idea that in view of having to preach, the gospel minister feels that his feathers are plucked—his strength gone, and O how true! And, my dear brother, let me be what I may, (for I often fear that I am deceived both in my hope and my call to the ministry,) I feel after this sort much of my time, and often when preaching is before me, and I must come to it, I look at my brethren around me, and think if I could only be in their place, or heaven, what a privilege! And occasionally, (though this

seldom occurs,) when a brother in the ministry suddenly and unexpectedly appears among us, what a burden I am relieved of! But again I am relieved by being enabled, as you observe, to speak with confidence and assurance and liberty. Then it is easy work—no tiring or fainting; *for our youth is renewed like the eagle's*.

You will, brother Trott, gather from what I have written, that I feel a witness of the truth of your views upon the subject of your letter in the SIGNS in November last; and may the Lord comfort and sustain you, and renew your youth as the eagle's, again and again. Your companion, in tribulation,
GABRIEL CONKLIN.

PITTSYLVANIA Co., Va., Feb. 6, 1859.

DEAR BROTHER BEEBE:—My mind leads me to offer a few remarks for publication through your lovely messenger, the *Signs of the Times*, which, if attended by divine influence, would not be labor in vain.

David says, "Except the Lord build the house they labor in vain that build it; except the Lord help the city the watchman waketh but in vain."—Psalms cxxvii. 1.

David was very exemplary; his declarations typifying the Church are of full force and virtue yet: because I read that "Jesus Christ is the same yesterday, to-day, and forever."—Hebrews xiii. 8. Upon the same principle that David spake, I speak now: if the Lord be my help, the three grand divisions of time stand by me: they are the present, past and future.

O that the labors of God's ambassadors the present year could be attended with the outpouring of the Spirit. I feel satisfied in regard to one polemical point: and that is that God will save his heart's delight.

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

All the efforts employed by men can never add one subject to the triumphant compact above. Through all the battle-arrays of the christian church she has endured the reproachful epithets of anti-Christ, trusting in the God of all grace to deliver her from all the obloquies of the anti-christian race. The blood of martyrs has seemed to be the seed of the gospel church. Anti-Christ has been in opposition to the church of Christ in diversities of ways. But the great building spoken of in the language of David closes the climax, because every particle of oratory and ingenuity of men that ever has been devised, can do nothing more than make a proselyte. All the subjects that occupy the spiritual building must be made legal subjects themselves by the blood of Christ before they are admitted into this spiritual building. I mean that they must be brought to see that their only heritage is rags, and that all their righteousness is as filthy rags. I believe that the church has ever been in Christ virtually.

And poor souls who are to compose the holy compact above, must realize their inability, and must be compelled to fall out in the apropos with their self-righteousness. We must become prostrated in the valley of humility, and see that we are as helpless as the little infant before we can be delivered of the load which is on our backs. Though we feel a heavy load in the future, it does not have the same resemblance of the former in our feelings—it is in doubts, fears, and unworthiness.

We have to become beggars before we see our unworthiness. Supposing, for instance, to-morrow a beggar, or rather a person who calls himself a beggar, comes to my school-house, and is dressed very fine, and has on kid gloves, and asks me to help him, or give him a penny, and also makes the same requisition of my students. Do you think we would be generous to give to him? I respond, nay. Would he be a beggar? I say nay. The best way that you can come unto Christ is to come to Christ in poverty:

In my hands I nothing bring,
Simply to thy cross I cling.

Faith in Christ is not attainable by the most eminent men of earth—faith is the gift of God. I have been persecuted by the world for my principles; but, sir, notwithstanding the persecution of men, I believe in a perfect God, and his gospel bids defiance. The enemy might say, do not certain men outtalk you on scripture? So they may, sir, and not touch a single sinew in the gospel of Christ. There are some enthusiastic Arminians who never profess to be convinced of anything but the option of the creature in salvation. But, O, sir, Christ is the great healing balm to whom I exhort you.

My dear brother, space is about to fail me, therefore a few more remarks and I have done. This is an impromptu, extempore epistle. I have only suggested a few ideas in a small compass without a moment's premeditation. The Lord found me in the wilderness quite young. I am a little over twenty-two years of age, and my health has been much impaired by sickness.

I was meditating not long since about writing in the *Signs*. I desired to write, but felt too much of my inability, and also another subject resting heavy on my heart that I shall not mention, when these words came forcibly into my mind: "Quench not the Spirit." I thought could that be scripture; and then I thought about Thessalonians, and examined and found it upon record. 1st Thess. v. 19.

May God bless you my brother, through this year. W. D. HANCKS.

PALESTINE, Texas, Jan. 22, 1859.

MR. G. BEEBE—Dear Sir: I have been a reader of your valuable paper, the *SIGNS OF THE TIMES*, for some two years of late, and I used to read it several years ago, in the lifetime of my father, (Elder Daniel Parker,) as he took it. I think I can say of a truth that it speaks the right kind of sentiment; and I wish to say to you, Go on with the good work, as I believe your paper is doing more in the great cause of religion than any other paper in the United States—I mean TRUE religion. Yet, perhaps, I am not a good judge, as I have never attached myself to any church or denomination of people here on this earth. I sometimes think, though faintly, that my name is recorded in the Lamb's Book of Life; and, should it be there, it is out of the reach of all those man-made professors, and will last longer than all the religion that they can give in a lifetime, as there are no bleaters there.

Dear friend, pray for me, that if it is the Lord's will I may be prepared to meet my blessed Jesus, where the wicked cease from troubling and the weary are at rest.

BENJAMIN PARKER.

LONG GREEN, Baltimore Co., Md.,
February 17, 1859.

DEAR BROTHER BEEBE—We have reason to rejoice that the Lord has not forsaken us altogether; he has remembered us in our destitute condition. Our beloved brother Wm. Grafton has been exercising his gifts among us, and gives ample proof that he is called of the Lord to the work of the gospel ministry. The church at Harford desire his ordination as soon as he will consent and we can obtain help for that purpose, which may possibly take place at the time of our Association. We hope that you, and as many others as can, will meet with us. Our regular meetings are on the second and fourth Sundays in each month. I remain your unworthy brother,

JOSEPH G. DANCE.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1859.

"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts v. 38-39.

Such was the counsel of Gamaliel to those who were madly engaged in the suppression of the truth, and persecution of the apostles and primitive saints. All their efforts thus far had failed to prevent the faithful testimony of the servants of our Lord Jesus Christ, or to intimidate them. The Redeemer has said, Upon this rock will I build my church, and the gates of hell shall not prevail against it; and his words were no less omnipotent in the utterance of these words than when he called the world into existence, or when the tempests or the seas obeyed him. Indeed his very word is sufficient indemnity for the faith of all his children under all their trials and persecutions. He speaketh the word and it stands fast; he commands and it is done. The counsel of Gamaliel was rational and consistent, whatever were the motives which led him to offer it to the Jewish Sanhedrim, and they are equally as true and appropriate now as when the apostles of the Lamb stood accused before that Council.

Refrain from these men. What men? The context shows the men alluded to, were the apostles and witnesses of our Lord, who had been arrested and imprisoned for the testimony of their divine Lord and Master, and liberated by the angel of the Lord, and then re-arrested and again brought before the council.—These men were the constituents of the gospel church in its primitive organization, and represent the church of Christ throughout all subsequent ages; for quickened sinners after having gladly received their word, were baptized and added to them, that is, to *these men*. And they continued steadfastly in the apostle's doctrine and fellowship, in breaking of bread and in prayer, &c. And the Lord added unto them daily such as should be saved. The whole church is evidently included, and *these men* are still to be found on the earth, and still identified by the same discriminating characteristics—*steadfast in the apostle's doctrine*—whatever new fashions, fancies or theories the religious world in its progression may adopt.

There was at that time, there has been ever since, and there still is a strange in-

clination manifested by the religious world, or the worldly religious, to oppose, annoy, perplex and persecute *these men* in a variety of ways; nor is the opposition which they encounter alone from the world. The apostle Paul in admonishing the elders of Ephesus, predicted that, "Even of your own selves shall men rise up, speaking perverse things, to draw away disciples after them." Elsewhere he warned the church of God, that "perilous times should come,—that many should depart from the faith, giving heed to seducing spirits and doctrines of devils." All the violent persecution the church has endured from anti-christ, the cruel and murderous edicts, restricted liberties as citizens of the world, the torturing racks and ingenious machines for inflicting dreadful physical sufferings, the executioners block and axe, or the stake and fagot, have never proved so hurtful to the church of God, as internal disruptions, dissensions, and disorders produced among her members: the sowing seeds of discord, scattering firebrands, arrows and death, by false brethren, by men of corrupt minds, who have loved pre-eminence, and to acquire it have assailed the doctrine, character and reputation of the men of God. History informs us of no age in which, the church has not been more or less infested with this description of opposition, except it has been when the fires of persecution from without have burned so violently as to render the religion of the bible too unpopular, and expensive to suit the carnal selfish notions of nominal professors and graceless hypocrites. The openly avowed enemies of the church with all their instruments of brutal cruelty, has proved a purgative, and the flames of persecution have had a purifying effect; while the treachery of ungodly men within her enclosure has had a corrupting tendency. But neither the one nor the other of these, however much they may harass or perplex the saints, can ever overthrow the work of God. If the world or Satan had power to overthrow the work and counsel of God, the church would have fallen long ago.—But God's counsel shall stand and he will do all his pleasure; and it is his good pleasure that has little flock shall inherit the kingdom; it was prepared for them from the foundation of the world; and in his own appointed time the God of heaven has set it up, and decreed that it shall stand forever. Not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken.

"From age to age she has withstood
The utmost rage of earth and hell."
But still, unshaken as the throne of God, and unshaken as his oath and promise, she remains perfectly secure for God is in the midst of her, she shall not be moved, God will help her, and that right early. She has encountered the storms of persecution, and the floods and rains have assailed her ancient battlements with violence, but she fell not, because she is founded upon the Rock of Ages.

How very different are the counsels and works of men, when applied to matters of religion. Every scheme and device however cunningly or wisely devised, and every human effort and application unauthorized by the precept of the king, shall certainly come to nought.

How many thousands of religious inventions, societies and institutions for evan-

gelizing the world arise with great pomp and promise, reached their climax and dwindle back to their original nothingness. Others again in turn are constantly springing up—but all embodying the certain seeds of their own inevitable decay.

All that kind of religion which is or can be produced by the will or works of men, must come to nought. The fruits of modern revivals, which have been effected by excitement and fanaticism, have been like crackling thorns in a momentary blaze, giving a glaring but transient light, only to make the gross darkness which succeeded the more frightful and doleful. And every failure has proved the soundness of Gamaliel's counsel, as all time shall show the immutability of the decree of him who said, "Every plant that my heavenly Father hath not planted shall be rooted up."

From what is thus clearly demonstrated, let hell despair, but all who trust in God shall rejoice, for they shall be as Mount Zion which cannot be moved,—which abideth forever. What have the children of God to fear? The enemy may come in like a flood; but the spirit of the Lord shall lift up a standard against the enemy. The heathen may rage, and men of earth imagine vain things—they may resolve to disband the saints, and cast their cords from them. But he that sitteth in the heavens shall hold them in derision: for it is written, "The enemies of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." Nor do these fearful threatenings hang impending alone over the devoted heads of those enemies which are outside the organized boundaries of the church of Christ; for "If any man defile the temple of the Lord, him will God destroy." Then let the sinners in Zion tremble, and let fearfulness surprise the hypocrites. God will protect his little ones, from all the rage of their adversaries, and avenge his own elect who cry unto him day and night, They who touch them, touch the apple of his eye, and it were better for them that a mill-stone were hanged about their necks, and that they were cast into the depths of the sea, than that they should offend any of our Lord's little ones.

Extracts from Business Letters.

Brother Lawson Linton writing from Near Wilmington, under date of January 17, 1859, says:

"As I have to mail this letter, I will let you know how I stand. I have professed to be a Baptist for about thirty years; but am a poor one. I was born in Hardy Co., Va.—Have lived in Ross county, Ohio, fifteen years.—Moved from there to Crawford county, Illinois, where I lived twelve years—neighbor to Daniel Parker, and R. M. Newport. From there I moved to Parke county, Indiana, where I remained twenty years, and then removed to my present residence. I get no living food, except in the *Signs of the Times*, which I wish to continue to take as long as I live; for it brings me good tidings. There was a Baptist preacher here, last winter, from your State, named Celts. He said he did not know of more than one kind of Baptists in his State. He wanted to organize a Church here, but could not get money enough. I now close, with my best wishes for your welfare, desiring you to remember me at the Throne of Grace."

Brother P. West, writing from Dansville, February 6, 1859, says:

"The *Signs of the Times*, *Southern Baptist Messenger*, and the *Banner of Liberty*, have become permanent institutions in my family; and were I to discontinue either, it appears to me I might as well close up the avenues of light to my dwelling. Through the *Signs* and *Messenger* I obtain and enjoy delightful communion with those who are of 'like precious faith;' and the *Banner* furnishes a budget of 'General Intelligence, and serves as a beacon to warn the voyager of the quicksands of Priestcraft, and the political sand-bars formed by the periodical floods of fanaticism, which empty into the sea of Public Opinion, where so many mariners make shipwreck. Long may its rays beam refulgent! and the wary mariner heed its warning."

The following is from brother D. S. Bradley, of Mason county, Kentucky, under date of February 6, 1859:

"I have to trouble you for a moment. You have, or the type-setters, more than once made a mistake of the County where I reside. It has once been printed Madison county, and the last time Marion instead of Mason. My *Signs of the Times* comes to the proper place, Orangeburgh, Mason Co., Kentucky."

Obituary Notices.

Oct. 23, 1857—Brother SIMON MYERS, in the 57th year of his age.

Nov., 1857—EMMA MARIA WEBSTER, daughter of Samuel and Eliza Kuglar, in her 10th year—an interesting little girl.

July 19, 1858—STACY KUGLAR, son of Jacob and Eliza Kuglar, in the 23d year of his age. Though not a public professor of religion, yet a young man of intelligence, a worthy example of morals, and has left behind him a comforting evidence of having passed from death unto life.

Oct. 11, 1858—Miss SARAH BARCROFT, daughter of Aaron and Margaret Barcroft. In her last sickness, which was short, she manifested a good hope in the Savior, and died in triumph.

Nov. 14, 1858—Sister MARGARET, consort of Aaron Barcroft, aged about 57 years. She was one of the oldest members of the Kingwood church—faithful, firm, and decided; and though she has left the church below, we have no doubt she is with the church above in glory.

Dec. 27, 1858—Sister CATHARINE HEATH, a widow of about four score, who departed not from the temple worship while she was able to come up—fond of the preaching of the gospel and the society of her brethren and sisters, she was generally in her place; but she, we trust, has gone to the society above, where there will be no breaking up or separation.

Feb. 1, 1858—NELLIE M. M., of scarlet fever, daughter of Benjamin and Matilda Ann Scott, aged 3 ys., 10 ms. and 9 days.

The fairest flower that blooms on earth,
Is bruised, or crushed, or riven;
Transplanted by the hand of God,
Ever blooms fresh in heaven. M.E.S.

Jan. 18, 1859—Sister STOUT, wife of Isaac Stout, and sister in the flesh to sister Heath, aged about 75 years.

NORTH BERWICK, Me., Feb. 10, 1859.

BROTHER BEEBE—Please publish in the *Signs* the death of Mrs. BETSEY ROBERTS, of this place, who died on the 26th of last month, aged 78 years and 11 months. Her disease was consumption, and her suffering for some time before her death was great, but she bore it patiently. She entertained a hope in Christ many years ago, but never joined the church. She appeared to be fully satisfied that the doctrine held and contended for by the Old School Baptists was according to the bible, and the only thing that could save such a sinner as she viewed herself to be. She has left brothers, sisters and children to mourn, but not as those who have no hope.

WM. QUINT.

BROTHER BEEBE—By request I send you the following obituary notice for publication in the *Signs*: Died, in Olive, Ulster county, New York, January 8, 1859, ANN WINCHEL, wife of Lemuel P. Winchell, aged 60 years, 5 months and 13 days. Her disease was supposed to be an overflowing of the heart. She was as well as common in the morning, and ate her breakfast as usual, and about 8 o'clock the same morning her spirit left the body and went to God who gave it. She never made a public profession of religion, but was strong in the doctrine of the Old-School Baptists, and has been for several years very regular to attend our meetings, and was heard to say but a short time before her death that she could not believe in the do-and-live system. She appeared to have a relish for christian conversation. Three weeks before her death she fixed herself for going to meeting, was all ready, and started out of the house, but before she got out of the door yard she fell and broke her leg just above the ankle, and has been confined to her bed till her death, although her leg was doing well and getting along as fast as could be expected. But she is gone, and, we hope and trust, to that rest that remains for the people of God. May the God of all grace comfort and support the bereaved husband who is left to mourn the loss of the wife of his youth. I tried to preach on the occasion from Matt. xxiv.44: "Therefore, be ye also ready," &c.

JACOB WINCHEL, JR.

DIED—In Adrian, of consumption, Laura A. Older, youngest daughter of William and Caroline Older, on Jan. 31, 1859.—Aged 22 years, 9 months and 16 days.—She made no public profession; but, near her end, she manifested a resignation to the will of God, talked much of his love and manifested a desire to depart and be with Christ. She left a good evidence that her end is peace. After her death, the following verses were found, being in her hand-writing, which you are requested to publish with the above obituary, for the benefit of friends.

THE DYING GIRL.

Mother, mother let me kiss thee
Once again, before I die;
Let me clasp my arms around thee,—
On thy bosom let me lie.
Earth is fleeting, fast decaying
From my weary, weary sight;
Dearest mother, let me kiss thee
Ere I bid a long "Good night."

Ah! 'tis painful, very painful,
Thus to meet the silent tomb;
Torn from all that's bright and lovely
And endure the fearful gloom.
Forced from all the little pleasures,
That e'er joy'd my youthful mind,
Innocence and love and friendship,
Every cherished thing resigned.

Ah! how sorely it doth grieve me,
Gentle mother, thus to know
That I may not live to cheer thee
When thou art oppressed with woe;
Thus to leave thee, and forever
From my friends and home to part;
Ev'ry tie of love to sever,
That has bound my hopeful heart.

Hark! the birds are sweetly singing
Now, their grateful evening lays.
See! the glorious sun is setting;
O! how beautiful his rays.
Farewell! all ye lovely visions
Ye have solaced me below;
Beauteous nature, fare thee well,
I must leave thee, now, and go.

Mother, mother! I am going
To a land of peace and rest,
Where the bitter tears of anguish,
Ne'er bedew the aching breast;
Where the soul escap'd forever
This frail tenement of clay
Beams irradiant, with splendor,
In a bright, eternal day.

Mother, mother! I must leave thee,—
See the clammy, death-like frost,
Herald of the King of terrors,
Standing fearful on my breast.
O! the beauteous, peaceful haven
Of that blessed land, in sight,
Mother, mother! Jesus calls me,
I must go:—good night. Good night.
Yours in love
JAMES P. HOWELL.

NEAR MORROW, Ohio, Jan. 17, 1859.

ELDER BEEBE:—Although very incompetent, yet in the providence of God, I am called upon to drop a few lines in memory and respect to the departed dead; requesting you to publish in the *Signs of the Times* the obituary of little CHARLOTTE, daughter of E. W. and S. J. BERMAN, who departed this life January 17, at 5 o'clock P. M. Aged 9 months and 1 day.

WHY SHOULD WE MOURN A DEPARTED BABE?
Little Lottie art thou gone?
How short thy stay has been—
Why should we set our hearts upon
This world of grief and sin.

And oh, my cherished Lottie dear,
How can we give you up?
It fills our hearts with bitter woe
To drain this bitter cup.

Ah, we who saw the lovely one,
Serene, in calm repose;
How can we ask her back again
To share our mortal woes?

Then dearest little Lottie rest,
And hallowed be the ground;
Till God shall call you with the blest
At the last trumpet's sound.
Yours with great respect,
T. J. KIRKHART.

CAUGHT IN HIS OWN TRAP.—The *Oconomowoc Free Press* relates a remarkable occurrence which took place in Erin, Washington county, Wisconsin, on the night of the 1st of February, and the particulars of which are derived from a reliable source. The town treasurer had collected most of the taxes, and had the money in the house. In the afternoon he told his wife he was going to a distant part of the town, and would not be back until the next day. That evening a peddler well known in the neighborhood, and who had been in the habit, when in that place, of stopping at the treasurer's house, came along, and, as usual put up his team and retired to bed. In the night three men, disguised, entered the house, and two of them seized the woman and threatened to shoot her if she made any noise. The peddler was aroused, came out with a revolver, fired and killed one of the robbers on the stairs, when the other two instantly fled. A light was procured, and, upon examination, the dead robber was found to be the town treasurer himself. There is quite an excitement in the neighborhood, and strong efforts are being made to discover his two accomplices.

Miscellaneous.

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By Express, etc.—Eld. G. Conklin, 12; Eld. I. Hewitt, 12; - - - - - 24

Total - - - - - 169

APPOINTMENTS FOR MARCH—First and Third Sundays at New Vernon, at half-past ten o'clock, a. m. Church Meeting at New Vernon, at one o'clock, p. m., and preaching at night, on Saturday, the 6th. Second and Fourth Sundays at the Walkkill meeting-house, at half-past ten o'clock, a. m. Church Meetings, last Saturday in February, at the Hall, and on the last Saturday in March, at the meeting-house, at 1 o'clock, p. m. Preaching at the Orchard Street Hall, every Sunday, at three o'clock, p. m. Conference at the Hall every Sunday night.

REMOVAL—Eld. Wilson Housel having accepted the call of the Waawick Church, and removed to that place, desires his correspondents hereafter to address him at "Warwick, Orange county, N. Y."

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The Pilgrim's Wants.

I want that adorning divine,
Thou only, my God, canst bestow,
I want in those beautiful garments to shine
Which distinguish thy household below.

I want every moment to feel
That thy spirit presides in my heart—
That His power is present, to cleanse and
to heal,
And newness of life to impart.

I want, oh! I want to attain,
Some likeness, my Savior, to Thee!
That longed for resemblance once more to
regain,
Thy comeliness put upon me!

I want to be marked for Thine own,
Thy seal on my forehead to wear,
To receive that new name on the mystic
white stone,
Which none but thyself can declare.

I want so in Thee to abide,
As to bring forth some fruit to Thy
praise.
The branch which Thou pruneest, though
feeble and dried,
May languish, but never decays.

I want Thine own hand to unbind,
Each tie to terrestrial things—
Too tenderly cherished, too closely en-
twined,
Where my heart too tenaciously clings.

I want by my aspect serene,
My actions and words to declare—
That my treasure is placed in a country
unseen,
That my heart's best affections are
there.

I want as a traveler to haste,
Straight onward, nor pause on the way,
No forethought, nor anxious contrivance
to waste
On the tent only pitched for a day.

I want—and this sums up my prayer,
To glorify thee till I die,
Then calmly to yield up my soul to thy
care,
And breath out—in faith, my last sigh.

**The Song of the Hundred and
Forty-Four Thousand.**

Lo this, we have searched it, so it is; hear it,
and know thou it for thy good.—Job v. 27.
And her time is near to come, and her days
shall not be prolonged.—Isaiah xliii. 22.

Farewell, farewell, vain world;
Your arts, your toys are o'er;
Your idol temples employ
The children of God no more.

No more shall the captive sigh,
Bound with an adamant chain,
Or ere the martyr cry
From the altar of God in vain.

Avenged! avenged by your God;
Rejoice, ye prophets and saints,
The whore of Babylon turns
From luxurious living, and faints.

No merchant, whose silver and gold,
Adored of the souls of men,
Could the treasures of Egypt unfold,
Shall ever arise again.

The sway of proud commerce is o'er;
Her vessels no longer return;
Her sailors lament on the shore,
For the cities of Babylon burn.

No voice of the Bridegroom or Bride,
Or music or gladness is there;
No arts that the craftsmen employ
The temples of mammon prepare.

No mill-stone or candle is seen,
Nor weapons nor glittering spear;
But her paths shall be cover'd with green,
And the thorns and the briars appear.

The blood of the martyrs of old,
The blood of all nations of men
Is returned by Jehovah twofold
On the tyrants of earth and the main.

T. H. FELTON.

What is Life?

BY THE LATE ELDER G. AMBROSE.

What is life? 'Tis a vanishing vapor;
Appearing and passing away;
The flame of perishing taper,
That dies at the dawning of day.

As short as a mist in the morning;
As weak as a flower on its stem;
As frail as the dew drops adorning,
That transient and beautiful gem.

The wind whistles—the vapor has vanish-
Day dawns and the taper expires; [ed];
The sun shines, and the mist is all banished
And fled from the warmth of his fires.

The tree in its beauty has perished,
The dew is exhaled from its flowers,
And that in life which we had cherished,
Is gone with the fast fleeting hours.

So frail is our youth and our beauty,
So soon will they wither and fade,
And the voice that invites to our duty,
Shall summon us soon to the dead.

Whatever of wealth or of pleasure,
We seek to secure as our own;
Appear but to tell us the measure
Of moments eternally flown.

See, time like an eagle, is flying;
Eternity follows his train;
His path with the dead and the dying
Is strewn, and shall soon be again.

The votaries of joy and sorrow,
His victims alike must deplore;
And the place that now knows them, to-
Shall know them forever no more.

Oh! then to the fountain, overflowing,
So sweetly with mercy above—
Where Christ is forever bestowing
The balm of his infinite love.

When life everlasting is springing,
And nothing can hurt or dismay,
When angels their anthems are singing,
Oh! then let us hasten away.

Now ready he stands to receive us,
And give us a mansion of peace;
From sin and from death to retrieve us;
Till anguish and sorrow shall cease.

Oh! banish our error and blindness,
Till we thy salvation behold;
And draw us with infinite kindness,
And gather us into thy fold.
To Martha Waller.

Trust in Providence.

There comes an hour when all must feel
The bitter pain, and burning smart;
Take up thy fate for woe or weal,
Act nobly thy allotted part.

Cast no repining, backward gaze;
Adversity has uses sweet!
Catch every tear of sorrow's days,
And lay them at thy Master's feet.

Humanity can ne'er attain
Unto the law of perfect love;
And every pleasure brings a pain;
The problem will be solved above.

Why you and I must wear the robe
That sorrow weaves with careful hand,
I cannot tell; but know 'tis love;
I question not the dark command.

Unto a knowledge of His ways,
On earth we never can attain;
But patience makes these golden days,
A skillful Master holds the reign.

Then "be it unto me," I pray,
"Even as thou wilt," while here delight,
Some hours are dark; Thou knowest the
way;
Will guide my wandering steps aright.

Old School Meeting.

OLD SCHOOL MEETING—The Church at
Bald Eagle, near Sharpsburgh, Bath county,
Kentucky, agrees to have a Yearly Meeting,
holding three days—commencing on the 29th
day of April next. We invite all Baptist
preachers, who are in good standing, and are
in fellowship with us—particularly brothers
Dudley and Johnson, of Kentucky, and Benja-
min Jones and Wilson Thompson, of Indiana.
We have invited the preachers to preach for
us. Now we hope we will have visiting breth-
ren to hear them from other Churches.

JOSEPH TALBOTT.

JANUARY 8, 1859.

Special Notices.

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are now ready to supply all orders for our new
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., MARCH 15, 1859.

NO. 6.

CORRESPONDENCE.

For the Signs of the Times.

For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—Rom. viii, 22-23.

The apostle here, in further illustration of the future deliverance assured to every child of grace, represents them all, "*the whole creation*," every elect child of God, as united in a common sympathy of suffering, and all—those who have lived and died, as well as those who by the Spirit possess the earnest of deliverance—as waiting for the time of deliverance, the redemption of the body. There is here furnished strong and indubitable evidence of at least two facts; first, that the creation here spoken of is the whole redeemed family, to the exclusion of all else, since they are possessed of a common sympathy, and expect the same event, which cannot be true of natural men, nor of all the natural creation; and, second, that the deliverance expected is not death, or regeneration, or any other event prior to the resurrection. I do not deem it necessary to attempt to meet the idea that all created things are here intended, or, as some theologians express it, that all nature sympathizes with man in his lapsed state, since those who have the first-fruits of the Spirit evidently indicate the character of that which constitutes this creation, and since according to this idea all nature must be considered as waiting for the resurrection, and beasts no less than man must expect the redemption of the body, which is alike monstrous and absurd. There can be no question that the earth was cursed for man's sake, and, moreover, that at the time when the children of God shall be delivered from the bondage of corruption, the earth shall be delivered from the curse; but I doubt much whether either of these facts are brought to view in the text. There are a few things suggested in the text, which will claim our attention in the order in which they are presented.

1. The sympathy of all the children of God in suffering even until now. The apostle does not say that part of the creation which is now on earth groans and travails together in pain; but that part which has passed the season of earthly trial is safe and happy in glory. I am well aware of the common idea on this point. But if all the departed saints are glorified, what is the meaning or design of the resurrection, or what deliverance can they yet expect? Some, to meet this objection, suppose a middle state of conscious happiness, yet not that of perfect glorification. Then Paul was mistaken when he said that the *whole creation groaned and travailed in pain together until now*, and John likewise who at Rev. vi. 9 saw under the altar the souls of them who were slain

for the word of God and the testimony which they held. It is not my purpose to go at length into the state of the dead, nor to speculate upon matters concerning which we have so little revealed to us in the scriptures. But we shall be safe to confine ourselves to what is revealed. That the apostle designs to embrace all the elect, I think no one can doubt who reads the text with care. He has already spoken of the subjection of the creature to vanity, and furthermore of its certain deliverance into the glorious liberty of the children of God; he also speaks of the earnest expectation of the creature which waiteth for the manifestation of the sons of God. That in all this he brings to view the whole elect family, there would seem certainly to be no question. He now proceeds to speak of the fellowship of the entire family in suffering together, and also in waiting for the promised deliverance, which he here defines to be the adoption, or redemption of the body. Were Abraham, David and Job members of this family? Of Abraham and others mentioned in Heb. xi, it is said these all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, desiring a better country, that is a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city. According to this testimony Abraham is still waiting and expecting the fulfilment of the promise. Of others mentioned in this eleventh chapter of Hebrews, it is said: these all having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect. David declares, "then shall I be satisfied when I awake in thy likeness." Job, in like emphatic language, says, "I know that my Redeemer liveth, and he shall stand at the latter day upon the earth; whom I shall see for myself, with my eye, and not another; and though after my skin worms destroy this body, yet in my flesh shall I see God." The testimony of the apostles is to the same end. And when he who is our life shall appear, we shall also appear with him in glory. It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. These, and a multitude of other portions which might be cited, assure us that the members of the heavenly family are waiting and expecting a still future event. When that waiting shall terminate, their groaning will also cease. They are said to be travailing in pain together, which implies intensity of suffering, an idea which would not be warranted, if a part were even partly delivered. If the spirit could possess a conscious glorification, or even happiness without an organization, why were not the elect glorified

without being brought upon earth at all? Why not without the resurrection? Why must some merely open their eyes upon this world of suffering, and then close them in death, to await the resurrection, if the spirit can be consciously happy without the body? Nay, what greater difficulty is there in supposing a conscious pre-existent state before natural life, than in supposing a conscious happy state after death, and before the redemption of the body in the resurrection?

But the apostle makes a distinction in the text which is worthy of notice: "not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves do groan within ourselves." Having the first-fruits of the Spirit is evidently synonymous with the earnest and witness of the Spirit as the conscious subjects of grace; and in this view the conscious groaning of the living children of God is distinguished from the unconscious groaning and waiting of those who have lived and died, or those who are yet to live. Hence the language is as applicable to the living saints of God to-day, as it was to Paul and his brethren, who have been in their graves nigh eighteen hundred years. "Not only they, but we which have the first-fruits of the Spirit," do groan. Were it true that the children of God only while they live do groan and wait, how could Paul say that the whole creation groaneth until now, and then proceed to particularize the conscious living subjects of grace? We understand those who are yet to be born are as much included in this waiting as those who have lived or now live. The family in heaven and on earth is one, and are waiting for the same glorious event.

2. This event is the redemption of the body. The apostle, in the text, uses a term which presents this event to us in an exceedingly interesting and important light, "Waiting for the adoption, to wit, the redemption of the body." It is an idea not unfrequently presented that we are the children of God by adoption; that is to say, that not being the sons of God by nature, or by birth, but enemies to him, we are made such by his adopting and electing love; in consequence of which we become entitled to all the privileges and blessings of his children, as though we were such by nature. In other words, that the spiritual condition of the children of God is caused by the divine act of adoption, God making them his children and heirs by a sovereign act of his, and treating them as such, though they are not really so. From such a view we are obliged totally to dissent, since it destroys the vital union of the church to Christ, before her development in Adam, and denies that divine birth which is witnessed to every believer in regeneration. In the clearest possible language the apostle in the text represents all the created sons of God,

those who at any moment in time may possess the first-fruits of the Spirit, or the evidences and manifestations of the glory given them as the children of God, as well as the entire family, as groaning and waiting for this very thing, the adoption, which consequently cannot allude to their spiritual condition, for of this they already, or some at least, have the earnest and evidence, but to their natural condition, which he definitely settles by adding, "to wit, the redemption of the body." Besides, by the hypothesis stated, the children of God cannot be said to groan and wait for the exercise of God's adopting love, since this, if exercised at all, was before they were made the children of God. Nor yet is it proper to say that they are waiting to be made more entirely the children of God, since they are already, as such, perfect and complete in Christ Jesus. It is not, if I may use the phrase, spiritual perfection for which the children of God are waiting, but bodily perfection, the very thing brought to view in the text.

The term adoption is used five times. In the fifteenth verse of this chapter the apostle speaks of the "spirit of adoption whereby we cry Abba, Father." He immediately speaks of the heirship of the children of God and their future glory. The careful reader will see that the "spirit of adoption" presents the same idea as the "first-fruits of the Spirit," and is that by which every child of grace receives the present evidence and hope of his future glory. The term next occurs in the text we are considering. It is next found in Romans ix. 4, where it evidently alludes to Israel as God's natural people, and not to any spiritual idea. At Galatians iv. 5, we read: "to redeem them that were under the law, that we might receive the adoption of sons." That Paul does not here mean that adoption made them sons is evident, since he says, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is this Spirit of adoption, therefore, which they receive, by virtue of which they expect the redemption of the body. The last place where the word is found is in Ephesians i. 5, "having predestinated us to the adoption of children by Jesus Christ to himself." That Paul does not here mean that the children of God are made such by adoption is evident, since he speaks of their existence and being blessed in Christ Jesus before the foundation of the world. At Romans viii. 29, we are said to be predestinated "to be conformed to the image of his Son," which I understand to be synonymous with the adoption of children, and which is to be realized at the resurrection. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." The phrase "the adoption of children" does not imply

the process by which we are made children, but the adoption which is peculiar, or which belongs to the children of God, which is the glorification of soul and body in the kingdom of God above. If we suppose that adoption alludes to the natural state of the children of God, and to the act of God in making them his children, I would like to ask what it is which is adopted, supposing there is no previous spiritual existence of the soul in Christ: certainly not the new man, for that is said to be born of God, not adopted: not the old man, for that is still enmity to God. What then remains as the subject of adoption but the body, in which these two men, or principles, exist?

But surely there can be little need of argument where we have so plain a statement as that of the text. It pleased God to subject his people to a mortal state—to sin and all the evils incident to that state—with a promise of deliverance to inspire a blessed and glorious hope; under this subjection do they all groan, and suffer, and wait, with the confident expectation of the manifestation of the sons of God, or the adoption, by which, says the apostle, as if to leave no doubt upon the minds of his brethren, I mean the redemption of the body. This term adoption implies the act by which one is taken into the family, and made to receive the name and privileges of a child to which he is not entitled by birth or natural relationship. As it would be impossible to adopt a true born son, so it would be improper and impossible to apply the term adoption to the spiritual relation the children of God sustain to their heavenly Father. They are the sons of God by a heavenly creation, a oneness of nature, and an immortal birth. Because they are sons, they receive the evidence of the fact in regeneration, and because of their fleshly or earthly condition there is given them the spirit of adoption, whereby they cry Abba Father. Now the body, which is not of a heavenly origin, God has seen fit to adopt, and determined that through the processes of death and the resurrection, it shall participate in the glories of a blessed and sinless immortality. The new man, or as we may perhaps properly say, the spiritual part of the children of God receives no change during its earthly trials, in death or at the resurrection. Spotless, perfect and complete in Christ before the world was, it is heir to the promise of eternal life which God, who cannot lie, has promised. But the body awaits a change. This mortal shall put on immortality. It is now weak, decaying and sinful; it is to be fashioned like to Christ's glorious body. We lay our bodies, with all their conscious weaknesses and sins, in the grave, in the hope of a better resurrection. What heart does not say: "I would not live away; no, welcome the tomb; since Jesus has lain there I fear not its gloom. There sweet be my rest, till he bid me arise, To hail him in triumph descending the skies?"

LEONARD COX, JR.

FAIRFAX C. H., Va., Feb. 25, 1859.

DEAR BROTHER BEEBE:—There is one more text which has been on hand for some time, for my views through the *Signs*, at the request, by letter, of an esteemed sister, on which I now wish to offer some remarks, if agreeable to you to publish them. I had hoped that this would have been the last request of the kind made of me; not that I am unwilling to give such views as I have of any text of

scripture, or that it is not a satisfaction to me to express them when I feel like writing; but I apprehend that the infirmities of mind incident to old age must begin to show themselves in my writing. These infirmities are much sooner discovered by others than one's self. And there are younger and much abler writers for the *Signs* on whom brethren may call for expositions.

The text above referred to, on which my views are requested, is Isaiah li. 1:—"Hearken to me ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are digged."

The connexion shows that Zion's members are here addressed, and that the design of the address throughout is to encourage and comfort them, under all their discouragements and distresses. It is true that Paul represents Israel as following after the law of righteousness, and the Gentiles as not having followed after righteousness.—Romans ix. 30, 31. The Jews follow after the law of righteousness, but do not attain to it because they seek it, as it were by the works of the law, that is, being ignorant of God's righteousness they go about to establish their own righteousness, and therefore never attain to it, nor to an obedience to the law. But the Gentiles while in a state of nature do not follow after righteousness, they do not know it. Believers do know it, hence in the 7th verse of the context they are characterized as knowing righteousness. And such know where their righteousness is, that it is only in Christ; that he alone is the righteousness of his people. They are satisfied with it as being abundantly sufficient for their justification; hence they want no other, or are filled, as Christ said, those who hunger and thirst after it shall be.—Matt. v. 6. Yet it is a true characteristic of believers that they follow after righteousness. They even feel their need of it, as the ground of their acceptance in appearing before God, and therefore ever wish to be grasping it by faith as their plea. Not only this, but they are following after it, that they may grasp it more strongly by faith, and bring it more closely and more assuredly to themselves as theirs. Again, they want to find righteousness in themselves, and they follow after it (for they love the law,) with the desire to attain to it in their works and in their thoughts.

Believers also are they who seek the Lord. They seek him in that they desire to know more of him. They seek him because they constantly desire to have his presence with them, and to enjoy the tokens of his love. In these points of view he often appears to be hidden from them, hence they seek him. Again, they seek the Lord in seeking to show forth his salvation, in seeking to honor them, and to be conformed to his word.

But the main points on which my views are requested, are the rock and the hole of the pit. In preaching from this text some years since, I considered both expressions as having reference to that state of nature from which the people of God had been taken by grace. The rock as representing the hardness and impenitency of man in a state of nature, and both figures as representing their entire incapacity in a state of nature, their entire destitution of life or any principle of action by which they could sever themselves from their relations

to the world as living in wickedness and under the curse of the law. Although I probably preached correct doctrine and experience, I am now satisfied that I gave a wrong construction to this part of the text and the import of these figures. In the first place, although the heart is represented as stone, yet God says he will take it away and give a heart of flesh. Whereas the hewing a piece of sculpture, or a block from a rock does not alter the nature of that which is hewn out, it remains rock still. Although Peter represents the saints as "lively stones built up a spiritual house," &c., yet this representation of them as "lively stones," evidently refers to the new man in the believer, and not to the old man, for the old man would not form a spiritual house. In the second place mankind is not in scripture represented by a rock or any thing solid, but by dust and ashes—by the grass of the field, &c.,—as light and vain. On the other hand our God, or God in Christ, is represented in scripture as a rock, as is also Christ in his mediatorial person abundantly represented as a rock or stone, as in Deut. xxxii. 4—31—Psalms xviii. 46—1st Cor. x. 4, and in other places. Hence in being governed by the testimony of scripture I feel bound to consider Christ as the rock spoken of in this text. Look unto the rock whence ye are hewn. This probably will appear as a strange idea to many that Zion in her members should be represented as hewn out of Christ. But it is no more strange than that Eve in her distinct existence should have been formed of Adam, and after her distinct formation remain bone of his bone and flesh of his flesh. The term hewn is here used to denote the distinct manifestation of the church and her members in conformity to the figure of a rock as used. It brings clearly to view, in conformity with other testimony of scripture, the existence of the saints or the church in their spiritual life in Christ before their distinct manifestation. In the art of sculpture the stature lay in its substance in the block of marble before it ever received its distinct formation. The sculptor only brought it to view in its distinct form and features by the use of his chisel. Its substance was there before and it still remains, though it may be a stature of Washington, the same marble rock it was before. So the church and saints remain in their distant manifestation as saints, the same Christ, the church being his body, the fulness of him that filleth all in all.—Eph. i. 23. And the church collectively is called Christ.—1st Cor. xii. 12. Christ is in them the hope of glory, and is their life. Well, therefore, may the saints amidst all their difficulties, under all their persecutions, and their being dwindled down by divisions, and amid all their individual conflicts, be directed to the Rock whence they were hewn, or of which they are hewn—for the whence is a supply by the translator. And surely the rock of those who would worry and waste us by opposition and divisions, &c., is not like our Rock, our enemies themselves being judges. Our Rock is the Almighty, the only wise God, he is ever with and in the midst of his people—is and ever has been one with them—is their life, their foundation, their chief corner stone; with whom as such, no comparison can be made from human architecture; he is a living stone, and his life is disseminated through all

the materials of the building, making them lively stones, and one with him, so that this Rock, this foundation must be destroyed before the building can fall, or one stone be removed. Hence Christ says, "Because I live ye shall live also."

"And to the hole of the pit whence ye are digged."

This, as I understand it, relates to that state of condemnation in which mankind are sunken as transgressors of the law, they being as prisoners shut up in the pit of depravity. Hence it is said to the daughters of Zion, "As for thee also by the blood of thy covenant. I have sent forth thy prisoners out of the pit wherein there is no water."—Zech. ix. 11. The hole of the pit out of which they are digged, has reference to the fact that the whole human family are in the pit, or state of condemnation in a mass together; and hence when any are digged, or taken out, there is a hole made in the mass, or evidence left of their having been in that pit. Hence the direction is to the children of grace in their difficulties, distresses and discouragements, to "Look to the hole of the pit;" look back to where you once lay in the darkness, ignorant of yourself and of God, and of the spirituality of his law. Afterwards there was light let into the pit—that is your eyes were enlightened to see your relation to God, and your condemnation as a transgressor of his law. You tried to bring yourself into favor with God; but you was shut up under the law in this pit of depravity—you found it an horrible pit, and your feet sinking deeper and deeper in the mire. Nay, you knew of no other medium to look for relief but to the law, and that demanded full payment and held you fast as its prisoner, so that you found yourself as helpless to deliver yourself as would be a clod of dirt to throw itself out of a pit that was being dug. Now, if a believer, you can look back and see this hole of the pit, that place under the law in which you once lay. And you know you was thrown, or taken out of it. You know that you was once delivered from that sense of condemnation and guilt, and brought into a state of peace, and felt a confidence in approaching God with your thanksgivings and supplications which you had not felt before; and felt a hope springing up in your breast that your sins were forgiven, &c. You may have thought very soon after that you was deceived, and wanted to get back again under the law, and again to feel that distress, that sense of guilt and condemnation which had been removed from you; but you found you could not get back under it—that you was as much shut out from it now, as you were shut up under it before. You was sensible that you was a vile sinner, but you could not feel the condemnation and wrath for it as before, and you was distressed that you could not feel it. You have never from that day to this, thought of ascribing it to anything else that you was sent forth out of that pit, but to the blood of Zion's covenant, or the new covenant. And you have never from that day to this, thought of looking to the law, or to your obedience to it, as the medium of your acceptance with God. Now if you can see that hole of the pit where you are no longer in it, and know that you are no longer in it, you have the evidence that you are no longer under the law; and if not under it, then of course not subject

to its curse; and if freed from the curse of the law, nothing can hurt you. You may have heavy trials, difficulties and temptations, but no evil can come to you from them.

The people of God are further directed in the following verse to "Look to Abraham their father, and to Sarah, that bear them," &c. It is this we may see, if we will look, that Abraham's being called alone, his becoming old, nor the barrenness of Sarah, could prevent the accomplishment of God's promise to Abraham concerning a seed. Neither could the perverseness of Jacob's sons, nor the obstinacy of Pharaoh, nor the Red Sea, nor the barrenness of the desert, nor the rebellion of Israel in the wilderness, nor any other obstacle, prevent the fulfilment of God's promise to Abraham's seed, that they should be put in possession of the land of Canaan. From this we may be assured that *nothing is too hard for the Lord*, and that all he has promised to his church and people he will assuredly accomplish.

But I have written enough to show my views of the text, and here I will leave it, as I fear I am not writing to much profit.
Yours in love, S. TROTT.

WARWICK, Orange Co., New York,
February 20, 1859.

DEAR BROTHER IN THE LORD—FOR some time past a sense of duty toward you and the brethren has impelled me to pen some thoughts for publication in the SIGNS; but a more overpowering sense of my own unworthiness and inability to write aught that would repay perusal, has hitherto prevented me. Sometimes, when reading the communications of the dear brethren, particularly of those with whom I have taken sweet counsel, and whom I may never see again, my mind so vividly reverts to those seasons of blest enjoyment, that I can hardly repress my longings to behold them again and join with them in the worship of our gracious Sovereign, the King of kings, and Lord of lords. There are also many whom I have never seen, but whose letters are so fraught with blessed and soul-cheering truths, so full of christian experience, the relation of whose joys and sorrows, whose trials and deliverances, whose temptations and victories have so animated my heart, cheered me in seasons of despondency, and encouraged me in the difficulties which lie in my path, that my soul has been for a season raised above the transitory things of this world, and I have been permitted to look with an eye of faith within the veil, and behold the glorious things which God has prepared for those who love him, and which are revealed to us by the Spirit of the living God. In perusing the last number of the SIGNS, what a train of reflections was awakened in my mind! There were lessons of wisdom and instruction from the pens of aged veterans in the army of our Lord, whose forms are bowed with the weight of years, and whose whitened locks proclaim their near approach to the house appointed for all the living. Theirs has been an eventful career, for truly they have borne the heat and burden of the day. Called, perhaps, in the bloom of youth, or the vigor of manhood, to the work of the gospel ministry, and inflamed with love to him who had redeemed their souls from all iniquity, and filled with zeal for his cause, they entered upon the work assigned them, as the young soldier, adorned with the

brilliant uniform and gaudy military trappings, enters the tented field, but as yet altogether unacquainted with the realities of military life.

How little did they foresee what lay before them! and yet their Master had told them beforehand of all. Had he opened their eyes to see the foes they must encounter, the disappointments they must meet, the hardships they must endure, the friends they must alienate, by their adherence to the truth as it is in Jesus, they would almost have shrunk from the prospect, and like one of old would have said, "Ah, Lord God! behold I cannot speak, for I am a child." But our God who sees not as man sees, had marked out the path for his servant to tread, and so with our aged brethren, in all their trials, and disappointments, and tribulations, they have found a God faithful to all his promises, and as their day has demanded, so their strength has been. Yet even the most aged among our brethren must expect further trials, but does not their past experience, and the promises of our God, enable them to say with the Great Apostle to the Gentiles, "None of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I sometimes think the young believer almost has reason to envy the aged pilgrim, whose journey is almost ended, who has fought the good fight, who has finished his course, who has kept the faith, for him there is laid up a crown of righteousness, which the Lord is ready to place upon his brow, with the gracious words—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

The last number of the SIGNS also contains the communications of some of the servants of the Lord, who are yet younger, and who may, if their lives are prolonged many years, confidently look forward to fiercer contests and greater trials than any yet they have encountered. But I trust they have learned where their great strength lieth, and where weapons whose potency no foe can withstand, alone may be obtained.

In looking around us at the present time, while there is little to fear, there is much to encourage a faithful servant of God. It is true the enemies of truth are numerous, active, and determined, zealous in their efforts to scatter and destroy the "little flock," but that flock is so securely guarded that wolves and lions may prowl around, and cause the air to tremble with their roarings, yet our heavenly Shepherd has secured his chosen sheep in so strong a fold that even the gates of hell cannot prevail to effect a break in its walls, or to destroy those who have sought refuge within them; for "the name of the Lord is a strong tower, into which the righteous run, and are safe." What greater honor can be conferred upon a human being than to be an ambassador of God, a minister of the gospel of Christ? Compared with this, how insignificant are earthly titles, even the proudest, or those distinctions which the children of this world so earnestly covet! Dear servants of Christ, forget not your high and holy calling, and remember when you stand up to feed the sheep and lambs of the Redeemer's flock that yours is a blessed privilege, yours a

glorious gospel to preach—one which proclaims liberty to the captive, the opening of the prison doors to them which are bound, and breaks the yoke from the necks of the weary and heavy laden!

I was much interested, my dear brother, in the correspondence between yourself and H. M. E. How vividly it brought to my mind my own exercises in the early stages of my own experience. The doubts and fears, the conflicts and deliverances, the assaults of the tempter, and the *little but unconquerable* faith of the young believer, is set forth with so much candor and child-like simplicity, that even the oldest saint must be interested and affected by its perusal. And how beautifully is the language of our blessed Savior fulfilled in the experience of our sister, and the great and glorious truths which the Lord has revealed to her. It is written, "All thy children shall be taught of God." And true it is that out of the mouths of babes and sucklings God has ordained praise. "Even so, Father, for it seemed good in thy sight."

Last evening I was reading an article in one of the popular city papers, in which the writer gave his views of the character and attributes of Jehovah. Such bold blasphemy against the God of heaven, such openly expressed contempt of the most prominent principles of the doctrine of the gospel, such as the sovereignty of God, election, or the choice of the church in Christ before the foundation of the world, the total depravity of the human heart, the final perseverance and complete salvation of the saints, and the interminable punishment of the wicked, I could scarcely refrain from shuddering as I read so bold denunciations of those great scriptural truths, so dear to the heart of the child of grace. How refreshing it was to turn to the correspondence in the SIGNS, and there read the effusions of the heavenly taught and heavenly minded.

What gratitude is due our God who has made us to differ from those who know him not, nor the power of his resurrection, nor the fellowship of his sufferings, and never have been made conformable unto his death! In conclusion, my dear brother, it is my wish and earnest prayer that it may long be your privilege to cheer and console the lonely children of our God through the columns of the SIGNS, and from the desk when you stand before the people to proclaim the unsearchable riches of Christ, to guide inquiring minds to the knowledge of the principles of the gospel, and "to speak comfortably to Jerusalem, to cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received at the Lord's hands double for all her sins." Yours, in bonds of love,
WM. L. BENEDICT.

DUNKIRK, Jay Co., Ind., Feb. 20, 1859.

BROTHER BEEBE—Having closed the business part of my letter, I will give a sketch of my life, literal and spiritual. I was born in Warren Co., Ohio, Dec. 21, 1812. My parents united with the Baptist denomination when I was quite small, yet I recollect it quite well. My father's house was a home for Baptist ministers and brethren, and as such I became acquainted with their doctrine, which was by no means agreeable to my carnal nature, it being entirely pharisaical. At a very early age I had serious thoughts of death and

the judgment, so much so that I trembled and wept. I thought of religion, became serious, went to church, prayed often, and became quite a pharisee, like him at the temple, boasted much of my alms deeds, &c. I wanted God to save me, because I was righteous. In the Fall of 1825, as near as I can recollect, while on my knees at prayer, as was common for me, and boasting to God of my holiness, I asked God to save me for my good deeds. As quick as thought darkness overspread my mind, guilt seized my conscience, the wickedness of my heart for the first time was made known to me; my sensations can only be described by those who have felt the same; for my pen cannot tell them. Instead of hope, it was despair; my righteousness had become as filthy rags; I could no longer take comfort under my old refuge. I then tried to take refuge under the thought that if I was one of the elect I would be saved; if not, I would be damned, and it was of no use to be fretting about it. For a short time my mind seemed to be at ease, but alas! the bed was too short and the covering too narrow. I was again made to cry mightily for mercy, when all hope seemed to be gone, nothing but darkness and despair filled my mind. At this crisis, Christ was pleased to manifest himself to me as the sinner's friend, and my soul did rejoice in God my Savior for the plan of salvation through Christ our Lord.

On Saturday before the first Sunday in October, 1826, in my fourteenth year, I related my exercises to the Regular Baptist church, called Cinking Creek, in Clark county, Ohio, and was received into fellowship, being baptized on Sunday by Elder James Buckles, the pastor. The church, I believe, is gone out of existence, and the pastor is dead.

In 1841, I emigrated to Delaware Co., Indiana. For years previous to emigrating to Indiana, my exercises on the subject of the ministry had been so intense that I had no peace day nor night. I thought that if I would go to Indiana where there were few Baptists, and in a frontier life, I should be free from my heart-rending troubles; but though I had to some extent acted Jonah-like, my troubles were not at all abated. I found a few Baptists in Indiana. I united with the Mississinewa church in October, 1841; in 1844 was called by that church to exercise in public; in 1845 licensed; in 1846 ordained to the work of the ministry, since which time, in my weak way, I have been trying to hold forth Christ and him crucified, as the end of the law for righteousness, to every one that believeth. While thus engaged I feel to have fightings without and fears within. None of these things move me so that I may finish my course with joy and the ministry which I have received of the Lord Jesus; for I received it not of man, neither was I taught it by man, but by the revelation of Jesus Christ.

My dear brethren in Christ, those fears within arose from a sense of my inbred corruptions, my wicked heart, and my inability to discharge the duties of a minister of Christ and I am made to say who is able for those things? Again, I can do all things, Christ strengthening me. The fightings without arose from the opposition of those who oppose themselves, and oppose the truth. Brethren, there are many religion-

ists here of the work-mongrel system, and when the doctrine of total depravity, man's impotent and helpless condition, his being dead in trespasses and sins, is held forth, they say these are hard sayings, who can bear them; when the doctrine of sovereign grace is held forth, viz: that the church was chosen in Christ before the world began, (they say, not by an irrevocable decree;) but the apostle says that they should be holy and without blame before him in love, which proves to us that it was according to the foreknowledge of God, and by an irrevocable decree; and when it is contended that Christ bore the sins of his people, and those only, on the tree of the Cross, and that he hath by one offering forever perfected them that are sanctified, or set apart, and that sinners are quickened alone by the operation of the Spirit of Christ, and are made to love God, because God first loved them, and that the church of Christ trusted alone in that grace (not free agency of man,) which is sufficient for them under any and all circumstances, and that through this grace which was given her in Christ before the world began, she will be brought off more than conqueror, and made to sit down with all the redeemed in the City of Eternal Repose. They still cry it is a hard saying. I must close—my sheet is full.

Bro. Beebe, if it is not crowding out better matter, you may insert this if it seemeth thee good; otherwise you can consign it to the flames, and I still remain as ever. Yours, in bonds of love and christian fellowship,

JOHN BUCKLES.

STOCKTON, N. J., Feb. 1, 1859.

BROTHER BEEBE:—Among those who have been called within the last year or two out of nature's darkness to know and rejoice in that salvation which is in and through Christ, I am acquainted with a young sister in whose exercise I have taken more than ordinary interest. They were more, far more severe and pungent than what is common. Not only the sense of guilt and condemnation very acute and oppressive, but quite protracted. The release also when it came was quite as extraordinary. The joy and peace were of that character that possess understanding. The cup not only full, but running over. The deliverance was as manifest as complete and triumphant as the sense of guilt and condemnation in and for sin had been excessively oppressive. So clearly and manifestly was this a work of grace,—a work of the spirit of God; so well calculated to declare the work of the Lord and to confound gainsayers; at least so it appeared to me, and so interesting was the whole case to me that I asked our sister to write out her exercises at length for me.—To this, after some hesitation and I think considerable reluctance, she consented. She has furnished me a relation of her exercises, characterized by a simplicity, honesty and candor that the reader cannot fail to admire. Naturally illiterate, and altogether unpracticed in writing, there is a display of scholarship and eloquence that plainly testifies of discipleship in the best of all schools. However, let the letter speak for itself. I have asked for and obtained consent to its publication over her own signature, and I accordingly present it to the readers of the SIGNS—believing that to all subjects of divine teaching it will be instructive and entertaining, and that to such, although lengthy, it will not be too long.

It is due to the writer to say that it was neither her design nor wish to have the letter published, and that I barely obtained a reluctant consent to make use of it as I thought best.

In love and fellowship, E. RITTENHOUSE.

DEAR BROTHER RITTENHOUSE:—I have called you brother yet I feel unworthy to claim the relationship, I have concluded

after hesitating a long time to attempt to comply with your request. But what have I to write? It is often a matter of doubt with me whether I have ever had a christian experience at all. When I hear others tell what a *great deliverance* they have had, and what joy they have experienced, it seems like something that I have never known. My little story seems so poor and so entirely unlike what others tell. But I will try to tell you in my poor and simple manner what I hope has been the work of the Lord with me a poor sinner. I do not remember ever having any serious thoughts when very young; but on the contrary I think I excelled most of my companions in mischief, and in a disposition to quarrel with them; yet I was very sly, and always tried to screen myself and to hide my faults.

When in my ninth year it pleased the Lord to take from me a kind mother by death. This had still but little effect upon my hard heart. The thought of death was soon forgotten. There were ten children of us, and I was much attached to my brothers and sisters, especially those younger than myself; yet I never appreciated a home and its privileges until I had to part with them. About six months after my mother died I was taken by my uncle to live with him about fourteen miles from home. Although uncle and aunt treated me kindly, even as their own child, yet the circumstance of leaving the place of my nativity, and parting with all the joys that cluster around a home left a lasting impression in my mind.

As I could now but seldom see my brothers and sisters everything I had done and said when with them and how I had often quarreled with them would come to my mind, and also the thought that I might never see them again. Oh! I would think if I could only see them, I would tell them how sorry I was for it. My aunt took great pains to instruct me, and would often reprove me when I did wrong.— Sometimes I would screen myself by telling a falsehood. For this my aunt reprov'd me much, and warned me never to hide a fault, but rather to confess it, let it be bad as it might. She also taught me that there was a place of happiness where good people went when they died, and also a place of torment for the wicked.— I could read some and I had opportunities to hear others read in good books, and I early formed the idea of getting to be good. I did not care about it yet, but after a while when I should get to be older. In this way I went on until in my fifteenth year, thinking but little about dying, and consequently caring but little about religion except when there were many deaths near us.

It would alarm me very much when I heard of a death for fear I should be the next. I was not ready yet, for it appeared to me needful to have religion before I died. About this time there was much talk about getting religion, and I thought like others that it could be obtained at any time. I did not think I had ever been very bad or committed any great sin, in fact I thought myself better than many of my companions. If therefore I would pray on going to bed, and live as moral as I could until I should be old enough to become religious, it appeared to me that this was all that was required. It was not long before I became tired of my religious ser-

vices, sometimes falling asleep before I had my prayer said, sometimes forgetting it entirely, until at length I concluded that there was no need for me to trouble myself about it. I thought I was young, and there was time enough yet.

My uncle's house was always a home for the Old School Baptist friends to stop at. I would often listen to their discourse, and attend their meetings when they had appointments. I also went sometimes to other meetings, as there were plenty of them all around us at that time, and I saw but little difference in the preaching. I began by this time to take an interest in reading anything I met with upon experimental subjects and to listen with attention to experimental conversation. When I would hear christians tell what bad folks they had been and what poor sinners they were, I would think sometimes that I was better off than they were, for I had no such trouble as they had.

When I was about sixteen I saw my sister with two others baptized, and oh how happy they appeared to me to be.— I wished to be as happy as they were myself, but I did not wish to be a Baptist, for the Baptists did not seem to be fashionable enough, and more than that they were so much despised that I even despised them myself. Yet, notwithstanding, I loved to hear them talk, and would often find myself in their company listening to them. In the after part of the summer of 1854 one of my cousins was taken sick and for a length of time his life was despaired of. He had been under exercise of mind for some time previous and would often talk during his sickness of his exercises and seemed very much resigned to the will of the Lord. I visited him often during his sickness and frequently thought oh! what would become of me where I in his situation, for I knew I was not prepared to die. I wondered why it was that he was prostrated upon a bed of sickness and perhaps death, while I, who was much more deserving of death, was spared. I felt very anxious for his recovery and it pleased the Lord at length to raise him up. I now wanted to be a christian and feared I should die before I was prepared and be lost forever. I felt willing to be brought down as low as my cousin had been if it would make me a christian. I would sometimes try to pray and felt a desire to have others pray for me. After some time this wore off again and I became as careless and unconcerned as ever. One morning just as I awoke thoughtless of anything—these words came in my mind as if some one had spoken them to me: "You sinner." I wondered what it meant and feared it was a warning or threatening to me if I did not do better. I would try to pray, but my prayer seemed to go no higher than my head, every effort seemed to fail, and instead of getting better it appeared to me that I was only adding sin to sin.

I always tried to be present at family worship and often wished they would pray for me, for I thought the Lord would hear them. In this way I went on, still trying to do better, and hoping that the Lord would at some favored hour pardon my sins. I think I had the way all planned out just what I would have to pass through, and how the Lord would bring this work about. I believed I could do something myself, and I thought when I should do

better and get better He would regard me and forgive my sins. Sometimes again I thought myself pretty good, better than many who professed to be christians. I intended whenever I should make a profession to be very good, better than any one else. The expression "you sinner," continued to come into my mind from time to time, while I tried to put it from me and not suffer it to trouble me.

In August, 1856, there was to be a Sunday school celebration near by us and there was a great noise about it. Although I had been at their Sunday school I knew but little about this; and I felt a desire to go but told no one. When the time came, my aunt told me that I had better go if I had any wish to, and see for myself. I went, but never wanted to go again. I was perfectly satisfied with Sunday school parades. After they had marched a little way the girl that was walking next to me remarked, pointing to the banner that they carried in front, "that that was what they were worshiping." There was written on it in large letters, "Trust in God." It came into my mind with much force "This is the world wondering after the beast." I could not have told any body my distress. Something seemed to tell me "this is not the place for you," and I would have given anything to be at home. A lady that I was quite intimate with came to me and told me she was happy to see me there. I thought she was happier than I was, for something was continually saying to me "you had better be at home." It came very forcibly into my mind, "That whosoever partaketh of their evil deeds shall also be partaker of their plaugers."

My mind was at this time so much disturbed that I could not rest. Still I had not yet seen what a great sinner I was. I felt a love for the company of christians and a desire to hear them talk, and I still had an idea that ere long the Lord would grant be repentance.

About the last of November I heard Eld. Harding preach. His text was, "Comfort ye, comfort ye my people saith your God; speak ye comfortably to Jerusalem," &c. It was then that I hope the Lord through his preaching was pleased to show me that I was a sinner before God, and it struck me with such force that I could not refrain from weeping. It seemed to me that he was just preaching to me, and every eye was fixed upon me. I felt so condemned that when I returned home I could not enjoy the company as before. I felt to love them and desired to hear their conversation if I could only have been in some concealed place out of sight. But they were all christians and I felt too sinful to be in their company and thought they could not want me in the room with them. I retired to bed, but could not sleep for weeping. I felt unworthy to live among christian people, and of all creatures it seemed to me I was the most miserable. I would sometimes read the scriptures when alone, and I could see many precious promises there for christians; but they all seemed to condemn me. From this time I desired to be much alone when I would be meditating on some passage of scripture, or some hymn that would come to mind. My past life appeared like one continued scene of sin, and instead of finding, as I once thought, that I could become a christian myself, I now found that I could do nothing, but even my very

thoughts were sin. I did not, however, take the same pleasure in sin and in sinful company as formerly, and I often wondered why it was that I now had no inclination to those things in which I once found my chief delight. I seldom slept after retiring until I had bathed my pillow with tears. Oh! I thought if I could only pray, but now I dared not attempt it. I was too sinful to take that holy name into my lips. Sometimes when uncle would be reading the bible in the evening it would seem to me that he and aunt were christians and that I was not fit to be in company with them. I thought they could not enjoy the presence of the Lord if I were in the room and that I ought to absent myself or retire before worship. I wished very much that they would pray for me for I thought the Lord would heed them. It seemed strange to me and I grieved that I could not abide the company of my young companions and former associates. The company that I now loved and desired I thought I had no right to enjoy, and so I seemed to be alone.

During the winter that followed one of the members of the church visited us one day, and the discourse between her and aunt ran upon the subject of their dependence. What poor helpless creatures they were, that of themselves they could do nothing. That in Christ was treasured up all that they had need of, and that for everything they must look to him. There seemed to be something in their conversation that made me wish I was like them. Yet I thought they did not even want me to hear what they said. I fain would have had them know how I loved them and how I loved to hear their discourse; but still I kept all to myself.

The thought occurred sometimes that it was all imagination and that I would try to get rid of it and forget it. But it followed me wherever I went, and was continually uppermost in my mind. It seemed there was no enjoyment for me in anything. I would frequently read my bible but there appeared to be nothing for me there. And I felt as if I was acting the hypocrite to be reading that good book; trying in this way to make folks think I was very good. On this account I felt disposed to avoid company and read in retirement.

The fourth Sunday in March you sent on an appointment and accordingly came. I had never heard you or seen you before, and I could not think therefore how you got to know so much about me. It seemed to me that you knew more about me than I did myself. If I had ever told any one, I should have suspected how you got your information, but I had not. You preached on Saturday from Heb. xi. 28.—It seemed to have such an abiding force on my mind that I shall never forget it. It seemed to me you just told what a sinner I was. I felt that it was all truth you were preaching and I was guilty and condemned. I thought that it was all for me, as there was no one there such a sinner as I was. On Sunday the text was, "If ye love me keep my commandments." I thought that every one in the house knew that I was the very sinner you were preaching to, and it seemed to me that every eye was fixed upon me. Oh! I thought if I could only have been in some corner where I could have hid myself and my feelings

from view. In the evening you preached from the 40th Psalm. You could tell all about the horrible pit and miry clay out of which the Lord brings his people, but surely no one could ever have been so far from God as I. I thought there was no hope for me and that no mercy could reach my case. The hymn that was given out was:

"Children in years and knowledge young,
Your parents hope, your parents joy—
Attend the counsels of my tongue,
Let pious thoughts your minds employ."

These words appeared to me just for me.—My feelings at that moment I can never forget. I had been watched over with a parents care and enjoyed a parents love.—Faithful and devoted friends had looked forward to the time when I might be a comfort and support to their declining years. But instead of this, their hopes and expectations were blighted and I had brought grief and sorrow upon them. I had been disobedient to them all my life, and now all hope for me was gone. Besides all this I was sinning against a just and holy God. On Monday a cousin of mine came before the church and related what she hoped the Lord had done for her soul. I had the privilege of seeing her baptized and when she was coming up out of the water I thought she was the happiest person I ever saw. I wished that I was fit to be in her place. I saw more beauty in the ordinance than I had ever seen before: There seemed to be something so humble and angel-like in both the candidate and the administrator, that I felt too sinful to be in their company.

From this time forward my distress increased. During the three or four months that followed my feelings were such as I am not able to describe. I knew not where to go or what to do to find any comfort in the world. As the spring opened every thing flourished and looked beautiful.—Everything I set my eyes upon seemed to show forth the praise of God the creator of all things, while I was such a great sinner against him. I could not but wonder why I had been suffered to live so long. It seemed to me that my doom was already fixed, and that hell and everlasting banishment must be my portion forever. I saw that God would be just in sending me there. I sometimes read the experience of others who had a hope in Christ, but they all had convictions for sin when younger than I was. I thought there had been a time when I might have repented but it was now too late; God could not be just and suffer me to live. I used to retire in the evening and listen to the frogs and insects and think how much better they were than I was. If I went to bed I could not rest being afraid to go to sleep. One evening when about to kneel with the family at prayer, something seemed to say to me: "What are you kneeling down for?" It was as much as I could do to conceal my distress. Still I did not want any one to know it. One evening after retiring I threw myself upon the bed exclaiming, "O! that I knew what to do, or where to go;" when the word came to me, "Oh! that I knew where I might find Jesus." I wondered at it as I did not remember seeing such words; yet the words continued upon my mind: "Oh! that I knew where I might find him, I sought him but I found him not." Sometimes at evening I would leave the house and go to some retired place thinking that I

would try to pray, but it seemed to me that the all-searching eye of God was upon me and that if I attempted to pray I should be sunk down to endless perdition. In this way I have went back to the house trembling with fear at every step, while it seemed to me that the earth would open and receive me, and I should never reach the house.

I could not attend to anything, my mind would be wandering about and I would forget my work or do it wrong. I was frequently asked what was the matter and whether I was unwell, but I could not feel free to tell any one about it. I wondered whether it was true conviction for sin or whether it was the temptations of satan. I thought if I could see my sister who was then in Baltimore, but was coming home soon, as I believed she had experienced religion, perhaps I could talk to her. I thought she could tell me if my trouble was only the work of satan, or my own imagination. But before I had seen her I concluded I had better say nothing about it, so I kept it all to myself. I still felt impressed to talk with some one, it seemed to me that it was wrong for me to live in that way. I thought of aunt Jane Varnes if I could see her I would try and tell her all about it. So I went one Sunday to see her, but when I was about to commence my story something said to me, "You had better know what you have to tell," and all was gone in a moment. I could think of nothing, so I thought it must be a delusion, and I had better try to drive it away.

One night during a thunder shower there was a very heavy clap; it seemed to shake the bed I lay in, and the lightning flashed in upon me. I thought it was on account of my sins. I lay trembling expecting every moment would be my last. I thought I never should again see daylight. Oh! the thought that I must soon be in eternity: yet I could not see how God could be just in sparing me. My aunt called to know if I had been asleep. I told her *not lately*.

It was the second Sunday in July that you visited us again. For some time previous to your coming I had felt some desire to hear you again, hoping that I might find some comfort under the preaching. On Saturday morning aunt told me I would have to stay home that day but I could go in the evening and next day. I felt disappointed but submitted without saying anything knowing that it was necessary for some one to stay. Why it was I cannot tell, but as soon as they came home I was inquiring all about the meeting, where the text was, &c. I got my bible and read it. It seemed that while I could not think my aunt could have any confidence in me, or listen to me; yet I found her even capable of showing sympathy towards me.—She told me that Elder Rittenhouse had inquired if I was not under exercise of mind. Is it so, Catharine? This was too much. I could no longer conceal my trouble. I told her that the burden and distress of my mind was more than I could tell. I was able to give her but little satisfaction. She endeavored to comfort me, but there seemed to be no comfort for me. Now I was more perplexed than ever. I had told things to her which she seemed to have confidence in, and which led her to have confidence in me, while I feared that all I told was but imagination. I

would have given anything to have had it all to myself again, "but it is too late now, you have told all about it."

In the evening I went to meeting hoping to find some comfort there. The text was "Tell me, O thou whom my soul loveth where thou feedest, where thou makest thy flock rest at noon," &c.

There seemed to be comfort for any one that was there, but for me there was none. The next morning I went again but found it as before. The subject was the parable of the "prodigal son." There was food in it for all but me. Like the poor prodigal I could have nothing,—not even so much as the husks. After preaching there was to be communion. I went out with others at intermission but soon returned to the house, feeling a desire once more to witness that ordinance. I had been present many times before but never under such feelings as now. I saw them all seated together like a little band of brethren, and they looked so lovely. I felt that I was forever shut out from them and could never expect to get nearer them. I felt unworthy even to behold them. I thought there was hope for any one in the house but me. I now thought that for myself there was no hope of comfort or peace, any more.

I attended the afternoon meeting in much distress. My sins looked like mountains before me. I thought a few moments at most must close my existence. Here darkness seemed to close around as if night was fast approaching. Yes, every prop was gone and I was on the brink of despair, when my attention was drawn to a hymn they were just singing. It had a different sound from anything I had ever heard. There appeared to be such beauty and melody in the last verse I thought I could never forget it.

"There shall I find a settled rest
While others go and come
No more a stranger or a guest,
But like a child at home."

I wondered why I had never seen the hymn before; and I afterwards looked the book all through for it and could not find it. In the evening after we returned home I felt too unworthy to be in the company. I wanted to hear you talk, but did not want any one to know it. I don't know what you thought when you spoke to me about my mind; it seems to me I gave you so little satisfaction. I felt too sinful to talk with you. You spoke of the many promises for the people of God and told me you had a hope for me. You said you hoped that the Lord had begun a good work in me and that if he had begun the work he would finish it. But there seemed to be nothing in it all for me. I thought if you knew what a sinner I was you could not say so. The promises were for christians; there were none for sinners like me. I went to bed. The night was as gloomy as the day had been. The next morning everything seemed to be changed. I felt altogether like another person, for all my burden was gone. I could not tell how or when it was taken away, but I knew that something had taken place. I wondered whether it looked so to others or whether the change was only in me. My mind seemed calm and all my trouble was gone. I wondered what it all meant. I thought if it was a change of heart I would have some more evidence of such change upon which I might rest. As

it was, my burden was taken away and I seemed to be left without a hope. I enjoyed this peace of mind for about two weeks when I began to fear that I was deceived, and my distress became greater than before. I thought if I only had my burden back again it would be better for me, but that was now gone. I tried to pray but my prayer seemed to meet no regard. One evening a great distress I retired to a secret place to try once more to pray. I had made many attempts before, but it appeared to me I did not pray aright. I felt now that I could not pray, yet I could not leave the place without making the attempt. I got upon my trembling knees, but all I could say was, "Lord be merciful to me a sinner." "Lord save or I perish." For several days after this my very soul seemed to be drawn out in prayer to God. My desire was Lord, If I am deceived, do thou undeceive me. One morning while in this distress, I was alone at my work when it seemed that every breath I draw was, Lord he merciful to me a sinner. I could scarcely attend to my work or even know what I was doing, when aunt came in and asked what was the matter with me. I could not tell her, neither could I conceal my trouble from her. Another person came in and after some time they got into conversation on the subject of their first exercises and their temptations, when before I was aware, all my trouble was gone. I now felt that I could hope that the Lord had showed mercy on me. I found myself meditating on the promises of God, and I could see a beauty in them I had never seen before.

I now felt so much love for the people of God, that I could sympathize with them in all their troubles, and they seemed even capable of showing love and sympathy toward me. I now saw a beauty in the ordinances and privileges of the Lord's house, and I desired to be one amongst them, that I might share their sorrows and their joys. Still I felt too unworthy to be amongst them. I now had a desire to be baptized if I could only think that I was a fit subject. Oh! I thought if I were fit to enjoy if it were but a place at the saint's feet, I would be satisfied, but even that was more than I was worthy of.

I had a desire to go to the church and try to tell what I hoped the Lord had done for me and let them judge whether I was a subject of grace or not. But the fear that I should bring a reproach on the cause—a sense of my unfitness and unworthiness hindered me. Yet a desire to follow in the footsteps of Christ, and a sense of duty to own and confess him so pressed upon my mind that I could not rest. Elder Trott visited us in September, and in one of his sermons he dwelt much on the privileges of the Lord's house.—After meeting aunt asked me what I thought of the sermon; I told her it was good. She said she thought it would please me. I do not know why she thought so. She said she thought it was my duty to be baptized. I answered that I had a wish to be baptized if I was only a fit subject, but I feared I was not. Thoughts like these would come into my mind:—"You are so young and giddy, do you think they can fellowship one like you; or if they can, you will only bring a reproach upon the cause." So I waited still thinking to see myself better.

When the church meeting came on, I had a great desire to go. I thought they enjoyed such privileges there that I had a great desire to be with them; yet as none went but members, I hardly knew what I wanted there. As it was now but one week until your appointment, and as I expected there would be an opportunity then, I concluded to wait until that time. But I could scarcely tell you the thousand thoughts that revolved through my mind during the week. "If you tell them what you are going to, you will only deceive them." "You have never had a christian experience." "You are unfit to belong amongst christians:" and such like objections presented themselves until I concluded to give up going and say nothing about it. On Saturday the text was, "Come and hear all ye that fear God and I will declare what he has done for soul." I thought you told my little story far better than I could have done. I now felt as if I could not leave the house without saying something about it. When the invitation was given although I felt as if I had nothing to say yet I could not stay back. The words of the poet came into my mind:

"I can but perish if I go
I am resolved to try."

And ere I was aware I was trying to tell you something about it; but I could say so little, it seems to me that no one ever came before the church so trembling and with so little to tell as I did. Unexpectedly to me they concluded to receive me, and arranged to meet next morning to attend to the ordinance of baptism. I had scarcely left the house before thoughts began to arise that I had done wrong, and that they were deceived with me.

I slept but little that night thinking of what was before me. I received baptism as a very solemn ordinance suitable to christians only, and feared that in taking this step I should commit a grievous sin, one of which I could not be forgiven. In the morning my doubts seemed to be gone, and I felt enabled to put my trust in the Lord, hoping that if I was not a fit subject He would not suffer me to go further than to the water side. When I saw them preparing, and even after we had started, I thought if there was none else to be baptized there surely would be a disappointment. I could not seem to believe that this privilege could be for me, or that I would be permitted to go farther than to the water side. Yet when I came there every doubt and fear were removed and I was not ashamed to own Jesus and follow in his footsteps. If the whole world had been present there, it would have been nothing to me. I think I shall never forget that happy moment when I felt as helpless as an infant; my hope and trust is alone in Him who has said he will never leave nor forsake.

I felt that I could go on my way rejoicing and thought I should never doubt again. All seemed to be peace and joy for about four weeks, after which thoughts began to arise in my mind that all this might be a delusion, and that I caught the shadow and missed the substance. It seemed to me that instead of rejoicing and praising God for what he had done for me a poor sinner, I had become cold and indifferent; and I now went mourning in darkness as one that hath no light. I could claim none of the promises and my little hope appeared to be almost gone.—

After I had spent many days and nights in this way, it pleased the Lord as I hope again to reveal himself unto me as the only way of salvation. On awakening one morning these words came into my mind with much comfort, "He is a friend that sticketh closer than a brother." I think I did then view Christ as the chiefest among ten thousand, yea as the one altogether lovely.

Then for a season I could feel my soul drawn out in praise to God and enjoy sweet communion with him. But such seasons are neither frequent nor of long continuance. On the contrary they are few and far between. Most of the time my way seems to be hedged up: nevertheless if my heart does not deceive me I do sincerely love the brethren, and find my chief enjoyment in their society. Still I often think that I do not love them as I ought. I find that there is no good dwells in me; for when I would do good evil is present with me, so that I cannot do the things that I would. I often think that above any mortal, I have reason to praise God for his great mercy towards me a sinner: yes, no mortal needed mercy more that ever sought his face. I feel well assured that if I am ever saved it will be a sinner saved by grace alone, and not by anything that I have done or can do.

Now, I have tried to give you the leadings of my mind; tell me, dear brother, can you trace anything in it that bears the mark of a christian? Or can you see anything in it like a christian experience? Can you own and fellowship one so unworthy as I am? With my best wishes to you and yours I remain your least and most unworthy sister; if a sister at all.

CATHARINE ARNOLD.

Juniata Co., Pa., Nov. 1858.

ROXBURY, N. Y., Feb. 21, 1858.

BROTHER BEEBE:—Since I wrote to you I have baptized two willing subjects in fellowship of the Second Church of Roxbury. We have had very interesting meetings last Fall and the present Winter. We have attended five or six two days' meetings in the bounds of this Association, and the brethren in the ministry have been enabled to preach in the power and demonstration of the Spirit, and the greatest degree of union in the doctrine of the everlasting gospel abounded, and such a tender feeling among the brethren and sisters generally, and a great solemnity on the congregations, and there appears to be many that listen with attention to the truth as it is in Jesus, and many inquiring the way to Zion. In the several churches where I attend there are some that stand ready to go forward the first opportunity. The present prospect looks very favorable that the Lord is about building up his cause; and when the Lord shall build up Zion he shall appear in his glory.

My soul shall pray for Zion still,
While life and health remains,
There my best friends, my kindred dwell,
There God my Savior reigns.
My best regard for yourself and family
ISAAC HEWITT.

MORRILL, Waldo Co., Maine.

ELDER BEEBE—Please acknowledge through the SIGNS, that the money enclosed in an anonymous letter, from Baltimore, Md., was received by Elder Whitehouse. Also please correct the mistake in regard to his post-office address; it is Morrill, Waldo Co., Maine. In my father's absence I write this for him. He is very thankful to the donor.
ELLEN MERRIAM.

N. B.—We have also received for Elder Whitehouse from brethren in Canada West

\$3, from Deacon A. White, Wis., 2, Elder M. Lassing, Ky., 1, Theodore Page, Esq. and Marianne Murray, Pa., 2, which we will forward to him. We desire those who feel disposed to contribute to send their liberality directly to him, addressed Elder Daniel Whitehouse, Morrill, Waldo county, Maine.—EDITOR SIGNS.

Extracts from Business Letters.

"To you I would say that in contributing to the circulation of the SIGNS, I feel that I am contributing to the dissemination of the truth. Although a member of no church organization, and making no open profession, and although surrounded by a host of those friends who preach a mixture of works and grace, yet from a cause I am constrained to believe in the doctrine of salvation by grace alone. If this be truth, may I be confirmed therein from day to day. If it be error may I be brought so to see. My bible does not teach me ways many or God's many: but one, and only one true and living God, and Jesus Christ the way, the truth and the life—the only way given by which man must be saved or else lost. He says he came into this world to do his Father's will, and he leaves us not in doubt as to what that will was, but says, This is the will of Him that sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. He has further declared that he (not man or works) had redeemed them from every nation, kindred, people and tongue upon the earth. He said about the time he expired on the cross, It is finished. The complete redemption of his bride was then effected. Now, because I live ye shall live also. Will you give your views on Acts xvii. 26, 27—especially upon the latter verse."—JOSEPH CROUSE.

Record of Marriages.

MARCH 1.—At the house of the bride's father, by Eld. Gilbert Beebe, Doct. HARVEY A. HORTON to Miss FRANCES C. BEEBE, youngest daughter of the editor of this paper, both of this town, but about to settle at Macon, Macon Co., Missouri.

March 2.—In this town, by the same, Mr. GABRIEL HORTON to Miss ELIZABETH THOMPSON, both of Walkill.

March 8.—At the house of the bride's father in Walkill, by the same, Mr. Wm. SANDS to Miss SARAH WILKINSON, eldest daughter of Col. Samuel Wilkinson, all of Walkill, N. Y.

Feb. 5.—At Barton, N. Y., by Elder Reed Burritt, at the residence of the bride's father, Mr. JOSIAH TOLBERT to Miss HARRIET E. REED, both of Barton.

Feb. 10.—At Barton, N. Y., by the same, Mr. THEODORE MULLOCK to Miss CLARISSA C. HARDING, daughter of James N. Harding, both of Barton.

Oct. 27.—At Warwick, by Eld. W. Houssel, Mr. CALVIN B. VANDERVOORT to Miss EMLINE, daughter of Isaac Taylor, Esq., all of Warwick, N. Y.

Jan. 15.—By the same Mr. CORNELIUS H. HOLBERT to Miss CHARITY S. HYATT, all of Warwick, N. Y.

Feb. 22.—At Stratton's Falls, N. Y., by Elder Isaac Hewitt, Mr. DANIEL D. ANDREWS to Miss CATHARINE N. STRATTON, both of Roxbury, N. Y.

APPOINTMENTS FOR MARCH—First and Third Sundays at New Vernon, at half-past ten o'clock, a. m. Church Meeting at New Vernon, at one o'clock, p. m., and preaching at night, on Saturday, the 16th. Second and Fourth Sundays at the Walkill meeting-house, at half-past ten o'clock, a. m. Church Meetings, on March 12 at the Hall, and on the last Saturday in March, at the meeting-house, at 1 o'clock, p. m. Preaching at the Orchard Street Hall, every Sunday, at three o'clock, p. m. Conference at the Hall every Sunday night.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1859.

DEAR BROTHER BEEBE:—I heard an Old School Baptist preach some time since, and he remarked that if sinners were lost, it was their own fault. I should like to have your views upon the subject. To me it had an awful squinting towards Arminianism. I hope you will go fully into the subject, as it is one that seems to puzzle the minds of a good many of the Baptists, even in this part of the world, though I am not of that number.

JOHN R. MARTIN.
FRANKLIN Co., Virginia, Feb. 3, 1859.

REPLY TO BROTHER J. R. MARTIN.—Old School Baptist preachers should be exceedingly careful how they express themselves in setting forth their views, as a very considerable of the apparent difficulty which too often agitates the Zion of our God, arises from a failure to understand the real meaning of each other. A loose, careless way of dashing out off-handed expressions can hardly fail to produce or promote such agitation, which, when produced, is often very hard to allay. The wise man, we are told, sought out suitable or appropriate words; and words fitly spoken are like apples of gold in pictures of silver. If we would preach, or talk, or write so as to edify the saints and promote union, harmony and christian fellowship, we should avoid as far as possible all ambiguous expressions. We remember, a short time ago, a brother in the South said that he did not believe in revealed religion; and the expression startled many of his and our brethren, whereas the brother had no idea of denying what we generally mean, when we use those words, but probably designed only to show that in his view the word *religion*, as used in the scriptures, has reference to the conduct and works of men, rather than to what is revealed to them. So also some expressions made by us, and others which have been so construed as to charge us with holding sentiments for which we have not the least fellowship; and although we have from time to time disclaimed the imputation, the charges are in some quarters reiterated with as much zeal as though we had never disclaimed them.

In regard to the remark which brother M. heard an Old School Baptist make, we should be at loss to know the meaning of the brother, unless he should explain. In some respects, with brother Martin, we think the remark has a squinting to arminianism. First, because it is a favorite expression of all arminians, and is used by them to signify that, in their opinion, every guilty sinner has salvation offered to him on certain conditions, which conditions they are able to perform, and that it is therefore optional with them to be saved or damned.

Secondly—Should we hear an Old School Baptist make the remark, we would very naturally understand him to signify that he was not in perfect unison in his views with his brethren, or that he designed to convey the idea that his brethren exonerated that class of sinners that are finally and forever lost, from blame, and thus implying a charge of unrighteousness and injustice on God. In either or any case, we think such expressions thrown out are calculated to produce jargon and discord among those who, of all men, should strive to keep the unity of the Spirit in the bonds of peace.

Thirdly—The IF in the remark seems to imply a doubt whether sinners will be, and

a disbelief in the scriptural doctrine that sinners are already lost; and this we think implies an arminian idea. The blessed Savior has informed us that he that believeth not is condemned already, and the wrath of God abideth on him. From the condemnation and wrath of Almighty God nothing short of the blood of Jesus Christ can possibly save any of them; and the application of that blood is by no means within the reach or power of any sinner: if it be applied at all, it must be by the sovereign grace of God.

That men are in fault for being sinners, and that they are justly and righteously condemned as guilty sinners, is taught both by the word and Spirit. By the word as recorded in the scriptures, and by the Spirit in his work on the heart and in the experience of all who are born of God.

We have not room to pursue the subject farther at this time; but we hope our brethren will be more careful in the selection of words, knowing that we are surrounded by enemies who watch for our halting, and who rejoice when they can, either by fair means or foul, succeed in stirring up strife and discord among us.

Obituary Notices.

DIED—At the house of her son-in-law, Joshua Mullock, Esq., in Mount Hope, Orange county, N. Y., on the morning of February 23, 1859, Mrs. SYLVIA SEYBOLT, in the 96th year of her age. Sister Seybolt had been a most estimable member of the Old School Baptist Church for more than seventy years, and for the greater part of that time her membership was in the New Vernon Church. In the early settlement of this part of our State she was familiar with the first introduction of the gospel, and the organization of the first Churches of our order; and when this country was involved in the trials incidental to the Revolutionary war, and this part of our State was much agitated by invasions of the Indians and Tories, as well as the regular British forces, she witnessed the thrilling scenes of depredations and bloodshed, for which this County is so remarkable in history. As an illustration, we will subjoin a brief historical sketch taken from her own narration, nine years before she died. Truly, a mother in Israel has fallen asleep. God has heard her prayer and granted her request—and she has put off the habiliments of mortality to be swallowed up of Eternal Life. Throughout her very long life, she enjoyed the love and confidence of all who knew her, and never during her connection with the Church of God, of more than three score years and ten, was any charge brought against her; but in all the trials and afflictions of the saints of her communion, she was looked up to for counsel, and her kind and christian admonitions and advice have often prevailed to quench the coals of growing strife, while her whole deportment was an exemplification of the christian character, walk and conversation. Full of years, and longing to depart and be with Jesus, she was in daily expectation of her summons for years before she received her sealed passport for the brighter mansions of her Father's house; and when the signal for her immortal flight was given, she calmly closed her eyes on all things here below, and "leaned her head on Jesus' breast, and breathed her life out sweetly

there." She has left an only surviving daughter, with whom she spent her latter days, and a numerous progeny of descendants, extending (if we mistake not) into the fifth generation. Her remains were brought to the meeting-house of the New Vernon Baptist Church, on Friday, February 25th, and, after a discourse preached on the occasion by the pastor of the Church to a very large and solemn assembly, from Job xix. 23-27, deposited with the large congregation of her early companions, who slumber in the Cemetery adjoining the New Vernon meeting-house.

The following statement was published in 1852, but is not as vivid a description of the dreadful scenes witnessed, as we have heard her relate, before her mind became impaired by extreme old age:

"Mrs. Seybolt, who now resides with her son-in-law, Joshua Mullock, Esq., of Mount Hope, Orange county, N. Y., was one of the occupants of Forty Fort at the time of the massacre. She was then fourteen years old, making her now eighty-seven. In the spring of 1775 her father, Jedediah Stephens, with his family, consisting of five sons, five daughters, and two sons-in-law, removed from Canaan, Conn., and settled in the valley of the Susquehanna. Here he prospered abundantly for a little more than three years, when his beautiful vale was laid waste.

"During the progress of the Revolution, the boys residing in the valley, of the age of sixteen and under, had voluntarily formed themselves into a military company, and had elected from their own number, William Mason, for their captain, and for lieutenant, Rufus Stephens, brother of Mrs. Seybolt. These heroic boys formed part of that ill-fated band that left the fort under Col. Zebulon Butler, and fell a prey to Tory and Indian barbarity. While the battle was raging, an Indian, pleased with the appearance of Mason, took him under his protection, intending to save his life; but being afterwards told by a Tory that he was captain of a rebel company, the Indians kindled a fire, and with fiendish delight, placed him on it, and held him there with their bayonets until life was extinct. Lieutenant Stephens was found dead, his body being literally covered with bullet and tomahawk wounds.

"An older brother, Jedediah Stephens, was among the few who escaped. While running towards the river, two Indians sprang suddenly out of the bushes and fired upon him, one bullet passing through his clothes, between his side and arm. One of the Indians then commenced reloading his gun, while the other gave full chase. The later soon overtook and attempted to seize him, but Stephens, eluding his grasp, felled him by a blow with the breech of his gun, and struck him a second blow after his fall, which doubtless killed him. He soon reached the river and plunged in; here he was again fired at, and again escaped unhurt. He swam across the river, and secreted himself under the boughs of a tree that had fallen into the water. In this shelter he remained until after dark, when he re-crossed the river and entered the fort. The next day after the surrender of the fort, an Indian, with a large knife in his hand, came up to Stephens, and taking hold of him says to him: 'White brother, in the battle yesterday, you killed my brother—now me kill you.' Stephens denied, at the same time saying, 'We are all good brothers now.' The Indian then examined him thoroughly to see if he was not wounded, but with all his thirst for vengeance, he failed to recognise him as the slayer of his brother, saying as he let him go, 'Well, me don't know—he look like him.'

"While the plundering was in progress, Mrs. Seybolt saw an Indian break open her sister's trunk, in which he found a bottle of camphor. He took it up, and smelling of it, asked if it was poison. The owner replied that it was not; he then made her taste it, after which he drank it off, and went and lay down by the river. The doctor was soon informed of the circumstance, and on examining him, pronounced him in a dying state. Five days after the massacre, the survivors were ordered to leave the valley. They all set out on foot across the Great Swamp, in which they lay during two nights; on the third they arrived at Stroudsburg, near the Delaware. If this company was a sister of Mrs. Seybolt, with a child only two weeks old. From Stroudsburg, they proceeded to the Hudson, near Newburgh, where they obtained a conveyance as far as Sharon, Conn., in wagons employed in carrying provisions to the American army. From Sharon they again traveled on foot until they reached their former homes.

"The incidents related above, I received from the lips of Mrs. Seybolt a few days since, and as every thing connected with the Revolution is filled with interest, I hope they may prove acceptable to your readers. Although there is here and there a survivor of the Revolution, yet we must soon cease to hear these thrilling tales from the lips of those who were participants or

eye witnesses. May we prize as we should the precious boon of liberty which cost our forefathers so much suffering. W. E. M."

DIED—In this village on Tuesday evening, an infant child of Elisha Cadwell and Martha Harding, and great-great grand child of our late sister Sylvia Seybolt, aged two weeks.

FORT WAYNE, Indiana, Feb. 26, 1859.

BROTHER BEEBE:—I send the following obituary notice of the death of Eld. JOSHUA BENTON, for publication, and the writer laments that he is not better prepared to give time and dates—neither is it the writer's aim to eulogize the deceased beyond his merits: Eld. BENTON was born in North Carolina, and made a public profession of religion when but young, and joined what was then called the Regular Baptists; and soon after began to speak in public. Soon after he began to speak in public he was set apart to the full functions of the ministry—and sometime afterwards he emigrated to the southern part of the State of Indiana, where he spent the most part of the usefulness of his life in preaching the gospel to his dying fellow mortals. From thence he moved to Noble county, Indiana, where he spent the remainder of his days, except when on a preaching tour, or on other business. In the fall of 1856 he took a trip to the State of Missouri, and spent the winter—and no doubt labored beyond his strength, and had a spell of sickness, before he reached home. For he was always ready and willing to preach when his health would permit. He loved to be in the service of his Master. The writer of this became acquainted with him in August, 1852, and has since enjoyed many comfortable seasons with him, both in conversation and in preaching. He was a sound Predestinarian Baptist. He loved the doctrine of Unconditional Election, Vital Union, and final preservation of the saints through grace. His only hope was through the atoning blood of Jesus Christ. Christ and his cross were his theme. He gloried in it. Having no confidence in self; and when the Mission effort commenced, he took no part in it, although solicited to do so; he stood aloof from it, and warned his brethren of the danger, and what it would lead to—and afterwards saw his prediction verified. In the year 1854, the Lord, by his providence, took his companion away from the evils to come, which he bore with humble submission. She died on the 4th of July, in the 64th year of her age. She was truly a very pious sister, and gave a full evidence of a glorious resurrection at the last day. By her request, the writer of this, preached on the occasion from 1 Cor. xv. 26. But to return to our departed brother. He fell asleep in Jesus without a struggle, on the 18th of January, 1859, at 11 o'clock, a. m., in the 67th year of his age—and is now, we trust enjoying an endless life in the mansions of everlasting bliss. He bore a long and tedious confinement with exemplary patience and becoming resignation, giving glory to God. "Mark the perfect man, and behold the upright, for the end of that man is peace." He was a loving and tender husband, a kind and affectionate father, and an obliging neighbor and feeling brother. But he has fallen into the cold embrace of the grave. To corruption he now emphatically saith, Thou art my father, and to the worm, Thou art my mother and sister. I took my last leave of him on the Sunday before he died, after uniting at the throne of grace, and told him that I never expected to see him again. He said he presumed not—and said, the Lord bless you; I do love you—which were the last words I ever heard him utter. He has left three children—all settled in life—and other connections and friends to mourn his departure, but their loss is his gain. At his request, I tried to preach on the occasion from Rev. xiv. 13.

Yours as ever, THOMAS HATFIELD,

MATTOON, Illinois, Feb. 17, 1859.

DEAR BROTHER BEEBE:—Please publish in the *Signs of the Times* the death of our eldest daughter, Mrs. MARGARET WOODS, who departed this life on the 10th instant, aged 44 years, 2 months and 6 days. She died of consumption. Her suffering was great for some months, but she bore it with remarkable fortitude. She leaves four children, and many relatives, to mourn their loss—but our sorrow is turned into joy by the circumstances of her death. She joined the Little Bethel Church in 1831, and was a warm and devoted friend of the Old School Baptists. Her busy hands were employed in doing something to benefit her family, until within a few days before her death, when she became too weak to labor. Her lungs were so much affected, her cough so severe, and her breathing so difficult, that I doubted the propriety of conversing with her, until all hope of recovery was gone; but the Lord can do wonders. As death approached, her cough ceased, and she asked us to pray; and after complying with that request, I repeated a number of encouraging promises, directing her mind to Christ. She appeared anxious to go—and after a considerable effort, she said, "I can't go!" I replied, the Lord will take you soon—in a few moments. She said, "Why can't I go?" I said, have patience, my daughter, the Lord will come to your relief soon. She presently said something which I could not hear distinctly. I approached nearer and said, what do you want, Margaret? She replied, "O, he stretches out his arms for me!" Putting great emphasis on the word *arms*. Her breathing became easier and easier, as though the Lord had intended to show her and us how easily and gently he could lay us down to sleep. She turned on her side, with her eyes and mouth closed as though she were in a sweet sleep, and was gone in a moment, without straightening a limb, with a calm and heavenly countenance; truly,

*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."*

I feel to invite all my brethren to join me and say, Bless the Lord, O, our souls, and all that is within us; bless his holy name, who sanctifies all our afflictions; whose own arm has brought salvation; who has said, I bring near my righteousness; it shall not be far off, and I will place salvation in Zion, for Israel, my glory. O what a blessed hope is ours, while here on earth we stay.

THOMAS THRELKELD.

WINTERSSET, Iowa, Feb. 25, 1859.

ELDER BEEBE:—I send you the following obituary notice of the death of our beloved mother, Mrs. CATHARINE HAMPTON, who departed this life on the 19th day of January, 1859, at Springfield, Illinois, aged 58 years. She died very suddenly of the palsy. She was a worthy member of the Old School Baptist Church for forty years. She adorned her profession by a well ordered life and godly conversation. She was a steadfast and immovable christian; always abounding in the work of the Lord; she contended earnestly for the faith once delivered to the saints; but in meekness and humility, no weather to hot or to cold, would prevent her from filling her place in the house of the Lord. Truly a mother in Israel has fallen in the death of our dear mother. The family and the Church sustain to all appearance an irreparable loss; but we do not mourn as those who have no hope; for we know our loss is her gain. "Precious in the sight of the Lord is the death of his saints." She has left four children, a large connection and numerous friends to mourn her death. The writer of this and only daughter, was some three hundred miles away, and intended to return home next summer. Man proposes, and God disposes. Oh! how hard it seems—but it is the Lord's will, and he does all things right. May the Lord help us to be reconciled. May this dispensation, though severe, be

blessed to her children for their spiritual good. I fear I have written more than you will be willing to publish, but not half what could be said. May the Lord keep you and sustain you in your arduous duties, is my sincere wish. When it is well with you, remember me.

Yours in deep affliction, MRS. E. HART.

ROXBURY, N. Y., Feb. 21, 1859.

BROTHER BEEBE:—Please publish in the *Signs of the Times*, the death of Mrs. SABRA ELIZA KELLEY, wife of Ezekiel Kelley, who departed this life, February 5, 1859, at the residence of her husband, in Delaware Co., N. Y., aged 28 years, 4 months and 3 days. She was a daughter of John and Rebecca Ennis, of Olive, N. Y. She leaves a husband and three children, a mother, brothers and sisters, and other friends, to mourn their loss. Although she had made no public profession of religion, for uprightness of deportment, she was excelled by none. The doctrine of salvation by grace alone was her theme; she was sensible of her approaching departure, and gave her mother satisfactory evidence that she was ready and willing to go; she took an affectionate leave of her children, and told them not to weep for her, for she looked by faith beyond the grave; and that she had, through the blood and righteousness of her Savior, a hope that was both sure and steadfast, and that it would take her to her home, "where the weary are at rest, and the wicked cease to trouble." Her disease was bronchitis.

ISAAC HEWITT.

LOSANTVILLE, Indiana, Feb. 15, 1859.

ELDER G. BEEBE:—Please publish the following obituary: Died at his residence Losantville, Randolph county, Indiana, on the 18th day of December, 1858, after a short, though painful illness, REUBEN JOHNSON. He suffered for many years with the cholera—which caused the most intense pain, and finally caused his death. He was a member of no church—though perhaps a firmer Baptist in belief never lived. His house was ever open to them. He expressed a hope, and desired to depart from this vain world. He leaves an aged widow, and numerous friends and relatives to mourn his loss. Community has lost one of its best citizens. May our end be like his—dying in hope of future bliss.

JOSEPH CROUSE.

Associational Meetings.

The Baltimore Old School Baptist Association will meet with the Harford Church, Harford county, Maryland, on Wednesday, before the Fourth Sunday in May, 1859.

The Delaware Association will meet with the Church at Cow Marsh, Sussex county, Delaware, to commence at ten o'clock, a. m., on Wednesday preceding the 5th Sunday in May.

The Delaware River Association will meet with the Southampton Church, Bucks county, Penn., to commence at ten o'clock, a. m., on Wednesday before the First Sunday in June.

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county, on Wednesday, Thursday and Friday before the Second Sunday in June, 1859; to commence at ten o'clock, a. m., on Wednesday. Those coming by the N. Y. & Erie Railroad from the West, can leave the cars at Otisville, which is four miles south of the place of meeting, or at Howell's Depot, two and a half miles east, or at this place, Middletown, which is seven miles east of the New Vernon meeting house. Those coming from the East will stop at Middletown, or Howell's Depot.

The Chemung Association will be held with the Asylum Church, in Bradford county, Penn., on the Third Sunday in June, and Saturday preceding; to commence at ten o'clock, a. m., on Saturday, June 18, 1859.

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the Third Sunday in June, 1859.

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio, (three miles east of Melmore,) on Friday before the Second Sunday in June, 1859. Those by the cars from North or South, will stop at Tiffin, where they will find brethren of the Honey Creek Church with teams to convey them to the meeting; but to secure such conveyance they must be at Tiffin on Thursday.—Brethren of our faith, and especially ministers will be cordially received.

L. SEITZ, Pastor of Honey Creek Church.

Subscription Receipts.

NEW YORK—Elder J. Winchel 1.50, R. M. Faulkner 1, W. McClure 1, J. T. Streeter 1, Wm. H. Carpenter 1, John Nethaway 1, Eld. Isaac Hewitt 12, Eld. R. Burritt 1, Eld. Harvey Alling 18, S. Wade 2, Charles Benedict, for E. M. Bradner 2, Mrs. F. Benedict 2, Mrs. F. Vandervort 1, Mrs. Phebe Everett 1, John T. Bouton 3, Joel R. Williams 1, Eld. K. Hollister 6, E. Kimball 2, G. J. Beebe 17, S. Springer 1, J. Wessel 1, Elder James Bicknell 10, John Gilmore 2,.....	\$94 50
MAINE—J. M. Potter 2, Eld. William Quint 1, Elder John A. Badger 2, H. Campbell 1,.....	6 00
MASSACHUSETTS—Elder Leonard Cox, Jr.,.....	2 00
CONNECTICUT—Mrs. A. Peck.....	1 00
NEW JERSEY—Wm. N. Stults 2, Eld. P. Hartwell 3, Samuel H. Stout 6, Sam'l Leigh 3,.....	13 00
PENNSYLVANIA—J. H. Horton 2, Eliza Wood 1, Rufus C. Miller 1, Wm. H. Crawford 3, Eld. A. Bolch 42c.....	7 42
MARYLAND—Wm. Grafton 1, James Lownds, Esq., 16.10, Eld. G. W. Slater 10, J. Ritter 2.50, Wm. Bower, Esq., 2, Eld. J. R. Martin 1, F. Stevens 1, Eld. Z. Angel 1, A. W. Glass 1, Wm. McGibbons 50c.....	19 00
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Total.....	\$394 91

ANOTHER DOMESTIC TRAGEDY.—David Curry shot John Foster, in Batavia, N. Y., on the 4th inst. His wife had been keeping house for Foster some time, and Curry requested her to come home. She refused. Foster and two other men beat Curry badly. Foster was shot just above the abdomen, the ball passing through his body and lodging in a fence post. Foster died a few hours afterwards. Foster was passing on the opposite side of the street from Curry's house, and on his way to his work. Curry was immediately arrested and committed to jail. There is considerable excitement in Batavia in regard to it.—*Rochester (N. Y.) Union*.

Old School Meeting.

OLD SCHOOL MEETING—The Church at Bald Eagle, near Sharpsburgh, Bath county, Kentucky, agrees to have a Yearly Meeting, holding three days—commencing on the 29th day of April next. We invite all Baptist preachers, who are in good standing, and are in fellowship with us—particularly brothers Dudley and Johnson, of Kentucky, and Benjamin Jones and Wilson Thompson, of Indiana. We have invited the preachers to preach for us. Now we hope we will have visiting brethren to hear them from other Churches.

JOSHUA TALBOTT.

JANUARY 8, 1859.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the *BANNER OF LIBERTY*, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the *SIGNS OF THE TIMES* will hereafter be \$2 for either the *BANNER* and *SIGNS*, or the *BANNER* and *SOUTHERN BAPTIST MESSENGER*. The *SIGNS OF THE TIMES* and *SOUTHERN BAPTIST MESSENGER*, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the *BANNER*—being a weekly paper—can no longer be afforded jointly with the *SIGNS* or *MESSENGER*, for less than \$2.00 strictly in advance. The three papers, *BANNER*, *SIGNS*, and *MESSENGER* will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "*Middletown, Orange Co., N. Y.*"

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., APRIL 1, 1859.

NO. 7.

CORRESPONDENCE.

For the Signs of the Times.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3.

This language seems to be a recapitulation of the sublime description given in the preceding chapter, of the Lamb and his retinue, which comprises the whole redeemed family of our God, a component part of which is among every nation, kindred, tongue, and people, under heaven. To contemplate the identity of the church with her Head and Husband, forms the grandest theme ever sung by men or angels. In her union with him, she stands faultless before his throne, he having presented her in his righteousness, without spot or wrinkle, or any such thing. So these are not individually or collectively defiled with women, being redeemed from among men, they are the first fruits unto God and the Lamb. These are virgins and follow the Lamb whithersoever he goeth. Under the Patriarchial and the Mosaic dispensations, virgins wore garments significant of their virginity; so the subjects of Christ are clothed upon with his righteousness, which designates them from those seven women spoken of in the fourth chapter of Isaiah. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach. Seven, in scripture, is used for perfection, also for a great number. In the fulfilment of this prophecy we see the various departments of the anti-christian church all claiming to have Christ for their Husband. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us.—Micah iii. 11. But not so with the Bride of Christ, for his Dove, his undefiled, is but one; her clothing is wrought gold; she shall be brought unto the King in raiment of needlework; the virgins, her companions, that follow her shall be brought unto thee. It is the Bride of our glorious Redeemer that looketh as the morning, fair as the noon, clear as the sun, and terrible as an army with banners. Here is a beautiful figure illustrative of the church in Christ. The moon is only fair as she appears in the light of the sun, having no light of her own. Precisely so with the church, she has no light out of the Sun of Righteousness: in him is life; and the life is the light of men. Hence there appeared a wonder—a woman clothed with the Sun. The church of Christ has no affinity with the seven women already referred to, consequently she is not defiled with them; her husband is her Maker and her Re-

deemer. These are they which follow the Lamb whithersoever he goeth. Now the Lord has been the dwelling place of his people in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world even from everlasting to everlasting thou art God.—Psalm xcii. 1, 2.

The Lord being the dwelling place of his people, where he goes they go; therefore, when he went forth as a man of sorrows and acquainted with grief, they went with him; for he said, Surely they are my people—children that will not lie. So he was their Savior. 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.—Isaiah lxiii. 8. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. He took not on him the nature of angels, but the seed of Abraham. If we are Christ's, then are we Abraham's seed, and heirs according to the promise. Now Abram was called Abraham, because he was the father of a great multitude. He was the great embodiment of all the Hebrews. So they were with him when the Lord called him out and separated him from the nations. Hence Levi paid tithes in Abraham, being in the loins of his father when he met Melchisedec. So Christ being the great federal Head and Representative of his people, when he met the demands of law and justice, they met the same in him. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died.

Some good brethren take exceptions to this view of the subject under consideration. They think it conflicts with the scriptures, that teach that Christ has accomplished the great work of redemption alone, that of all the people there was none to help. Very true, he had no helpers in the work of redemption. Levi did not help Abraham pay tithes, yet he was in him, and did pay tithes. According to Butterworth, Levi signifies united, coupled, or added. So in Christ, we see how good and how pleasant it is for brethren to dwell together in unity. In him is the royal Priesthood, an holy nation, a peculiar people, and they were chosen in him before the foundation of the world, and his goings forth have been from of old from eternity. He was numbered with the transgressors, and on that ground his soul was made an offering for sin. The people of God fell in Adam, and became the children of wrath, even as others. But that did not affect their life in the Lord Jesus Christ, because the natural Adam possessed nothing but natural life, and he could transmit nothing but a natural life to his posterity. We

do not mean by this that man did not and does not possess an interminable soul or spirit. The life of the church was not given her in the earthly Adam, but was given her in Christ Jesus before the world began; and he communicates this life to his sheep. Hence he says, I give unto them eternal life and they shall never perish. So he has redeemed them from under the curse they incurred in the fall of the earthly Adam, he being made a curse for them. He was made of a woman under the law that he might redeem them that were under the law. He declared to the Jews that not a jot nor a tittle of the law should pass until all was fulfilled. 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.—Heb. ii. 10, 11.

It is common for captains to go forth with their armies; so Christ went forth with his army into death, and conquered death and him that had the power of it, and brought life and immortality to light through the gospel. Therefore, we are conquerors, yea, more than conquerors, through him that has loved us. Again, thanks be to God who giveth us the victory, through our Lord Jesus Christ. So all that Christ has wrought for us, with us, or in us, is in fulfilment of his precious promises, which are undoubtedly the harps of God; for his people are always harping upon them. With these harps tuned and strung by divine grace, they sing the song of Moses the servant of God, and the song of the Lamb. The analogy between the songs of Moses and the Lamb is so complete they must necessarily sing them both.

Moses was a figure of Christ called to administer in types and shadows of good things to come, of which Christ is the substance. The Hebrews were in Egyptian bondage, and Moses, their leader and deliverer, was born there, and was like unto his brethren—under the law and bondage of their enemies. So the great antitype was made like unto his brethren, that he might be a merciful high priest in things pertaining to God. When the great work assigned Moses appeared full in his view, it caused him much trouble and sorrow, yet there was no way to avert it. So when the work of redemption from the law of sin and death pressed upon the glorious Redeemer, he poured forth his soul in prayer and tears, saying, If it be possible, let this cup pass now; but not my will, but thine, O God, be done. 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. And as nothing that belonged to the Hebrews was to remain in

Egypt, so nothing that belongs to Zion will be left in this world.

Moses chose rather to suffer afflictions with the people of God than to enjoy the pleasure of sin for a season. So he who was rich for our sakes became poor that we might be rich. In all their afflictions he was afflicted. How brilliantly the identity of Christ with his church beams forth through the golden pages of eternal truth! All the types and shadows under the patriarchal and the Mosaic dispensations are pregnant with the very idea. When Moses passed through the Red Sea, all the Hebrews passed through with him, and were all baptized unto Moses in the Sea and in the cloud, hence they were all buried together. Moses did not pass through and leave the people to pass through in aftertimes; so when Moses came up out of the Sea, all Israel came with him. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea. Now they could look back and see their enemies dead in the sea, through which they had been led with a high hand and an outstretched arm. Therefore, if Moses' brethren being baptized unto him in the sea and in the cloud was a figure of anything, it must have been the baptism of the whole church into the death of Christ. Hence Paul says, For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. If his people were with him in death, they must necessarily be with him in the resurrection also. Yes, they were quickened together with him; and as the saints are brought by the washing of regeneration and the renewing of the Holy Ghost to realize their redemption in Christ, they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvelous are thy works. Surely, all the works of the Lord praise him; for as the heavens are higher than the earth, so are his ways higher than our ways.

They now can sing of his marvelous works, but the redeemed say, Not unto us, but unto thy name, give glory. Now Moses and his people having triumphed over their enemies, they were above the Red Sea and with palms of victory in their hands, could sing the Lord God Omnipotent reigneth, while the sea through which they had passed was mingled with their enemies, and all the machinery that had been brought to bear upon them. As a parable, the revelator saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. Now glass mingled with fire or smoke is translucent, and when we con-

template a sea of translucent glass, it presents to the mind a bottomless pit, in which anti-Christ with all his legions is bound, and the smoke of their torment ascends up for ever and ever; for they are a troubled sea, having no rest day nor night; the smoke of the pit is continually ascending, and occasionally the flames of persecution burst forth, and the bodies of saints are put to death, and their names are cast out as evil. But the life they now live in the flesh is by faith in the Son of God, who has loved them and given his life for them. They know that their Redeemer lives, and because he lives they shall live also. Thus elevated above the kingdom of darkness, they shine forth in the kingdom of their Father as the sun. Therefore, by faith they follow the Lamb whithersoever he goeth. Yes, by faith they follow him in his death and resurrection, and into heaven, he having triumphed over his enemies, and sat down at the right hand of the Majesty on High.

G. W. SLATER.

SALISBURY, Md., March 7, 1859.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I see in the third and fourth numbers of the present volume of the *Signs of the Times*, a request for my views on two texts of scripture; and as I have not much to say on either, I will with your permission include both in one communication.

The first text is Rev. xx. 9, from brother Munroe. I must, with the kindest regards to brother Munroe, tell him that I have no views to give on the 20th chapter of Revelations. I have at times had thoughts and opinions on the subject of that chapter, but nothing that I have confidence in. I know of no corresponding portion of scripture to throw any light upon it.—In fact, the older I grow, (if it is age that brings me to it) the less confidence I have in opinions formed any length of time before hand, concerning the manner in which prophetic events are to be accomplished. Thus the power of the Turks to slay the third part of men which was to last for an hour, a day, a month and a year (Rev. ix. 13–21) must have terminated 1844, according to the time of their establishing themselves in Constantinople. The idea was that at the termination of that period, they would be driven from Constantinople, &c., but no, they remain there yet; but in that very year they made a treaty with France and England by which they acknowledged those two powers as their protectorates. In this they acknowledged their power broken, even to defend themselves in their possessions. Of course their power to destroy men was then ended and this without anything of that bloody war by which they were to be driven from Europe as was anticipated.—My opinion as expressed in my earlier writings on the subject, and such I believe was the general opinion, that the Pope was again to obtain such a general power as to enable him or the Catholics to slay the two witnesses, on the opinion that the Catholic church was the *beast* that should ascend out of the *bottomless pit*. Rev. xi. 7. But the Catholic church is the *Woman riding upon that beast*. See Rev. 17th.—And it is now clearly manifest that the Pope or church of Rome, has not power to maintain its own standing as a *beast*, that is, as having temporal power, for he

is dependent altogether on Austrian and France for keeping his temporal subjects or citizens in subjection. So that his power as a *beast* is nearly gone down, and if France and Austria should get at war, the Pope may even lose his seat, and as has been suggested by a brother writer have to squat down at Jerusalem, if the Turks and Arabs will let him. As these two powers have gone down without any particular war, so the witnesses may be slain without any particular bloody persecution. I notice these things to show how apt we are to be mistaken in forming opinions before hand concerning the manner of prophecies being fulfilled.

The text on which brother J. N. Harding requests my views is John xiv. 12. "Verily, verily I say unto you; he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." I have never had any special light on this text, but such considerations as I have been led to, on the subject, I will give; and let them stand for what they are worth in the light of truth.

I will remark first, that no considerate person can for a moment suppose that by the works here spoken of, our Lord meant the work of redemption in any of its parts; for it is the crowning and most glorious work of God.

Secondly if the miracles performed by Christ are supposed to be the works intended, as they probably were, then although there are some accounts of miracles being performed by the apostles, I cannot think these performed by them, were in themselves any greater than those performed by Christ, for these miracles were all, whether performed by him or them, by the same mighty power of God. Or if in the third place, it be supposed, as some have supposed, our Lord meant to contrast conversions or the making of disciples under the gospel with those miracles which he performed on the bodies of men; there is a serious objection to this being what is intended, because the work of regenerating and thereby making disciples did not belong to the apostles even. It was their province to preach the gospel, it was the Lord's province to open the heart to receive it. Thus Paul says "I have planted and Apollis watered but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii, 6–7. Beside Christ does not make his declaration concerning the apostles only, or concerning them and other ministers; but concerning every one that believeth: *He that believeth on me, &c.* are his words.

Thence I am led to a conclusion that corresponds in idea somewhat with Luke vii. 28, that is, that in this text in Luke the *greatness* consists in the superior light enjoyed under the gospel; in the text under consideration, it consists in the superior light borne testimony to. That is the miracles or works performed by Christ was for a witness unto the Jews as existing under the law that he was the long promised, long expected Messiah, the son of David the rightful king of Israel. (See John, v. 31–36, Hence they were without excuse in rejecting him as such.—But under the gospel every believer in trusting in Christ and walking in obedience to his institutions not only bears testimony to his

being the promised Messiah, but also that by his death he has accomplished salvation for his people of every nation, and established not an earthly but a heavenly kingdom, and one that is everlasting. Hence Christ adds as a reason for this, "Because I go unto my Father." That is the death, resurrection and ascension of Christ, brings our Lord to view in a far more glorious light, as a spiritual King and Savior, then he could be seen in, from the mere letter of the law and prophets. And it is in this more glorious light that the testimony of every true believer presents him.—Thence the work in thus bearing testimony to him is greater in its effects at least than the work which bore testimony to him only as the *legal Messiah* and *King of Israel*.

These, brother Harding to me are the most satisfactory views I have on the text. If they do not suit you, may the Lord direct you to such as are better. And if any brother has any clearer light on the passage he would do well to let his light shine by publishing his views.

Yours with christian regards,

S. TROTT.

FAIRFAX C. H., Va., March 4, 1859.

Marion Co., Iowa, March 1st, 1859.

BROTHER BEEBE:—Having finished the business part of my letter I have concluded to write a few words to your readers if you should think them worthy of a place in your valuable paper, if not cast them away with the rubbish, as you should always do. Very dear brethren and sisters in Christ, if one that is as unworthy as I often feel myself to be should dare claim a relationship with you through the blood of a crucified and risen Savior. I have often thought of writing you a few lines through our invaluable paper the *Signs of the Times*, but feeling my weakness and inability to the task, have deferred it until the present. I have often been made to rejoice while reading the able communications of the scattered children of our Heavenly Father. Yes! dear ones in the Lord I have been exalted above measure in anticipation of meeting with those faithful witnesses of our Lord and Savior, who are not ashamed to hold him forth as the way, the truth and the life, to lost and helpless men and women; the only name given under heaven or among men whereby we must be saved. For it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy; for he will have mercy on whom he will, and whom he will he hardeneth. It is not by might nor by power, but by my spirit, saith the Lord, yea: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Chosen in Christ Jesus before the world was, a chosen generation, a royal priesthood, a holy nation and a peculiar people. Again, I read something like this, the Lord's portion is his people, Jacob is the lot of his inheritance; and this people is described as being found in a waste howling wilderness, and in a desert land, in an horrible pit and misery clay,—the Lord takes them out and sets them upon a rock and puts a new song in their mouths, even praise unto the Most High. This is the situation the Lord finds all of his wandering children in; in the wilderness, in the desert, in the mire and in the dirt,—and when the poor thing is made sensible of his situation, and takes

a view of himself, he finds he is altogether filthy without and within; a mass of uncleanness—a cage of unclean birds—a den for thieves and robbers. Then the wretched man or woman begins to cry, somewhat like one of the prophets of old. Wo is me I am undone, I am a man of unclean lips and I dwell among a people of unclean lips, &c. He then sees himself as altogether polluted, there is no soundness in him; he is full of wounds and bruises, and putrifying sores, from the sole of the foot even to the head; a lost and helpless sinner exposed to God's displeasure,—feels and acknowledges the justice of God in banishing him from his presence forever.

Yet his heart's desire and prayer to God is, that, if it be possible, there is mercy in store for him, the greatest sinner upon earth—the vilest of the vile—the most hell-deserving of all the human family, let that mercy be extended to me, for without thy mercy I am gone forever, lost, irretrievably forever. Just at this time when the poor thing has tried every effort that is in his power, and all has proved of no avail—at a time when he is least looking for it—and in a very unexpected way, the Lord is pleased to reveal himself to him. His burden of heart, which seemed to him of mountain weight, in an instant is gone, he knows not how nor where. All nature seems to rejoice around him—everything is calm and serene, and has a beauty about it that he never beheld before; the new born babe then enjoys a peace of mind and a heartfelt pleasure that he never knew anything about before—something that no tongue has ever been able to tell—something that is inexpressible and full of glory.

I have doubtless wearied your patience with reading. May the brothers and sisters continue to write. I would be glad to see a few more peices from Iowa. I know that there are brethren and sisters too that could write to the edification of the saints if they would think so.

Yours in the hope of eternal life

WILLIAM BURCH.

GRAVEN CO., N. C., Feb. 21, 1859.

BROTHER BEEBE:—I have been reading the *Signs* and *Messenger* for two years past, and they have come laden with what is to me good news, and in reading the communications and editorials I feel at times constrained to attempt to offer a communication, but feeling conscious of frailty I have thus far refrained.

I will now however make the attempt and leave the few remarks at your disposal and assure you it will not offend me if it is thrown aside among the rubbish.—Dear brethren and sisters as there is much stir in the religious world about the gospel and religion and I have thought perhaps both are as little understood, and generally by religionists, as anything men ever talk about; for in this section of the country they (except Old School Baptists) preach a do and live system, or works for justification? or, in other words, take the children's bread and cast it to dogs, and urge the christian's duty upon unconverted sinners, as a means of grace for justification. But our Savior has said, "No man can come unto me except my Father which hath sent me draw him." Now this I understand preaches man's inability to come of himself; he has also said, "Ye

will not come unto me that ye might have life." This I understand to preach that men are destitute of will as well as power; and if they are not destitute of will and power both, why should Jehovah have said when personifying Christ and his people, Thy people shall (not may if they will only be in the use of means) be a willing people in the day of thy power.—These few texts of themselves are sufficient to establish the entire helplessness of men by nature so that none can come to Christ or be saved except they are drawn by the Father's omnipotent power. A few remarks more with regard to the drawing, or making his people willing in the day of his power. We clearly see from the above cited scriptures that we have neither will nor power, and from the general tenor of revelation that we are also enemies to God, which enmity has to be taken away, or slain, and according to the scriptures it requires the word of God, which is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and the joints and the marrow, and is a discerner of the intents and the thoughts of men. And when the law is put into the heart, and written in the mind; it opens the eyes of the understanding and illuminates the soul; giving it to see its wretched and lost condition by nature, which produces as its own legitimate result, repentance towards God.—And the sinner thus awakened, and distressed, can no more resist this awakening influence of the Holy Spirit than he can stay the sun in the firmament; he will resort to every imaginary means for relief and apply himself to works or moral duties, which only tends to convince him of his weakness, and sink him lower in his condemnation, until the law which the Holy Spirit puts in his mind and writes upon his heart, has judged him guilty before God, and he acknowledges God to be just in the sentence of death. The arminian religionist may tell him of getting religion at any time when he pleases, but thanks to the Almighty God, the arminian can deceive him no longer: for he now knows that to be false, for he is willing to have it at any price, and cannot get it by all his best performance; for the word which is quick and powerful has pierced his very soul and has divided his immortal soul and his animal spirit (which was carnal sold under sin and enmity against God) asunder, and his joints and his marrow, (or his old arminian strength) so that all his hopes are gone, and he is now made willing in the day of Christ's power, to be disposed of in God's own way; and hence he is become willing, and he knows it is the power of God which has brought all this about, and that it is God who has drawn him by his loving kindness, and being thus brought low at the feet of Jesus, the Holy Spirit takes the sweet promises of the gospel and applies them to his case, and enables him to feast upon them,—which cause demonstrates the work of regeneration, and regeneration produces obedience to gospel ordinances, from a principle of love to God, as a duty he feels that he justly owes to God for that glorious plan for the salvation of just such poor lost sinners as he feels himself to be; for experience has taught him that nothing else but that could ever reach his case, and he desires nothing else.

Arminians may preach and tell of as many ways to get religion as they can invent, but none will do for him which does not give God all the power and all the honor, and all the glory of his salvation. The foregoing scribble embraces briefly the experience of your humble servant.

It is time I should close with an humble petition to Almighty God for your welfare as his servant, and as editor may he enable you to declare his whole counsel both in the stand and from the press. My love to all the dear brethren. Yours in the inheritance and hope of immortal life,
JOHN S. BRUNSON.

For the Signs of the Times.

Among the precious declarations in the scriptures of divine truth, few are better calculated to afford consolation to the child of grace, in his trials and afflictions; to strengthen and encourage him amid his temptations, and disappointments; and to cheer him while viewing the difficulties, and obstacles which lie in his path; than those which have been left on record by the inspired Psalmist. In his experience, as it is portrayed in his Psalms, the believer can find testimonies suitable to his state of mind, and the peculiar circumstances in which he may be placed while journeying on his earthly pilgrimage. Does God graciously manifest the joys of his salvation, we can join with him and say, "I will bless the Lord at all times: his praise shall be continually in my mouth. My soul shall make her boast in the Lord: the humble shall hear and be glad. Oh magnify the Lord with me, and let us exalt his name together." And again "My soul shall be joyful in the Lord: it shall rejoice in his salvation." When the hearts of God's people are made to rejoice in the gracious manifestations of his love and favor, how spontaneously the high praises of God flow from their lips; joy beams in their countenances, and they long to declare what great things the Lord has done for them. Their language is "Come and hear all ye who fear God and I will declare unto you what he has done for my soul." Cannot every child of grace remember when such desires arose from his heart? such language fell from his lips? Then, how delightful to meet in the assemblage of the saints! Then, the goodness and mercy of God was all his theme. His soul had escaped like a bird from the snare of the fowler, and as the liberated bird, makes the air grow vocal with his songs; so the liberated captive, when the prison doors are opened, when the yoke of bondage is broken off his neck, and the shackles from his limbs, cannot refrain his songs of joy. "When the Lord turned our captivity, we were as those who dreamed; our tongues were filled with singing, and our mouths with laughter.

Truly may all such say, "How excellent is thy loving kindness O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of pleasures. For with thee is the fountain of life: and in thy light shall we see light." Some, perhaps, have entertained the opinion that if the believer could always enjoy the evidences of divine favor, and walk continually in the light of God's countenance, that his

journey would be one of unalloyed felicity, and his spiritual enjoyment would know no abatement. But it is not the pleasure of our God, that such should be the lot of his children. Those parts of the globe where the fervid rays of the sun dart continually upon the earth, are waste and sandy deserts, and bring forth no herb suitable for the use of man; but clouds screen the earth from the sun's burning rays and rains and dews moisten and refresh the thirsty ground and cause it to bud and bring forth fruit for man and beast. If David had never experienced the hidings of God's countenance, how few of the children of God could have received consolation from the perusal of his Psalms. But when he laments in pathetic strains the withdrawal of the mercies of God; the disconsolate and weeping saint can unite with him, and say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?"

The wise man hath said, "In the day of prosperity be joyful; but in the day of adversity consider, for God hath set the one over against the other, to the end, that man should find nothing after him." And as surely as the joys of redeeming love are manifested to the believer, so surely shall he be made the subject of heavenly discipline, and a participator of the afflictions of the gospel. Yea more, the believer knows that no chastisement is joyous, but rather grievous, yet nevertheless, it bringeth the peaceable fruits of righteousness to them who are exercised thereby; and he is made once more to join with the Psalmist and say "It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray, but now have I kept thy word."

How irresistible is the grace of God! How it transforms the mind of man! How sweetly it subjects the human to the Divine will! The Psalmist acknowledged the salutary influence and beneficial effects of the afflictions with which the Lord visited him. Our Divine Redeemer told his disciples, that in the world they should have tribulation; and his grace enabled them not only to endure those tribulations with resignation to the divine will, but even to rejoice in them; and the Apostle Paul, in writing to the Corinthian brethren, says, "I am filled with comfort, I am exceeding joyful in all our tribulation,"—and again he declares, "We rejoice also in tribulation, knowing that tribulations work patience; patience experience; experience hope; and hope maketh not ashamed." The divine testimonies both of the prophets and apostles affirming the glorious and consoling truth "that all things work together for good to them who love God, to them who are called according to his purpose." The child of God is enabled to rejoice with the Psalmist, in his spiritual enjoyments; he is made a participator in those afflictions, which are inseparably connected with the divine life;—he glories with him also in the great principle of eternal truth as presented in the doctrine of God our Savior; confirmed by holy men who of old spake as they were moved by the Holy Ghost;

and rejoiced in by every believer, from the days of Abel to the present time.—How beautifully are the immutability of the divine purposes, and their triumph over the combined powers of the earth sung in the second psalm; and how doth the heart of the holy prophet rejoice that God hath set his King upon his holy hill of Zion; and he closes by declaring the blessedness of all who put their trust in Him.

How exalted is the satisfaction expressed in assurance of the security of the people of God, and the gratification derived from the knowledge that he only is their deliverer, and therefore, it is becoming at all times to wait for, and on Him alone.—"Truly my soul waiteth on God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be moved.

The Psalmist alludes also to subjects which, it is very evident, were painful to contemplate; but many of the people of God have partaken of the same bitter waters, but like him, they can only place their cause in the hands of the Lord.—"Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred, and fought against me without cause." But he consoles himself with the reflection that "God shall stand at the right hand of the poor to save him from those that condemn his soul." This eminent servant of God, thus highly honored in divine testimonials left upon record, which are of inestimable value to the people of God, was yet the recipient of still more distinguished favor, as personating our Divine Redeemer, and a most lively type of Him whom Moses and the prophets declared should come. The Psalmist was evidently conscious of the high honor conferred upon him, for we hear him saying "My heart is inditing good matter, I speak of things which I have made, touching the king: my tongue is the pen of a ready writer."—And as God gave to his favored servant Isaiah such a glorious view of that kingdom which was to be set up in the earth, that he spake of it as if eye-witness of the grace, and power, and glory connected with, and belonging to it,—so the royal Psalmist who, wrapt in prophetic vision, vifried with the eye of faith the advent of our glorious Redeemer, exultingly exclaimed, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of glory shall come in." Who is this King of glory? The Lord strong and mighty; the Lord strong in battle." In contemplating the glory of the church, the same exalted sentiments appear to have predominated in the mind of the Psalmist.

1. As to the situation "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

2. The security of the inhabitants of that city is brought to view in connection with its splendor and magnificence, in the declaration "God is known in her palaces for a refuge."

3. The astonishment and fear which seized upon the enemies of Zion at the sight, "For, lo, the kings were assembled, they passed by together; they saw it and

so they marvelled; they were troubled, and hasted away."

4. The Psalmist calls upon all to take a deliberate survey of Zion, to examine well her bulwarks and defences to contemplate her impregnable position, and after satisfying themselves that in everything that is desirable she stands unequalled, and univalled, to make a report of what they have beheld. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God, forever and forever he will be our guide even unto death."

What reason have the sons of God for gratitude to their heavenly Father for his abundant mercy toward them. Knowing their frailty, their weakness, and their proneness to wander from Him.—Understanding fully the power and resources of their enemies, and their hatred towards his people, He has provided a refuge for them. For a man shall be as a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

In viewing the many testimonies which are left upon record and belong to the people of God; the ample provision which He has made for all their necessities; their perfect security as objects of his constant care and protection, and his unceasing love, force themselves irresistibly upon the mind: and we join with the Hebrew prophet and say, "Happy art thou O Israel! who is like unto thee O people saved by the Lord? The eternal God is thy refuge, and underneath is the everlasting arms." Why should the child of grace be filled with doubts and fears? Why should apprehensions almost constantly press upon his mind, marring his comforts, and depriving him of much of his spiritual consolation. When it is his lot to "walk in darkness and have no light let him trust in the name of the Lord and stay upon his God," remembering that the testimonies of God are sure, and that holiness becometh his house forever.

Your brother in the afflictions and consolations of the gospel.

WM. L. BENEDICT.

WARWICK, N. Y., March 15, 1859.

EDGAR Co., Ill. Jan. 4, 1859.

BELOVED BROTHER BEEBE:—I have been a reader of the *Signs* these three years, and of the *Messenger* two years, and I am well pleased with them. I have received many precious lessons of instruction and edification in perusing their columns.—Surely my heart has burned within me when I have read of the seasons of refreshing from the presence of the Lord, enjoyed by the brethren and sisters in the East and South; and O, my brothers, I rejoice to tell you that the Lord is giving us some evidences of his power and grace here in the West, in the calling of his redeemed from death to life, from nature to grace, from the love of sin to the love of holiness; and from a trust and confidence in an arm of flesh, to a reliance alone on the strong arm of the Lord God of Jacob. We have good reason to hope that the time is not far distant when we shall see the purchase of the Redeemer's blood come flocking to the standard of the cross, and showing by their works that they are willing to follow

their divine Master through evil as well as through good report, some of whom are dear to me by the ties of nature.

Brother Beebe, it was not my intention to write only on business; but my mind has wandered and my pen has followed it. I hope you will be sustained in the performance of your arduous task, and enabled as a watchman upon the walls of Zion to contend earnestly for the faith once delivered to the saints.

If it is not asking too much, please give your views on Jonah i. 5-6.

"Then the mariners were afraid and cried every man to his God, and cast forth the wares that were in the ship into the sea, to lighten it of them; but Jonah was gone down into the sides of the ship, and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think of us, that we perish not."

I remain your unworthy sister in the gospel.

SARAH W. SMITH.

BARTHOLOMEW Co., Indiana.

BROTHER BEEBE, and all the dear saints: Grace unto you, and peace from God the Father, and the Lord Jesus Christ. I am constrained to bear witness to the truth which I read in the *Signs of the Times*. They come to me filled with good news from a far country. And as I read the precious communications which they contain, I am made to rejoice. The writers all speak the same pure language, from North to South, and give evidence that they are all taught by the same Spirit, which I believe is the Spirit of the living God. As I do not design to be tedious, I will close by requesting your views on Isaiah i. 11: "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

WM. COOVERT.

HANNIBAL, MISSOURI, Dec. 20, 1858.

DEAR BROTHER BEEBE:—In sending a remittance for the *Signs, Banner* and *Messenger*, I desire to avail myself of the opportunity of publicly expressing my gratitude to our God for his abounding goodness during all my unprofitable life, and for the many blessed privileges I have been permitted to enjoy in the fellowship of his dear children, and also to express to you, brother Beebe, and the correspondents of the *Signs* and *Messenger*, and also to brother Wm. Beebe, of the *Messenger*, for the many editorials and communications, of edification and consolation, sent forth to the Israel of our God. I desire here to tender to them my hearty fellowship for the doctrine and order set forth. What a pleasant thing is the fellowship of the children of God! The Psalmist, in the 133d Psalm, says: "It is as the precious ointment upon the head, and like the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more."

How many times do I remember the seasons I hope I have enjoyed this fellowship with those I esteem as the excellent of the earth—"the redeemed of the Lord." What an unwastingfulness there is in the fellowship of the gospel of Christ, because he is the fulness of it—"for she is the ful-

ness of him that filleth all in all." None but the children of God know anything of this fellowship, neither can others know its joys and comforts. John, in his 1st Epistle, has recorded, "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, therefore the world knoweth us not because it knew him not." This is the fellowship among the people of God, *therefore* the world can know nothing of it. There is a vital relationship between Christ and his people. The Apostle says, They are children, and if children, then heirs, and joint heirs with Christ. What a glorious relation is here brought to view! Brethren, can any of you abject to such an union, even the "Eternal, vital union." For my part it is the only ground of my hope of acceptance with God. To have an inheritance, and to be joint with Christ, is an assurance beyond the possibility of a failure of our enjoyment of it. Now, in all this doctrine, or union, there is fellowship, and it is the cause of it, and as the Apostle has again said, "Let brotherly love continue," ought we not, brethren and sisters, to say the same thing, for "Behold how good and how pleasant it is."

I often feel like I had this fellowship for all those who bear about them the marks of the Lord Jesus; yet I find so few of the marks, and so little conformity to the will of our blessed Lord in myself, that it almost seems like hypocrisy in me to claim it; but at other times I hope I am enabled to put my trust in the Lord, our righteousness, and stay upon his almighty arm. Then I can say with the Apostle John, in his 1st Epistle, "And truly our fellowship is with the Father, and with his Son, Jesus Christ."

Brother Beebe, in view of the majesty of the exalted and adorable name of Jesus, it seems almost like presumption for me to speak of it; but he himself has said, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

Brother Beebe, this is the first time I have written you a line since I had the pleasure of attending the Corresponding Meeting in Virginia last August; and I will express my regret at not meeting you, as I expected or hoped; but there were many other dear brethren and sisters present, and I hope we enjoyed their fellowship, about which I have been speaking. The preaching brethren came in the fulness of the gospel of Christ, and the children were made to rejoice that they had this treasure in earthen vessels, many pleasing reflections crowd upon my mind, when I remember the many seasons of fellowship I have enjoyed with many of the brethren and sisters then present. May they receive this short letter as my hand of fellowship for them.

I had the pleasure of an acquaintance with brother and sister D. L. Harding, of Pennsylvania, at the house of brother Bayne, in Philadelphia, and I desire to say to them how pleasant an interview it was to me, and how sorry I was in not being able to meet them down in Delaware, as I expected, or hoped, when I left them that evening that I should have had the pleasure of seeing brother Barton and others, and formed their acquaintance, and also of getting better acquainted with them (brother and sister H.) if indeed we were not fully so that evening.

Brother Beebe, my design, as I said in the beginning in this scribble, is to send to the brethren and sisters an expression of my fellowship for the doctrine and order set forth in the *Signs* and *Messenger*, and hope they may all be encouraged to continue to contend for the Faith, let who will oppose; and may the Lord enable you, brother Beebe, who have stood in the front of the battle for so many years, to cry aloud and spare not—"tell Israel of her sins." Our brethren in these parts are at peace, and for the most part seem to contend for the doctrine contained in the *Signs*, and I have not much fear of our peace being disturbed except it be by "fire-brands." May the Lord keep us in the hollow of his hand, with his children in all places, and may we all "keep the unity of the faith in the bonds of peace."

In conclusion, brother Beebe, I have been requested to ask your views on Ecclesiastes i. 4, and my request to brother Trott for his on Rev. vi. 12, in connection with the remaining verses in that chapter. What is intended by the "great day of his wrath is come?" My sheet is full and I must stop.

May grace, mercy and peace abound to all the Israel of God.

W. F. KEROHEVAL.

[Published by request of the Church.]

OTISVILLE, N. Y., Feb. 24, 1859.

To the New Vernon Baptist Church:

DEAR BRETHREN AND SISTERS IN CHRIST: With a deep sense of my unworthiness, take my pen to address my kindred of the household of faith; and in this attempt desire to be guided by that unerring Spirit that helpeth our infirmities. If not mistaken, I thank my God on every remembrance of you; and although I be absent from you in the flesh, yet I am with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. At times I greatly long after you all. I feel deeply my deprivation of the privilege of attending your meetings, and looking within, the question arises, Am I indeed of your number? Still, I have desire that is not easily overcome to communicate with those of like faith. It is consoling to meet those who have experienced the same joys and sorrows, the same doubts and fears; but with all the doubts and fears I have to encounter, something seems to keep me from entirely despairing,—some passage of scripture forcibly occurring to my mind, like this, "Tough ye have been among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." O, then I feel that I can almost run and not be weary, and walk and not faint, exclaiming, "The Lord is a God, and a great King above all gods." Truly, the Lord is great, and greatly to be feared above all gods. Unless the Lord had been my help, my soul had almost dwelt in silence. Know ye the Lord, he is God; he hath made us, and not we ourselves, we are his people, and the sheep of his pasture. A stranger his sheep will not follow, but will flee from him. Jesus saith, I am the Way, and the Truth, and the Light; no man cometh unto the Father but by me. O, may I be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Blessed be the Lord who daily

loadeth us with benefits, even the God of our salvation. For he is our Peace, who hath broken down the middle wall of partition between us, and 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. God did from eternity chose all his elect, and in the fulness of time Christ died for their sins, and arose again for their justification; this justification they do not receive experimentally until Christ is applied to them by the Holy Spirit in the new birth; for—

"He who can for sin atone,
Must have no failings of his own."

Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. All have sinned, and come short of the glory of God, but, "Being justified freely by his grace, through the redemption that is in Christ Jesus," therefore, we conclude that a man is justified without the deeds of the law; and therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

"In him our Surety seems to say,
Behold, I bear thy sins away."

And the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us and given himself for us. If I am saved, it is all of grace; not by works of righteousness that I have done. According to his mercy, he hath saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior; that, being justified by his grace, we should be made heirs according to the hope of eternal life. If my salvation depends on any merit of mine, I am forever lost.

While lamenting my loss of the meetings, as I must be still and know that the Lord is God, this scripture occurs to my mind, "Am I a God at hand, saith the Lord, and not a God afar off." I feel to say, O Lord, hold up my goings in thy paths, that my footsteps slip not. Let thy mercy, O Lord, be upon us, as we hope in thee. Behold the eye of the Lord is upon them that fear him—upon them that hope in his mercy.

Dear brethren and sisters, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage; for we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, in psalms and hymns and spiritual songs, with grace in your hearts, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son, in whom 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. Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sac-

rifice to God for a sweet smelling savor. Humble yourselves under his mighty hand that he may exalt you in due time. Casting all your care upon him, for he careth for you. This is the promise that he hath promised us eternal life: If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. If I am not deceived, I feel steadfast in the doctrine of salvation by grace. Jesus says, Without me, ye can do nothing. And Paul has testified, If our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Let us love one another, for love is of God. We love him, because he first loved us. And if I am a child, I am the least of all; for I know that in me, that is, in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not; and if not deceived, I desire the sincere milk of the word, that I may grow thereby.

The arminians have plenty of meetings in this place, but I have no taste for them; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? Remember me in your prayers. H. H. BEYEA.

BROTHER BEEBE—I hope the Lord will still enable you to study to shew thyself approved unto God—a workman that needeth not to be ashamed, rightly dividing the word of truth. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and thou hast professed a good profession, before many witnesses; and when the Chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away. H. H. B.

FAIRFAX C. H., Va., Jan. 10, 1859.

DEAR BROTHER BEEBE:—Some months since I received a letter from brother F. J. Beal, dated in Missouri, requesting my views through the *Signs* on the text—Phil. iii. 21. I think I have at some former time expressed my views on this text, but out of respect to brother Beal and his kind and interesting letter, I will, with your approbation, give such views as may be presented to my mind on the passage.

The text is this: "Who will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The preceding verse reads thus: "For our conversation is in heaven; from whence, also, we look for the Savior, the Lord Jesus Christ," &c.

I will offer a few remarks on the word "conversation." According to the modern use of this term it signifies a familiar talking with others, and therefore is understood by many to relate to our talk or speech. But at the time of the translation it evidently had a more extended import. The original word rendered "conversation" by the translators, signifies citizenship, and relates to that general intercourse as citizens of the same city or government, which the saints should have with each other—not as citizens of this world, but of heaven.

"From whence, also, we look for the Savior, the Lord Jesus Christ." The idea of this looking for the Savior, clearly implies an expectation and an authorized expectation of his coming in a sense in which he had not come, and was not then present with his Apostles and Church. This, therefore, in connection with other texts of scripture which it is not now necessary to refer to, confirms me in the belief that there is to be a second personal appearing of Christ Jesus to the saints on this earth. And it is at this appearing of our Lord in the air with the trump of God, that I understand the change spoken of in our text, is to take place, according to 1st Corinthians xv. 51-53, and 1st Thess. 4-17.

In order to properly appreciate the change which these "vile," or earthly bodies of the saints are to experience, it will be necessary to notice the "glorious body" of the Lord Jesus, to which they are to be like. The whole testimony of the New Testament confirms the fact that Christ arose from the dead in the same body in which he died, and with it unchanged in its flesh and bone nature. Christ said to his disciples, "Handle me and see, for a Spirit hath not flesh and bones, as ye see me have."—Luke xxiv. 39. And he ate before them, (See verses 42, 43.) Peter says they did eat and drink with him.—Acts x. 41.

In Christ's thus rising from the dead in the same body in which he entered the grave, and with his wounds on him, we have the most complete testimony which could be given, not only that he had exhausted the curse that was due for the transgressions of his people, and which justice rigidly inflicted on him as their life and head, and therefore their embodiment, so that his soul was not left in hell; but also, that in dying he had so entirely destroyed the power of death, and obtained the victory over it, that no corruption could pass upon him. Now if Christ died for, or as representing his people, then he must have arisen in the same relation to them, and therefore in his destroying the power of death, it was that power over their bodies that was destroyed, just as much as in his taking the curse out of the way so that his soul was not left in hell, was a delivering them from the curse. If the dominion of sin over the bodies of Christ's people was not to be broken, as well as the redemption of their souls from destruction by his death, I cannot conceive how his body could have been raised, seeing he *was made sin for us, and bore our sins in his own body on the tree*; for it was the power of our sins which sunk him into the grave. If that power had not been broken by his death, it must still have held him there. And as it was our sins which he bore in his own body, if the power of them was broken by his death, then they can no more hold our bodies in the grave, than they could hold his body there. Hence Paul's declaration, "If there be no resurrection of the dead, then is Christ not risen."—1st Cor. xv. 13. And well might he ask, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead."—verse 12.

But the enquiry arises whether the *glorious body* of our Lord Jesus Christ, like unto which the saints' bodies are to be changed, is that body still remaining in its

flesh and bone nature, receiving nourishment from food and drink, or whether it was changed at his ascension from a material to a spiritual body? There is no direct declaration that I know of in the Scriptures that his body was thus changed. But it appears to me evident from the general tenor of the New Testament, that his body was changed. If it remains a material body, then the bodies of the saints to be like his glorious body, must in their resurrection, remain material bodies, and what change they will experience to be *fashioned* like his, I am not prepared to say. But we are assured that "Flesh and blood cannot inherit the kingdom of God;" and that the body though sown a *natural body is raised a spiritual body*.—1st Cor. xv. 44-50. Indeed, Christ's transfiguration (Mat. xvii. 1-5) is, as I understand it, a representation given beforehand of the change which should take place in his body when he should enter into his glory.

But it is not necessary that we should dwell upon this point now. For whether we admit that Christ's body was changed from a natural to a spiritual body or not, all who admit the truth of the Scripture testimony, must admit that Christ arose from the dead and ascended in the same body in which he was crucified. And as our text assures us that the bodies of the saints shall be fashioned like unto his glorious body, it is self-evident that they must be raised from the dead in order to be thus fashioned. Indeed, I have briefly, though I think clearly showed, that the resurrection of Christ and of the saints, go together. If he has arisen then must their bodies be raised—if they are not to be raised, then he has not arisen. The questions were asked in Paul's day—"How are the dead raised up? and with what body do they come?"—1st Cor. xv. 35; and Paul goes on to answer these questions in the following verses to the 46th. As the same questions are asked in our day, I will notice one or two other considerations to show that Paul's use of the pronoun *it* in his description of the sowing and raising of the body, is definite and specific. Some say there is a resurrection, but deny that the material body which turns to dust, is raised. Others say that in the resurrection of the body all that ever constituted parts of the body must be raised with it; if a person has lost an arm or leg in some foreign country, or his limb is bitten off by a shark in the ocean, and he dies and is buried in this country, in his resurrection that lost limb will be reunited with his body. By the same rule they may, and some I think do say that all the particles of matter that ever belonged to the body must be raised with it, and therefore that those particles wherever they have been extorted or dropped must be gathered to the body. But Paul's *IT* in my estimation justifies neither the one nor the other of these ideas. We will take Christ, *the first-fruits*, as an illustration of what is raised. It was the same Jesus, *in person*, who was born in Bethlehem, and in that identical *body* which was nailed to the cross, and died on it, that was raised up, with the wounds on it, as was showed to Thomas.—John xx. 27. And it was Jesus in that very body in which he had showed himself alive unto his disciples, that was parted from them and taken up into heaven.—See Luke xxiv. 50, 51, and Acts i. 1-11. Again, those that are alive and remain at the coming

of the Lord, are to be changed. And the words seem clearly to convey the idea that just as they existed at the moment of their Lord's coming, their bodies will be changed from corruptible to incorruptible, and caught up, the identical persons, who, having been alive, and being changed in a moment to meet the *Lord in the air*.—See Cor. xv. 51-54, and 1 Thes. i. 15-17. These cases thus illustrate what Paul means by his IT'S, when he says, "It is sown a natural body, it is raised a spiritual body."—1 Cor. xv. 44, namely, that it is the same identical body that is sown, which is raised, though changed from a natural to a spiritual body.

This is a mystery, and a great mystery; but that by no means justifies our rejecting or caviling at the declarations of God's word. We ought to remember that the power put forth in accomplishing this glorious work of the resurrection of the saints is as incomprehensible as is the work. It is according to that working whereby he is able even to subdue all things unto himself. It is the working of God in his infinite wisdom and almighty power. When we see what God by his working has subdued unto himself, that he subdued the chaos so as to form the heavens and the earth in their beauty and order; subdued darkness in saying, Let there be light, &c., and made Satan and sin itself in their evil workings to result in the glory of God and in the redemption and salvation of his people; surely, we cannot doubt his being able to subdue death and the grave, so as to make them give up their dead and to make them yield them back, purified from all that is earthly and sensual about them.

I doubt, my brother, if any who dispute the doctrine of the resurrection should read this, whether they will be convinced of its truth. The scriptures are so plain and pointed on the subject, it is useless for us to expect them to believe what we say, if they can reject what is there written. Still it is our duty to follow the pattern of the apostles, in giving witness to the resurrection of Jesus, and consequently of his saints. For I cannot conceive how we can be *co-heirs* or *joint heirs* with Christ, seeing that in his body he has entered in as *heir of all things*, if in our bodies also we are not made to participate in the inheritance, nor how we *can be glorified together*, that is, *with him*, seeing that he has been glorified in his risen body, if our bodies are to remain subject to corruption. But I will here leave the subject. Yours in the hope of a glorious resurrection.

S. TROTT.

CAMBRIDGEPORT, MASS., March 18, 1859.

DEAR BROTHER BEEBE:—In the 5th number of the present volume of the SIGNS, I find a few words from brother Leachman, in which he seems to express a fear that a single sentence in my article of February 15, may be misconstrued, and states that it is susceptible of an interpretation which involves doctrine from which he wholly dissents. The sentence which he quotes is:

"We have no sympathy with the idea that man's fall was a finality, and that it wrought irretrievable ruin for a large portion of the human race."

I had supposed that this sentence would be understood and explained by that which immediately follows it, which is:

"Those who were in Christ did not lose part in him by this event."

I also supposed that no other doctrine could be drawn from it, except that which pervades the article of which it forms a part.

I believe in God's choice of his people ere time began, and their spiritual existence in Christ their Head. The fall did not destroy their spiritual life, nor change their relation to Christ; nor was the entrance of sin into the world an accident which defeated God's purpose and caused him to alter his design. Many believe that Adam was spiritual, from which condition he and all his posterity fell by reason of sin; and that to this condition they may be restored by faith in Christ, as the means: and that therefore a large portion of the human family, in fact all who do not accept what are called the offers of mercy, will be finally, irretrievably lost. This is the doctrine from which I designed to dissent. If any further explanation is necessary, I would say that God designed from the beginning to save his elect, and none else—loved with an everlasting love—blessed with all spiritual blessings and heavenly places in Christ, according as they were chosen in him before the foundation of the world. They shall never perish, neither shall any pluck them out of Christ's hand.

Deeply do I regret that my language should have been so ambiguous as to be capable of any other interpretation than this. I had no wish to provoke discussion, I have no heart for it. I merely wished to state what I understood to be a great and glorious truth, for the comfort of God's dear people. If any think I have taught what is not warranted by God's word, I shall be most happy to hear from and reply to them by letter. My Post Office address is above. Yours in love,

LEONARD COX, JR.

GREEN CO., PENN., 1859.

DEAR BROTHER BEEBE—I have been a reader of the SIGNS for some years, and do not feel willing to give them up as long as you continue to publish the same doctrine which has been published. They contain all the preaching that does me any good. It seems to me that I am in a desolate land; for although there is much preaching here of Methodists, New School Baptists, New Lights, &c., all their preaching is as empty air to me. I have been a member of the Old School Baptists from the year 1817. But my church deserted me about twenty years ago, and I have stood alone, like a lost sheep. I hope there is a goodly number yet who have not bowed the knee to Baal. But there is no shepherd here to gather them to the fold. I do hope the day will come in which the Lord will look upon our languishing state, and send forth laborers into this great harvest, and if it is the Lord's will that I may live to see his church set up in this vicinity; then I think I could use the language of good old Simeon, when his eyes saw the salvation of the Lord. Remember me at the throne of grace, and dispose of these lines as you please.

JAMES STEWART.

BROTHER BEEBE:—If you will allow one so unworthy as myself to use the expression, and as I have finished the business part of my letter, I will pen a few lines. I am well pleased with the manner in which the SIGNS is conducted and the doctrine that is advocated therein, and when I read the communications of the brethren

and sisters from Maine to California, all speaking the same things, I cannot help exclaiming of Zion, Thy people are all taught of the Lord, and great is the peace of thy children, and that the Lord's people shall be willing in the day of his power. Brother Beebe, we are a few and despised people here in Arkansas, and in a very cold, languishing state; but we hope the Lord has not entirely forsaken us, but will in his own time visit us, and that the barren shall yet rejoice and break forth into singing, therefore remember us at the throne of grace. I would write more, but I do not feel like I could write anything that would be comforting or edifying to the brethren and sisters; for I feel my littleness, my weakness and imperfections, and am not worthy to be called a Baptist. I have already, no doubt, wearied your patience. I asked your views about a year ago on the doctrine of Adoption—what it is and how it is adopted into the kingdom. The Baptists here, if I understand them, have it that that which is in eternal union with Christ, is that which is adopted; but I cannot understand it so, and for that reason I requested your views on the subject. I remain your brother, if a brother at all,

H. W. JONES.

Our view of the subject is that the spirit of adoption is that spirit of Christ which dwells in the saints, as the spirit of life and immortality, whereby we cry, Abba Father. That spirit seals us for adoption, and if it dwells in us, he that raised up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us.—Rom. viii. 2. Still while here in the flesh, even we, who have received this first fruits of the spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of our body, according to the doctrine taught by Paul, in Rom. viii. 23.—Ed.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1859.

Reply to Brother Kercheval, on Eccl. iv. 1.

"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." In this book of the words of the wise man, Solomon preaches the vanity of all things under the sun; or, of all earthly things, and having considered them, one by one, has by that wisdom with which he was especially inspired by the spirit of the Lord, pronounced them all vanity and vexation of spirit. And the truth of his preaching is witnessed by all those whom God has made wise unto salvation. No amount of earthly possessions can secure happiness, as will appear from the parable of the rich man, who proposed to pull down his barns and build larger, when on the very eve of his anticipated ease and pleasure, his soul was required of him.—Poverty also has its inconveniences and perplexities; and when all is accurately summed up, the full amount is vanity.—Yet it is in the earthly nature of mankind to "Stretch their arms like seas, and grasp in all the shore." To the enlightened child of God all things below the sun are vanity; and all earthly things are a vexation to that spirit which is born of God; which is called the *new* or *inner man*; and whose conversation or citizenship is in heaven. Although the things below the sun, may feed and nourish our fleshly nature, that very flesh which lives on earthly sustenance is a vanity and vexa-

tion to the heaven-born spirit. And that spiritual life which feeds on immortal bread, lives on Christ, by living faith; eats his flesh, and drinks his blood; can find no comforter under the sun:—no food—no consolation or spiritual enjoyment from earthly and sensual things.

So, *I returned*, that is from the pursuit and contemplation of other objects, and considered the oppressions that are done under the sun. Literally the world is full of oppressions, and we see the oppressed bearing the yoke. In our favored land, where we have the most liberal, and by far the best form of government under the sun, still we find oppression. The strong oppress the weak, the rich, too often oppress the poor; the wise and cunning oppress the weak and simple, while the oppressors are themselves oppressed in turn, by that which inflicts on them care, toil and labor. Anti-christ oppresses the children of God, and has drenched the earth with the blood of the saints, so that in the world or *under the sun*, the saints must have tribulation. They are a poor, oppressed and afflicted people, who trust in nothing *under the sun*; they trust in the name of the Lord and stay upon their God.

And behold the tears of such as were oppressed. The bitter tears wrung from the streaming eyes of the widows, the fatherless, the poor, the injured, the robbed and the spoiled, among men in nature, as well as the peculiar trials, and flowing tears of the oppressed, persecuted and afflicted saints, are a witness of the correctness of the wise man's conclusion, that all below the sun is vanity and vexation of spirit.

And they, the oppressed, had no comforter; and on the side of their oppressors there was power; but they had no comforter. Can this be said of the saints of God? It is true God's people have a holy and heavenly Comforter. "Even the spirit of truth whom the world cannot receive." But that Comforter is the Holy Ghost—is God himself, and their comforts are spiritual and divine. The wise man does not speak of things above; but of things which are under the sun. The comforts of the oppressed saints are above the sun; they are blessed with all spiritual blessings in *heavenly*, not in *earthly* places, in Christ Jesus. And as they are in him they are not under the sun, in the sense in which the wise man speaks; for Jesus is higher than the heavens. They have no comforter in earthly things. Although in the kind and gracious providence of God, they are provided with as much of the production of the teeming earth, as their Heavenly Father knoweth that they have need of, and which they are to receive with thanksgiving, and use as not abusing it, knowing that its fashion passeth away; yet they are not to set their hearts on earthly substance; for it is all vanity.

"What should we wait and wish for then, From creatures, earth and dust? They make our expectations vain, And disappoint our trust."

With the oppressors there is power, but not unlimited nor unrestrained; for

"Death and hell shall do no more, Than what our Father please."

Power was given to anti-Christ to afflict the saints forty-and-two months, and power to make war with the saints, and to overcome them, &c., only until the purpose of God is accomplished, and the re-

mainder of their wrath God will restrain. But the oppressed have no power to avert the oppression of earth, and of earthly things. They have no comforter in the things below the sun. God is their portion. He giveth strength and comfort to the weak and fainting, and underneath them are his everlasting arms. We should rejoice in the assurance that from all this vanity and vexation of spirit, God's children shall, in due time, be delivered, and be made more than conquerors through him that has loved us.

"Wait then, my soul, submissive wait,
Prostrate before his awful seat,
And 'midst the terrors of his rod,
Trust in your wise and gracious God."

Reply to Sister Smith.

We have no special light on this portion of the divine record; but a few thoughts occur to our mind in being thus called to examine the text. First, Jonah, although a subject of saving grace, born of God and taught by the spirit, and inspired by the spirit of Christ which was in him, as a prophet of the Lord, had a carnal, peevish, fretful and rebellious nature, which led him to disobey the command of God and seek to run away from a duty which God enjoined on him. He doubtless had in common with all the saints, while in the earthly house of their pilgrimage, a law in his members warring against the law of his mind. The spirit of Christ which Peter says was in the prophets of the Lord, was unquestionably in him, for Christ has himself pronounced him a prophet of the Lord; and that spirit of Christ is never rebellious to the will of God. As exemplified in the Redeemer himself, "Lo! I come to do thy will, O God." And in all the saints, to will is present, and the spirit of Christ in them inspires a desire to be in subordination to the will of God, their heavenly Father. But like Jonah they all have also an earth-born nature which is earthly, sensual and rebellious.

Secondly, The complete control which God has, not only over his disobedient saints, prophets included, but also over superstitious idolators, who seem to have had each a favorite deity to whom they poured forth their fruitless prayers and supplications; and a supreme power also over the winds of heaven, the billows of the sea, and monsters of the deep, all of which, when it is Jehovah's pleasure, are called into requisition for the chastisement of his disobedient children, and for the execution of the orders of his unshaken throne.

Thirdly, What a lesson is here of the reckless presumption and careless indifference of the wayward and rebellious child of God, when for a few hours permitted to pursue their own course of disobedience. When the heavens were black with storm and tempest, when the sea was agitated and rolling her foaming billows to the skies, and the ship unable to bear the tempest, required to be relieved of its lading, and while the affrighted idolators were calling every man upon his god, where was Jonah? Not calling on his God, not suing for mercy, not pleading for forgiveness nor confessing his disobedience. All the elements of nature could feel and shudder at his wickedness, all the mariners could tremble with horror, all, all but Jonah could feel; but he was fast asleep! And are there not more Jonahs than one in this day who can respond to the language of the poet,

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

Fourthly, Why is this case of Jonah left on record? Not only to complete the prophetic sign of the prophet Jonah, who in his dreary wanderings in the dreadful deep, should describe the three days and three nights sojourn of our Lord in death's domains, but as an admonition to all the disobedient children of God throughout all time. How vain to think of running away from God, or of eluding his pursuit. Should we take the wings of the morning and fly beyond the most distant sea, or mount to heaven or sink to hell, we cannot hide from him, or thwart his purpose and decree. Well may we all remember and lay to our heart the words of Samuel to Ahab. "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams."

Order my footsteps by thy word,
And make my soul sincere:
Let sin have no dominion, Lord,
But keep my conscience clear:
Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor hands
Offend against my God."

Reply to Brother William Coovart.

This text and the preceding verse, was addressed to Israel, and not, as many have supposed, the first to Israel and the last to an opposite character. They contain a lesson of instruction and admonition to God's people, when under the trial of darkness and temptation. "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light." Such trials are not known to any other than God's children, who have passed from death unto life, in whose heart the fear of God is implanted. It is frequently their lot to so walk, having no light, and it is important that they be instructed how to deport themselves in their tried condition; and as it is natural for them at such times to set about kindling a fire to warm and enlighten themselves by a course of means, of their own invention, which are not divinely authorized, they are admonished that all the means they can employ, all the fires they can kindle, however brilliant or glowing they may seem for the present, are deceitful, and will in the end bring the chastising hand upon them, and from his hand they shall lie down in sorrow. Not that they shall finally perish in hell, or lie down finally under his wrath; for he will not be wrath with them; nor in that sense rebuke them; but he will give them to see and feel that in their efforts to derive light and comfort from their own resources, they have departed from their confidence alone in God; and when they have thus betrayed a confidence in their own contrivances, they shall feel his rod.

Instead of resorting to their own works for light and comfort, the direction is, Let him trust in the name of the Lord, and stay upon his God. For the Apostle says, We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. For the saints then to trust to their own ingenuity and industry, will assuredly bring sorrow upon them, while they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

Obituary Notices.

An Aged Veteran Discharged!

Eld. ELI GITCHELL, of Tioga Co., Penn., the oldest preacher in the Chemung Old School Baptist Association, has finished his course, and gone to his rest. The wide spread field of his former labors will greatly feel and deplore their bereavement; for notwithstanding his extreme age, he was to the last, a man of great activity—and could perform as much physical labor as most men of only thirty years. He will be greatly missed in the Chemung Association, with which he has been identified ever since he made a profession of religion. We have frequently enjoyed the pleasure of his company at the anniversary meetings of that Association. He had maintained a firm position with the Old School Baptists, through all the struggles and divisions which have agitated the Baptists for the last forty years. The following obituary contains some important biographical sketches of our deceased father in Israel, which will be read with interest:

SULLIVAN, Tioga Co., Penn., Feb. 21, 1859.
Dear Brother Beebe:

By request of our bereaved sister Gitchell, I send you for publication, a brief obituary of Eld. ELI GITCHELL, who departed this life, January 29, 1859, being in the 76th year of his age. He was born in Plainfield, N. H. His parents emigrated to Vermont when he was quite young. While living in Vermont, he married Polly Reed, and moved to Tioga Co., Penn., where he has remained ever since. He made a public profession of his faith in Christ, April 9, 1815, and united with the Baptist Church in Sullivan. The Church gave him license to preach the Everlasting Gospel, May 3, 1818, and in October, 1821, he was solemnly set apart to the work of the gospel ministry, by the laying on of hands. His labors in the ministry have been chiefly in the bounds of the Chemung Association. He was an unflinching advocate of the doctrine of free and sovereign grace, and an able exponent of the workings of iniquity. He has left an aged widow, and four children, to mourn their loss. May God give them strength to bear up under their bereavement. The Church has also sustained a heavy loss, which we feel and mourn; but not without hope; for we believe our loss is his eternal gain. His disease was *diabetes*; he was sick about two weeks, and his sufferings were unusually severe. He longed for the time to come when he should depart and be with Christ; but with Job he said, "All the days of my appointed time I will wait, till my change come." Elder Joseph Beeman preached on the occasion a very affecting and appropriate discourse, from Rev. xiv. 13, to a very large and attentive congregation.

JAMES CUDWORTH.

DIED—At the residence of his father-in-law, November 20, 1858, our son, JOHN G. W. INZER. He was born May 17, 1834; obtained a hope in Christ, in September, 1848; united with the Old School Baptist Church at Pleasant Grove, Cobb county, Georgia, and was baptized by Eld. Eld. A. Holden on the third Sunday in June, 1849. He came to Carroll county, and was married to Malinda A. Hutchinson, then moved to St. Clair county, Alabama, in December, 1855, and lived near us, un-

til his death. He was taken ill October 9th, had a rising on his foot, of which he suffered greatly. His physician called his disease *typhoid pneumonia fever*, by which he was prostrated from October 9th to November 20th. He bore his afflictions with great fortitude. He often talked of dying, and said he was going to Jesus. One day he spake to his mother, who had been absent, of his extreme sufferings, and said he felt he was going to die. She asked him how he felt on the subject of dying. He replied that he felt that Christ was his friend, and that he was soon going to Jesus; and, said he, Mother,

"When we've been there ten thousand years,
Bright shining as the sun—
We've no less days to sing God's praise
Than when we first began."

He told us not to grieve for him, he was going to Jesus. He suffered greatly for the last five days, especially on the last. A few hours before he died, he asked to have sung,

"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!"

It was sung, and he joined in singing it, and at the end of each verse, he would speak of how sweet it sounded; and when the last verse was sung,

"But God, who called me here below,
Shall be forever mine."

He exclaimed, "Yes! He shall be forever mine!" At about dark he told his mother that he desired them all to sit down, as he wanted to sleep; they were accordingly all seated, and in a few minutes he fell asleep in Jesus, without a struggle. May we all be prepared to meet him; and may the Lord grant a spirit of resignation to his bereaved widow and friends.

R. D. INZER.

(Southern Baptist Messenger please copy.)

DIED—At Johnsville, Bucks Co., Penn., December 3, 1858, WILLIAM HOBENSACK, in the 37th year of his age. About four years ago he fell from the loft of his barn to the floor, which injured his head so badly that he was insensible for several hours. For a time he seemed to be recovering, but after a few months he was seized with a nervous debility which ultimately caused his death. His sufferings for the last two or three years seemed very great. During his illness, he often expressed a strong conviction that he was a great sinner; he frequently desired brother Harding and others to pray for him; inasmuch as Christ came to save the sinner that is made sensible of his lost condition, we entertain a comfortable hope of his salvation. He has left an amiable companion, together with a father, mother, and several brothers and sisters, to mourn his departure. His funeral was attended by a large concourse of people—and brother Harding preached from Matt. xviii. 3.

Dearest brother, thou hast left us,
Here our loss we deeply feel—
But 'tis God that has bereft us,
He can all our sorrows heal.

ELIZABETH C. HOBENSACK.

ELDER BEEBE:—Please publish in the *Signs of the Times* the obituary of brother ROBERT BURGESS, who slept in Jesus the 8th inst., of *hectic fever*. He and his wife and only son emigrated from New York; were converted by grace in the wilds of Canada; the son went to visit his friends in New York, and died a few days afterwards. They were left alone; they sold their farm, and purchased a few acres of land near Ekfrid Chapel, where you and others preached to thousands of people in June, 1857. They wished to spend their last days on earth near the house of God.

He was truly a man of piety... of a penetrating understanding and an acute discernment. He was a constant subscriber to your valuable paper...

BROTHER BEEBE:—Please notice in the Signs of the Times, the death of SARAH ANN FORD...

WILLIAM QUINT, North Berwick, Maine, March 13, 1859.

Associational Meetings.

The Baltimore Old School Baptist Association will meet with the Harford Church, Harford county, Maryland...

The Delaware Association will meet with the Church at Cow Marsh, Sussex county, Delaware...

The Delaware River Association will meet with the Southampton Church, Bucks county, Penna...

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county...

The Chemung Association will be held with the Asylum Church, in Bradford county, Penna...

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville...

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio...

Record of Marriages.

February 5—At Marshall's Corner, by Elder P. Hartwell, Mr. WILLIAM GRAY to Miss ELIZABETH BLAKE...

Miscellaneous.

HYMN BOOKS SENT BY MAIL—Martha Jones, 1; J. M. Chastin, 1; Eld. J. H. Walker, 1; John Leathers, 1; Eld. B. O. Allen, 6; W. Spitzer, 1; Eld. E. Stout, 6; James A. Brundage, 1; Eld. D. Burch, 12; Eld. E. B. Turner, 3; Eld. Isaac Hewitt, 2; M. Shultz, 1; F. Gordon, 1; A. B. Dolson, 1; L. R. Blackford, 6; J. Tomlin, 1; G. A. Wethersbee, 1; James Lownds, Esq., 2; James Osborn, 1; Eld. K. Hollister, 6; A. J. Myers, 1; Eld. J. Bennett, 12; Eld. D. S. Roberson, 12; M. Atwood, 6; Miss A. Stanton, 1; J. R. Markwith, 12; J. Battle, 1; Mrs. Ann Adams, 1; George Fetterger, 8; Noah Gaskill, 1; Sarah Johnson, 1; B. B. Dresden, 1; William Hawkins, 6; Eld. W. J. Purington, 1; D. Dennis, 6; J. M. Jesse, 1; Chs. Ware, 1; J. E. Shamham, 1; E. Brister, 6; J. M. Logan, 5; Chs. Waller, 1.

Sent by Express and Otherwise—J. T. Streeter, 24; Eld. J. Winchell, 24; Eld. Isaac Hewitt, 24; C. Conklin, 1; Eld. Harvey Alling, 18; E. L. Uptergrove, 1; G. Beyea, 1; Bushville friends, 2; John M. Logan, 24. Total, 247.

RUSHTON'S LETTERS.—Those who have ordered copies of Rushton's Letters, are frequently enquiring why they do not receive them. The reason is, they are not printed. We have forwarded all orders which have come to us to WILLIAM L. BEEBE, Covington, Newton county, Georgia...

APPOINTMENTS FOR APRIL.—At New Vernon, the First and Third Sunday, at 10 1/2 o'clock, a. m. At Walkkill meeting-house, the Second and Fourth Sunday, at 10 1/2 o'clock, a. m.

Subscription Receipts.

Table listing subscription receipts from various locations including New York, Maine, Massachusetts, New Jersey, Pennsylvania, Maryland, Washington, Virginia, North Carolina, Georgia, Alabama, Louisiana, Texas, Oregon, Mississippi, Arkansas, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, and Michigan, with names and amounts.

DEATH OF A MAN WEIGHING SIX HUNDRED AND SEVENTY-EIGHT POUNDS.—Asher A. Skillings died at his residence, in New York, recently from disease of the liver. Mr. Skillings has been very corpulent for the last seven years...

Old School Meeting.

OLD SCHOOL MEETING.—The Church at Bald Eagle, near Sharpsburgh, Bath county, Kentucky, agrees to have a Yearly Meeting, holding three days—commencing on the 29th day of April next. We invite all Baptist preachers, who are in good standing...

JANUARY 8, 1859.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES...

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages.

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...

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month; by GRUBBEE BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

Agents for the Signs of the Times.

- ALABAMA—Elders B. Lloyd, R. Daniel, J. A. McGinty, William M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood, William J. Hay. ARKANSAS—Elders S. W. Brown, T. Dodson, L. C. Anderson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe. CANADA WEST—Eld. William Pollard, Dea. James Joyce, Duncan McColl. CALIFORNIA—Elder Thomas H. Owen. DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone. GEORGIA—Elders D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leevy, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston. INDIANA—Elders W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millspaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, Eld. D. J. McClain, W. Rogers, H. Burge, Charles Elliott, A. H. Utts, J. G. Jackson, Wm. Hawkins, Eld. J. A. Williams, Eld. Wm. P. Robertson, Eld. Davis Burch. ILLINOIS—Elders T. Threkeild, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Staford, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley. IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, J. Atkisson, Steph. Garrett, J. Parkhurst. KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley, J. F. Johnson. LOUISIANA—Eld. Z. Thomas, and J. Perkins. MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend. MASS.—Elder Leonard Cox, Amasa Pray. MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dancy, W. Woolford, R. L. Cole, A. McIntosh, Eld. G. W. Slater. MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, G. Wilkison, E. A. Meaders. MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, E. Van Buskirk, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry, Eld. J. W. Thomas, Eld. J. W. West. MICHIGAN—Eld. J. P. Howell, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thos. Swortout. NEW-HAMPSHIRE—A. Nichols. NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Stator, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson. N. Y. CITY—John Gilmore, No. 92, 6th Ave. NEW-YORK STATE—Elders Reed Burrill, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, William W. Brown, Jacob Winchell, J. Smith, K. Hollister, A. St. John, L. P. Cole, H. Alling, and Bre. Samuel Staby, D. Halstead, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding. NEW-JERSEY—Elders G. Conklin, P. Hartwell, E. Rittenhouse, Dea. Geo. Doland, William 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, D. S. Ford, J. Messmore, R. A. Morten, E. Linn, B. D. Dubois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Penner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newton, Joseph Graham, Eld. John Lassing. OREGON TERR.—Elders J. Stipp, I. Cranfill, and Bre. J. T. Crooks, J. Howell. PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, Daniel L. Harding, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila. SOUTH-CAROLINA—A. McGraw. TENNESSEE—Eld. Peter Culp, 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. Philips, T. D. Kerby. TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey. VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Ratters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott, Elder William Carpenter. WISCONSIN—Elders D. Wilcox, T. Bishop. WASHINGTON TERR.—Eld. W. M. Morrow. NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., APRIL 15, 1859.

NO. 8.

CORRESPONDENCE.

For the Signs of the Times.

DEAR ELDER BEEBE—I have just received a letter from a highly esteemed friend and brother in Christ, Mr. Loak, of Utica, N. Y. I found much comfort and consolation from reading it, in my afflictions, and I thought there might be others who would be pleased to read it, particularly the daughters of affliction. It is written in such a truly christian spirit, I have perused it with pleasure, and have concluded to send it to you for publication in the SIGNS, believing that others will also be pleased with the perusal of it. So I have sent it to you; if it meets your approbation, please publish it. From your unworthy friend,
RUTH BLAKE.
CHARLESTON, S. C., Jan. 8, 1859.

UTICA, N. Y., Dec. 22, 1858.

SISTER BLAKE—I am informed that God, your heavenly Father, has been pleased to visit you by bringing you once more through the furnace of affliction, by taking from you your husband and son; and it somehow or other came into my mind to scribble a few lines to you in my poor, broken manner. I do not know that I can write anything that will give you any comfort, but I hope it will not grieve you; it may be possible for you to pick out a few grains of gospel truth—nothing else will give you any substantial comfort; and I shall endeavor to write nothing but the truth. You will see that you are not altogether forgotten by your old friends and acquaintances, and knowing something about your afflictions and experience, I can sympathize with you. Although you have lost your earthly friends, you are not deprived of your heavenly Friend and Husband. Oh, no!—no separation here, nor hereafter; his betrothal is forever.—Hos. ii. 19. O, what mercy! I will never leave thee nor forsake thee! He has died once in our stead that we might evermore live; but he has risen and triumphed over all his and our enemies; and as sure as he rose, so all his children must; and as he ascended, so shall we; and as he entered heaven by his own blood, so shall we by the same blood. The way is open to all believers; it is a new and living way—it is a way that the vulture's eye hath not seen, and the lion's whelp hath never trodden; nothing unclean can go thereon; it is for the ransomed of the Lord to walk in; it is a way that can never be closed up by all the learned sophistry of men or devils. Although his blessed and heavenly way is often evilly spoken of, and they have a long time with their might and zeal tried to hide it and establish some other way—yea, a great many ways—they never can succeed in their wicked enterprise; for God will surely confound them, as he did the Babel builders of old. It is a narrow way, and they

cannot get all their stuff into it, because they are unclean; so they speak evilly of it; it is a holy way, but they have so much holiness of their own, that they despise Christ; it is a humble way, but their heads are so high they cannot see it; but they must be left in the hands of an all-wise God, who will deal righteously by and with them; but, O may we be enabled, by the blessed Spirit teaching, to bless his holy name, if he has distinguished us from those who still live in darkness and death; but he will certainly bring all his chosen people through all their trials, and land them safely in their eternal Home. It is this hope and confidence that buoys up the minds of his poor, despised disciples through this dark, sinful and dying world. View the Savior's sweet love in that prayer recorded in John xvii. 24. Compare it with chap. xi. 42, and we see that that prayer must eventually be realized by every heir of glory; and sometimes we are indulged with a little view of that glory, by precious faith even in this militant state; hence David, that sweet singer in Israel, said, "I shall be satisfied when I awake in thy likeness;" as though he had said, "I can never be satisfied until then." There is a longing for greater discoveries of Christ, and a longing for home; but, blessed be God, whatever we are called to give up of an earthly nature, we can never be deprived of that glorious hope, which is an anchor to the soul, both sure and steadfast, which enters into that within the veil, whither our Forerunner is for us entered, even heaven itself; and precious faith carries the soul (infinitely quicker than the rays of light from the sun to this earth) into heaven to behold that glorious inheritance which is treasured up for all that long for his appearing. Eye hath not seen nor ear heard the things that God has prepared for them that love him; but he hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. I sometimes think a little about the church of God, and the high dignity he has put upon her; but my poor, little, contracted mind is so soon lost in wonder and amazement, I can comprehend so very little of it, the subject is so amazingly large. Only I know it is a wonderful fact that the church is one with Christ, and one in Christ, even as he is one with the Father, and both wrapped up in Deity. What mortal mind can comprehend such a sublime and wonderful subject as this! And the Savior hath informed us that the Father hath loved us even as he hath loved the Son, and he loved him before the foundation of the world. The people of God are truly a blessed people; but they are also truly an afflicted people. In searching the records of divine truth, we find not only God declaring that his chosen are an afflicted and poor people, but we find it a fact carried out in the ex-

perience of the saints in all ages; for whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth; but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.—Heb. xii. 6, 8. As many as I love I rebuke and chasten.—Rev. iii. 19. So we see that our sorrows are no proof that we are not loved of God, but rather the contrary. Hence we see that the above scriptures have been fulfilled in every age from Abel to this day; and as proof we may read the history of Noah, Job, Abraham, (who is styled the friend of God) Jacob, Joseph, Moses, David, (the man after God's own heart,) Jeremiah, (that weeping prophet,) Hezekiah—yea, all the patriarchs and prophets to the coming of our Lord Jesus Christ.

Oh, what pen can portray, or tongue tell, or mind conceive, the great and excruciating, agonizing sorrows of his holy soul. He not only bore our every sin, but the penalty due to the sinner; he was truly a man of sorrows and familiar with grief, while men and devils pursued and persecuted him, yea earth and hell were combined together against him, and even his own disciples forsook him and fled that that prophesy might be fulfilled, I have trod the wine press alone, and of the people there was none with me, while divine Justice held up before him the holy law, crying, Pay me what thou owest, for he was recognized as the public Head of the church, which is his Body and her Surety, he triumphantly met the whole, cancelled every demand that stood against his Bride, fulfilled the law, magnified and made it honorable, and set his people free. Whom the Son maketh free are free indeed. O, what grace! what infinite love! It is not only beyond expression, but beyond conception. I expect we shall have to be taken to that bright world of glory to know much about it, but one thing I do know, that when the blessed Savior is pleased to reveal himself by his Spirit to the hearts of his dear children here below in this militant state, it drives away all sorrow, and for the time being we forget all our complaints, for sorrow never can dwell in the presence of Jesus; it was for the absence of the company of Jesus that the hearts of the disciples were filled with sorrow. But there is one thing well worth knowing by all the household of faith, that in our Elder Brother, Husband and heavenly Friend, is invested all power in heaven, earth and hell, and consequently every event that comes to pass is under his sovereign control, and every affliction, and every trial, and every temptation is dealt out to them by his soft hand in tender compassion and in supreme love, for our best good and for his glory; for his glory and our good can never be separated.

Here I think many of the children make a great mistake; they seem to think it

impossible to glorify God except when on the mount of communion of God. I do not so understand it. I think there are facts abundant to show that he is as much glorified in our afflictions as in our prosperity. Every groan, every sigh, and every longing desire after him, every cry, or prayer, however broken the language, if audible at all, from every poor, burdened, broken-down soul, rises as incense before his holy throne; for he heareth the groanings of the prisoners (Ps. cii. 20,) but sometimes there are groanings that cannot be uttered, but he understands them, and the desire of the righteous shall be granted; and all these feelings prove that he is their only refuge in all their distresses. But, says the poor soul, I have no faith. I should like to know what it is that leads the soul to Christ for help and deliverance in times of affliction, if it is not faith, and that faith rests not only on his power, but his willingness to save, for such souls have no where else to go, no other refuge to flee to, besides these are the circumstances where he makes known the riches of his grace and mercy in delivering them from all their afflictions.

Yes, my sister, he only is our Great Deliverer; it is he that delivers our souls from death, (Ps. xxxiii. 19,) our feet from falling, (Ps. lvi. 13,) from the snare of the fowler, (Ps. xci. 3,) he will deliver his flock from the mouth of their enemies, (Ezek. xxxiv. 10,) from evil, (2 Tim. iv. 18,) he will deliver those who through fear of death are all their lifetime subject to bondage, (Heb. ii. 15,) our God is able to deliver us, (Dan. iii. 17,) he also knows how to deliver the godly out of temptation, (2 Pet. ii. 9,) hence the saints sing of deliverance. Hear the sweet singer of Israel, Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance, (Ps. xxxii. 7.) Now, what would you or I know of God as the God of salvation, if we had never been afflicted? How could David so joyfully have sung that sweet song, He hath taken me out of the horrible pit, and set my feet upon a Rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God. The church would have lost that song if David had never been in the pit. But I said, the church is not only a blessed people, but they are a crying people. They cannot live long without prayer, because they are so often in trouble; hence Joel said, To thee will I cry (Ps. i. 19.) If he had not been in trouble, and could not help himself, I expect he would not have cried unto the Lord. O, no! I will surely hear their cry, (Ex. xxii. 23,) my cry did enter into his ears (2 Sam. xxii. 7,) he hears the cry of the afflicted, (Job xxxiv. 28,) he forgets not the cry of the humble, (Ps. ix. 12,) I cried with my whole heart, (Ps. cxix. 185,) and thou answered me, (Ps. cxxxviii. 3.)

But here I would make one remark, that every circumstance through which we have passed, are now passing, or shall ever pass, is by an infinitely wise appointment; for every providence, however small and trivial it may appear to us, or whatever its magnitude, forms another link in that wonderful chain of circumstances which brings to pass the great and wise purposes of our God; and every circumstance must necessarily take place at just such a time and place; it cannot be frustrated, retarded, or hastened. I know we cannot understand his dark and mysterious dispensations as they pass; but I often think of what the blessed Jesus said to Peter on one occasion, "What I do thou knowest not now, but thou shalt know hereafter." So it becomes us as his children to stand still, and watch the hand of the Lord every step he leads us; and I am not afraid to warrant we shall see infinite wisdom and mercy in the whole; for it is the right way, that we may eventually be brought to that holy city which hath foundations, whose maker and builder is God, to inhabit those blessed mansions that our dear Savior has gone to prepare for his chosen people.

My sister, we may be despised by the great blazing professors of the day, as was our Master. Think none of these things strange. You are at present heavily afflicted; but we see it is the pathway of the flock; and, O may we remember that every dark and bending line meets in the centre of his love, and with Cowper, "God is his own interpreter, and he will make it plain." May our minds be so staid upon his immutable word, that we may cheerfully say, "Although I walk through the valley and shadow of death, I will fear no evil; thy rod and thy staff they shall comfort me. Sorrow may endure for a night, but joy shall surely come in the morning."

Thus I have penned a few thoughts as they occurred to my mind, and if you can glean a crumb or two of comfort in reading them, give God the praise. May the good Lord enable you to bear your every affliction with meekness and resignation to his holy will, is the prayer of

I. B. LOAK.

CARROLLTON, Ky., Dec. 25, 1859.

BROTHER BEEBE:—This day is pretended to be celebrated by some as the anniversary of the birth of the blessed Redeemer. Although it is not pretended by any that the day now celebrated is the true anniversary of that glorious event which was heralded by angelic hosts in this beautiful, sublime and appropriate language indited by divine wisdom: "Fear not, for behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." This language carries the mind back across the broad vista of years to that period in which the old Prophets, being endowed by prophetic vision, broke forth in this language: "Unto us a child is born; unto us a son is given; the government shall be upon his shoulder; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The angelic hosts who heralded to the shepherds the glorious news of the advent of the blessed Jesus, introduced their heavenly message with these words:—"Fear not;" and he whose coming was thus proclaimed, said, during his earthly

pilgrimage, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Then the gift of that kingdom was to the little flock, who are the same which are referred to by the angels in using the word "you." I bring you good tidings, for unto you is born in the city of David, &c.; and the same who are referred to by the Prophet in using the word "us." "Unto us a child is born." The same characters were referred to by the Apostle Peter in the memorable day of Pentecost, when he proclaimed to the assembled throng in these words: "The promise is unto you, and to your children, and to all them that are afar off; even as many as the Lord our God shall call." But the mind is irresistably carried back to the manger in the city of Bethlehem, in which the incarnate Son of God lay in swaddling bands; and following him through the lapse of thirty-three years, we behold him going about doing good; and from his hallowed lips fell words of Heavenly wisdom, and promises to his people, that he would give unto them eternal life, and they should never perish. And when surrounded with sorrows, trials and afflictions on earth, his promise to them is, "Fear not, for it is my Father's good pleasure to give you the kingdom." But no guile was found in his mouth; yet we behold him upon Calvary suffering the penalty due to sin, and redeeming from under the curse of the law the same to whom Peter referred, when he said, The promises are to you. Thus he, by one offering, hath forever perfected them that are sanctified; and they are the same who were sanctified by God the Father, preserved in Jesus Christ, and called; and for them he exclaimed, "It is finished! and gave up the ghost." For them he lay in Joseph's new tomb. For them he arose on the third and appointed morning, and he hath ascended up on high, and ever liveth to make intercession for them. And his intercession is as the intercession of one having a right. For he can point to his immaculate life—he can point to his obedience to all the requirements of the divine law, and his complete fulfilment of all its precepts; he can point to the blood of the new and everlasting covenant, which cleanseth from all sin. He can say, Deliver them from going down to the pit wherein is no water; for I have found a ransom. Yes, he is their ransom; for he gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Then how appropriate is the language of the Prophet, when viewing the blessed Jesus as the intercessor. Comfort ye, Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned, and she hath received of the Lord's hand double for all her sins. Then what a thrill of heavenly delight must animate the christian's heart when he is enabled to say in the language of David, "The Lord is my Shepherd, I shall not want." Why shall we not want? Because he hath received of the Lord's had double for all his sins. Yes, he has the promise of the life which now is and that which is to come. He feels that when the earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands eternal in the Heavens.

Then, poor, humble follower of the

meek and lowly Jesus, what a glorious future awaits you! What a Heavenly inheritance is yours! Although you may have to pass through many a dark and cloudy day—although friend after friend, and relative after relative may fall around you like the seared autumnal leaf, yet you have a building of God, a house not made with hands, eternal in the Heavens. You have an inheritance which is incorruptible, undefiled, and fadeth not away. Therefore you can feel that you have a part in that message brought to earth by the angels, "Fear not, for I bring you good tidings of great joy, which shall be unto all people." If you have tasted that the Lord is gracious, the message is all to you. "Unto you this day in the city of David is born a Savior, and he shall save his people from their sins."

Then may the Lord reconcile us all to wait the days of our appointed time till our change come, and may he work in us both to will and to do of his own good pleasure, is the prayer of

H. COX.

LENAWEE Co., Michigan, Feb. 25, 1859.

BROTHER BEEBE:—Having been a constant reader of the SIGNS for many years, I have felt so much animated in reading the many relations of experience of those whom I have never seen in the flesh, that I have often felt inclined to write some of my experience for their perusal; but feeling incapable of writing to edification, I have thus far declined. But I will now make an attempt.

I was born and brought up in Elmira, N. Y.; my parents were Baptists. When I was about eight or ten years old the country was new, and there was no preaching in the place only when some old soldiers of the cross were passing, they would preach at my father's house. When hearing them describe the condition of the righteous and the wicked, I felt that I was one of the wicked, and that those who professed religion were the righteous and were happy, and would continue to be happy through eternity; but that I was not prepared to be in their company. I thought that there must be a preparatory work wrought in me before I could enjoy holiness. I meditated much an eternity, its infinity, without beginning or end; and it appeared to me that if I lived and died in my sins I must have my portion with the damned. This caused me many serious reflections at times, until I became about seventeen years old. Then I trust the Lord was pleased to set my sins before my eyes, and showed me what a poor, helpless sinner I was. About this time I heard a stranger preach. His text was: "Children, obey your parents in the Lord," &c. It was Elder Thomas, of Seneca Co., N. Y. When he read his text, the words struck me like a shock of electricity, agitating both body and soul, and I was in a moment made to see that I was condemned by the holy law of God, which then appeared to me to be holy, just and good; but I was defiled in every part; that there was no soundness in me. I returned home with my heart so burdened with a sense of my guilt that I could not rest. I slept very little on that night, and on the next day I again heard the same preacher. When I entered the house I tried to conceal my feelings so that no one should notice me. But it was very cold, and after meeting I went to the fire to warm myself, and Elder

Goff, who was standing near, said to me, "Well, John, you have come to meeting to-day, and what did you come for?" I was so full that I could not reply, but left the house and started for home. I felt as though my heart would break; and that I would have given all I possessed to have been away from all human sight, and where I could pour out my soul to God in prayer, and give vent to my burdened heart. I tried to pray God to have mercy on me, a poor heavy laden sinner, and that I might find rest to my soul. But my burden remained and I found no rest. My sins arose like mountains in my view. Then I strove to keep the law, vainly hoping to be justified thereby, but found I failed in every point. I felt as though there was no mercy for me, and that God would be just in cutting me off in my sins, and appointing my portion with devils. When I would retire to bed, it was with the apprehension that before the dawn of another day I should be stricken from the earth, and made companion of devils. Although I saw the justice of God in my condemnation, I had a secret desire that God would have mercy on me, and deliver me. But I could not see how. Thus it continued with me for some time. One day I was requested by my sister-in-law to go on an errand for her to a neighbor, about one mile distant, which I readily consented to do, and on my way back as I pondered on my utterly lost and ruined condition, these words came with great power to my mind:

"Come ye that love the Lord,
And let your joys be known;
Join in a song of sweet accord,
While we surround the throne."

Immediately I found myself singing them; and to my surprise my burden of heart was all gone, and my mind was caught upwards to the skies, and by faith I saw Jesus exalted above, and surrounded with the most radiant glory. In his hand was a book which he opened, displaying a multitude of names, and my enquiry was when were these names written, and the answer was, that these names of all for whom Jesus died, were written in the book of the Lamb before the foundation of the world. Thence my mind was led to the cross, to the tomb, and to the resurrection and ascension; and I seemed to see a trail of light, marking the place of his ascension up on high. I felt then as though I should never see any more trouble. I desired to leave the earth and fly to his embrace; for truly he appeared to me to be the one altogether lovely, and the chiefest among ten thousand.

Now, dear brethren and sisters, I would say to one and all, Let us give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light, and who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you.

Yours, as ever, in bonds of love,

JOHN H. CARPENTER.

NEAR WESTON, Mo., Dec. 9, 1858.

OUR MUCH ESTEEMED BROTHER BEEBE: The following letter I have written to three persons and others; and thinking probably it might be of some interest to

the readers of the *Signs*, I have concluded to submit it to your judgement and if you think it will add any strength or comfort, to the household of faith, you can publish it, if not, throw it aside.

Our dear daughter, Sarah Smith, well beloved mother, Susan Yates, her family and connexions, and our highly esteemed brother Deacon E. Elder, and family, with all that may feel interested in our welfare. We wish grace, mercy and peace may be multiplied; and justice, truth and love abound.

Dearly beloved and friends: We will submit some thoughts and reflections to you, in token of our interest in your welfare, in time, death and eternity—a subject which abounds with interest—in order to do which we will call your attention to an exhortation.—James i. 2-3-4. My brethren count it all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire wanting nothing. This epistle was to the believing Jews generally. Its object was the encouragement of saints, to patience under troubles and persecutions for the truth sake; waiting in hope and with everlasting consolation for the coming of Christ. Also to expose the evil practices of some, that trusted in their faith and knowledge, though their lives were diverse from the order of the gospel; and further, it shows that the faith without the fruits of Righteousness, is not to be relied on as genuine. And in it the apostle very cogently exhorts to several duties very becoming in the christian character, and inveighs against several vices, which were ridiculous and absurd in the extreme.—now since the people of God are chosen in the furnace of affliction, he begins with an exhortation, to rejoice therein; because hereby faith is tried, which produces patience, then patience completed, is perfect, entire, wanting nothing.

The apostle begins with the endearing appellation:—My brethren; which is to be considered, not in a fleshly, but spiritual sense, they being born again, the second birth of incorruptible seed, or of the spirit. All the same family—the household of faith; having the same father—being all the children of God, manifested by the faith which was in Christ Jesus: He, their elder brother, being the first born among them. What an abundant flow of interest is herein made manifest: *Count it all joy*,—the word *it* representing or referring to that part of the sentence which speaks of falling into divers temptations, not temptations to sin; these give grief or fiery darts, attended with uneasiness and trouble; but afflictions and persecutions, for the sake of the truths in the gospel, which are so called here and elsewhere, because they are trials of the faith of the chosen in Christ; also, of the grace of the spirit of God, who by these tempts his children, as he did Abraham, in calling him to sacrifice his son; hereby his love, faith and obedience were tried; so by affliction the graces of his people are tried and made manifest unto each other. Many are the afflictions of the righteous, &c. Psalms xxiv. 19. We must through much tribulation enter into the kingdom of God. Acts xiv. 22. Then ye endured a great fight of affliction, &c. Heb. x. 22. Their trials arose from different sources,

Jews and Gentiles, persecuted by the one and distressed by the other. Their indignities and reproaches many; their sufferings different, confiscation, imprisonment, banishment, scourgings, and death in various shapes,—all of which they fell into, not by chance, nor altogether unawares, but through the wickedness and malice of their enemies: hence not of themselves nor any crime of their own. When this is the case, the exhortation is, to count it all joy, exceeding great joy, or even the greatest joy. Not that afflictions are joyous in themselves; but in their circumstances, effects and consequences, that is, tried, exercised, and improved their christian graces, and worked together for their spiritual good, with a sense of an eternal weight of glory, producing in them the peaceable fruits of Righteousness, attended with the spiritual presence of God, made for, and issuing in his glory. The promise to such as thus suffer for righteousness, is a reward in heaven. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake,—Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you."—Matthew v. 11-12. This compared with 1 Peter, iv. 14-15-16,—"*If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of; but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf,*" presents a very conclusive reason why the saints that are made to suffer as afore described should not think strange concerning the fiery trials through which they were and are still called to pass, as though some strange thing had happened unto them. But herein rejoice in as much as they are made partakers of Christ's sufferings; they have the promise of being made glad with exceeding joy at the revelation of his glory. O blessed hope! and what cheering prospects are opening to the beatific vision of the saints of the Most High, which is made manifest by the appearing in Zion of their great Redeemer and Advocate, who abolished death and now brings to their sight life and immortality through the gospel. 'Tis

"Religion bears their spirit up,
While they expect that blessed hope
The bright appearance of the Lord
And Faith stands leaning on his word."

Every one trained by experience in affliction's school has some knowledge concerning it, and to them the apostle appeals for the truth of what he is about to say, and to them he gives a reason why they should rejoice in affliction; because it is a well known fact that the trial of faith worketh patience. First they try faith, the truth of it, and make it appear, true, genuine and precious, like gold tried in the fire,—wherein ye greatly rejoice, though now, for a season—if need be—ye are in heaviness through manifold temptations: that the trial of your faith being more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ. 1 Peter, i. 6-7. Secondly, patience is their production, the christian inured to afflictions, becomes

by degrees more patient under them, hence it is good for a man to bear the yoke in his youth,—Lams. iii. 27,—read from the 22d to the 36 verses inclusive. This phrase we understand to embrace both faith and patience, the one—faith—tried by afflictions produce the other—patience—both are in exercise at the same time, and are necessary under afflictive providences. Thus the afflictions of the faithful in Christ; ("For they that live godly in Christ Jesus shall suffer persecution,") when sanctified by the spirit of God, produces patience, which is a fruit of the spirit: otherwise their (afflictions) effect is impatience, and to which the apostle refers in Rom. v. 3-4. "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope," &c. And, now as if to bring the exhortation to a close, but let patience have her perfect work. Sincerity, constancy and continuance, are that which when fully expressed, we understand to be the perfect work here brought to view, hence patience when really sincere, (not dissembled) may be said to be truly perfect; a feigned faith; a dissembled love, and a hypocritical hope, make a mere show of patience which is not real. In relation to the latter the apostle remarks, "For what glory is it if when ye are buffeted for your faults, ye take it patiently?" and in relation to the former, but if when ye do well ye suffer for it, ye take it patiently, this is acceptable with God; for even hereunto ye were called because Christ also suffered for us, leaving us an example that ye should follow his steps, &c. For he that endures, is patient, and continues so the end, shall be saved, and enjoy the perfection and happiness thus expressed:—*entire wanting nothing*, which cannot be completed in this present life, only in sincerity and uprightness in Christ in a comparative sense,—or perfection in part. Saints are very imperfect in themselves, and very far from being complete in spirit, soul and body—want many—and are in many things, both in the exercise of christian graces, and in the discharge of their duty, but when faith and patience have been tried to the uttermost, *found right*, having held out to the end—perfect in holiness and happiness, entire, whole and complete as they will be in the morning of the resurrection, both soul and body wanting in no good thing—free from all sorrow, and deficient in no service; for it is said in the 12th verse, same chapter, "Blessed is the man that endureth temptation: for when he is tried, he will receive a crown of life, which the Lord has promised to them that love him." Having taken a hasty view of the subject set forth by the apostle James in conclusion of the whole matter, by retrospecting the entire scene from beginning to end; the estimate that the apostle Paul sets upon it, is that the sufferings were not worthy of a comparison, with the revealed glory, which is attended with the bright testimonial of the truth and its consequences. "As many as are led by the spirit of God, they are the sons of God." The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. viii. 14-16-17.

In the second place in our epistle of

love, we go on to remark, that we write unto you our only daughter, now living,—while you remain to have trouble in the flesh—combating with the toils, and turmoils of a sin stained world—because of the parental regard we often feel mingling with our natural love and affection that we have for you and your dear family,—O that we could raise the hand of faith that the old Patriarch Jacob did, for the blessing of Israel's God to rest upon them all, and because we humbly trust that your sins are forgiven for the dear Redeemer's sake, in whom we have redemption through his blood, the forgiveness of sins, &c., having God for your spiritual Father, and that you add to your love for him, obedience, and also because of your great distance from us, here in the far west; your present mother, who esteems you as a lovely daughter, two brothers and your aged father, that desires much to see you living in this country. We write unto you our aged and much afflicted mother, S. Yates, because you have known him that is from the beginning, which was fully manifest in your conversation to us at the time we saw you last. Your will appeared fully embraced in the divine mind or will of your Heavenly Father, who is from everlasting to everlasting, the ancient of days, the eternal I Am, whom to know is eternal life. Whose everlasting love to you, and grace given you in Christ before the world began,—In which grace, was embodied all the spiritual blessings with which his people that were chosen in Christ before the foundation of the world were blessed; and you having an experimental knowledge of the settlements of his grace on your account, and Jesus Christ the Word, which was in the beginning, who was by him, as one brought up with him, rejoicing always before him, and the eternal choice existing in him, he being set up from everlasting the head and life of the church. By whose blood you were pardoned, by whose righteousness justified, and by whose grace saved; all of which respecting Christ's antiquity of personage, office, and grace you know, so as to approve of, trust in, and appropriate him to yourself, made sensible of the new commandment, love not only to God and Christ, but to all the saints of the Most High, with a prospect of death before you, having hope in His (Christ's) death. O blessed Hope! With a prospect of heaven in view, you seemed to say, Come Lord Jesus, come quickly. If this should reach you before your departure, let us say to you, that your unworthy children, Eliza and myself, are ever mindful of your many years of affliction. We did expect to have visited you this fall past, but it seems in the providence of God to have been out of our power to do so.—But this much we can say in truth, that your daughter in her domestic relations, and as an Old School Baptist in defence of truth and order, although her trials have been sore, her afflictions great, and her tribulations much, she has remained permanent and unmoved.

We write unto you our aged brother deacon E. Elder, because you often refreshed us with your christian visits, and spiritual consolation, which were frequent—while we lived in your vicinity—and soothing to us in our afflictions and trials, also other acts of kindness. You truly answered to the character of *Onesiphorus*,

which signifies one that brings profit, ye truly, a father to our family; may the good Lord give mercy to thy household, and all around you, and ever keep us in grateful remembrance of the seasons of refreshing we realized in gone by days. We believe what you did, was done in fidelity; holding the mystery of faith in a pure conscience. That is the doctrine of the gospel which contains everything necessary to be believed. It brings Christ to view as the object of faith, which comes by hearing, and hearing by the word of God, and is called the mystery of faith, because divinely revealed, and is of no private interpretation. In its revelation the *modus* of many things remain mysterious.—The doctrine of the trinity, the incarnation of the Son of God, the union of Christ and his chosen, or their eternal oneness, effectual calling, and communion with him, being regenerated, final preservation of the saints, through grace to glory, and the resurrection of their bodies from the dead &c., must be held by deacons in a pure conscience, said by the apostle to be the mystery of Faith; a conscience sprinkled with the blood of Christ; void of offence toward God and man; a life and conversation becoming the gospel of Christ, by which it is adorned; such a character as this is necessary, to enable them (the deacons) to recommend the gospel by their example, oppose and refute the erroneous, and instruct and establish the weak in the faith. Hence they purchase to themselves a good degree and great boldness in the Faith.—And now may the blessing of a kind Providence rest upon you, and all around you; forgiving our follies past, and giving us grace on which to live, and by which to die in the triumph of faith when called to go.

In the third and last place, we in conclusion will remark, that God in his providence has cast our lots far distant apart. If we are his children, the same God protects, and the same spirit guides us. Our life is in his hands, and he will dispose of us as seemeth good in his sight. Our days have been three score and one years; evil and few, as the old patriarch hath said. Our manner of life has been in the sight of him who knoweth the secret recesses of all hearts, the trier of the veins of the sons of men, the great disposer of all events, and who lay in Zion for a foundation a stone, tried stone, a precious corner stone, a sure foundation, and he that believeth shall not make haste; and again, judgment also he will lay to the line and righteousness to the plummet, and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places. But the consoling and comforting promise of the blessed Lord to his children is, "That 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." Isaiah xxviii. 16-16.—liv. 17.

I remain yours in much tribulation, and in the kingdom and patience of Jesus Christ, and in hope of eternal life.

JOHN W. THOMAS.

BROTHER BEEBE:—By request of brethren I paid a visit to some brethren in

Iowa and found them sound and orderly, and assisted in the ordination of brother B. Cobb, who is esteemed as a useful and promising gift among them, and they requested me to send the following proceedings of his ordination to you for publication in the *Signs*.

J. W. THOMAS.

Fourth Saturday in October, A. D. 1858.

We, the Regular Baptist church, of Page county, Iowa, met, and after a discourse, delivered by Eld. J. W. Thomas, by request, from 1 Timothy, iv. 16. "Take heed unto thyself and unto the doctrine, continue thou in them." &c. Proceeded to business, and took up the reference, of the ordination of brother Benjamin Cobb, and the church agreed to go into ordination, and the brethren, in part, not being present, that were expected, and brother J. W. Thomas, of Unity church, Platte county, Mo., and Eld. J. Lambert being present, brother Benjamin Cobb was presented, and proceeded to give a relation of his experience of Grace—his call to the ministry,—and some of his doctrinal views of the gospel; and after some appropriate questions, answered to the satisfaction of the church, ordination prayer by Eld. John W. Thomas, and the laying on of hands of the Paesbytery, and a solemn and appropriate admonition given by J. W. Thomas, the right hand of fellowship given in behalf of the church and Presbytery. The church requested brother J. W. Thomas to send a copy of this ordination to brother Beebe, for publication in the *Signs of the Times*.

Done by order of the church and signed in her behalf,

JOHN LAMBERT, MODERATOR.
THOMAS SHEARER, CLERK.

Davis County, Iowa, Jan. 4, 1859.

BROTHER BEEBE:—Through the mercy and goodness of the Lord I am enabled to inform you that the *Signs of the Times* is still a welcome paper to me; I find much comfort in reading the communications of the brethren and sisters; and as I am old and feeble and cannot get to meeting but seldom I would not be without it for double the amount that it costs. I feel to thank the Lord for such a paper; for I think the doctrine it contains is sustained by a good foundation. I do not believe that error and delusion can ever prevail against it. I read what the saints write of their trials, troubles and temptations, and I also have many of the same trials and temptations; but I have such a wandering mind, that I cannot do the things I would, and that which I would not, that I do: for when I would do good evil is present with me. I have more trouble in trying to restrain my wandering thoughts, than in anything else. Sometimes, I think, if I were a child of God, my mind would be more fixed on heavenly things. But there is a constant warfare between the flesh and the spirit. I do think, if I know my heart, I desire to serve the Lord in spirit and in truth. I think I love his word, his laws, and his people. I see a beauty in holiness that I can see in nothing else. I try to pray the Lord to enable me to understand his word aright, and that he would lead and guide me in the strait and narrow way, that leads to his right hand; and that he may keep me from every delusion. There are so many sorts of religion in the world, that it be-

comes God's people to pray mightily to God for grace, and for wisdom to discern the right way, and to keep us from every evil. May he stir up his people to diligence, and enable them to contend earnestly for the faith which was once delivered to the saints. I am now seventy-one years old, and have been a professor of religion fifty-one or two years; and I now feel more need of grace and strength to support me than I did at the first. Oh, may the Lord enable me to walk worthy of my heavenly calling to the end. And may the Lord support you and keep you long upon the walls of Zion, and bear you up through all your trials, keep you from all evil, and give you grace and strength equal to your day, and bring you off more than conqueror over all the powers of darkness, is the prayer of your unworthy sister, if a sister at all.

SARAH CALVERT.

DELHI, N. Y., Dec. 29, 1858.

DEAR BROTHER BEEBE:—I feel thankful to God, through our Lord Jesus Christ, that I am permitted to enclose to you the amount for the *Signs of the Times*, to be addressed to my father, John Shaw, Sen.; he is an old soldier in his Master's cause; he has been an Old School Baptist for the last thirty-five years, but is alone, or nearly so in Delhi: for there are but very few of the denomination in this vicinity.

I feel, for my part, that I am dealt with in great mercy, being permitted to be an inhabitant of God's footstool: for I feel that if God had dealt with me according to my many sins, I should have been cast away long before this time, where no mercy could ever enter. But, thanks be to his Holy Name, I am yet spared, and not cut down as a cumberer of the ground. By the mercy of God I am permitted through faith in the Redeemer, to rejoice in his goodness, and in hope of eternal life; although I feel that I am but a babe in Christ, if an heir of grace at all; and I desire the sincere milk of the word, that I may grow thereby. It is about two years since I professed to have a hope in Christ, and ever since that time I have found myself a poor helpless sinner, and can say with the apostle Paul, to do good I find not, for evil is present with me. But he who has called me with a holy calling has preserved and kept me until the present time; thanks be to his holy name, who giveth us the victory through our Lord and Savior, Jesus Christ.

Here I am in Delhi, and out of the scores of professors that surround me, I know of none but my dear old father and mother, who are not what I term *will-worshippers*; they say that it is the creature's own fault, that they *will* not come unto Jesus and be healed; but that is not my experience: for I had not the power until I was drawn to him; Jesus says, "No man can come unto me, except the Father which hath sent me, draw him," and my experience testifies to its truth. I found myself condemned before God, and if Jesus had not appeared as my Savior, I must have perished in my sins.

You will please pardon the liberty I take, for I beg the privilege of informing you that I am on the Lord's side, and by the grace of God, in keeping me, I shall be well kept. Yours,

WILLIAM SHAW.

NEW ALBANY, MISS., March 18, 1859.

DEAR BROTHER BEEBE:—I have been reading the *Signs, Messenger* and *Banner*, between one and two years, and I am so well pleased that I think nothing but death will prevent me from taking them. But I have been looking for some years for a change from this mode of my existence.—Age and affliction admonish me that my departure is at hand. My spine has been diseased for many years, and my liver also is badly diseased, so that I cannot get out to meet with my brethren, which makes your paper the more valuable to me. If the Hymn Books which I send for takes well, I shall send on for more. I have received two of them and am well pleased with them; I have given them away and I want to present each of my seven children with one of those I now send for, and some to other friends. I hope they may come into general use among the Old School Baptists. The Old order of Baptists are few in this vicinity, and our church is very weak, although we have the truth preached almost every month by our beloved pastor, R. R. Shelton.—Other denominations around us increase as fast as did Baal's prophets. I often think of the old prophet of the Lord, when he was fleeing from Jezebel, and was awaked, and sustenance was sent him from the Lord; and he prayed that his life might be taken; for that he was not better than his fathers. The enemy had digged down the Lord's altars and killed his prophets, and he only was left alone, and they sought his life to take it away. But the Lord assured him that he had reserved to himself seven thousand men that had not bowed the knee to Baal. And I see the apostle makes use of that scripture to prove the doctrine of particular election.

Brother Beebe, if you are not too much encumbered with other things, please give me your views at length, on Melchisedec, of whom the apostle speaks so much to the Hebrews, especially in the seventh chapter. Please explain who this man was that bore such a resemblance to the Savior. I have thought much on the subject, but cannot make out satisfactorily who he was.

I have a little hope which I have never been fully satisfied with long at a time, which I could not increase, nor throw away, for thirty years before I joined the church. And I am yet for the the greater part of my time in great darkness, and beset with doubts. I know that I must shortly be summoned away from this mortal state, and without an interest in the intercession and blood of Christ I am lost forever. Dear brother remember me at the throne of grace, and pray for me, that I may be clothed in the righteousness of the Redeemer, and that my hope may be sure and steadfast, and enter within the veil. I know that my heart and my affections are with the Baptists; but I sometimes fear that I have received that love hereditary from my father, and not from my heavenly Father.

I am your unworthy brother, if a brother at all. JOSEPH PRUITT.

HARRIS Co., Georgia, March 26, 1859.

DEAR BROTHER BEEBE:—Enclosed you will find \$2.50 for the *Signs, Banner* and *Messenger*. I have long delayed to send it in consequence of severe affliction. My hands and feet were attacked last fall, and

I was confined to my bed. On the 27th of November I was enabled to hobble out, and continued to do so until the 8th of December; but from that time until the 20th of March I was not out of my house. On that day I rode in a buggy about one mile with J. Stringer. This week I have several times walked out a little. My hands got well in about four weeks, but my feet would break out with blisters from the size of a shot to that of a dime. These blisters when clipped with scissors, would discharge a glutinous water, as sticky as honey, which would run for about four days and then matterate, and in about ten days would get well, new ones coming all the time. My feet would become swollen until they were almost as hard as wood, and as red as flesh could well become. A part of the time I had to be carried from the bed to the fire, as I could not suffer to have my feet below a level with my body. The disease is said to be Erysipelas.

Brother Beebe, I wish you to publish this for the information of my connections in the different States. If any one has ever known such a case, and can give information of a remedy, it will be most thankfully received. I was 70 years old on the 11th of December last. I was born near the Kehukee Meeting house, in Halifax county, North Carolina, and I now live six miles east of West Point, in Harris county. Please publish this as soon as you can, and oblige your much afflicted brother,

ALVAN MYHAND.

Banner and Messenger will do me a favor if they will copy it. A. M.

FLAT ROCK, Ohio, Jan. 15, 1859.

DEAR BROTHERS AND SISTERS—The revolving wheel of time has numbered with the past another year, and with it many of our fellow-beings have departed hence to be here no more; but we are spared as living witnesses of the amazing goodness and mercy of God. How thankful ought we to be to the Giver of every good and perfect gift, for his fatherly care of us from our infancy to the present time! He has brought us through many dangers, seen and unseen, by his kind, protecting providence, and his eye, that slumbereth not, hath watched over us for good. Blessed be the name of the Lord for his forbearance and tender mercy. We have passed through deep waters of affliction, and as we passed through them they have looked dark and dreary; but his promise has sustained and cheered us, "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee." He will be with us in six troubles, and in the seventh he will not forsake us. Young christians, look at these great and precious promises!—look ahead; the coast is clear! Look unto Jesus, the author and finisher of our faith. When in fiery trials, let us not murmur; they are not to be compared with what the Savior endured when here on the earth; yet not a murmuring sound fell from his lips. He bore all patiently; and O, brethren and sisters, let us try, by the grace of God, to endure all our trials and afflictions with humble submission to the divine will. The apostle says, they are but for a moment, and work for us a far more exceeding and eternal weight of glory.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

May God grant us grace to overcome all evil, and may the Lamb which is in the midst of the throne, lead us to fountains of living waters, and into pastures which are always fresh and green; keep us faithful unto death, and then grant us an abundant entrance into the joys above, is the prayer of a poor, tempest-tossed soul. My love to all the children of God. Your brother,

JOHN BARGER.

Extracts from Business Letters.

"The Signs of the Times is a welcome visitor to me. I am well pleased with the communications of the dear brethren and sisters, the Editorials and doctrine in general which they contain; for I believe it to be the doctrine of our Lord Jesus Christ, which will stand when all other doctrines are swept away; for it has Christ for its foundation and corner-stone, and proclaims grace given to all the saints in Christ Jesus before the foundation of the world. Free and sovereign grace, without money and without price, is the doctrine in which my soul delights. The salvation of our God lacks nothing for the arm of man to supply; it is full and complete, and its work was finished in Jesus Christ, and by him. I sometimes think, when reading the communications of the brethren and sisters, that I would like to throw in my part; but from a sense of my weakness and unworthiness, I have deferred it from time to time. I desire that you all may continue to write for the SIGNS. My lot is cast where I hear but little Old School Baptist preaching. There are a few of us here who hold and love the doctrine of the electing grace of God, and we have had one with us who has been preaching about five years, but he is fixing to move to Texas. I hope the Lord will send us a preacher. We have plenty of those who claim to be preachers, but I regard them as will-worshippers—but the Lord knoweth them that are his. Let us endeavor to be reconciled to God; let him be true, and every man a liar. Brother Beebe, I submit the above to you; if it will not crowd out better matter, and you think it worth a place in the SIGNS, you are at liberty to publish it; otherwise throw it aside and all will be right. May God bless you, and preserve us all, is my prayer for Christ's sake."—GEORGE W. JONES, Jasper Co., Missouri, Feb. 15, 1859.

P. S.—I would like to have brother Conrad Cox's views on 1 John ii. 2, particularly the latter part of the verse. G. W. J.

"Zion's cause seems to be in a prosperous condition in this region. I have baptized two recently, and expect to bury several more next month. Our meetings are well attended, and with a great deal of interest. The fields seem to be white and ready for harvest. The elect of God are being gathered from the four winds. I see by Eld. I. Hewitt's communication, that the churches are enjoying some refreshing seasons in that part of the Zion of God. I think, brother Beebe, we have great reason to lift up our heads and rejoice."—G. W. SLATER, Salisbury, Md., March 20, 1859.

"We wish you to continue the Signs of the Times to us, as they contain all the gospel preaching we receive in these parts. No doubt this would sound strange

to some around us, as there has been a very fine Meeting-house built the last summer, within a hundred yards of our house, in which a protracted meeting was commenced about three weeks ago, which has been continued day and night ever since; and for us to say we have heard no gospel preaching here must seem strange to them. We attended once, but we heard nothing of salvation by grace, in and through Jesus Christ; but we heard it proclaimed that we must do thus and so that we might be saved by grace. Now, brother Beebe, you know nothing about such salvation by grace as that; neither do we. If we have to comply with certain terms and conditions for our eternal salvation, imperfect as we are, we should certainly fail. Brother Beebe, my wife, Sarah Smith, wishes you to give your views on Isaiah xi. 10. And I would like to have brother Wilson Thompson's views, if he feels free to give them, on Isaiah liii. 12: or, if he declines, the views of any brother who feels free to give them. I have presented this text to two Methodist preachers, and to one Presbyterian, and they have all declined to take it up, as though there was something bad about it; but if there is I have failed to discover it."—WM. H. SMITH, Ligonier, Indiana, Jan. 22, 1859.

"I still wish to read the SIGNS. The doctrinal views, with but little exception, which they have exhibited throughout are the same that I have been settled in for a little more than fifty years. And all the confusion and turmoil among the people about religion, and in regard to their many new institutions, have only served to confirm my mind more in the plan of salvation by grace alone, from first to last. That is the only plan that can possibly save a helpless sinner like me. I find in my advanced age that old nature is still the same—it is evil, and only evil continually. Therefore if I am not saved alone by grace I am lost forever."—Eld. Mahlon Peters, Ohio.

"I have commenced, for the first time my address to you Brother, as others do; but some qualify by saying, *If I am worthy*. What constitutes the relationship of brethren and sisters, as I understand it, is that they have the same Father, and that the spiritual family have no worthiness as such exclusively. I know I ought not to write much expecting you to read it; but when I am sending my remittance I feel disposed to say a few words to my loving and tried friend and instructor. I have known that you have much forbearance and consideration; but as you are human you should not be borne down with too much weight. That you have become very much endeared to many, you are aware; and your oldest friends feel themselves first on the list, and I am one of that class. My regard for you, and my relish for the contents of the Signs of the Times are unabated. I see by the receipts acknowledged in the Signs, that the number of subscribers is greatly increased. I wish there were more in this State that would read them. I am acquainted with but one who has a desire to read them. And yet they will say they believe that the doctrine they contain is the truth; but in practice they go with the multitude; but he who knows the hearts of all knows why. Among so many communications as you are daily receiving, what I might express would ap-

pear to you as repetition. When some who write express their desire to attend your appointments for preaching, and to see you, I think they do not desire it more than I do so. I sometimes think if my property were movable, I would be located so that I could. I am glad that Eld. Trott continues to write, and you to publish his views on the scriptures; for I think I have been greatly benefited in reading them. I hope he will still be able and willing to write, without waiting to be requested to do. And not Eld. Trott alone, but others also. I think I love those who love our Lord Jesus Christ, especially those who walk not after the flesh but after the spirit. Of such I have judged you to be, and, in the love of the truth I hope I am one with you."—AMEDIA PECK, Litchfield, Conn., Feb. 26, 1859.

Extract of a letter written by Eld. Andrew Gregg, to brother John K. Atherton.

After having given an account of a pleasant and prosperous journey and preaching tour—of happy seasons and delightful meetings with many churches and brethren in distant parts, he concludes his letter in the following manner:

"MY DEAR BROTHER:—When I look back, and I am so favored as to realize the sweetness of such interviews, I am led to ask myself the important question, Who but those who have been made to taste that the Lord is precious, can know anything about such seasons of grace; and while I have sat and listened to the brethren and sisters while communing one with the other, there was such similarity of sentiment, such oneness of feeling, such affinity clearly manifest, that I feel of a truth, that we have all received like precious faith, and all united in the same glorious cause, and all fighting under the banner of the same Almighty King, all having the same object in view, and equally interested in the same triumphant conquest. Who would not, my dear brother and sister, under such circumstances, and in view of the future blessedness that awaits the redeemed of the Lord, reach forth the hand and grasp the hand of a brother or sister in token and manifestation of that eternal union, and join in concert to praise the God of their eternal salvation, which salvation is all of grace, and in and through our Lord Jesus Christ, who gave himself that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. In conclusion, I will just say to you that heretofore existing difficulties between Bethel Church of Old School Baptists and this Association, is satisfactorily settled, so that peace and union again pervades the Zion of God; and may God grant to give us grace in such a way that it may reign and predominate over our nature, and keep it in sweet subordination, so that in every situation and condition of life we may say, 'Thy will be done.' We remain your poor unworthy brother and sister."

ANDREW GREGG,
DOROTHY GREGG.

To J. K. ATHERTON AND WIFE.

"The Lord hath said, 'I will thoroughly purge away their dross, and take away their tin, that they may offer unto the Lord an offering in righteousness.' The furnace comes first, and then the crown. We know the scriptures say all things work together for good to them that love

God—to them who are the called according to his purpose; but unbelief is always ready to dispute it. David envied the prosperity of the wicked until he went to the sanctuary of God; there he learned their end, which silenced his unbelief for a time, and so it has that of many of the Lord's dear family since. What a great mercy it is that our unbelief does not make the promise of God of none effect!

Dear brother, I write these lines to you, as I feel myself unable to write anything to profit any one. I hope I do know Christ to be precious to my poor soul. He has opened my blind eyes, unstopped my deaf ears, and showed me my lost condition, and the only way of salvation. But notwithstanding all this, I am the subject of so much carnality, barrenness, deadness, and indifference, that, like good old David, I am ready to say, I shall one day fall by the hands of my enemies. My faith seems feeble, hope is faint, desire is low, love is cold, spiritual thoughts are few, gratitude is wanting, comfort declines, and prayers are formal. Yet my dear Lord has not left me altogether; for sometimes he comes leaping upon the mountains and skipping upon the hills, with words of love and grace, which are sweeter to my taste than the honey and the honey comb. He rests in his love, and he hateth putting away.

We deem salvation's scheme complete,
Where love supreme and mercy meet,
The highest act that God doth show
Of grace to guilty worms below.

May the Lord strengthen and support you in your labors, is the desire of your unworthy sister"—SARAH SKATES, *Aylmer, C. W.*, Feb. 25, 1859.

"P.S.—I should like to have your views on Luke xvi. 9."—S. S.

"I have read your paper a good while, and I still receive them with gladness; for I am 89 years old, and cannot hear preaching, nor see to read without bright daylight. I have been a Baptist since I was twenty-three years of age. The preaching in your paper is the only satisfaction I have. Go on, brother Beebe, and may the Lord furnish you with gospel truth to feed the poor, afflicted old Baptist brethren. I enclose you three dollars for the *Old Southern Baptist Messenger, Signs of the Times, and Banner of Liberty*. Yours, in gospel bonds."—JOHN ADAMS, SEN., *Dallas county, Ala.*, March 19, 1859.

MILAM Co., Texas, Jan. 31, 1859.

BROTHER BEEBE—We often sigh for the preaching of the gospel here. I came from Manchester, England, to Texas, in 1850. Since that time I have never heard a gospel sermon, nor have I found but one who could pronounce the SHIBBOLETH of Israel. I heard Mr. Gadsby preach for several years before he died; but then I only saw men as trees walking; for I was just beginning to walk, though I had been trying to stand upright for ten years, but Mt. Sinai thundered so loudly that I could not tell where I was. Although an entire stranger to Mr. Gadsby, he always described my feelings; and though I have been very slow to learn, my God has had great patience in teaching me, and blessed be his holy name. When I look back on the way in which he has led me, and when by faith I can see that my name is written in the Lamb's book of life before the world began, and when I can realize that he has taken me, unworthy as I am, up out of the mire and clay of my own works, and set

my feet upon the Rock of Ages, and that he has revealed to me his work which was finished on Calvary for me and for all his children, and that not one of them can be lost, my heart is filled with love and thanksgiving. Often in the early part of my pilgrimage I was led to inquire, Lord, why didst thou chose me? But, bless his holy name, now I know it was because he loved me.

Now I must tell you what I am. Myself and five of my children are joined with the Mission Baptists. For myself I have but little excuse for joining them. I wished to be baptized, and was too easily persuaded to join them, as there were no Old School Baptists near me, nor likely to be. I did not see the inconsistency until after I was baptized, then I found that he that biddeth them God-speed was a partaker of their evil. As for my children, I believe they are subjects of the saving grace of God; for, although they joined the New School, they are like Noah's dove, which could find no rest for the sole of its foot out of the Ark; even so they find no rest with them. One son is a strong believer in the Old School doctrine, and I have two daughters of the ages of fourteen and sixteen, who tell me they cannot feed under the preaching—that they try to get food, but get nothing but husks. When they come to me with tearful eye, and ask the meaning of the scriptures, I am constrained to pray the Lord to send us a preacher.

I have written a long letter, but I have written to encourage you in your good work, and to inform you that the Lord has some of his children in the dark corners of the earth, where the SIGNS, as a stray beam of light, has reached them. May the Lord bless you in your labors of love, is the sincere prayer of a worm of the dust.
MARGARET STOVALL.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1859.

Reply to Brother Pruitt, on Heb. vii.

We have frequently been called on for our views on the subject of Melchisedec, and have published such views as we have on the subject. But as the file of our papers are not accessible to all our readers, we will remark that we do not understand the inspired writer, in Hebrews vii. to be speaking of Melchisedec as a man, but as a type of Christ, both as King of Salem; (or Peace) and as Priest unto the most High God. Uniting in one person the two offices, of king and priest.—Melchisedec, as a type supplies, what Aaron in his priesthood failed to show, of the royal priesthood of the Son of God. The priesthood of Aaron, was hereditary. It was vested in Levi, with whom according to the prophetic blessing, the Thummim and Urim was established. As a son of Levi, who had paid tythes when in the loins of Abraham, to Melchisedec, he received the priesthood, and transmitted it to his descendants, and it passed down from sire to son, until it expired by its own limitation. But of Melchisedec no lineage is reckoned; nothing being said of him, as to who was his father and mother. As a man we have no doubt he had both father and mother, like all other men; but as a priest he had neither, for his descent is not counted. His priesthood was immediately from God, and not to be transmitted to posterity.

All that is presented in the type, is that Melchisedec met Abraham, when returning from the slaughter of the kings, and that Abraham gave him a tenth part of the spoils of his victory, and that Melchisedec

edec blessed Abraham. We are also informed that this Melchisedec was King of Salem, or King of Righteousness, as the type signifies, and at the same time he was priest unto God; but not after the order of Aaron: of an order which recognized no descent—no predecessor or successor. As a type he was made like unto the Son of God: that is, as we understand it; the account given of Melchisedec embraced just enough, and no more than enough to set forth the peculiar order of the priesthood of Christ, in distinction from the order of the Levitical priesthood. The type was made like unto, or made to resemble and clearly to set forth its anti-type, as now presented in the great Apostle and High Priest of our profession, Christ Jesus. In this type no descent or date is given, that he might more clearly typify Christ, whose goings forth are of old, from everlasting, and whose kingdom and priesthood shall have no end. As it is written, The Lord hath sworn and will not repent, Thou art a Priest forever, after the order of Melchisedec. Not made or constituted a priest after the law of a carnal commandment like the sons of Levi; but with an oath and by the power of an endless life. By the which power he is able also to save them unto the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them.

Reply to Sister Skates on Luke xvi. 9.

Worldly riches are the mammon of this world. Whatever of them are possessed by christians, they hold only as stewards in trust, who are under a solemn charge to so use as not to abuse them, and they are amenable to their Lord for the manner of their stewardship. While possessing them in trust, if we impart them with a liberal hand to relieve the necessities of the poor and suffering, when we fail, or in our turn become poor and needy, we may, relying on our Lord's assurance, expect to be in the same way ourselves relieved; for what measure we meet out to others, shall be meted to us again. There is that which scattereth and yet increaseth; but to withhold more than is meet, tendeth to poverty.

Shortly after this parable was spoken, the disciples were driven from their homes, and their property was confiscated; but profiting by the instruction, those of them who had property, while they held an undisputed title, sold it, and laid the proceeds at the apostle's feet; and when they failed they were received and supplied from the common provision thus secured. They had all things in common. (See Acts ii. 44-47.) We are not directed by our Lord to make a mammon, or *god of riches*, or of what we possess of the world's goods, but make to ourselves friends of it. It can afford us friendly aid in our extremities, and so to use it as to secure the commendation of our Lord, whose stewards only we are, as acting wisely.

Hymn Book Notice.

Our first edition of between four and five thousand copies, being exhausted, we have now our second edition of nearly six thousand copies, ready to supply all orders. The few typographical errors which escaped detection in the first edition have been corrected, and the stereotype plates carefully revised.

In addition to the numerous testimonials received from brethren in nearly all the States and Territories of our wide spread country of their hearty approval of the book; and having heard of no brother disapprovings, the unparalleled sale of the first edition in about eight months, has far surpassed our most sanguine expectation. Should the orders come in as rapidly for the second, as they have for the first edition, we intend at no very distant period, to publish an edition on a much larger type, for the use of the pulpits and for the accomodation of the aged.

We will continue to supply all orders, accompanied with the cash, at our own risk and expense; from all parts of the United States. If sent by mail, we invariably pre-pay the postage, and if by express, we pre-pay the expressage on them; and if packages should be lost in transportation, on being informed thereof we will send them again. For a more particular statement of the various qualities of binding and terms, see advertisement on the last page.

Moneys received with the orders for books, will be acknowledged in our published receipts for the *Signs*, that those who send may know of the safe conveyance of their orders. And all packages of books sent to order will also be stated in the *Signs*, that they may know when to look for them. Should any fail to receive them in a reasonable time after our announcement that they have been sent; they will inform us, and we will send them again.

Special care should be taken to write the name of the person or persons to whom they are to be addressed, and also the name of the Post Office, County and State to which they are to be sent.

Lines for the New Year.

BY ELDER GILBERT C. MILLSPAUGH.

The year beginning, fifty-nine,
Let all who take and read the SIGNS,
First cast the beam from their own eye,
And then their hearts and tongues may ply.

We truly hope that each may feel
Humility and love, and zeal,
And nothing write to harm the peace
Of the dear lambs redeemed by grace.

Let Christ exalted, be our song,
As we together pass along;
Let envy malice not be nursed,
Nor for revenge let any thirst.

We're in the flesh, we plainly see,
In which perfection cannot be,
Then why not with our brother bear,
Since we his imperfections share!

But O, says one, this treach'rous heart,
Forgets and acts the traitor's part;
Too often do I feel and speak
Unkind, unlovely, far from meek.

By which the saint to Jesus wed,
Is griev'd, and mourns at what is said,
Ah! sure I must forgetful been,
Since Christ I've pierc'd in piercing him.

Then let us all a bridle wear,
And keep our garments clean and fair,
And may our brother Beebe be
Sustain'd and kept from error free.

We wish that all the saints may be,
In perfect peace and unity,
And not one jarring note to sound
In Israel's camp to harm or wound.

FRANKLIN Co., Indiana, January, 1859.

The following lines are at your disposal. They were written some years ago, but their merit, if they have any, is not dependent upon time.

O! Thou who reign'st in glory bright,
Enthroned in uncreated light,
To thee e'en mortal lips may dare
To lift the voice of praise and prayer.

Author and source of all thou art,
Yet dwellest in the lowly heart,
Nor dost despise the humblest moan
Uplifted to thy gracious throne.

May the rich blessings of thy love
Descend upon us from above,
And grant thy grace, that life may be
Our hymn of prayer and praise to thee.

Obituary Notices.

EXETER, Illinois, Feb. 17, 1859.

BROTHER BEEBE:—I send you the following obituary notice for publication in the *Signs of the Times*, which you will please insert, as we think it will be interesting to many of your readers: Died on the 8th day of February, 1859, brother ISAAC D. HILL, aged 62 years, 10 months and 18 days. Brother Hill has been afflicted for the last two years, and for the last twelve months of his life he was afflicted with dropsy, and the greater part of the time unable to lie down. His bodily sufferings were very severe—but his mind stayed on the immutable Rock of Eternal ages—his daily request was that the Lord would arm him with patience, until he should accomplish, as a hireling, his days. The writer of this notice was frequently with him during his illness; and, also at the time of his departure; and whilst beholding the closing scene of his life, and calling to mind his feelings, as expressed by himself, during his afflictions, the following lines, by Watts, were forced upon my mind:

Death may dissolve my body now,
And bear my spirit home;
Why do my minutes move so slow?
Nor my salvation come?

With heavenly weapons I have fought,
The battles of the Lord;
Finished my course, and kept the faith,
And wait the sure reward.

God has laid up in heaven for me,
A crown that cannot fade;
The Righteous Judge at that great day,
Shall place it on my head.

Nor hath the King of grace decreed
This prize for me alone,
But all that love and long to see
The appearance of the Son!

Brother Hill was born in Franklin county, Virginia, on the 20th of March, 1796; emigrated to Tennessee about the year 1820—joined the old Baptist church in Wilson county, Tennessee, and was baptized on the third Sunday in December, 1827, by Eld. Peter Fauqua. About one year after he joined the Church he was ordained to the office of Deacon, which office he held until his death. In the year 1830, brother Hill moved to Illinois, and shortly after united with the Plumb Creek Church, of which he continued a member until his death. He also was chosen Clerk of the Plumb Creek Church, which office he filled for many years with honor to the cause. When the division took place, among the Baptists in Illinois, about the year 1832, brother Hill was found in the ranks with those who firmly adhered to the principles of the Old School Baptists—an ardent lover of Bible truth, and an uncompromising advocate for Unconditional Salvation by grace alone. When the "Morgan Association" was constituted, or shortly after, he was chosen and served as Clerk of the Association for upwards of twenty consecutive years. In his death the community, and especially the Church, has suffered a great loss; but he has gone to his reward—and our loss is his eternal gain; he has left a wife, (the faithful and constant attendant throughout his protracted sufferings,) and a numerous circle of relatives and friends to mourn his loss.

Yours in tribulation, JACOB MARTIN.

DUGWAY, Oswego Co., N. Y., 1859.

ELDER BEEBE:—Please publish the following obituaries of my father and mother, who both died in one week: Died in Parish, Oswego county, N. Y., at his residence, April 16, 1858, SYLVESTER BEEBE,

of congestion of the lungs, in the 78th year of his age. He never made a public profession of religion; yet when interrogated on the subject, he would uniformly admit that he had a hope; in doctrine he was an Old School Baptist, and always attended their meetings, when living in their vicinity. He was born in Washington county, in this State, where he lived till the age of thirty-two, when he removed to Westmoreland, Oneida county, and in 1844 he removed to Oswego county, where he resided until his death. We believe that he has gone to that rest which remains for the people of God. He was remarkable through life for honesty and probity of character. Few men have spent a long life who had less to regret in a dying hour, while looking back on their past lives. May his ashes rest in peace till the last trump shall sound, then we trust he will be found mingling with the blood washed through around the throne.

DIED at the same place, just one week subsequently, viz: April 22, 1858, FRELÖVE, wife of the above, with the same disease, in the 74th year of her age. She was born in the State of Rhode Island, and at the age of three years her father removed to Putney in Vermont, and a few years subsequently to Salem, in this State, where she resided till some three years after she was married, then removed to Westmoreland, where, in the course of a few years the Lord saw fit to manifest himself to her as he does not to the world. She joined the Baptists, I think, about the year 1814, and has kept her standing in that Church ever since, a period of some forty-five years. Truly a mother in Israel has fallen! She was a woman of more than ordinary abilities, and was skilful in defending the cause of her Master. The *Signs of the Times* was much esteemed by her. She always hailed it as a welcome messenger. She often remarked that the perusal of it was all the preaching she had, for, although surrounded by the New School Baptists, she had no sympathy for their doctrine. She has "gone to that bourne from whence no traveler returns." We believe her ransomed spirit is rejoicing in God her Savior, and with bowed heads, we say, in view of the afflicting dispensation which deprives us of the society of a kind and fond mother in the flesh, as well as mother in Israel, "Thy will be done." And as we mourn her departure, yet we feel that we would not call her back to this world of sorrow; but we will desire so to live that when the summons shall come for us we may be so favored as to meet her and all that glorified throng, where death has no more dominion, and where the parting hand is never known.

In christian fellowship, D. C. BESSE.

LEAKE Co., Illinois, March 19, 1859.

ELDER BEEBE:—The first of the following obituary notices was sketched soon after its lamented occasion, but for some reason (forgotten now) was not forwarded. The occurrence of another and similar afflictive event in the same family circle, has led me to send you a notice of both for publication: ELLEN A. COLE, daughter of William and Lucy M. Cole, of Cheshire, Mass., died November 16, 1853, aged 21 years. Her disease was of the heart. At the age of ten years she was baptized and united with the Baptist Church, in Cheshire, of which she contin-

ued a member until her death. She was my niece, and had lived with me most of the time from her sixth year, and "was unto me as a daughter." As a school teacher, which occupation she followed for several years, she was uncommonly successful in winning the confidence and love of both parents and children. She had been with us in Illinois three years, and was preparing to return to her parents, when she experienced a severe attack of the disease from which she had suffered several years. She recovered sufficiently to prosecute the journey, though with great feebleness, but died in less than three months after reaching home. Though enduring much pain in her illness, she was favored at last with a gentle release. Her physician remarked that he never saw a death that so much resembled falling asleep. On the morning of the day she died, she addressed individually the members of the family, and not long before she breathed her last, she uttered the words, "Rest, rest, peaceful, peaceful rest." And a little after, "Almost there." The disappointed hopes her early death has caused, are many and great; but, "she is not lost, but gone before."

She leaned her dying head
On Jesus' faithful breast,
And "almost there," she sweetly said,
"Rest, peaceful, peaceful rest."

Oh! thus to pass from earth,
Its pain and toil, and strife;
What is it but a heavenly birth,
To an immortal life?

FRANCES E. CONN, wife of George Conn, and daughter of William and Lucy M. Cole, of Cheshire, Mass., died December 14, 1858, aged 21 years. Her disease was diabetes. Her health had been declining about two months, when, being temporarily absent from home a few days at the house of a sister-in-law in an adjacent town, she was suddenly taken much worse, and before her parents and husband, who had been hastily summoned, could reach the place, she was too far gone to recognize or speak to them, and lived but a few hours. Soon after the death of her sister Ellen, she had made a profession of religion, — uniting with the Methodist Church, in Cheshire. Her death was so sudden and unexpected, that no opportunity was given to ascertain the state of her mind relative to that event; but she had at times expressed the opinion that she had not long to live, and the feeling that she had no anxiety to do so, but for the sake of her child, a lovely little girl of fourteen months. We trust she is forever with the "sanctified and saved," and the young husband, whose home light has been so early quenched in darkness, can say in the comfort of the christian hope, "I shall go to her." And to the mother, to whose life trials this double weight has been added, that hope is "all in all."

To the fair land of endless rest,
Sadly we yield thee, cherished one;
God gave—he took—his right is best,
His will in earth as heaven be done.
Yours devotedly, F. L. BAGG.

RICHMOND, Indiana, March 27, 1859.

BROTHER BEEBE:—You are requested to publish the following obituaries: Died at her late residence, in Hamilton, Ohio, January 10, 1859, sister MARY STOUT, consort of Charles Stout, after an illness of some months, she closed her earthly pilgrimage in peace, aged 68 years, 10 months and 7 days. It will not be saying too much to say she was one of the choice ones of

the earth—a good wife, a good mother, and a good neighbor—and truly a mother in Israel, and a beloved sister in the Church, at Mill Creek, Hamilton county, Ohio. The Church and all who knew her can say in truth that they are not called to sorrow as they who have no hope. She has been for many years an unshaken believer in the Lord Jesus Christ, and her whole life and conversation proved that her "soul did wish Mount Zion well." She has left a husband, and a large family of children. May the Lord sanctify their severe bereavement to their present and future good.

Also, died March 16th, brother ABRAHAM SKILLMAN, late a resident near Glendale, Ohio. In attempting to cross the track of the Railroad, he was run into by the down train; and both he and his horses were killed almost instantly. Bro. Skillman was a worthy member of the Church, at Fairfield, Butler county, Ohio. The Church, in this dispensation, has lost a well beloved member, and one whose seat was very seldom vacant. We have good reason to believe that our loss is his gain. I am, as ever yours, in the trials common to all the children of God,
L. SOUTHARD.

MAHASKA Co., Iowa, 1859.

BROTHER BEEBE:—It becomes my painful duty to record the death of our beloved babe, JOSEPH PERRY BAKER, who died October 9, 1858, aged 1 year, 3 months and 18 days, after an illness of eight weeks. He was lovely, blooming and fair; but it seems that—

To us the child was only lent,
'Till God for him an angel sent;
And then on time he clos'd his eyes,
To wake in glory in the skies.

Why then should we mourn, or ask for his stay with us? Were it not for our old nature, we think we could say—

Sleep on, dear child, thy work is done,
The mortal pang is past;
Jesus has come and borne thee home,
Beyond the storm to rest.

A. P. BAKER.

ROXBURY, N. Y., March 16, 1859.

BROTHER BEEBE:—I am requested to send you for publication the following obituaries: Died at the residence of her son, in Roxbury, Delaware county, N. Y., Mrs. CHRISTINA TYLER, in the 79th year of her age. She moved to this county from Columbia county, fifty-years ago, and united with the Baptist Church, in Roxbury, and was baptized by Eld. William Warren, forty-eight years ago. She was steadfast in the faith; but lived some distance from the place of our meetings; yet she attended with us until old age and infirmity prevented. She was left a widow in 1833, by the death of her husband, Amos Tyler. We trust that she has gone to him who said, "Thy Maker is thy Husband, the Lord of hosts is his name." I tried to preach on the occasion from Isaiah l. 6-8.

Also, died at the residence of her husband, in Roxbury, on the 12th day of September, our sister, NAOMI SMITH, wife of John M. Smith. Her disease was affection of the liver, to which she had been subject for a long time. She was also a member of the Roxbury Church, having been baptized by Eld. David Mead on the same day that myself and wife were baptized, being one of eight who followed the Savior in his ordinance at that time. I tried to preach on the occasion to a very large congregation from John iii. 2.
C. B. FULLER.

KINGWOOD, N. J., March 14, 1859.

BROTHER BEEBE:—Please publish the following: Died, on Thursday, the 24th of February, AARON B. RITTENHOUSE, son of John and Ann Rittenhouse, in the 24th year of his age. About the first of October last, sister Rittenhouse was taken ill with the typhoid fever, and afterwards one by one all the members of the family, except brother Rittenhouse; so that at one time five or six of them were prostrated. Aaron being one of the number was brought so low that hope of his recovery was cut off; yet he, after laying in this helpless condition several days, began to mend, and recovered from the fever so far as to be out through the neighborhood. Some two or three weeks previous to his death, he was taken with the measles, and though the disease seemed to pass off rather lightly, he directly began to fail, and soon dropped away. He was a young man of respectability, good habits, good morals, &c. About the time his fever began to abate, or rather before, he manifested an unusual exercise of mind, and an apparent change in body, but more especially in mind soon followed, so that hope was entertained by himself and friends that he had passed from death unto life. From some cause (perhaps the effect of the fever) his mind was not exactly right—yet from conversations had with him at times when he was fully rational, he gave satisfactory evidence of a gracious change. Brother Rittenhouse's family has passed through a long (about five months) and trying scene of sickness and affliction; yet only the one death has occurred among them. They are now all well.

Correction:—Please publish the following, and by so doing you will correct two or three error in the obituary notices I sent you, and published in the *Signs of the Times*, No. 5, present Vol.: Died, July 19, 1858, STACY B., son of (not Jacob) James and Eliza Kuglar. In addition to what I wrote before, I will say: Our young friend, Stacy, now gone, was a warm and decided friend to you, as also his father and mother, brothers and sisters—and what is still better, I think they are all warm friends to the truth and to you for the truth's sake. Again, sister Margaret Barcroft was (not 57) 77 years of age. Once more, in my communication, No. 5, present Vol., page 37, third column, and last line but one, read (not heavenly) a hearer. **GABRIEL CONKLIN.**

DIED—In Walkill, Orange county, N. Y., on Saturday, March 26th, an infant child of Chancey and Milla Horton, aged 8 months. Out of five lovely children, but one now survives. May the Lord sustain them in their deep affliction.

Miscellaneous.

ACKNOWLEDGMENT.

DEAR BROTHER BEEBE:—Your kind letter of the 19th of March, came safely to hand, with its contents, for which we feel very thankful to you, and to the dear brethren. Please to state to the donors our heartfelt gratitude to God, and to his dear people, for this affectionate kindness in contributing to relieve our necessities. My wife is still very low, and unable to sit up but about half the time; and my health is very poor, having been (by a fall) nearly deprived of the use of my right arm. Your brother in tribulation, **DANIEL WHITEHOUSE.**
MORRILL, Waldo Co., Maine, March 30, 1859.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—My post office address hereafter will be New Castle, Delaware. All correspondents will please direct their communications to me at that place. I expect to reside about two miles from the city, on the Seaford Railroad, where I shall be pleased to have traveling brethren call upon me. In Christian love, **E. RITTENHOUSE.**
NEW CASTLE, Delaware, April 1, 1859.

HYMN BOOKS SENT AWAY SINCE APRIL 1—By mail and delivered at our office—Salmon W. Hoyt, 1; Miss Sally Simpson, 1; Jas. M. Teague, 2; Chester Scroggins, 2; Mrs. E. Horton, 1; Mrs. Jane Remy, 1; John Peal, 1; N. W. Hoyt, 1; E. Smith, 1; Margaret Taylor, 1; John Messmore, 12; Thomas B. Yeates, 12; Joseph Pruitt, 15; Samuel Hansbrough, 1; William Bloomfield, 1. Total, fifty-three.

COME AT LAST.—A letter, containing \$9, mailed at Irville, Ohio, on December 25th, of last year, properly directed, came to hand March 29, 1859, after a pilgrimage of more than three months, having passed through California in its travels.

Record of Marriages.

March 21—At the house of the bride's father, in Orange, Schuyler Co., N. Y., by B. J. Overhiser, esq., Mr. WILLIAM GOODNOE to Miss ELVIRA LAMPHERE, both of Orange.

March 22—At the Cross Roads Baptist meeting house, in Somerset Co., Maryland, by Elder G. W. Slater, Mr. PERRY VINCENT to Miss MARY M. COVINGTON.

March 29—At Salisbury, Maryland, by the same, Mr. WILLIAM THERGOOD to Miss MARIA TAYLOR.

Associational Meetings.

The Baltimore Baptist Association (called Old School) will be held with the Harford Church, Harford Co., Maryland; to commence on Wednesday before the Fourth Sunday in May, at eleven o'clock, a. m. Brethren of our order, especially ministers, are affectionately invited to meet with us. Those coming from the South and West through Baltimore, will take the omnibus for Towson town on Tuesday afternoon, where they will find conveyance to brother Joseph Dance's and L. D. Patterson, and thence conveyed to the meeting. Those coming from the East on the Philadelphia and Baltimore Railroad will stop at Magnolia station, there take the stage for Forest Hill, by way of Falston, at which places they will find conveyance to Dr. Meehan's, brother A. Durham's, M. Crafton & Sons. Those coming on the Northern Central Railroad will stop at White Hall, where they will find the stage on the arrival of the morning train on Tuesday, to convey them to Jarrettsville, where they will be conveyed to S. Street's, A. Gladden's and T. Alderson's, all in the immediate neighborhood of the meeting. **JOSEPH G. DANCE.**
LONG GREEN, Maryland, March 29, 1859.

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio, (three miles east of Melmore,) on Friday before the Second Sunday in June, 1859. Those by the cars from North or South, will stop at Tiffin, where they will find brethren of the Honey Creek Church with teams to convey them to the meeting; but to secure such conveyance they must be at Tiffin on Thursday.—Brethren of our faith, and especially ministers will be cordially received. **L. SEITZ,** Pastor of Honey Creek Church.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county, on Wednesday, Thursday and Friday before the Second Sunday in June, 1859; to commence at ten o'clock, a. m., on Wednesday. Those coming by the N. Y. & Erie Railroad from the West, can leave the cars at Otisville, which is four miles south of the place of meeting, or at Howell's Depot, two and a half miles east, or at this place, Middletown, which is seven miles east of the New Vernon meeting house. Those coming from the East will stop at Middletown, or Howell's Depot.

The Baltimore Old School Baptist Association will meet with the Harford Church, Harford county, Maryland, on Wednesday, before the Fourth Sunday in May, 1859.

The Delaware Association will meet with the Church at Cow Marsh, Sussex county, Delaware, to commence at ten o'clock, a. m., on Wednesday preceding the 5th Sunday in May.

The Delaware River Association will meet with the Southampton Church, Bucks county, Penn., to commence at ten o'clock, a. m., on Wednesday before the First Sunday in June.

The Chemung Association will be held with the Asylum Church, in Bradford county, Penn., on the Third Sunday in June, and Saturday preceding; to commence at ten o'clock, a. m., on Saturday, June 18, 1859.

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the Third Sunday in June, 1859.

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Total.....	\$184 46

APPOINTMENTS FOR APRIL.—At New Vernon, the First and Third Sunday, at 10 1/2 o'clock, a. m. At Walkill meeting-house, the Second and Fourth Sunday, at 10 1/2 o'clock, a. m. Church Meeting at New Vernon on Saturday, the 2d, at 1 o'clock, p. m., and preaching at night. Church Meeting at the Hall, in Middletown, on Saturday, April 30th, at 1 o'clock, p. m. And preaching at the Hall, on Orchard st., Middletown, every Sunday at 3 p. m.

Old School Meeting.

OLD SCHOOL MEETING—The Church at Bald Eagle, near Sharpsburgh, Bath county, Kentucky, agrees to have a Yearly Meeting, holding three days—commencing on the 29th day of April next. We invite all Baptist preachers, who are in good standing, and are in fellowship with us—particularly brothers Dudley and Johnson, of Kentucky, and Benjamin Jones and Wilson Thompson, of Indiana. We have invited the preachers to preach for us. Now we hope we will have visiting brethren to hear them from other Churches. **JOSHUA TALBOTT.**

JANUARY 8, 1859.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following **CASH TERMS:**
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., MAY 1, 1859.

NO. 9.

CORRESPONDENCE.

For the Signs of the Times.

DEAR BROTHER BEEBE—In the 23d No. of the last volume of the SIGNS, I find a request from sister Sarah H. Izor, of Indiana, for my views on Rev. ii. 2-6, inclusive.

I might have answered the request sooner but for a combination of circumstances, embracing the following: 1st. My time is a good deal occupied in attending four churches, several of which are at some distance from me. 2d. My health has not been as good during the winter as usual. 3d. There seems to be no lack of interesting matter to fill your columns, and I feel more inclined to learn than to attempt to instruct others. 4th. It is only occasionally I feel inclined to write, especially when it requires time, labor and reflection to make myself intelligible on subjects submitted to my pen; and, withal, I am somewhat of a Quaker, at least in one particular: I am, perhaps, too prone to wait till the "Spirit moves me."

Sister Izor will allow me to premise, first, that the circumstances attendant upon the communications made to John were somewhat peculiar. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Second, the substance of the communications made pertained to the present and future state of the churches addressed. "He that hath an ear, let him hear what the Spirit saith unto the churches." Third, that John, through an apostle of the Lamb, and "in the Spirit on the Lord's day," nevertheless required one to interpret the mysteries declared by his divine Master. "I, Jesus, have sent mine angel to testify unto you these things in the churches." They were too profoundly mysterious for his comprehension; hence an explanation is declared by "mine angel." "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven golden candlesticks which thou sawest are the seven churches." One more remark, introductory to the subject. Under the typical dispensation, God communicated his law to his typical people through the prophets. Under this gospel dispensation, he communicated his mind to his spiritual family, first through his Son, and subsequently through his servants, divinely commissioned to publish the "glad-tidings of salvation." "God, who, at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son of God commissioned the twelve apostles, and assigned their work, after telling them "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in

the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

Paul, to the Elders of the Church of Ephesus, said, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. The figure employed is entirely appropriate. The overseer receives his instructions from his Lord, and communicates them to the *operatives*. The subject to which my attention is immediately called is introduced thus: "Unto the angel of the Church of Ephesus write." The term angel, as used in the scriptures, is frequently, if not most generally, applied to the ministry. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 31. Again, "of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." And again, "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation."—Heb. i. 7, 14.

"These things saith he that holdeth the seven stars in his right hand." The writer has given the interpretation of the "seven stars," in the preceding chapter, "the seven stars are the angels of the seven churches." The term "star," as applied to the ministry, seems to me to be peculiarly appropriate. First, because the stars are only reflectors, they only reflect the light they receive from the sun. Secondly, they are obscured by the greater light of the sun. Thirdly, they reflect a greater or lesser amount of light, as in the heavens literally seen; all of which aptly apply to the ministry. By the term "right hand," I understand the Sovereign Power which guards and defends the ministry. "Touch not mine anointed—do my prophets no harm." "Lo, I am with you alway, even unto the end of the world. Amen." "And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—Dan. xii. 3. I presume it will not be controverted that all the *spiritual* light the ministry, whether prophets, apostles, or those who subsequently minister in holy things, have, they receive immediately from the "Sun of Righteousness." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "I have planted, Apollos watered; but God gave the increase." "That was the true Light, which lighteth every man that cometh into the world."—John i. 9. As the sun, literally,

gives light to the natural world, so the Sun of Righteousness is the great luminary of the spiritual world. Hence it is said, "He (that is, John,) was not that Light, but was sent to bear witness of that Light."—John i. 8. "Who walketh in the midst of the seven golden candlesticks." The interpretation of this term, not less appropriate than the term stars to the ministry, has also been given in the preceding chapter. "The seven golden candlesticks are the seven churches." The figure is quite familiar; the candlestick is designed to bear up the candle. It would seem the apostle so understood the matter when he said, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Gold is the most precious of metals, and very aptly represents the preciousness of the churches of the saints to their gracious Lord. "The precious sons of Zion comparable to fine gold."—Lam. iv. 2. "If any man build upon this foundation, gold, silver, precious stones."—1 Cor. iii. 12.

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil." The good works of saints, as well as their evil works, are known to God; and in his reckoning with them will be made manifest, as we shall presently see. Their "works of faith and labors of love, and patience of hope in our Lord Jesus Christ." Works the legitimate effect of "the faith of the operation of God." Works by which faith is made perfect, or demonstrably proven—their close adherence to the doctrine taught by their divine Master, and steady maintenance of the principles of revealed truth—doctrinally, experimentally and practically—"holding fast the form of sound words," and "contending earnestly for the faith once delivered to the saints"—their opposing and exposing the assaults made on the Citadel of Truth. "But I labored more abundantly than they all; yet not I, but the grace of God which was with me." He regarded their patience, under persecution, the steadfastness of their faith in afflictions and trials, the perils they had to encounter in defence of truth. This church seems to be realizing the prediction of the apostle, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29.

"And how thou canst not bear them which are evil." They turned with loathing and disgust from the perversions of sacred truth, which were manifestly aimed at the subversion of the great plan of salvation—would not recognize the propagators of these false notions as brethren, nor "receive them into their houses (of worship), nor bid them God-speed." "And

how thou hast tried them which say they are apostles and are not, and hast found them liars." The standard given by which to try the claims of those assuming to be apostles of Christ, is the infallible word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Their system, if it deserves the name, brings Christ in conflict with himself in his precious word; its tendency is to divide the crown with the Savior to exalt the works of sinners, and count the blood of the Covenant an unholy thing; in a word, to stultify the declaration, "Salvation is of the Lord." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to whom be glory and dominion for ever and ever. Amen."—Rev. i. 5, 6. By bringing them to the test, you have learned unmistakably that they are "false apostles—deceitful workers"—that they have nothing in common with the apostles of Christ. Theirs is "another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—"They prophecy lies in my name," and "the prophets of the deceit of their own hearts." The church of Ephesus acted consistently with her high calling, in bringing their teachings to the standard of truth, in opposing and exposing their hypocritical cant.

"And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." He reiterates approvingly the steadfastness of their faith and patience in vindicating the "faith once delivered to the saints," thereby illustrating their love for truth and its illustrious author. Their trials indeed were heavy, and their conflicts almost insupportable, yet "have they not given place to those deceitful workers—no, not for an hour."

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." However much there was to approve in what precedes, yet the smallest delinquency in the discharge of duty is not passed by unnoticed. Contrast, as though he had said, your present condition with that you enjoyed on your first being led to a knowledge of salvation by Christ—the peace and joy you then realized—yea, "a joy unspeakable and full of glory." Then you could join the poet, and sing:

"Soon as the morn the light revealed,
His praises turned my tongue;
And when the evening shades prevailed,
His love was all my song."

"My Beloved is mine, and I am his." "His mouth is most sweet—yea, he is altogether lovely." Then you delighted to "speak of the glory of his kingdom, and talk of his power"—to tell the saints what his love had done. "He brought me to the banqueting house, his banner over me was love." Then "you sat down under

his shadow, and his fruit was sweet to your taste."

"Then to his saints I often spoke
Of what his love had done;
But now my heart is almost broke,
For all my joys are gone."

How sad the contrast! Then the mind was filled with heavenly contemplations—Jesus and his love swelled my bosom.

"His grace its riches did display,
And made my griefs remove."

Wherever his image appeared, the warmest affections of my heart were drawn out. I recognized the image as developing a son or daughter of Zion—a friend of the dear Savior—a trophy of his divine grace—an heir "to an inheritance incorruptible and undefiled, and that fadeth not away." Then could you join the inspired Psalmist, and say, "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our Salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods." "O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."—Ps. xciv. 1, 2, 3, 6, 7.

"Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." This church seems to have forgotten that she was "purged from her former sins," that she owed ceaseless obedience to her divine Lord. She seems unmoved by the joys of heaven, or torments of the damned. Paul describes her as asleep. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil."—Eph. v. 14, 15, 16. Not fallen from *grace*, but from a lively discharge of christian duty. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah lix. 2. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 6, 7. When Israel observed the command to repent, God turned away his threatened judgments from her; but when she disregarded the command, he visited the penalty. When God's spiritual Israel "confess their sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 Ep. John i. 9. Awhile ago she could say with the Psalmist, "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." But how is it with her now? Is she oppressed with her ingratitude, her darkness and slothfulness? Let her cry with the prophet, "O Lord, I am oppressed; undertake for me." "Turn us again, O Lord, and cause thy face to shine upon us, and we shall be healed." But she seems entirely unmindful of her best interests, to have fallen into a state of insensibility of the things that make for her peace; hence the appropriateness of the exhortation, or warning. "If his children forsake my law, and walk not in my

judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Ps. lxxxix. 30, 31, 32, 33. "Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Every consideration of interest and duty—of spiritual peace, love and real enjoyment—is presented to stimulate her to return to duty. Let her "weep between the porch and the altar, saying, Spare thy people, O Lord, and give not thine heritage to reproach." Let her lift her hands with her heart to God for help. I have heretofore said the interpretation of the term "candlesticks," is "churches." The conclusion is then, "except ye repent," I will remove your *visibility* as a church. You shall not be known and numbered by the saints as a church of the living God.

My mind is irresistibly drawn to several localities in this country where there existed, some forty or fifty years ago, sound and consistent gospel churches, where truth was maintained, and where it seemed to be received joyfully, and where any departure seemed to arrest the attention of the church immediately. The doctrine and practice gave, as it was thought, unmistakable evidence that the favor of heaven's King rested upon them; but the scene is changed. A laxity of discipline, departure in doctrine, and the introduction of *new measures*, hitherto unknown among those churches, gave full proof of the saying of the Lord by the prophet, "For among my people are found wicked men; they lay wait as he that setteth snares; they set a trap, they catch men."—Jer. v. 26. They seem to have been but too successful in "drawing away disciples after them." Now, the truth is, scoffed at by the members at those localities, and its advocates denounced as "anti-nomians," "old fogies," &c., &c. So that, were you to visit their meetings, hear the slang they belch out, and witness their efforts at proselyting, you would rather conclude you had entered a "synagogue of satan," than a church of God. But I have yet another verse to answer, in order to fulfil the request of sister Izor.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." The church of Ephesus, fallen as she was, from the original steadfastness of the living God, and from her promptness in controverting for the rights of Zion; yet she had not fallen so low as to tolerate those grosser and more palpable breaches of the law of Christ. Some suppose the deeds of the Nicolaitanes to have consisted in repudiating the institution of marriage, that they were "socialists," had their wives in common. Whether this be true or not, one thing is certain, their deeds were offensive to God, opposed to his divine government, and were also hateful to his church.

In conclusion, should not the present cold and languid state of Zion, amid the lo's here, and the lo's there, admonish her sons and daughters to a close and prayerful examination of the subject, to ascertain whether there is or is not, some analogy between the case of the church of Ephesus and the churches of our day? that they may take the warning. "Thus saith the Lord, Stand ye in the ways, and see, and

ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

I have hurriedly answered the request of sister Izor, though very imperfectly. The answer may or may not be satisfactory. The text, however, remains untarnished, and some other brother may be induced to give a more satisfactory solution.

As ever, your brother, in hope of eternal life,
THOMAS P. DUDLEY.
NEAR LEXINGTON, Ky., Feb. 1, 1859.

CLEVELAND, Minnesota Territory,
January 2, 1859.

DEAR BROTHER BEEBE—I have long felt a desire to address you, and cast in my mite with that poor and despised people who trust in the name of the Lord; but feeling my inability have deferred it till now. I think and feel just a little as old Elijah did when he complained to God, saying, They have slain thy prophets and digged down thy altars, and I am left alone, and they seek my life also to take it away. But I find by reading the SIGNS that there is still a remnant according to the election of grace, who have not bowed the knee to Baal.

My dear brethren and sisters, it behooves every lover of truth to be on their guard, for the enemies of truth are on the alert, seeking whom they may destroy. But we have nothing to fear from them; their cisterns are broken; they are clouds without water, driven by the tempest. The time has come when they will not endure sound doctrine, but after their own lusts they heap to themselves teachers, having itching ears. They have a form of godliness, but deny the power thereof. We are here surrounded with New School Baptists, Methodists, Millerites, Catholics, and Campbellites, all of whom preach the do-and-live doctrines. They tell us we can get religion one week, and loose it the next. But such religion has no power. Some of them tell me that the apostle Peter fell from grace when he denied his Lord and Master. But I think there was a vital principle in his heart; for when Christ looked on him, he went out and wept bitterly. His case shows how liable we all are to go astray, and how much Satan desires to have us, that he may sift us as wheat. But we cannot fall from grace, for nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. Christ has said, He that believeth on me hath everlasting life. How then can a believer fall from it and be forever lost? Brethren and sisters, I trust we have not so learned Christ. He says, 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. What a blessed assurance to the children of God! They have nothing to fear from wicked men or devils, who may worry, but cannot destroy them. I often fear that these assurances are not for me; for when I look within and see the sinfulness and depravity of my nature, I cry, My leanness! my leanness!! When I would do good evil is present with me; the will is present, but how to perform that which is good I find not; so that I often feel unworthy of a name or place with the dear people of God. But I still have a little hope that God, for Christ's sake, has forgiven my sins, which hope I would not part with for worlds. By this ye know

that ye have passed from death unto life, because we love the brethren. I think, if I know my own heart, I love the dear people of God, and you who are blessed with the privilege of meeting with the people of God, and hearing the gospel proclaimed in its purity, cannot appreciate your privilege too highly. I was once blessed with that privilege; but for some wise purpose I am now placed where all the preaching we have is in the SIGNS; they come laden with both milk and strong meat. We get so hungry that we can hardly wait to get them.

I wish to say to brother A. A. Cole, of Indiana, that we have long desired to write to him, but we do not know his post office address.* I presume he reads the SIGNS, and should he read this, he will know where we are. We desire to hear from him. Brother Beebe, may God watch over you for good, is the prayer of your unworthy sister, ESTHER HARDING.

*Elder A. A. Cole's address is Flowerville, White county, Indiana.

GREENE Co., Ia., Feb. 14, 1859.

BROTHER BEEBE:—In my last I informed you how I trust the Lord brought me out of darkness into the marvellous light and liberty of the children of God:—Well, after I had united with the church it seemed to me that I had done my duty, and answered my conscience in being baptized; for I could find no rest short of it: for Jesus said, If you love me keep my commandments. It seemed plainly to me to be the duty of every christian, to follow Jesus in that ordinance, then I went on my way rejoicing for some time. Sometimes when at meeting, I felt a strong desire that God would show my fellow men and women, the right way of the Lord. I took great delight in singing; for the name of Jesus was precious to me, to sing, to meditate on, or to talk of. I thought I should never see any more sorrow. But, alas! when I went to meeting on Sunday, I could not enjoy my meeting, as I had formerly. It seemed I was left in the dark, and I wished that I had remained at home. I desired to be alone. Here was a scene of mourning. On the next day as I was plowing my mind was so dark that it seemed that I could not remain in the field. So I left and went away and tried to pray the Lord for relief. I returned to my plow, and started my horse, but had not gone far before light broke in upon my mind, and the glorious plan of salvation by grace, through the blessed Savior. While I was rejoicing in the finished salvation, through Jesus, and how he reveals the same to poor sinners, something seemed to say to me, Will you go and tell it to the brethren? I answered, Lord, if thou wilt be with me, and speak through me, I will go. So I was resigned. And, brethren, just at that time I think it would not have daunted me to have proclaimed the goodness of God, if all the world had been present. I remained in that frame for a short time, when something suggested, You have not the education to withstand the wits and opposition which the ministers of Christ have to encounter. The flock of Christ is a little flock, and you will dishonor the cause. Then I began to entreat the Lord to send by some one else. It occurred to me that nearly all christians have a preaching exercise at times; but not a preaching gift; so I tried to banish

the impression from my mind; which seems to me to be, in some degree, the quenching of the spirit. But these feelings would return to me and were like a fire shut up in my bones. I could not rest day nor night. Often by night I have rolled from side to side on my bed and shed many tears. Not that I thought that any would go to hell, if I did not go; but because I could have no peace of mind. I then tried to think it was all a temptation, of satan, enticing me to step forward unbidden, and attempt a work in which I would only dishonor the cause.—I resolved that I would die rather than undertake it. I was immediately taken sick, and while confined it was presented to me to choose whether I would preach or die. I thought of my wife and little children to leave if I were taken away by death. Which now would I choose, was the question with me; but strange as it may seem, I was left without a choice, and I was made to cry out, the will of the Lord be done. Now my heart was again melted down with a sense of the love of God, and of his goodness, and my tongue began to proclaim, to the people present, the goodness of God. This was my theme through the night. Some of them admonished me not to talk so much, as it might make me worse. But I then thought I should neglect that duty no longer, but try to preach, and continued to think so for several days. But by the time I got well, I began again to doubt my call; for it appeared to me that surely the Lord would not call such a poor creature as me, to expose my ignorance. I then desired the Lord, as I could find no peace, if it was his will that I should try to preach, that the church might take that matter up in the church, which they did. Still I could not consent, but begged the brethren to let me alone; for if God had a work for me to do I should have to do it. Again I thought I would try to work it off; and I labored for about four years to put it off, and to amass the goods of this world. But my mind became so dark that I could neither see sun nor stars for many days. And when I tried to ask the Lord the cause of my wo, it appeared to me that my neglect of duty lay heavy on my mind, and I promised if the Lord would forgive me, I would do anything he was pleased to lay upon me. But I was so disobedient, four years ago last fall, what would become of me the question again came home, whether I would go and preach Jesus, and after a short hesitation, it seemed to be spoken in my mind, This do, with the ability which God and not man giveth; and if it were but a few words he should enable me to utter, I should have peace; so I concluded to venture, and on the next day I tried to talk some—that was four years ago, last fall, and three years ago last fall I was ordained to the work of the ministry, and have enjoyed more peace of mind in one week, than I did in twelve years before. Truly, they that observe lying vanities, forsake their own mercies. DAVIS BURCH.

P. S. I desire you, brother Trott, or Wilson Thompson's views on Isa. xxxiv. 11. to the end of the chapter. Also brother Purington on Eph. iv. 22. D. B.

HANCOCK Co., Ohio, Jan. 14, 1859.

BROTHER BEEBE:—I have been a reader of the *Signs of the Times*, since last March,

and am well pleased with the doctrine which it contains, and I expect to be a constant reader of it. It is cheering to me to witness the oneness of the children of God, although scattered abroad in different parts of the earth; for it proves, my dear brother, that they are all taught of God. How pleasant it is to speak of each other of the kind and gracious dealings of the Lord with them. It is amazing to me, that the Lord could have mercy on such a wretch as I have found myself to be. I used to think, in my younger days, that if I lived to be older, I should feel more and more of the presence of the Lord, and less of the depravity of my own nature. But, with Paul, I have to cry, O wretched man that I am, who shall deliver me from the body of this death. I find in me a constant warfare; and when I would do good evil is present with me; and I have learned that in my flesh dwelleth no good thing. I am persuaded that just in proportion, as God reveals his matchless glory to our souls, we shall sink to nothing at his feet; and to glorify him will be the height of our desire. We will exclaim, God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified into the world, and the world is crucified to me.

In conclusion, I will say, I only designed to make a few remarks in regard to the exercise of the quickened mind. May the Lord still enable you to be a faithful servant in his house. Do with this as you think best and all will be right.

PETER SEITZ.

January 31, 1859.

BROTHER BEEBE:—"Why have I found grace in thine eyes, seeing I am a stranger?" These words have often come into my mind since you published my first communication; as I am a stranger and a pilgrim here. Not one person do I know that is identified with the Old School Baptists. What comfort and joy it afforded me, that I was acknowledged as a child of God by you; and what a comfort it would be to me, if I could have the privilege of uniting with that people. But why should I not be satisfied, when there are so many who read your valuable paper, the *Signs of the Times*, who are situated as I am? I sometimes think I am alone in the world; and yet I am not alone: for the Father is with me. I have been permitted to enjoy many privileges in reading and in meditation. I have at times been laboring under very trying temptations. As it is not long since the Lord graciously delivered me from one. I have been called to part with a very interesting daughter four years old—my youngest child. I felt willing to give her up to him who gave her; but as satan is always ready to assail and worry the afflicted children of God, he assaulted me in a different quarter from what I could have expected. He knew that my most earnest prayer was that I might be kept from murmuring at the dispensations of God: therefore I was tempted for some moments to believe that my child was not happy, and I was tormented, until the Lord was pleased to satisfy my mind that "It was well with the child." Another temptation soon followed. That I would not be permitted to enjoy perfect happiness with her. This troubled me for some time. Oh, how many times I begged the Lord to remove

this temptation from me; and as I sat meditating on the goodness of God in times past, I wondered if there could be such happiness in store for me; when, all at once, these words came into my mind, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." Then I answered, But I fear I do not love thee. Then these words followed, "Perfect love casteth out fear." I replied, But, I am so wicked that I cannot love thee as I ought, and do not. These words then came with the same power, "He that loveth me, keepeth my commandments." I then answered, But I do not keep thy commandments; for I am continually disobeying thy laws. Again these words came, "Christ is the end of the law for righteousness, to every one that believeth." I could say no more; for I could see that Christ had answered every demand which stood against me, and made me free, and I was standing in his righteousness. O, how sweet to feel a sense of God's pardoning love!—to feel assured that he has blotted out all our transgressions, and to know that he is willing to receive us, poor, weak and sinful creatures. But oh, how soon do we forget his kindness. No sooner are we assailed by trials and temptations, than we forget his great command, to watch and pray lest ye fall into temptation.

Now, brother Beebe, do with this as you may see fit; if you cast it aside, it will be well. May the Lord sustain you, for many years, to blow the trumpet in Zion; for this is a dark and trying day for the people of God.

From your unworthy sister in Christ,
ANNA SCOTT.

MARKHAM, Va., Jan. 24, 1859.

ELDER BEEBE:—Your paper affords me delight, although I am not a professor of religion: yet I as firmly believe in the doctrine of predestination as I believe that I exist. I was quite alarmed when I was a child of about twelve years, and thought I must die, and that I should sink down to hell if I did not repent. Accordingly I tried to pray, and even to sing, for I thought the Lord would hear me; but time has passed and I am now more than thirty years old, and feel myself to be a poor lost creature. My heart appears to be as hard as steel. Yet when I read your paper my heart leaps for joy to read the blessed truth it contains. I walked in great heaviness until about ten years ago. Prior to that time, it seemed there was a load upon my heart:—I could not be cheerful; but went out and wandered about, and tried to pray the Lord to have mercy on me; and during that night my burden was removed, and I have never been able to get it back again, although I have tried. Please to pray for me, although I am very unworthy. I have kept this all to myself, fearing that I may be deceived.

Please give your views on Galatians, v. 4.
MARY DOWNS.

SMELSER'S GROVE, Wis., April 3, 1859.

Very DEAR BROTHER BEEBE:—There is a subject on my mind, a correct knowledge of which I believe to be of vital importance to the children of God. The subject presents itself in the form of inquiry. Is salvation an offer, or is it the gift of God? This enquiry should be addressed to such of God's children as are

in Babylon. Notwithstanding the magnitude of the subject and my inability to write on so great a subject, I am inclined to pursue the subject with such ability as God may give me. I am aware of the weight of popular prejudice with which I have to contend, and that about nine-tenths of the religious world offer salvation to all men. But I am bound conscientiously to dissent from them, and to testify that salvation is the free and sovereign gift of God unmerited by the sinner.—There is a very wide difference between a gift and an offer; that which is given to us is ours; but that which is only offered may or may not become ours. What are called conditions involve uncertainty, and we ask, why should God render the salvation of his children uncertain? Why jeopardize the future happiness of his saints? Salvation is no where in the scriptures represented as an offer; but it is given, unconditionally given and secured in the divine counsel and design of God in and from the morning of eternity. The plan is laid in infinite wisdom, and almighty power is engaged to execute the work; and to render the creature subservient to the Creator. By a series of wisely adjusted and powerfully executed designs, God elevates his children to a dignity which he from everlasting purposed they should possess. Salvation then is free.—We are assured in holy writ, that God hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. i. 9. 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. Volumes might be filled on these words, without exhausting the precious matter. They teach, first, that salvation is not of works, nor according to our works; and a more direct contradiction to the popular theory of offered salvation, could not be expressed. Secondly, we are affirmatively assured that we are saved by the purpose and grace of God; and none are at liberty to say we are saved by accident. We must all admit, to be consistent, that salvation is of God, and in it God is crowned with honor and glory. Thirdly, these words declare that the purpose and grace of God, which saved us and called us, was given to us in Christ Jesus before the world began. This sweeping declaration throws the idea of an offered or conditional salvation, entirely out of the question; for it was given us in Christ before sin was introduced in the world; and by the goings forth of the eternal spirit in the glorious display of sovereign reigning grace, this salvation is manifested as already given to us in Christ, before all time. To manifest an object, is not to create it; but to unfold to view what already exists. This purpose and grace not only existed, but the inheritance of God's saved people was prepared, and consequently existed; but it is now made manifest by the appearing of Jesus Christ, who hath abolished death, &c. Life and immortality have a fixed existence, and are what God hath given us in Christ. But of this we were ignorant until it was revealed unto us by the revelation of Jesus Christ. Just as the blind are ignorant of the beauty of

things in nature, when the veil of blindness is removed these beauties are seen; but they existed before. Even so that eternal life, which is a free gift of God, is manifested to us. This will more fully appear if we consider of what our salvation consists. It is written, Mat. i. 21, Thou shalt call his name Jesus, for he shall save his people from their sins.— Truly Jesus is our salvation, and He is of God made unto us, wisdom, righteousness, sanctification and redemption. 1 Cor. i. 30. Jesus is then all that our salvation, wisdom, sanctification and redemption consist in: and of that, according as it is written, He that glorifieth, let him glory in the Lord; for he is the true God and eternal life; the only wise God, our Savior. Who gave himself, that He might redeem us from all iniquity. Again, The gift (not offer) of God, is eternal life through Jesus Christ our Lord. If it had been said, the offer of God, &c, there might have been some reason for the popular theory of an offered salvation. But read Isa. ix. 6. Unto us a child is born, unto us a son is given; the government shall be upon his shoulder; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and 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 shall perform this. What proof we have here of God's gracious disposition; but suppose him to act on the principle of offering salvation, only to those who deserve it; I ask in the name of all that is sacred, on whom would it be conferred? To no one of all the human family. Therefore salvation is not offered, but given in Christ; and Christ is ours by gift and by relationship, and we are his by gift and relationship, and were identified in him before all worlds. See Isa. viii. 18. "Behold I, and the children whom the Lord hath given me," (not offered me.) Again, Heb. ii. 13, "Behold I, and the children which God hath given me."— Isaiah said, Lord, and Paul said God; and Thomas, on a certain occasion, said of Christ, "My Lord, and my God"—so there can be no difference, only in the form of expression. Thus we prove beyond all successful contradiction that these children were the gift of God to his Son; and although their number may be to us indefinite, they are definite with God. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Again, For as much as the children are partakers of flesh and blood; he (Christ) 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. In these scriptures we prove that Christ and his children had an existence previous to their partaking of flesh and blood. Should this be doubted, I would ask, if it be possible that a nonentity could partake of matter? I think not. So in the foregoing we have testimony of the identity of Christ and his children in vital relationship before the world was. Christ the salvation of his children, and the gift of God to them; and they the gift of God to him; in view

of which the prophet could proclaim to Zion, Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. O what infinite wisdom to plan, and what almighty power to execute, is portrayed in this subject! The eye of faith reverts back to the annals of eternity and appreciates the identity of Christ and his children, his bride, his fulness, his reward which was with him. He the spiritual Head and Husband; and they the body, and bride, and subjects of his spiritual kingdom, all allied to and embodied in the one spiritual germ or Head. The choice of God. God's elect. Loved of their God, with an everlasting love; blessed with all spiritual blessings, in heavenly places in Christ Jesus, according as God hath chosen us in him before the foundation of the world. God having predestinated as to the adoption of children, by Jesus Christ unto himself according to the good pleasure of his will, "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ. Again, Gal. iii. 16. It is said, Unto Abraham, and to his seed were the promises made. He saith not, And to seeds, as of many; but to thy seed, which is Christ. Then Christ was the seed, of Abraham, and Abraham, with the immutable blessings of God resting upon and in him, In blessing, I will bless thee, and in multiplying, I will multiply thee; all is found in Christ. Here is in him the godly seed. Mal. ii. 15. Did he not make one, yet hath he the residue of the spirit: And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. Also Psa. xxii. 30. A seed shall serve him, it (in the singular number) shall (in the plural) be counted to the Lord for a generation. This is the seed embraced in the covenant, in which the Lord has said, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, forever. Isa. xxix. 21. They are the seed of the blessed of the Lord, and their offspring with them. What the Lord blesses, is blessed forever more. And thanks to his name, he has said, In him shall all the seed of Israel be justified and shall glory; and the promise is sure to all the seed.

Dear brethren and sisters, in contemplation of the nature of this seed in Christ, is there any doubt of its propagation—when Jehovah, God in Christ, in the strength of his might—begets in, and communicates to his people this eternal life, and thereby life and immortality are brought to light. The subject of this work is killed dead to the love and dominion of sin, and made to live to God through Jesus Christ our Lord. This is the execution in time of what God in eternity predestinated to do for the poor soul.—The subject is now dead, and his life is hid with Christ in God; and when Christ who is our life shall appear, then shall we appear with him in glory. We should also notice, that the child born, must be of the nature and substance of the parent; hence the sonship of Christ implies his identity with the Father, before his manifestation as well as subsequently. And as

heirs of God and joint heirs with our Lord Jesus Christ, we also were identified in him, and hence our eternal union and relationship is such that Christ as the Son, the Head of the body, and all his seed or children are of the same parentage. All have the same gospel plea of heirship with Christ, who is their Elder Brother.— Consequently whosoever loveth him that begat, loveth them also that are begotten of him. May this love and union abound throughout all the body and members of our Lord Jesus Christ, is my prayer for Jesus' sake.

Do with this, brother Beebe, as your judgment may dictate. I am your poor persecuted brother in Christ.

ANDREW GREGG.

MR. HEALTHY, Ohio, March 21, 1859.

DEAR BROTHER BEEBE:—By the favor of the Lord, I am still numbered with the living; but am in a feeble state. I have been for nearly a year, sometimes confined to my bed, and then able to be up part of the time; but mostly confined to the house. I appreciate the privilege of having the *Signs* and *Messenger* to read, in my loneliness, as I have no preaching only what I get through them. May the Lord continue this medium, through which to feed his flock, that they may grow in grace and in the knowledge of the Lord; and may they walk in love and fellowship.

My love to yourself and family; may the Lord bless and guide you, and enable you to wield the sword of the Lord, and of Gideon. For a long time I have had a desire to write something for the *Signs*; but by reason of my illness, have not been able. I desire to be remembered to the friends and brethren with whom I have formed an acquaintance. I would be very happy to meet the friends and brethren again this spring and to enjoy the pleasure of attending their associational meetings. May the good Shepherd of Israel meet with and bless them, that peace, love, and fellowship may abound. Brethren, when it is well with you, remember me. My love to all the brethren and sister. Farewell. I hope I am your brother in the bonds of the gospel.

JEDIAH HILL.

LYKENS, Ohio, Dec. 20, 1858.

BROTHER BEEBE:—I have a desire to speak to the brethren and sisters, through the *Signs*, and tell them of some of what I humbly trust are the Lord's dealings with me. When quite young I saw that all was not right with me; that I had sinned against a holy and just God; but I thought that by turning from my course I would merit the favor of God, and I resolved to reform; but as often as I promised to do so, I broke my promise. Still I thought I would at some future time get religion. The Lord still suffered me to go on for a number of years. I thought that after I should get settled down in life I would have nothing of a worldly nature to hinder my getting religion. But after I was married and settled down, there seemed to be more difficulties in my way than before. A few months after our marriage my wife was baptized and joined the Free-Will Baptists. This brought great distress to my mind. I thought I was now left alone, and could no more be company for her, or that she could be company for me. These feelings soon wore off, and it occurred to me that if I were away from all my

friends and relatives, I could then get religion. Soon after this it was so ordered. I sold my farm and moved into Michigan, but found as many difficulties there as before. Now my case began to seem hopeless; but still I could not give up all hope. I continued to make promises when I was in distress, that I would break off my wickedness, and try to serve the Lord. But this availed nothing. I seemed to grow worse and worse, notwithstanding all my promises and good deeds. I continued thus about four years, and then I trust it pleased the Lord to show me that all my acts that I had been making were sinful. During the winter of 1855, the Arminians held a protracted meeting near where I lived, and there was a great excitement. My wife believed the doctrine which they held, although she had no standing in any church. She desired me to go with her to the meetings, but I refused, and told her I did not believe in such meetings, and for a month I did not go; but the meeting continued, and it was reported that a great many were getting religion. I finally concluded to go, for I felt that if any poor sinner needed religion I did; but I felt worse when I went away than before I went. I heard many tell what they had done for the Lord, and how by their good works they had got religion; but this afforded no comfort to me, for it appeared to me that all I had done or could do was sin; and that God could not look on sin with the least degree of allowance. I thought I must die and go to judgment, with all my sins upon me, and that I had sinned away my day of grace. But I continued to attend the meetings in that condition for several evenings. I thought I must die and sink to hell, for I had sinned against a just and holy God all the days of my life, and there was no mercy for me. On Saturday evening I went to meeting again, with a very heavy load of sin, took my seat, and remember of the preacher's taking the bible to look for a text; and that was the last I was conscious of for some length of time. My mind was carried away to the eternal world, where I thought I must shortly be plunged with all my sins, without God and without hope. When I became conscious again, the preacher had got through preaching, and my burden of sin was gone, and it appeared to me that everything in the house was praising God, and I could say with David, Praise the Lord, O my soul, and all that is within me praise his holy name. I cannot express the feelings I had at that time; but all who have passed from death unto life, and have tasted the good word of God, and the power of the world to come, know something of what they were. I then thought I should always be happy. But in that I have been sorely disappointed. Those happy feelings did not last long before I was left to doubt and fear that I was not really born again. I find that when I would do good evil is present with me. I was baptized on the 11th of August, 1855, and joined the New School Baptists, and remained with them until I moved from that State, although I was not satisfied with their doctrine; but I did not know what the trouble was. There was no Old School Baptists in that vicinity, and I thought they were a very bad people, and that they preached a very hard doctrine. Shortly after I had moved to Ohio, I heard Elder Seitz preach, but thought I could not and

would not like such doctrine as he preached. His text was Luke x. 42. "But one thing is needful," &c. I thought that was a poor text for him to take to preach predestination from. But before he was through his sermon I was made to see why Mary had chosen the good part, and why I had chosen it. On Saturday before the second Sunday in August, I related my exercises to the Honey Creek church and was received, and remain with them still. They are the people I love. I must close as my sheet is full.

Your unworthy brother,
ANDREW PATTERSON.

SOUTHAMPTON, Bucks Co., Pa.,
April 13, 1859.

BROTHER BEEBE:—As my sheet is not full, I will sketch a few thoughts that arise in my mind from the 55th chapter of Isaiah, and leave them at your disposal.

The Prophet, in the whole chapter, is evidently bringing to view a spiritual family, together with the suitability of God's grace to their wants. The character is so clearly drawn by the unerring Spirit, that he who reads and does not discover the effects of life and light, must be blind indeed. No man ever thirsted for the waters of life which proceed from the throne of God and the Lamb, until born of spiritual life, and when made alive from the dead, however earnestly he may labor and toil to satisfy his wants from any other source than from the Lord Jesus Christ, he is sure to spend his strength for that which satisfieth not. Hence they are admonished to hearken diligently—not to what Moses says in the law, but to what Christ says in the gospel, "Let the wicked forsake his way, and the unrighteous man his thoughts." The same spirit which guided the pen of the Prophet, records its truth upon the heart, when it convinces of sin by bringing to view its transgressions with a want of that righteousness which the law of God requires. The way of the sinner in seeking for justification when guided by his own wisdom, is to bring some oblation to stay Almighty vengeance, that he hopes to find in himself. But, alas! he is eventually brought to see that a clean thing cannot be brought out of an unclean; no, not one. Thus is he compelled to forsake his way, and return to the Lord as a last resort, feeling that he is naked and destitute, saying, "God be merciful to me a sinner." Here the Lord, by his Spirit, presents his way of saving the wicked, and it is as high above his way, and above his thoughts, as the heavens are above the earth. Christ is revealed to his faith as the great lawfiller, and in coming to him it is a returning to him by faith, who has been the dwelling place of his people in all generations, from everlasting to everlasting. He finds him to be "an hiding place from the wind, and a covert from the tempest, and as rivers of water in a dry place, and as the shadow of a great rock in a weary land." Thus is he brought to learn this great truth, "I will have mercy and not sacrifice."

In the latter part of the chapter it seems that the Prophet is bringing to view the effect of gospel preaching upon those thirsty plants, brought to view in the preceding, under the similitude of the rain that comes down from heaven. A heavenly life can only feed upon heavenly provision. However tender the plant, it will receive nour-

ishment from Christ who is the root—it increaseth the strength of those that have no might, causing them to bring forth fruit unto holiness, the end thereof being everlasting life. "Instead of the thorn shall come up the fir-tree." The fir is an evergreen, and seems to be a beautiful representation of the new man, which after God is created in righteousness and true holiness. Whether it be winter or summer, it has its fruits. If the rivers of the water of life are withheld, it cries out for it, for nothing can satisfy but its healing streams. The natural man is compared to the thorn and brier; his religion, also, is of the same kind, and is rejected by the gospel. It is not unfrequent for us to realize a development of this kind of fruit when the gospel, unmingled with human inventions, is preached. It is like the snow which chills and freezes the zeal of all those whose religion is of the flesh, it becomes dried up, and instead of then being a comfort to the children of God, they are as thorns in their sides. Hence Paul says, "we are a savor of death unto death to the one, and to the other a savor of life unto life." "This shall be to the Lord for a name, for an everlasting sign that shall not be cut off." This shall continue to the end. It shall be the constant attendant of a gospel ministry. It is very gratifying to our fleshly feelings when the world speaks well of the preaching; but if such be the case a wo rests upon us. Christ said to those he sent forth "wo be unto you when all men speak well of you." Yet their lives should be such that no charge of an immoral character can be lodged successfully against them.

The subject presents pleasing considerations in view of what the saints shall be in the resurrection. Instead of a nature like the thorn and brier, they shall come forth with a nature that is heavenly and divine in all its parts. Then will they be fully satisfied, being clothed in all the freshness and vigor of eternal youth, to sing in an uninterrupted strain that the Lord hath done all things well.

I entertain the hope of meeting you with others at the Associations this Spring, as formerly, yet the way looks dark in consequence of my infirmities.

Yours in hope of a better resurrection,
D. L. HARDING.

RITCHIE Co., Va., Jan. 7, 1859.

BROTHER BEEBE:—I trust you will excuse me for not writing before. About six weeks ago I was thrown from my horse, and my foot hung to the stirrup, and the horse ran with me and I came near being killed. I think two of my ribs are broken in my right side, and I am much bruised in other parts. I had so far recovered as to be about, and yesterday I had my toes smashed on my right foot in attempting to turn over a stick of timber, so I am now in much pain. As I cannot do anything else I will (having to write you on business,) fill my sheet with a relation of some of God's dealings with me.

I was born in Cayuga County, N. Y., March 15, 1802. My father moved to Tompkins county, N. Y., soon after my birth, and in 1808 to Green, Chenango county, N. Y., thence to Smithfield in 1817, and afterwards moved back to Graton, in Tompkins county, where he remained 17 years. I left him in 1822, and was married the following year, and moved

to Bath, Steuben county, N. Y., and in 1826 I went to Bingham, Potter county, Pa., leaving my family at Bath until fall. Surely the Lord was in that place, and I knew it not. There was a great reformation in that thinly settled place. Elder B. G. Avery was the preacher. It was not a protracted meeting excitement, but a special outpouring of the Spirit of God, in quickening and bringing sinners to repentance. When that church was constituted it had only nine members, and they lived in two States, four counties, and seven townships, and in one year, or fifteen months, it numbered seventy-three members. I went there a wicked opposer of religion—a vile blasphemer. When I arrived there and met my brother, whom I saluted in a rough and profane manner, he told me what he had found in a crucified Redeemer. But it was like casting pearls before swine. I saw I had hurt his feelings, but to carry it out, I made light of all he said on the subject. I took a job of chopping near to where the meetings were held. As I was going to my dinner I was told that my brother, T. Carpenter, had gone to the meeting, and that he would be baptized the next day. I had no desire to go to the meeting; but as there were several in the place with whom I had been acquainted whom I desired to see, I was pondering whether to go, and while hesitating the questions came to me,—What do you think of yourself? What will become of you? Your friends and relatives are turning to the Lord, can you expect to go with them? I was in an awful state of mind, so much so that I resolved to quit work and go to my brother's residence and stay with him over Sunday. As I walked out to the road, I met him returning from meeting, and he asked me to go with him. I had to go to the house to get my coat, and I stayed back to prevent them from talking to me, for I could not hide my grief; but they looked back at me, so I stepped on and passed them, and tried to keep so far off that they could not talk to me; but they would talk to me. I kept as much concealed that night as I could. When he made a light in the house I went where it was dark and kept by myself until morning. At breakfast I had to come to the light, and woful were my feelings. I could not eat, and thought I was in their way, for they could not eat because of my condition. For myself I did not care about eating, but as they were to go till night fasting, and his wife having to carry a heavy nursing child, I pitied them. I felt that I was unworthy of anything or place on earth. I did not get back to my work for some days, but helped my brother in his sugar works, for I felt as though I must pray if I wanted mercy, and ask God to forgive my sins. I studied how I should pray. I had never learned any prayer. I had seen prayer books, but had never learned any form. I thought those who prayed learned a form, the same as they do what they sing. But I, a wretch before God, had neglected every duty. I called to mind as much as I could remember of words I had heard others use in prayer until I had got something fixed, and a poor thing it was. I thought I must kneel and speak out loud, or the Lord could not hear me. So I looked all around to see if any one saw me, and then kneeled down, but could not think of a word of my prayer, but I made out to say, God be merci-

ful to me a sinner. O then I thought I had committed the unpardonable sin. I had mocked God with my polluted lips, in attempting to ask him for mercy. I resolved that if God would for that time forgive me, I would never again insult him. I continued in that resolution for a while, but when I returned to my work, I dropped down on my knees and tried to pray. I did not think of my promise, nor had I meditated what I should say. I felt some relief, and so I continued to try more and more. I told my friends that I was not long for this world, and I would settle up my business, and be ready for my eternal doom. I told them they would never see me smile or hear me sing again—deep mourning and lamentation would be my constant employ while I lived, and in that apprehension I continued for three weeks, to a day. One night as my brother was absent from home, I thought I would chop some wood to last over Sunday, and as I was at work I started a tune and sung these words—Psalm 62, verse 4:

"Make not increasing gold your trust,
Nor set your hearts on glittering dust;
Why will you grasp the fleeting smoke,
And not believe what God has spoke."

I then thought of my promise, and looked around to see if any one heard or saw me: for I had sung aloud. I could not refrain from weeping. The spring birds were just going to rest, and such sweet notes as they sang, I thought I had never before heard from the feathered tribes. It did seem to me as though all the world had changed and I was healed; for I had been in great distress. But I did not think this was a pardon of my sins. On that night brethren T. Stevens and Jonas Bennett came to see me, and asked me concerning the state of my mind. I told them as nearly as I could. And I thought my case was more deplorable than ever. I thought God had left me to the loathing of my flesh, and the temptations of the devil. I thought if I could only get my convictions again, it would be a privilege and an evidence that God had not forsaken me. When I told them this, brother Stevens earnestly affirmed that my sins were put upon the head of the scape-goat and carried to a land of forgetfulness, and that I would never find them again; and he thanked God for it. But I refused to be comforted. I remained in that state of mind for several days; but in receiving more of his love and evidences of his mercy, my faith was increased, and I was enabled to believe. I went to the church in May, and united with them. And when I was asked how I became satisfied with my evidence, I explained by telling them when I was a child I sometimes thought my mother had not given me as large a piece as she had given the other children, and I would refuse mine until I would get a whipping; then I would pick up my piece and think it good enough. Soon after I united with the church I received word that I must return home by the 1st of July, to cut my grain. So I returned to Bath, impressed with the application to me of the command which Christ gave to the man who had been among the tombs; Go home to thy house, tell what great things the Lord has done for thee, &c. I spent three days, after my return, in visiting my neighbors, and telling them what the Lord hath done for me. This was good news to some, and wonderful to others, who knew how vile a wretch I had been. I then thought I

could tell them all how they might be saved; but I found I had no power to give them ears to hear, or hearts to love the truth. After a time, difficulties got into the church, B. G. Avery belonged to the Masonic Lodge, and contended for it.—And the Mission advocates came among them from Hamilton Seminary, with a flood of new religious institutions; with many other things which produced disorder, and the Association and churches became divided. One night in March, 1835, I was reading Luke, xvi. 25, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." As I read these words it seemed to me that I heard as plainly as I ever heard any command which my father ever gave me. Go and declare this to the world. I was shocked and let the book fall in my lap, I mused on the text, and saw in it all the institutions of men: then viewed myself illiterate, unhealthy, and ignorant. For one like me to go to the wise and learned of this world, and say to them, God beholds your systems and means of grace, &c., would be to make me a laughing stock; and I said, No, never will I attempt such a thing, I would sooner die. I resolved to let no one know of these impressions, but carry my troubles with me to my grave. I kept my resolution until April. I believed that brother Ives, was called of God to preach the gospel, and concluded to go and talk with him on the subject; and if my troubles were like his it might help my mind. I found him alone, and enjoined of him never to tell any one, of our conversation. He admonished me not to do as he had done. But I went away as determined as ever; and thus I remained until the next September; then I told my troubles to B. G. Avery, making him also promise to tell no one.—When he had heard my story he tried to encourage me to do my duty: but I told him I would not. As I left him, he told me, he could keep the secret as long as I could. I did not like the remark. I went on, almost useless to myself and family, finding no rest by day or night. My wife tried to find out the cause of my trouble; she asked if I was sick? I told her that I was not; and she asked, why then did I go about sighing and sobbing; but I would go from her without telling her. I continued until January 1836. I went to the church and told them of the state of my mind; not with the view of obtaining license, for that was not what I desired; but I was in the hope that the church would give me some kind advice, and tell me how to get rid of my trouble. But, to my surprise, every voice in the house was, Obey the voice of God, and do what he has commanded; and on the next day they put me forward, and I have been trying, in my imperfect way ever since.—And that text, (Luke xvi. 15) has been the theme and tenor of my preaching ever since, and shall be until I die.

I have thus briefly related my story; but it is not half told. Dispose of it as you think best. If you publish it, I wish you to send a copy of the paper containing it to my friends in Potter county, Pa., each of whom I wish should take the paper, for at least one year; and then I think they will desire to continue to take it. This will save me the labor of writing to them individually.

We have had an ordination here in October. Brother Harrison Wright, of this church, (Husher's Run) was set apart to the work of the gospel ministry by a presbytery composed of Elders Edmund Dennison, John Dennison, and William Carpenter, and by the voice of the church. We trust he will, by the grace of God, be a faithful minister of the New Testament.

WILLIAM CARPENTER.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1859.

RAMPO, N. Y., Feb. 17, 1859.

BROTHER BEEBE—Will you give your views on Rom. vi. 1 and 16? By so doing, you will oblige me. Yours, as ever,
WILLIAM SPRINGSTEEN.

REPLY.—The first verse proposed for consideration, reads thus: "What shall we then say? Shall we continue in sin, that grace may abound?" The apostle had been dwelling on the reign of sin and death, and the redemption of the church of God from the dominion of both by the reign of grace through righteousness by Jesus Christ our Lord. The entrance of sin into the world by Adam as the embodiment and representative of all his posterity, long before the law, or the Sinia Covenant was given to Israel, even as early as the transgression of Adam—and that the law is a detector of sin; moreover, the law entered that the offence might abound. That is, as we understand it, that sin might appear as it really is, exceedingly sinful. The law did not make us sinful, but showed that we were so—making our sins to abound, or exposing them to view in their true magnitude; and, so far as the church of God is concerned, the manifestation by the application of the law of the total depravity and just condemnation of those whom Christ came to redeem, shows the more vividly the superabounding of the grace of God. Where sin abounded, grace did much more abound. Sin, enthroned in our carnal nature, reigned unto death; but now, through the redemption that is in Christ Jesus, the principality of sin is spoiled; the strength of sin, which is the law, can no longer sustain the empire of sin; for, being dead to the law, by the body of Christ, they are no more under the law, but under grace, or under law to Christ. Grace now appears in regal majesty, erects her throne in the heart, and sways her sceptre with greater might, reigns, governs, and controls, unto the opposite issue, Life, Eternal Life. Sin's reign was unto death; but grace extends her reign unto Eternal Life, and never can possibly fall short of that result. As certainly as it is that sin is the sting of death, so certainly the gift, or grace of God, is Eternal Life, through Jesus Christ our Lord. None can fail of Eternal Life who are subjects of reigning Grace; nor can any fail of the wages of sin who are subjects of its reigning power.

This being the prominent doctrine of the inspired apostles and of the primitive disciples of Christ, their workmongrel opposers slanderously reported that they held and avowed as their doctrine that they would sin, that grace might abound. But it was a false charge, and as slanderously said of the primitive saints as it is now reiterated against the old order of disciples, and upon the same ground. But the apostle pronounces it a slanderous report,

and he says of those who propagate it that their damnation is just.

Again, the enemies of God and truth have always contended that the doctrine of sovereign, eternal, reigning, and saving grace is exceedingly dangerous, leading to licentiousness; for they have no knowledge of that faith which works by love and purifies the heart. Their religion depends on fear, animal excitement, terror, fire and brimstone, &c. But the operative principle of love, as an incentive to holy aspirations, is only found under the reign of grace, hence all will-worshippers are ignorant of it.

Paul could, and did, confidently appeal to the subjects of grace in the language of our text, "What shall we then say?" We know what our calumniators, and all arminians say on the subject; but, "What shall we say?" Can a subject of grace be found in heaven or in earth who will say, Let us sin that grace may abound? The very thought to them is abhorrent and repulsive; God forbid, is their language; for, How shall we that are dead to sin—slain to its love, dead to its dominion, and emancipated from its reign—how shall we live any longer therein? Baptized into the death of Jesus Christ, being buried with him by baptism into death, crucified with him, dead to sin by his body, we are dead, and our life is hid with Christ in God, and with him we are risen to newness of life; Christ now liveth in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us and given himself for us. The body, or that which is born of the flesh, is dead because of sin, circumcised, or cut off, so that we are no longer known in the flesh, or after the flesh, but the Spirit; that which is born of the Spirit is life, because of righteousness. It is the new man, which, after God, is created in righteousness and true holiness. "Knowing this, that our old man is crucified with him," that is, with Christ who was delivered for our offences, and raised again for our justification. "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 him, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Now, therefore, our element is no longer sin, but holiness. "For he that is dead is freed from sin." Now, if we be dead with Christ, we believe that we shall also live with him. "Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him." If we were crucified with him, baptized into his death, buried with him by baptism into death, and the body of sin destroyed; if with him God has raised us up together to a newness of life, then may we reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And then the admonition of the subject applies to us. "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. The old mortal body is still of the earth earthy. Sin is still there striving to maintain a dominion over our members. But being legally released from his cruel dominion, we have a right to renounce his yoke, and refuse obedience to his wicked mandates. Sin will strive to reign over our members and to control them by stirring up our passions and lusts, and to press our mem-

bers into its service. But here is the true ground of our confidence, that sin shall not have dominion over us; for we are not under the law, but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid." We are frequently told by the votaries of free-will and human agency in salvation, that if they could be assured that they are not under the law, or exposed to its penal wrath, they would not only sin, but give al loose to all their lusts, and take their fill of sin; thus proving that they still love sin as well as ever. They are not yet full; they want more, and are only restrained by a selfish fear of hell. Our case is quite different, if we are under the reign of grace; we have had our fill of sin long ago; we loath it now, we hate it, we detest it, and love holiness, for it is now our element.

We come now to the sixteenth verse of the chapter on which brother Springsteen desired us to comment in connection with the first. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This the saints ought to know, and to thoroughly understand. Here are two opposite dominions—the one, sin; the other righteousness;—and if we are under the dominion of the first of these, we shall obey it; in its lusts, yielding our members instruments of unrighteousness unto sin. But if freed from the dominion of sin, and brought under the reign of grace, we shall obey the governing principles of grace, the law of grace, which teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. This law of grace is not written on tables of stone, but written on the tables of our hearts, according to the provisions of the New Covenant, or Covenant of Grace. "I will put my law in their hearts, and I will be their God, and they shall be my people," &c. While a discrimination is here made between the slaves of sin and the subjects of reigning grace, we are taught to regard a love of holiness, a spirit of obedience to God, and a relish for the word of truth, the doctrine and ordinances of Christ, as a reliable evidence that we have passed from death unto life—from the dominion of sin to the reigning power of grace; and in the fulness of our hearts, in the assurance of this evidence, we join the apostle in thanksgiving to God, that our service under the dominion of reigning sin, is among the things which were—that being now made free from sin, we became servants of righteousness.

The question may arise, Why, if I am thus made free from the reigning power of sin, am I so prone to wander,—so full of vain and wicked thoughts? Why do I the things which I ought not, and leave undone the things which I ought? The answer of this enquiry will be found in the words of our Redeemer, in connection with those of Paul. "That which is born of the Spirit is spirit, and that which is born of the flesh is flesh. And the flesh lusteth against the Spirit, and the Spirit against the flesh; for in our flesh there dwelleth no good thing." All our disobedience and rebellion against the law of the Spirit of life in Christ Jesus, arises from the flesh, which is and always has been at war with grace. It is no more that I do it, but sin

that dwelleth in me. With my mind I serve the law of God, but with my flesh the law of sin.

Here is the ground of the christian warfare; two opposing laws, two opposite principles dwell in us, while we sojourn in the militant state. The flesh, or earthly depraved nature will never harmonize with the aspirations of the new man after holiness. The flesh is still a servant of sin, but the new man is the servant of Righteousness, and each zealous for its respective master. While the sin that dwelleth in us disputes and opposes every step of the reign of grace, so that we cannot do the things which we would; grace, on the other hand, or the immortal spirit of life, which is denominated the new man, cannot sin, because he is born of God, and his seed remaineth, and making war, unpromising and determined, shall crucify the old man with his affections and lusts, and shall assuredly triumph over all opposition with, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

The apostle continues to dwell on this subject throughout this and the succeeding chapter, and shows that the saints are debtors not unto the flesh, to live after the flesh; if governed by the flesh, or if we walk after the flesh we shall die. Death hath passed on the flesh, and the flesh is dead because of sin; sin has defiled it, reigns in it, and his reign is unto death. The carnal, or fleshly mind is enmity against God; and to be carnally minded is death. But as many as are led by the Spirit of God, they are the sons of God. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

Much more might be written on this subject, the importance of which is demonstrated in the experience of all the saints, but we trust that what we have written will afford brother Springsteen some idea of what are our views on the subject.

Reply to Mary Downs, on Gal. v. 4.

The text referred to reads thus: "Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace." The churches of Galatia had been assailed by Judaizing teachers, preaching to them that they could not be saved unless they were circumcised and kept the law; and some of those converts who had begun in the spirit, were so far bewitched as to entertain the idea that they were to be made perfect by the works of the law; and thus they became involved and entangled with the yoke of bondage; a yoke which neither they nor the fathers, not even the patriarchs of Israel, were able to bear. The apostle proved very conclusively in this epistle, that no man could be justified in the sight of God, by the works of the law.— And because they could not, therefore Christ had redeemed them from under the law;—was delivered for their offenses, and raised from the dead for their justification; that he had set them free from the law, as a yoke of bondage, by himself becoming the end of the law for righteousness to every one that believeth, and hence they were saved by grace, and not by works of their own. Having fully, clearly and irrefutably established his position, of justification, alone, and freely,

or graciously, through the redemption that is in Christ Jesus, he admonishes them in the beginning of this chapter, to stand fast in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage; and in urging this admonition he testified that if they resorted to the law for life, that was a rejection of Christ. If they were circumcised, after the manner of Moses, they thereby pledged themselves to perform the whole law themselves; and thus leaving Christ entirely out of their justification, he shall profit them nothing. Of what avail that he died for them, if their justification was established on their own works, and not in his redemption? Again in the text under consideration, by inspiration of the Holy Ghost he testifies, that whosoever of them were justified by the law, to them Christ had become of no effect:—they were not saved by grace, but by works, as he had elsewhere testified, that if it were by works, then it was no more of grace. Salvation could not possibly be jointly of grace and of works; for if it were of the one then it was not of the other. We if saved at all, must be saved either wholly of grace or wholly of our own works, and if it were of the latter, Christ was made of no effect, and they were fallen from grace. That is, as grace is infinitely higher than legal works, so salvation by grace transcends salvation by works. Not that Paul either allowed that any could in reality be justified by the works of the law, which he plainly declared was impossible, nor that those who were saved by grace, could ever possibly loose their interest in that grace, which is equally impossible.— But on the supposition that any were saved and justified by the law; then they were not subjects of grace, nor were they interested in Christ. Descending from grace to the theory of legal works—is truly a fall; and the depth of the fall is as great as is the distance of grave above works. The great design of the inspired writer is to show that we cannot consistently hold that salvation is conditional and by the works of the law without rejecting Christ as the Savior, and grace as the principal on which that salvation is extended to any of the fallen sons of men.

Obituary Notices.

DIED, near Dundas, Canada West, March 19, 1859, Mr. VIRGIL D. KING, aged twenty-three years. Mr. King's death resulted from injuries received in the disaster which recently occurred on the Central Railroad, near Dundas, C. W., which he survived but about six hours; during which time he was sufficiently conscious of his condition to give direction to telegraph the melancholy intelligence to his widowed mother, in this vicinity, and his only surviving brother. Mr. King was born and raised at New Vernon, in this (Orange) county. He was a son of the late Dewitt C. King, and a young man of more than ordinary promise; generally respected and beloved by all who knew him; he was active and enterprising, and enjoyed the confidence of those with whom he was associated. His sudden death was a severe stroke to his afflicted mother, and brother, who are all that remain of the family, although there are numerous relatives and near and dear friends, who feel very deeply the distressing dispensation. His remains were brought from Canada West to New Ver-

non and laid by the side of his departed kindred, who had gone before, in the Cemetery of the Baptist Church, on Saturday, April 9, 1859. And on Sunday, the 10th, a discourse suitable to the occasion was preached to a large and solemn assembly of weeping mourners and sympathizing friends, at the Walkkill Baptist meeting house, by Eld. G. Beebe, from Job xix. 21.

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 worlds above,
Whose steady counsels wisely rule,
Nor from their purpose move.

Silent we own Jehovah's name,
And kiss the scourging hand;
And yield our comforts and our life,
To his supreme command.

MIDDLETOWN, N. Y., April 9, 1859.

ELDER BEEBE:—Please notice the death of Miss DEBBY A. WILSON, who died April 8, 1859, aged 21 years and 21 days. Deceased came from home, at New Milford, Pennsylvania, in December last, to visit her relatives in Orange Co., N. Y., and while here was taken sick with a disease, of which she died. She was not a member of the Church, but in her last moments she gave evidence of a hope that was both sure and steadfast, by her expressions and resignation to the will of the Lord. On being asked, by her mother, if she was willing to die, she said, "Yes, mother, I am willing to die. I do not wish to live." Her last moments were breathed out with smiles, as if meeting a friend and comforter, who came to remove her from this earthly tabernacle to the building made without hands, eternally in the heavens. The following lines were written and sent to me by a sister of the deceased, for you to publish, if you think proper: H. H. D.

LINES WRITTEN ON THE DEATH OF A SISTER.

BY ELIZABETH A. WILSON.

And must I bid this world adieu;
And must I close my eyes,
On all I loved, no more to view
The cheerful sun arise.

And the still dearer tones of friends,
No longer must I hear;
And must affection's balmy breath
Be lost on this dull ear.

Shall sisters speak, and I not hear,
No more with them to meet;
And friends belov'd from infancy,
No more my presence greet.

Fain would my spirit linger here,
With those I soon must leave;
And scenes so loved, with friends so dear,
And yet my heart's not griev'd.

Fanned spirit hush! Thy murmuring cease!
Why should I longer dwell below?
God calls me to a land of peace—
And how can I refuse to go!

Full many friends have gone before,
And many yet shall come.
These I shall meet, and dread no more,
The parting at the tomb.

DELAWARE Co., N. Y., Feb. 20, 1859.

BROTHER BEEBE:—By request, I send you the obituary notice of our beloved sister, HESTER, wife of James Blish, who, after a protracted illness of about two years, departed this life, February 19th, 1859, aged 55 years and 17 days. Truly, the Lord has again visited us by the messenger of death, and has taken one more of our beloved mothers in Israel, from this world of sin and sorrow, home to the mansions of glory and bliss above. Can it be, she that was with us so lately, must be in the silent tomb! Are the places that knew her to know her no more forever! It is even so. Sister Blish has left a husband and three

children, also many relatives, to mourn the loss of a friend, and affectionate wife, and mother, and sister, and kind neighbor and a beloved christian. Sister Blish was baptized by Eld. James Mead, May 18th, 1828, and since that time she has fully evinced to us that the gospel was her food, 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 its loss, but does not mourn as they who have no hope. Our loss is her eternal gain. Her trials were many; but her trust was in the Great Head of the Church—and a short time before her death, she manifested a desire to depart and be with her blessed Master. O, may this afflicting stroke of God's divine providence be sanctified to the good of the bereaved family, and serve to reconcile and humble us more and more to the will of Him who worketh all things after the counsel of his own will.

Let me, thou sovereign Lord of all,
Low at thy footstool humbly fall;
And whilst I feel thy chast'ning rod,
Be still, and know that thou art God.

Dost thou my earthly comforts slay,
And take beloved ones away;
Yet will my soul revere the rod,
Be still, and know that thou art God.

Let me not murmur, nor repine,
Under these trying strokes of thine;
But while I walk the mournful road,
Be still, and know that thou art God.

Still let the 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.

Yes, be my trials great or small,
In all I bear or suffer here;
Still underneath the heaviest load,
Be still, and know that thou art God.

Yours, in hope of eternal life/
JAMES T. STREETER.

HENRY Co., Kentucky, April 4, 1859.

DEAR BROTHER BEEBE:—I am requested to send the following obituary to you for publication in the *Signs of the Times*:
DIED, at his late residence in Henry county, Kentucky, September 6, 1858, brother EDWARD TINGLE, aged 64 years, 7 months, and 21 days. Brother Tingle was born in Fayette county, Ky.; his father moved to Henry county, and was one of the first settlers of that county. In the war of 1813, the deceased, though at that time but a youth, volunteered in the defence of his country, and underwent the hardships of a forced-march in Canada, under command of Governor Shelby, and was present at the memorable battle on the river Thames. At the expiration of six months he obtained an honorable discharge and returned home. He was received into the Baptist Church, called Hopewell, Henry Co., Kentucky in July 1817, when we were called United Baptists. But in the years 1840 and 1841 when sorely pressed by the many institutions and isms which assailed us, we thought it our duty to separate from them. At that trying time brother Tingle stood firm and unshaken with the Old Regular Baptists and with them remained faithfully discharging the duties of his office as deacon, and was constant in his attendance. He was quite an example of meekness; he was swift to hear, slow to speak, and slow to wrath. During his last illness he was happy in speaking of the goodness of God, and hearing songs of praise addressed to the Lord. Truly a good man has departed from our midst and gone to his rest. We have no reason to mourn, but rather to give unfeigned thanks to God,

who worketh all things for his own glory. Being requested, I tried to preach on the occasion from John vi. 40, to a large and attentive congregation, after which his remains were conveyed to the tomb on his own farm. He has left a wife and six children, beside grand-children and other relatives and friends to mourn their loss.

WM. D. BALL.

BARTON, Tioga Co., N. Y., 1859.

BROTHER BEEBE—It is my painful duty to inform you of the death of our infant daughter, EDDIE JANE DURYEA, who died March 26th, aged four months and thirteen days. Her stay with us was very short, and we feel deeply afflicted that our little daughter must leave us so soon. But it is God who lent us the transient treasure, and it was certainly his undoubted right to take her again to himself.

The dear delights we here enjoy,
And fondly call our own,
Are but short favors, borrow'd now,
To be repaid anon.

MARIA DURYEA.

DIED, at Burlington, N. Y., April 7th, an infant son of Mr. William Godfrey, aged just one year.

"Sleep on, sweet babe, and take thy rest,
God call'd thee home, he saw it best."

DIED, at New Vernon, of scarlet fever, son of William L. Reeve, Esq., aged three years.

Written for the Signs of the Times.

CHRIST THE WAY.

Oh, were it other, dearest Lord,
Salvation is of thee:
I would not for a moment hope
Among the saved to be.

But, thanks to that abounding grace,
Almighty, sovereign, free,
Which hath embraced the Church within,
Thine own identity.

And blessed be the wondrous way,
Which angels cannot scan,
That God in very deed should dwell
Among the sons of men.

To bring to light those hidden things
Eternity made fast,
And demonstrate thy sovereign reign,
O'er all from first to last.

To turn to naught the worldly wise,
And all opposed to Thee,
And that salvation, framed above,
And wrought on Calvary.

To give thy people, dead in sin,
A life that cannot fall;
Because it centres deep in Him
Who filleth all in all.

A life whose principle is pure
As Him from whom it came;
And to his glory must endure
Eternally the same.

Such depths of love alone could save
From Adam's awful fall,
And bring his people, through his grace,
Triumphant over all.

Forever, O my soul, adore,
Such wonder working grace,
For less than this, my dearest Lord,
Could never meet my case. J. M. B.
Utica, N. Y., March 2, 1859.

Written for the Signs of the Times.

THE WANDERER.

I was a wand'ring sheep,
I did not love the fold;
I did not love my Shepherd's voice,
I would not be controlled.
I was a wayward child,
I did not love my home;
I did not love my Shepherd's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
He follow'd me o'er vale and hill,
O'er deserts waste and wild.
He found me near to death,
Famished, and faint, and lone;
He bound me with the bands of love,
He saved the wand'ring one.

He spoke in tender love,
He raised my drooping head;
He gently closed my bleeding wounds,
My fainting soul he fed.
He washed my filth away,
He made me clean and fair;
He brought me to my home in peace,
The long sought wanderer.

Jesus my Shepherd is,
'Twas he that loved my soul;
'Twas he that washed me in his blood,
'Twas he that made me whole.
'Twas he that sought the lost,
That found the wand'ring sheep;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

No more a wand'ring sheep,
I love to be controlled;
I love my tender Shepherd's voice,
I love the peaceful fold.
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice,
I love, I love his home.

The Lord my Shepherd is,
I shall be well supplied;
Since he is mine and I am his,
What can I want beside?
He leads me to the place,
Where heavenly pasture grows;
Where living waters gently pass,
And full salvation flows.

Miscellaneous.

NOTICE—The Pig River Association will meet on Friday before the First Sunday in May, 1859, with the Little Creek Church, Franklin county, Virginia, and we invite brethren generally to come and visit us. Brother Beebe, we would be glad to see you with us; for we wish to hear you talk, as well as to read your editorial articles. Those who come by public conveyance, will leave the Lynchburgh and Tennessee Railroad, at Big Lick, to the place of meeting, seven miles north from Franklin Court House. ZECHARIAH ANGEL.

APPOINTMENTS FOR MAY—On Sundays 1st and 15th, at New Vernon, at 10½ o'clock, a. m. At the Walkkill meeting house, on Sundays 8th and 29th, at 10½ o'clock, a. m. At the Hall, in Middletown, every Sunday, at 3 o'clock, p. m., except the 22d, on which we expect to be absent, attending the Baltimore and Delaware Associations. Church Meeting at New Vernon, on Saturday, the 7th, at 1 o'clock, p. m. At the Walkkill meeting house, on Saturday, the 28th, at 1 o'clock, p. m.

HYMN BOOKS, sent by mail, or delivered at our office, since our last issue: W. P. Craig, 1; L. Blackburn, 1; George Payne, 3; John Weston, 1; N. Wren, 1; I. B. Lewis, 2; J. Bandy, 6; William Adams, 1; W. A. Perkins, 1; Joel Sanford, 16; Eld. Jacob Martin, 1; Col. S. Clark, 1; Mrs. A. McQuoid, 1. Total, 36.

Old School Meeting.

The Yearly Meeting of the Old School Baptists of Northern Pennsylvania, will, if the Lord permit, be held at the Meeting House in Clark's Green, in the town of Abington, Luzerne Co., Penn., on Wednesday and Thursday, the 15th and 16th days of June, 1859, to commence at 10 o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to the Old School Baptist brethren, sisters and friends, and especially our brethren in the ministry, as we have none located among us. Those coming on the Delaware, Lackawanna and Western Railroad, can stop at Abington Depot, or at Clark's Summit, which is but half a mile from the meeting, where friends will convey them to the residence of brethren.

JOB A. NORTHRUP.

ABINGTON, Penn., April 19, 1859.

Associational Meetings.

The Chemung Association will be held with the Asylum Church, at Terrytown, Bradford Co., Pennsylvania, on the west side of the Susquehanna River, the 18th and 19th days of June; where we hope to see a general attendance. Our ministering brethren are affectionately invited to attend, especially Elders Beebe and Conklin. This Association has become quite destitute in her ministerial gifts; many of those faithful servants of the Lord who formerly gladdened the hearts of the children, with their messages of love, have gone, and joined the grand association above; and only two aged ordained ministers and one licentiate remain. The brethren coming from the West, will call on Chester Schoonover; those coming from the South and East, will call on Elias Vaughn, and those coming from the North will call on Daniel Durand, in Herrick, on the stage road from Smithboro. By order of the Church. DANIEL DURAND.

The Delaware Association will meet with the Church at Cow Marsh, Kent county, Delaware, to commence at ten o'clock, a. m., on Wednesday preceding the 5th Sunday in May. At which time and place we hope to see a goodly number of brethren and sisters in the Lord, particularly brethren in the ministry. And you, brother Beebe, with brethren Conklin, Harding, Slater and Green, and others of the Old School order, are cordially invited to

meet with us. Those coming from the North by Railroad, will take the Delaware Railroad train at Wilmington, Delaware, to Camden station; those taking the cars at Seaford, will stop at Felton Station; the down train, according to present arrangements, leaves Wilmington for Seaford at 2.10 p. m., arrives at Camden station at 6.35 p. m. The Seaford up train at 1.45 p. m., arrives at Felton 3.35 p. m. There will be brethren and friends at each of those stations on Tuesday afternoon to meet the cars, in order to convey those who may come to their residences. Brethren, we bid you a hearty welcome. Done by order of the Church.

WILLIAM MEREDITH, Church Clerk.

The Delaware River Association will meet with the Southampton Church, Bucks county, Penn., to commence at ten o'clock, a. m., on Wednesday before the First Sunday in June. Those who come by Railroad to attend the Association, will be at Bristol and Philadelphia on Tuesday, the 31st, with carriages to forward them to Southampton. Those coming by way of New York, will take the 11 o'clock (a. m.) train from that place, and will arrive at Bristol about 2 o'clock, p. m. Those who come by way of Philadelphia, had better get there also about 2 o'clock p. m., and will be called for at brother Crawford's, No. 521, North-seventh street. We wish to see a goodly number of our brethren from all parts, and may the Lord bring them in the fulness of the gospel of Christ. DANIEL L. HARDING.

The Baltimore Baptist Association (called Old School) will be held with the Harford Church, Harford Co., Maryland; to commence on Wednesday before the Fourth Sunday in May, at eleven o'clock, a. m. Brethren of our order, especially ministers, are affectionately invited to meet with us. Those coming from the South and West through Baltimore, will take the omnibus for Towson town on Tuesday afternoon, where they will find conveyance to brother Joseph Dance's and L. D. Patterson, and thence conveyed to the meeting. Those coming from the East on the Philadelphia and Baltimore Railroad will stop at Magnolia station, there take the stage for Forest Hill, by way of Falston, at which places they will find conveyance to Dr. Mechem's, brother A. Durham's, M. Grafton & Sons. Those coming on the Northern Central Railroad will stop at White Hall, where they will find the stage on the arrival of the morning train on Tuesday, to convey them to Jarrettsville, where they will be conveyed to S. Street's, A. Gladden's and T. Alderson's, all in the immediate neighborhood of the meeting. JOSEPH G. DANCE.

LONG GREEN, Maryland, March 29, 1859.

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio, (three miles east of Melmore,) on Friday before the Second Sunday in June, 1859. Those by the cars from North or South, will stop at Tiffin, where they will find brethren of the Honey Creek Church with teams to convey them to the meeting; but to secure such conveyance they must be at Tiffin on Thursday.—Brethren of our faith, and especially ministers will be cordially received. L. SEITZ, Pastor of Honey Creek Church.

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county, on Wednesday, Thursday and Friday before the Second Sunday in June, 1859; to commence at ten o'clock, a. m., on Wednesday. Those coming by the N. Y. & Erie Railroad from the West, can leave the cars at Otisville, which is four miles south of the place of meeting; or at Howell's Depot, two and a half miles east, or at this place, Middletown, which is seven miles east of the New Vernon meeting house. Those coming from the East will stop at Middletown, or Howell's Depot.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the Third Sunday in June, 1859.

Record of Marriages.

January 10—By Eld. Joseph Armstrong, Mr. CORY KENT to Miss SARAH CUMMINS, all of Moravia, Indiana. At the residence of the bride's father, Deacon Miner Benedict, near Monticello, Sullivan Co., N. Y., on the evening of April 14th, by Eld. G. Beebe, Mr. SALMON W. HOYT, of this town, to Miss HENRIETTA BENEDICT, of the former place.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11.

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CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., MAY 15, 1859.

NO. 10.

CORRESPONDENCE.

For the Signs of the Times.

EZEKIEL'S VISION.

EZEKIEL FIRST AND TENTH CHAPTERS.

DEAR BROTHER BEEBE—I some time since read the views of a brother on the vision of Ezekiel, Ezek. i., which has led me to wish to give through the Signs my views of that vision as contained in that and the tenth chapter of Ezekiel; not that I wish to controvert anything advanced in those views; the brother has advanced many good ideas, and those well expressed. But the case is this: on reading his views, I found the brother differed in some points from the views I had had of the subject some years since in preaching from it, and as I was meditating upon this difference, light seemed to burst upon the subject, and upon other scriptures corresponding with it, until I thought Ezekiel's vision the most beautiful and comprehensive view of Christ in his kingdom and power that was to be found in any single portion of the Old Testament, if not of the whole scriptures. The relish of the glory of it followed me several days, and I have not entirely lost the relish of it at times yet. If I had a command of words to convey the glory I saw in this vision, neither you nor your readers would regret my asking you to publish it. But I have to say, with Moses, "O my Lord, I am not eloquent; neither heretofore nor since thou hast spoken to thy servant." But I would not wish from what I have written above to represent that any clearer light is given to me on the scriptures than to others. Indeed I may well ask, Who and what am I that any light should be given me on spiritual things?

To come to the vision, Ezek. i. 4, "I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself." Therein is manifested the Godhead of our Lord Jesus Christ, as in creation, as he declared himself to the patriarchs, and as he is seen in all subsequent time in his footsteps and in *parts of his ways*. First, the whirlwind precedes. How devastating is the whirlwind! and in every manifestation which God makes of himself, every thing is swept away which could come into competition with his power or his glory. This wind came *out of the north*. "Cold cometh out of the north." How chilling it is to our minds to have all our refuges of lies swept away, and we made to feel that we are nothing and less than nothing in God's sight. *A great cloud*; "Clouds and darkness are round about him." *A fire infolding itself*, "Our God is a consuming fire." A fire *infolding itself*, not *unfolding*; these words are very different in meaning. God does not unfold himself so as to be searched out. *Infolding itself*, not infolding something else,

as fuel by which to exist or burn. God exists, acts, burns, and shines of himself and in himself.

"And a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire." Wherever and whenever God manifests himself, there is a brightness in the manifestation which leaves no doubt that God is there.

Out of the midst thereof as the color of amber, &c. Whether by *amber*, here the resinous substance by that name, or as most of the learned think, a fine metal is intended, compounded of gold, silver and copper, such as is called *fine copper*, Ezra viii. 27, and *fine brass*, Rev. i. 15; it is evident that it was not red like wrath, nor yet invisible like the Godhead, but a glory which could be looked upon, such as John speaks of when he says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Verse 5—"Also out of the midst thereof came the likeness of four living creatures." These living creatures are described in this and the following verses to the fourteenth. The first and important enquiry is, What were these living creatures intended to represent? Without stopping to notice the various views which have been given upon this point, I will proceed to remark, first, that as Ezekiel repeatedly, in chap. x., calls these living creatures *cherubim*, they must be like representations with the cherubim standing on the mercy-seat, covering the Ark of testimony, one cherub on the one end, and one cherub on the other end.—Exod. xxv. 18-20. The mercy-seat, or *seat of atonement*, as covering over the two tables of the law enclosed in the ark of testimony, was a clear and striking representation of Christ's atonement, or of Christ crucified; and that mercy-seat was the foundation on which the two cherubs stood with their faces turned inward toward the mercy-seat. Paul says, "As a wise master builder, I have laid the foundation," &c. Again, "Other foundation can no man lay than that is laid, which is Christ Jesus."—1 Cor. iii. 10-11. But *Christ crucified* was the sum of apostolic preaching.—1 Cor. i. 23, and ii. 2. Christ Jesus and him crucified was the foundation on which the apostles stood. But he is the foundation both of the apostles and prophets.—Eph. ii. 20. In brief, then, I understand the cherubim as representing the apostles and prophets, the foundation of whose ministry was Christ crucified, both having their faces turned to him; or, in other words, the word of inspiration as spoken by them; and this inspiration comes from God in Christ. Gospel ministers, therefore, so far as they faithfully preach the *word* in every age, may be considered as included in the representation. I will now proceed to notice more fully the description which Ezekiel gives of these cherubim, and the ap-

plication of the same to the prophets and apostles. I am not attempting a critical illustration of this subject; therefore, I will not attempt to show why Ezekiel has four, whilst there were but two on the *mercy-seat*, nor to try to harmonize this vision of Ezekiel with the account of the four *beasts*, as the translators took a fancy to call them.—Rev. iv. 6-8.

1. "This was their appearance; they had the likeness of a man." It is truly a matter of great admiration and praise that God did not speak by angels in declaring his wondrous purpose of salvation; for had such rich promises of grace, such glorious messages of love and mercy as are contained in the scriptures, been sent through those pure spirits, well might such vile, sinful worms of the dust as we are, have concluded those messages and promises were not for such as we. But when we see that those through whom God speaks and by whom he sends those declarations of love and mercy, are men of the same corrupt stock, men of like *passions* and sinfulness with us, then we well conclude that those messages are to such as we, and that notwithstanding our unworthiness we may hope in his mercy and trust in his promises of grace.

Verses 6 and 10—"And every one had four faces," &c. First. *They four had the face of a man*. They come to the sons of men with sympathies and feelings as fellow men. Hence says God, "I drew them with cords of a man with bands of love."—Hos. xi. 4. They speak as those who know what sin is, and what are the infirmities and temptations of men, and as knowing how to comfort those who are troubled. Second. "And the face of a lion." The apostles and prophets spake and wrote with all that boldness and majesty which would characterize the lion, knowing that they were speaking God's truth, and in God's name. Their declarations are open and decided; no attempts to cover over, or to evade scrutiny, or giving offence. Third. "The face of an ox." The ox is the emblem of patience and of subjection to the yoke. The prophets and apostles not only taught implicit subjection to the *word of the Lord*, but they were examples of this subjection. Witness their enduring the most cruel persecutions, for delivering the word of God. Fourth. "The face of an eagle." The eagle is an emblem of a quick, strong, and searching sight. Such is the spirit of inspiration, and such the word of inspiration. For the word of God is quick and powerful, &c., and is a discernor of the thoughts and intents of the heart.—Heb. iv. 12.

Verse 7—"And their feet were straight feet," &c. Their standing upon Christ as their foundation was straight. No twisting and turning to the law, although men would represent them as turning backwards and forwards, from Christ to the law. Said

Christ, "Search the scriptures," &c., "and they are they which testify of me."—John v. 39. The apostles testified of Christ that "There is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. Again the *living creatures* were upon the earth, and had and have a standing there; and this is straight forward in teaching the doctrine and order of Christ. They do not teach obedience to the commandments of men. "The sole of their feet was like the sole of a calf's foot"—that is, they divided the hoof, so that they have a firm, solid standing. Philosophy, infidelity, Mahomedanism, nor any other *ism*, has been able to shake the standing of the writings of the prophets and apostles, as being the revelation of God.

"And they sparkled like the color of burnished brass." Their testimony so reflects the glory of God and good-will toward men, that it gives beauty and strength to their feet or standing like that of polished brass.

Verse 6—"And every one had four wings." But why have they wings, seeing they have such straight feet? Because, although they have a firm standing on the earth, their movements are not earthly but heavenly and spiritual; therefore, all their goings are above the earth. Though they speak of earthly things, it is to illustrate spiritual things.

Verses 9 and 11—"Two wings of every one were joined together, and two covered their bodies." Their wings being joined one to another, shows the perfect harmony of the prophets and apostles, of the Old and New Testaments, in holding forth Christ as the way of salvation. Paul, in describing his preaching to Agrippa, said, "Saying none other things than those which the prophets and Moses did say should come."—Acts xxvi. 22. *And two covered their bodies*. Their object was not to display themselves. Paul says, "We preach not ourselves, but Christ Jesus the Lord," &c. 2 Cor. iv. 5. So the prophets, without regard to themselves, proclaimed the word of the Lord. Jonah forgot to cover his body with his wings, that is, with the fact that God had commissioned him, and by that means got into the whale's belly.

Verse 13—"As for the likeness of the living creatures, their appearance was like burning coals of fire. Such is the view faith has of God's word. "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29. Said Christ, "The words that I speak unto you, they are Spirit, and they are Life."

"And like the appearance of lamps, it went up and down among the living creatures." David says, "Thy word is a lamp unto my feet, and a light unto my path." And how like the experience of the children of grace is the description here given

of the living creatures, or their word. There is a consciousness that all the scriptures are as living fire, but how often does much of them appear dark to our minds, whilst light may shine upon a text here and there, and they do indeed appear as lamps passing up and down through the world and enlightening our minds further in the scriptures and in the doctrine of them. "And the fire was bright." Yes, how bright, does the consolation or the doctrine appear to be set forth by those texts on which our minds are enlightened. "And out of the fire went forth lightning." Yes, the brightness of that fire when the scriptures were opened up to us, shot like electricity or lightning all through us, dispelling the clouds and doubts from our minds, warming our hearts with love and gratitude.

Verse 14—"And the living creatures ran and returned as the appearance of a flash of lightning." This is always the effect of the word of inspiration, when the spirit of the living creatures accompanies it. This the children of God know, that when the word of deliverance first came to them in their distress, it was as sudden and unexpected as a flash of lightning. And as often as it has returned to you in the application of any promise, or any word of instruction on any point on which your mind was diffculted it has come in the same way. And in your early experience, when the word of consolation came to you, how sudden has it left you again to sink into doubts and distress.

Verses 15 and 16—"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels," &c. The first enquiry is, the workmanship of this wheel or these wheels. It is said to be, "As it were a wheel in the middle of a wheel," or according to chap. x. 10, "As if a wheel had been in the midst of a wheel." From these descriptions, it might be inferred that both wheels ran upon the same axle, and within the same circle. But this evidently was not the case, because they are spoken of as having their four faces, and going upon their four sides.—Verses 15 and 17. By considering the circumference of the one wheel as standing crosswise to the other, we have the four sides or faces, though all worked together so as to be one wheel.

As to what is designed by these wheels, the word of Jesus to his disciples, Matt. xxiii. 18-20, fully exposes, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations." &c.

That is the providence of God as administered by Christ and salvation or the travel of the church, These wheels appear crosswise in their circles, because in all ages it has appeared so in reference to providence and salvation. In Abraham's day providence appeared adverse to the promise made to him, also the covenant made with David that his house and kingdom should be established forever, every thing in providence looked contrary to it; so from the day of Pentecost to this time, providence has appeared in opposition to the spread of the gospel and growth and establishment of the church of Christ. No person looking with the eye of reason at the persecutions of the church at the rise and since the prevalence of the man of sin, would see Christ exercising power over all flesh for the express purpose of

giving eternal life to as many as the Father hath given him. Yet Providence rolled on the birth of Isaac, rolled on the giving of the land of Canaan, rolled on the birth of Christ as the Son of David and the giving him the throne of his father David to reign forever in the spiritual sense. So the same Providence has rolled on the church and salvation and the giving eternal life to those the Father had given him. The wheel of Providence and wheel of Grace, though they have their four sides, have always moved together as one wheel, going on their four sides, and turning not when they move, but going straight forward.

It was as Ezekiel beheld the living creatures that he saw the wheel by the living creatures.—Verse 15. So it is only as we behold the inspired word by an eye of faith that we see Christ exercising his all-power, power over all flesh, controlling all their actions so as to roll on the purpose of God concerning salvation.

Verse 18—"As for their rings, they were so high that they were dreadful." Both the providence of God and the dispensations of his grace are so high as to be entirely above the control of mortals, and above their comprehension. Well might Paul say, "How unsearchable are his judgments, and his ways past finding out."—Rom. xi. 33. How much of the sovereignty of God is seen both in his providence and in the dispensations of his grace, and how well calculated to make us feel that we are as nothing in his sight. We are often made to dread his providential judgments, and to stand in awe before him at the sovereignty of the displays of his grace, feeling that God is in it.

S. TROTT.

[To be continued.]

BLOOMVILLE, Seneca Co., Ohio, }
March 29, 1859.

BROTHER BEEBE:—My object in writing to you at this time is to inform you and the readers of your valuable paper of christian correspondence, that I left home on the 15th inst. to go to Fairfield Co., my native place; met with the Pleasant Run Church where I was baptized, and united, just thirty-five years ago. The church appears to be in fellowship, and the good Lord has been pleased to revive his work there, and twenty-seven members have been added, by baptism, within a little more than one year, and the good work still seems to progress. I had the pleasure to baptize three on Monday after the third Sunday,—one brother and two sisters; and on Tuesday brother Stith, the pastor of the church baptized one more sister.—We then left the brethren in peace and happiness. Sister Seitz being with me.—We came home on Thursday, the 24th, and found our family all well, for which we have reason to be thankful to our heavenly Father.

Enclosed I send you a letter written to me by one of my daughters, which, if you think proper, you will please publish in the Signs of the Times, and you will oblige an unworthy brother. I have six children grown up and married, and of the six but one has heretofore made a public profession of religion. Yet I have for more than a year entertained a strong belief that the Lord would not take me out of the world before I should first have the satisfaction of hearing that some others of my children were brought to the knowledge of the truth. On the receipt of this letter from

my daughter, I rejoiced in God my Savior with a great joy and afterwards wrote to her to know if she had any objections to my forwarding her letter to you for publication, and have received her reply in which she gave her consent.

LEWIS SEITZ.

January 18, 1859.

DEAR FATHER.—I have for some time felt a desire to write to you, but feeling my unworthiness and inability to say any thing on the subject of which I am about to write has made me defer it until now. I have for years wanted to be under conviction and then be delivered as others had been. I wanted so bright an evidence that I would have no reason to doubt and then go to the church and tell what great things the Lord had done for me. And often now when I fear that I am deceived, because I am not in the way that I had marked out, these words come to my mind, There is a way that seemeth right unto man, but the end thereof are the ways of death. I then feel the little that I sometimes hope has been given me is so much better than I ever deserved, that I ought to be thankful. The first time I felt that I was needy, and without God's saving grace I must be forever lost, was in the fall of 1857, when you preached at the schoolhouse. I felt as I never had before. This feeling wore away and I became as unconcerned as ever. But every time during the winter when I heard Elder Mason preach, it appeared to me I must ask him to pray for me before we parted; but I never did, and continued in this way until after the Association last June. Elder Powell preached here, and I felt as though I would give worlds—if I had them to give—if I could but feel as he did. When we parted he asked the Lord to bless me. Oh, thought I, if he could but see my wicked heart he would not ask a blessing for me. I then commenced searching the scriptures; but everything I read therein condemned me. I tried to pray, but it appeared to me the words only came from my lips and never would be heard with favor. I went to the July meeting on Saturday, hoping to find relief; but this only added to my trouble, for I felt there was more hope for any one else than me. On Sunday I tried to hide myself in a corner where no one could see me; but I know that the all-seeing eye of God was upon me. After preaching I wanted to ask Elder Mason to pray for me, but it appeared to me my feet were chained to the spot, and I was ready to sink beneath my load of sin and guilt. When he started I felt as if I had heard the last prayer I would ever hear, for I was sure I could live but a few days longer. I had always tried to hide my feeling from others, but could not any longer: for I wanted to warn the whole world not to live as I had. I was about to suffer the penalty of my sins, by eternal banishment from the presence of God. I continued in this state of mind until a few days before the Owl Creek and Harmony Association. I had made preparations to go. I thought I could not stay at home; but I was disappointed. After I retired to bed I lay thinking of my lost and ruined condition, wondering that the earth did not open and swallow me; and of God's justice in my condemnation. I went to sleep and when I awoke the next morning my burden was

gone! I wondered why I felt so different from what I did before; the fear of death was all gone, and I wished sometimes I might die, but I had no evidence that I could rely upon, except that I was reconciled to the will of God. I felt that I had but one thing to desire, and that was, to live free from sin all the rest of my days; still I felt as though I ought to mourn, but could not, and twice—soon after—I commenced rejoicing in my sleep, but when I awoke something told me, I ought to mourn instead rejoice. I kept these things to myself, thinking I might be deceived, until the October meeting. I felt as if every word of the preaching was for me. On Sunday Elder Powell quoted a text in the farewell address of Moses to the children of Isreal. Happy art thou, O Isreal, who is like unto the, O people saved by the Lord. I felt as though I could raise to my feet, and shout and praise God for his goodness. The next day mother wanted to know what she should say to you, for me. I told her I did not feel as I once did, and tried to tell her some of my feelings, and after we parted I felt so relieved it appeared to me my feet hardly touched the ground. I soon began to think I was deceived, and wished I had kept it to myself; promising never to do so again. On our way to Carey, I thought if you asked me questions I would not answer, for I could not; and when you did, my lips were sealed; the little I did say, it appeared to me was sufficient to convince you that I was a hypocrite; but on Sunday, while you were preaching, I began to hope that some of the sweet promises of God were for me; and on my way home, I could say with David, "Bless the Lord, O my soul, and all that is within me, bless his holy name." O, how I wished I could see you then, and tell you what a glorious Redeemer I had found. But I have so many doubts and fears, and am so unfaithful and unbelieving, and my hope is so little, I often think I am the most deceived creature that ever lived. The meeting of January 1st I attended on Saturday, and after the evening sermon Elder Mason came home with us, and my mind was so dark I was afraid to have him come, but on the next morning I could see a little through the gloom. I then wanted to tell what I hoped the Lord had done for my soul. We went to meeting, the text was, The Spirit and the Bride say, Come, &c., and if ever my soul had a feast it had then; and the next day, I wanted to be freed from these fetters of clay.

I must come to a close. We fare as well as usual. Remember us in your prayers. Farewell.

MARY BRETZ.

N. B. In looking over what I have written, I find many mistakes, but I know you will pardon what I have written in weakness. I have much more to say, but fear I have said too much already. Write soon, if you cannot come and see us, for I am so anxious to hear from you.

Your unworthy child, M. B.

SOUTHAMPTON, Pa., April 19, 1859.

BROTHER BEEBE:—My mind is again led to write for the Signs of the Times notwithstanding my lack of ability. There is not so much required of one who has but one talent as from those who have

five or ten; and if I have one, I desire to improve it. Sometimes I desire to mingle with my Father's children; if I may be permitted to claim that connection with the children of God; for there is the place of my true happiness, even in my Father's house and with his dear children. O, brethren and sisters, what a privilege we enjoy! Do we appreciate it? Let us examine ourselves; for Christ has said, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in heaven. Therefore he saith, Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock.— And again, Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. O may we be of that number. I feel at times cast down, and

"All marks of grace seem to be gone,
Which makes me fear that I am wrong."

But even when thus depressed, something has seemed to say to me, Cast not away your confidence which hath great recompense of reward. When I look back a few years and remember what was the darkness of my mind, when he hid his face from me I wandered about, and could not see the right way. I could not be reconciled to his will. He laid his afflictive hand upon me again and again, until he had humbled me, and then he removed the cloud and smiled on me, and shewed me that all the way in which he had led me, was the right way. Then I could see his providence in every event of my life, and I trust I was prepared to give him the glory for my deliverance. And I desire to be reconciled to his will, let it be what it may, and to live to his honor and glory. I have great need to pray the Lord to keep me in the way, for if left to myself I shall fall. But our life is in Christ our head; how well for us that it is so, and not in our own hands. The work is all in his hands, and according as he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love. Then let us break forth and sing, "Great and marvelous are thy works, Lord God Almighty," and praise the Lord with all our hearts. Forgetting the things which are behind, let us press forward to the mark of the prize of our high calling of God, in Christ Jesus; for in him our love should centre. Let us make our calling and election sure. Pray without ceasing, and in all things give thanks to God. Let us not forsake the assembling of ourselves together; let us lay aside the busy cares of life and come up to the Zion of our God. When we feel that we cannot spare the time, does it not betray a greater love for the world than for the kingdom? God will take care of our poor bodies: he knows what we have need of. Brethren and sisters, I do not say this is your case; but I feel that it is too much the case with me. Read the latter part 1 Tim. vi. and let us take the admonition there given. And may we walk in the truth; for it is the truth that makes us free. O may we ever pray to be kept in it. If I know what the truth is, we have the privilege of sitting under the ministra-

tion of it every Sunday. Some may say, Not quite so plain. But can the truth be spoken too plainly? Is not the beauty of truth, in its being spoken plainly and in not varying from it? We have the gospel preached to us in its purity, by our pastor, Elder D. L. Harding, and I rejoice in it.— "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." But I sometimes fear that the Lord is about to remove him from us, as his health is very poor; but at other times I think the Lord has not yet done with him among us. The Lord has made him useful in comforting his children here, and establishing them in the truth. I can speak for one, I have been greatly comforted under his ministry, and others have said the same. We have not had large additions, but the Lord has had other things in store for us which are better, sometimes than numbers. It would be refreshing to see some whom we believe are born again, take up the cross and follow Jesus into the liquid grave. They shall be made willing in the day of his power. May we have the glory of God in view when we desire additions to our number, and be reconciled to his will; and for him to accomplish his own work.

Brother Beebe, we anticipate your presence with other brethren and sisters, at our Association, this spring. If you think this worthy a place in your columns, and if it will not crowd out better matter you may insert it; otherwise cast it aside, and all will be well, on my part, and I will be better prepared to judge whether it be my duty to write for the *Signs* or not.

Yours in the hope of eternal life,
ANN M. FETTER.

PHILADELPHIA, Pa., March 18, 1859.

DEAR BROTHER BEEBE:—I have been in this city nearly two weeks, and have not been able yet to find any Old School Baptists—the people after my heart—and the only people upon earth in whose hearts the law of God is written, and the only one that answers the description given of the Lord's people in the sacred record.— Of all the religious denominations it may be truly said, that the members are but the votaries of pleasure and fashion—they eat their own bread and wear their own apparel, only wishing to be called by the name of the Lord to take away their reproach; and the branch of the Lord in this day appears beautiful and glorious.

If it will not be tasking your patience too much I will tell you something brother Beebe, of a sermon which I heard last Sunday, very much against my wish. I had enquired for Elder Rittenhouse, but not being able to ascertain where he preached, I was persuaded to go hear another baptist who was represented as being sound in doctrine. I went, and you know my disappointment was great, when I tell you it was the poorest attempt at preaching that it was ever my misfortune to listen to. There was not one allusion to scripture throughout the whole discourse; but on the contrary, almost every thing that was said could be refuted by the divine record. The doctrine of the new birth, the union of Christ and the church, and the perseverance of the saints, are set at naught. No Savior preached, and exalted as the captain of salvation: no glorious treasures of the kingdom of heaven displayed. No! noth-

ing that could comfort, edify, or even instruct a penitent sinner.

But to prove what I say, I will tell you some of the discourse. It was said that "the preaching of the gospel could not accomplish as much good as personal influence" and that the work of salvation was ours, and we must devote our untiring energies to it. Must never cease to work; but must use our influence upon others, as far as it is possible to do, to bring them to knowledge of righteousness,—and by so doing, we would feed upon that spiritual food which God has promised those who earn it. It was said also, that we could hire a person to save our children, but that we could do it much better ourselves, and would thereby have praise, whereas, if we neglected it, or gave the work to others, we would deprive ourselves of spiritual food.

I have repeated this, I believe, *verbatim*, and you can judge for yourself what kind of trash is on hand, and being dealt out by piece-meal every Sunday from our learned D. D's. After the morning exercises, the ordinance of baptism was administered, which I regarded as but a mockery. Several were immersed in a pool, and no joyful expressions or heart-felt emotions were discernable—it was as calm as death—quite different was the scene when just one week before, it was my privilege to witness the baptism of two brothers in the city of Baltimore. There was life and joy then, and the preaching we had lay not in the wisdom of men, but in the power of God; and it came to us in the spirit and with power, and was received with joy by those that heard. May God enable all his servants to stand up boldly in defence of the truth and when they are called to fight against spiritual wickedness in high places, may their weapons be mighty, through God, in the pulling down of strong holds.

Excuse me brother Beebe, if I have written too much, or have said what I ought not, but receive it from whence it came, and believe me an attached sister.

VIRGINIA WALDEN.

EXETER, Illinois, April 11, 1859.

DEAR BROTHER BEEBE:—It is a great consolation to hear through your valuable paper the united testimony of the faithful witnesses who are scattered abroad in all the different parts of the world, all speaking the same thing in regard to the dealings of God with them in their deliverance from under the power of sin and death, and their translation into the kingdom of God's dear Son.

"It is written in the Prophets, and they shall all be taught of God; every man therefore that hath heard, and hath learned of the Father, cometh unto me," saith the adorable Redeemer. And again, 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. Thus the experience of every child of God is a demonstration of his power and faithfulness in the work of the salvation of his children, even those whom he did predestinate to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Brother Beebe, I have for the last 27 years of my sinful life, had a standing among the Old School Baptists in Ohio and Illinois, and for the last 20 years have

tried, in much weakness, to preach Christ crucified, and "contend for the faith once delivered to the saints, salvation by grace alone." If I am not deceived through the corruptions of my own nature, this course is a consequence of the beauty and glory which I was made to see in the plan of salvation through the Redeemer.

Although naturally religious from my youth, like all the race of men, it pleased the Lord, as I humbly trust, at about the age of 22 years, to discover to me in some degree, the deceit and corruption of my heart, and strip me of my imaginary self-sufficiency, and for a season, if need be, to writhe in pain and agony, viewing the justice of God in my condemnation as a transgressor of his holy law. "I was alive without the law once, but when the commandment came sin revived and I died." But our spiritual Joseph is full of compassion, and can no longer forbear to make himself known to his brethren. "I will declare thy name unto my brethren," &c. This comfort, I trust I realized when the substance of the following was applied to my case: "Christ Jesus came into the world to save sinners," &c. How blind are we in nature to the things of the kingdom of God. But he hath said, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

Dear brother, Jesus says, Feed my sheep, feed my lambs. How shall the children of God derive nourishment and strength, unless they compare their experimental exercises with the holy scriptures in reference to their quickening, deliverance, and final perseverance, as abundantly taught therein. Yes, redeemed, made alive, preserved in Jesus Christ, and called. Moreover, kept by the power of God unto salvation, ready to be revealed in the last time.

But my sheet is full. This is not intended for publication, but submitted to your better judgment. May the Lord sustain you in all your labors. Farewell.

JACOB MARTIN.

CHATTANOOCHEE Co., Georgia.

BROTHER BEEBE:—With pleasure I take my seat to write for a renewal of our subscription for our paper; you will find the money enclosed. I have been fearing that our Post Office would be discontinued, and prevent my receiving our paper, which I hardly know how to give up, for it affords me so much comfort. I am glad that I have had the pleasure of reading it, for in its perusal I have found others whom I think, like me, can find no good in themselves, and are made to fear that they are not the subjects of his saving grace. Sometimes I think that if I were really a subject of that grace, it would to a greater extent subdue my old nature, and there would be more marks of grace and godliness in me. I sometimes have to enquire, O Lord, can one who is a christian have such a heart as mine? I fear that I have not felt the effects of love divine; but at other times I am enabled to rejoice in God, and to say, I know that my Redeemer liveth, and that there is no cause for so much doubting; for Jesus is my Savior, and he will save them unto the uttermost who come to God by him, seeing that he ever liveth to make intercession for them. That word *uttermost* is delightful to such a chief of sinners as I am. I have the greatest rea-

son to rejoice that salvation is of the Lord, of any creature who ever heard the name of Christ; and often think—

"Hardly sure, can they be worse,
Who have never heard his name."

Still I have a hope that through the riches of his grace, I shall be presented with the redeemed to sing around his throne in harmony with those dear brethren and sisters whom I never saw in the flesh, but with whom I am well acquainted, and whose words are so familiar to me that they make all within me to rejoice and praise the Lord that all his people can understand each other. That is one reason why I cannot do without the *Signs of the Times*. When I am deprived of the privilege of hearing the word preached, I receive great comfort through your columns at home. I have been told not to take the *Signs*, and hard things have been said of those whose writings are published in it. But these things do not vex me, for it shows that they are receiving in a small degree what their Divine Master received, and the servant is not greater than his Lord. If I can be assured that I am truly his, I care not what the world may say, so that I may pass on through this world and not bring reproach upon his precious cause, for which I need the prayers of all the saints. I feel sometimes so unworthy that it seems a reproach to the cause for me to mingle with the saints; it seems to me that they all know how very unworthy I am, and that they could enjoy their meetings better if I were absent. And that if I use the words brother or sister, I cast a reproach upon them. But I love them, and would not willingly bring reproach upon them. Yet I could not be satisfied without having my name enrolled with them. When I left the Missionaries, I tried to content myself without uniting with the church; but such thoughts as these came to my mind, Child, here is your home; these are the people you love; Child, your Father calls, come home. Your fitness does not lie in yourself; your sins are forgiven, and they shall be remembered against you no more. You shall sing with these dear saints in glory. I was permitted to sit and hear the blessed truth, as preached by our beloved pastor, Jesse Williams, and it was food to my poor soul to hear him proclaim the inexpressible riches of the mercy of God; but it is not my privilege now. I have heard brother Oats, and believe him sound in the doctrine of salvation by grace.

I will close, and remain an unworthy sinner; if saved, it is by grace alone.

JULIA A. AMOS.

CRAWFORDSVILLE, Ind., April 13, 1859.

DEAR BROTHER BEEBE:—Having a small remittance to make for your paper, I have concluded to write a few thoughts for your inspection, then for you to dispose of as you think best. Having had so much comfort of late from reading the *Signs*, that I feel indebted to the editor and patrons for the very many lessons of comfort and profit which I have received from its columns. I have been made to feel like Paul expressed himself to his Corinthian brethren—"That you are in our hearts to die and live with you." I think I can understand why he gloried in his brethren—was filled with their comfort, and exceeding joyful in all their tribulation: because his spirit was with them, and refreshed by all. Paul knew that tribulation was as sure to the

brethren as their comforts, and was just as much an evidence to him of their heirship. The Savior said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." When one member of the body mourns, all the members mourn with it; and when one rejoices all rejoice with it. Is not this a bright evidence that it is of the same body?

The evidence of sons, or the fruit of the Spirit, which Paul saw in his brethren, was the cause of his rejoicing—not that they were made sorry, but that they sorrowed to repentance. For Godly sorrow worketh repentance to salvation not to be repented of. But the sorrow of the world worketh death.

God's children go through changes, in order to understand and receive the fulfillment of many promises, which are made to a *tried people*; and their trials are kept up so long as they are in the world in order that they may live upon his Word. How often they are found turning over the leaves of the Bible, hunting some scripture evidence:

"Would light on some sweet promise there—
Some sure support against despair."

A blessed thing for us that all the promises are to the weak, sick, lost, fearful, hungry, thirsty, feeble, helpless, ignorant, so that we poor, despised Old School Baptists can come in through some of them. Many are the consolations placed on record by the divine writers, to strengthen the weak and fearful traveler by the way. When applied by the Spirit to their spiritual understanding, they are made to thank God and trust his promised salvation.

Brother Benedict so expressed my mind on this subject in his letter in the *Signs* of March 15, that I have read it several times with love and delight. Feeling much assurance that I have learned by experience, and do know, his remarks accord with the travels of a child of grace, through the precious declarations of divine truth. If I could write and express my thoughts as accurately as that brother can, I think I would write quite often. But I do not wish to be covetous; I would rather be content with such things as I have, thankful that I have an understanding of the things which are only understood spiritually. The natural mind cannot understand the things of the Spirit. Here I would wish to thank my Savior for revealing himself to me as the *only Savior*,—"speaking in righteousness, mighty to save."

I have had of late, much comfort in reading letters in the *Signs* which were written by those who rejoice alone in his great name, and have no confidence in the flesh. Miss H. M. E.'s letters, and yours to her, were very interesting. Her letters brought to my recollection some lessons which I learned in the same way she is learning her's.

When I was in my 16th year I made a profession of religion. I joined in with those "who could do much." Very soon I found to my unhappiness that I was not like them.

I could do nothing to satisfy the law,
Nor joy, nor comfort from it draw.

They told me it was by exercising "great faith," that they had no doubts of their "new birth." They said they had laid aside every weight of sin and unbelief which did so easily beset me. They were running the race, and had no doubts about getting the prize. I thought they knew

everything was just as they said, and I did not know but that they could prove *all* by a Thus saith the Lord. I thought I was the only ignorant one among them. I murmured to be like them. My love to God and his people was not perfect; my zeal for his cause was not like theirs. This question would often come in my mind: When did I ever love God with all my heart, mind and strength, and my neighbor as myself? I felt if I failed in this I was guilty of the whole. They told me, and my own heart, or education told me that I must do all the law. They could do it, and further they said there were no requirements made by God but such as the creature had power and ability to do, *if they would*. To will was present with me, but how to perform I found not, neither could I understand when they told me. They never mentioned the dear Savior, who had fulfilled all the law, and answered all its demands to every believer. If they did mention the Savior's name it was not *the Jesus* who came to save his people from their sins. Their Savior came to open up a way that the whole world might save themselves if they *will*.

Brother Beebe, I tried hard to do, but found I could do nothing. They told me that they could work out a robe of righteousness, which they would dare to appear in, in the presence of God. I thought they were honest-hearted, but alas for me, my heart was so deceitful and desperately wicked, and all my righteousness was no better to me than filthy rags. I was truly heavy laden. For about six long years I lived in this dark howling wilderness, and it was here the precious Savior found me, and led me to that rest which remaineth to the people of God. As soon as I had entered that rest my heavy burden with which I was laden fell off. I had ceased from my own works, and he, the dear, blessed Savior, told me to stand fast in the liberty wherewith he had made his people free, and be not again entangled with the yoke of bondage.

Brother, this sheet would not hold half which I could tell of the dark howlings in the wilderness of sin; neither could a pen or tongue tell of half the joys I have felt since set at liberty. When I commenced I thought I would write a very short letter, and, bore it in my mind all the way through, which has caused me to pass over much that I would like to have written. I hope if brother Beebe concludes to publish it, that he will put in all deficiencies, and leave out all unnecessary words.

I send a piece of poetry which we would like to see in print, if it pleases brother Beebe. The way I come in possession of it is as interesting to me as the poetry. Not long since I had a pleasant interview with our aged Baptist sister, Hannah Burk. She is 86 years old, entirely blind, and cannot read for comfort and amusement. Her mind on spiritual things is measurably good. She speaks of her hope in Christ understandingly—seems contented in her blind situation, knowing that her dear Savior chooses all her changes for her. She amuses herself by repeating passages of scripture and hymns, which she remembers having learned when she could see to read. This hymn she sang for me, and said she sang it every night after she went to bed. She said it was given to her some years ago when in

great affliction, and she never has forgotten it. She does not remember of ever having seen it in print. She repeated it with such understanding and emphasis, that I thought it excellent. If I have not written it correctly, perhaps brother Beebe can correct it. Sister Burk was, I believe, baptized at Pleasant Run Church in Ohio, forty years ago. Yours,

ANN JOHNSON.

Attend while God's exalted Son,
Does his own glory shew,
Behold him set upon his throne,
Creating all things new.

Nature and sin are passed away,
When the old Adam dies,
My hand a new foundation lays—
See a new world arise.

I'll be a Sun of Righteousness,
To the new Heavens I make,
None but the new-born heirs of grace
My glory shall partake.

Mighty Redeemer set me free
From my old state of sin,
Oh! make my heart alive to Thee,
Create new powers within.

Renew mine eyes, and form my ears,
And mould my heart afresh,
Give me new passions, joys and fears,
And turn this stone to flesh.

Far from the regions of the dead,
From sin and earth and hell,
In the new Heavens which grace has made,
I would forever dwell.

OWENTON, Kentucky, March 16, 1859.

BROTHER BEEBE:—As my sheet has to go to you, I have concluded to say a word or two, the weakest, the very weakest, of the Lord's people, with your consent. And I desire to found what I say on the last clause of the 27th Psalm: "Wait, I say, on the Lord."

This exhortation seems to come welling right up from the heart of David. He had enemies both external and internal, and of course had experience of the power of each, for each were active enemies, their thunder was by no means dormant. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living," and how often have you been ready to faint, and God has opened a door of faith.

Now, my little friend, I think that I discern your thoughts. You think, perhaps, Ah, it is not at my option; *I have to wait*; I am so helpless. Well, "Wait on the Lord," says David: be of good cheer and he shall *strengthen thy heart*; and the Apostle has said, "We joy in tribulation, also knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." But, like David the king, you have one all absorbing desire—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire at his temple." And with *such* a desire I think I know how hard it is to *Wait*, and feel that you are perhaps farther off from God's house and God's beauty, than any poor wretch in the world; but poor weakling, remember that the cries of the Lord's children often have to go up from the very depths of affliction—often have they to experience extremities which no human sympathy can reach. Hence David again says, "When my father and my mother forsake me, then the Lord will take me up." When the Israelites reached the Red Sea, and Moses commanded them to stand still and see the salvation of God, I fancy that poor human nature must have

received an awful shock; but stand still they must, escape was impossible; but they were not to stand still to be destroyed, but to "see the salvation of God."

"But for a living soul to stand,
By thousand dangers scar'd,
And feel destruction close at hand,
Oh! this indeed is hard."

"Wait," then, ye little ones, on the Lord. He will help you and that right early, for he doth not keep his anger forever. But trust in the Lord for his mercy endureth forever.

I remain your friend, and I trust, brother in tribulation,
J. M. THEOBOLD.

BEALSVILLE, Washington Co., Penn.,
April 5, 1859.

BROTHER BEEBE—Having finished the business part of my letter, I will give a few thoughts for the encouragement of the sheep and lambs of our blessed Redeemer. The apostle Paul tells us that Christ is the Head, and the church is the body; from which we discover the inseparable union; for the head cannot live without the body, nor the body without the head. As the head contains the intellectual faculties of the man, and the organs of sense by which the body is governed, so in like manner Christ as the Head of the Church is the supreme Ruler of his Body, the Church. And thus we understand that when he hung bleeding on the cross of Calvary, that Body represented his Church, that Body was composed of particles of the Church; for we understand the Church is in Christ the Head, and his Church is his Body. I am aware that this doctrine is rejected by the world and by all of anti-Christ in past ages, and by all modern arminians, who use all the power they are allowed to have to oppose the doctrine. But we rejoice to know that God rules and reigns in the armies of heaven, and over the inhabitants of the world. And he sets their bounds, saying, "Thus far shalt thou go, but no farther." Although opposed violently by the world, God sustains, owns and blesses the doctrine to the joy and satisfaction of his chosen, called and redeemed Bride.

Dear brethren and sisters, whose faces I shall never behold in the flesh, what can afford you more consolation, joy and peace under all your trials, tribulations, conflicts and vicissitudes through which you are called to pass in this vale of tears, than to know what Jesus Christ the great Head of the Church bore for you,—how he was persecuted and rejected by men, his name cast out as evil; that the chastisement of our peace was upon him, and with his stripes we are healed. What consolation flows to the disconsolate breast of him who through the telescope of faith sees that Jesus is his Representative and Advocate with the Father, that he is our Friend and Portion and our Eternal All—that he is now seated on the right hand of the Majesty in the heavens for such poor, helpless worms as we are. Brethren and sisters, members of the Body of Christ, let the world rage, let storms of persecution arise; they cannot destroy you, for ye are kept by the power of God, through faith, unto salvation. The body may be immersed in mire, but as long as the head is above, the body cannot die. Yes, says the poor, humble child, I believe this doctrine is true, but I cannot appropriate its sweets to myself, as I desire; for I feel myself to be such a poor, sinful and helpless creature, I am unworthy to claim the consolations of

the gospel. Reader, if this be your case, take courage for these discoveries of your weakness and unworthiness, manifest the influence of the grace of God on your soul. It is not so with the self-righteous, the pharisees of our day, and the world is full of them; they do not complain of their hard heart, for they live up to duty; but in point of duty you are always behind. God has graciously shown you by his Spirit what a poor, helpless, sinful rebel you are, and this discovery puts you out of conceit of yourself, and brings you to Christ—creates in you a love to God's people, and a love to his cause, and this should inspire you with a lively hope, and a confident trust in the ability of Christ, your covenant Head, who has promised to be with you to the end of the world. He will be with you in six troubles, and in seven he will not forsake you. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Lift up your heads and rejoice, for your redemption draweth near. Ye are of more value than many sparrows. The promises of the gospel are all yours; and the promises of God are all yea and amen, to the glory of God; and they shall stand when the world shall be on fire. One of these positive promises is, "Where I am, there shall you be also." He will not leave one member behind. To illustrate by a figure. Suppose the human body to be composed of four hundred and seventy-two bones, and a foreigner leaves an arm in London, loses a foot on his way to this country, and it is left in the Atlantic; in the absence of these members, would his body be perfect? It requires every member to make the body complete. Every stone which was quarried by Solomon was required for the building of the temple, and there was not a stone lacking, nor one to spare. Now, brethren, Christ's body will be perfect and complete; and you, my dear brethren, will all be there. The day is hastening on when we shall all be gathered manifestively in this one body of Christ. I would be much pleased if brother J. Janeway would publish a short account of his visit in the little Red Stone Association, as we have been misrepresented by some few. Dispose of this as you please. I remain yours in the bonds of the gospel,

ADAH WINNETT.

LYNCHBURG, Ohio, Jan. 20, 1859.

FATHER BEEBE:—This is the sixth year of my connection with the sect which is every where spoken against. It was in Germany where the Lord found me in a desert land, and in the waste, howling wilderness, and he brought me to the people who teach none other things than those which Moses and the prophets taught, and the people who in our day are called Old School Baptists,—to that blessed people whose spiritual existence is in Jesus Christ the Lord, he led a worm like me.—When the Lord began his work in poor, unworthy me, he made a poor wretch, a weeping, lamenting and mourning sinner. Then he created in me a clean heart and renewed a right spirit within me. He then led me to the ocean of his eternal love and mercy, and on Calvary I found my salvation. Then I went to his people, they received me, and I was baptized.—Tribulations followed and victories were obtained: and persecutions were suffered until the Lord directed me to America.

In Clover, Ohio, I found brethren who received me on experience, I now live at Lynchburg, and still feel unworthy of a seat among the Old School Baptists, among whom I have several times tried to preach. But, my beloved brethren, you would love to hear how all things were done. O, my tongue fails to express it. This is the Lord's doings and it is marvelous in our eyes.

As I am only four years and four months in this country, my knowledge of the English language does not allow me to speak or write as plainly as I desire to; but I will try to give what I have received. Tendering greeting to all the brethren and sisters who know me, and all those to whom I am unknown and yet well known. O, father Beebe, remember me before the throne of grace. Pray for me.

From a child I was instructed in the holy scriptures, and oftener than I would I had to study in the bible. When about three years old, I have heard my parents say, I had read the bible three times through, and when reading before five or six men, I remember I was not ashamed to weep when reading the history of Joseph, or the book of Tobias. I sometimes sought a place where I could kneel down before God, who made the heavens and the earth, and who once appeared on earth in the form of man. Such feelings were marvelous in my eyes, and on the first impressions on my heart, of the knowledge of God, I felt something applied like this, "Yea I am God, and there is none else." I am Alpha and Omega, the first and the last, the beginning and the end; but who art thou? Who was I! That was the question which struck me with horror. And for years this was the question which I asked myself, Who am I? Being ashamed to lift up my eyes to the courts of the thrice holy God. No more dared I with my sin defiled lips talk about God and Jesus. Such a wretch as I, ought not to read any more in God's holy word. Yet, if I should be banished away forever from the face of God, I desired to understand my doom. I undertook, with fears, and trembling, and tears, to read and search the scriptures, which I did again and again; but found no relief. I went to church, sometimes four times on a Sunday, and all that the preacher said about condemnation, hell-fire, and wrath, was all for me. My fears then flowed freely. What shall I do? I asked myself. I went to my friends and told them about my feelings. But oh, they did not feel so, and they would not understand me, but laughed at me. When I, in full earnest, directed them to that God who has said, Be ye holy, for I am holy. Some said I was insane, others said I would be pious, and others said that I had better quit such thoughts, and taste the pleasure of this world first; and from that time I stayed with those friends until I had spent all, and there arose a mighty famine in that land: then I felt that I was truly in want. Then those friends, or citizens of that country to whom I had joined myself had no meat for me. No man was able to satisfy the desires of my hungering soul, and I seemed to perish with hunger. On a November day in 1845, I left, with some feelings, my father's house, and when I had traveled some twenty-one miles from home I saw my condition, and my doom seemed to be before me more than ever.—

Being quite alone, in a large open field, I cast myself upon the ground, weeping aloud, and long, and crying for mercy. Oh let me wipe my weeping eyes! Behold I felt like dead. I do not, nor did I ever know how long I laid there; but this I know, I heard the voice of my Shepherd, saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Oh Lord, I replied, I have never labored for thee, although I have often promised to follow thee. I have not done it. I am a wretch. O Lord, is it true that for me, a worm of the dust, thou didst suffer and die. O Lord, thou art mine, and I am thine! Receive me now O Lord, for I am wholly thine. Glory to God in the highest. Thine in life, in death, thine in time and in eternity. Oh, draw me, I will run after thee. What wilt thou have me to do? O Lord keep me near thy side, for I am thine. The Lord's peace I then felt. The Lord's love was shed abroad in my heart. I was filled with joy and gladness, and my mouth was filled with laughter; praise and honor to the Lamb was my theme. I felt that I was a new creature. O wait, brethren and sisters, until we meet in the presence of our Beloved. Then I shall be enabled to tell in full what the Lord has done for my soul. Wait until then, and with me you will shout, in songs of deliverance, our Redeemer's praise. Wait till the streams of everlasting joy shall overflow us to the praise of Jesus, our beloved Jesus, who is our God, God over all, blessed forever and ever. I went my way in peace, and returned home again, and told my parents that I had found Jesus; and I wished that they might be so happy too. Jesus had graciously arrested me, and now I could say, Farewell to the vanities of this world, which were now an abomination in the sight of God, whose I am, and who will preserve my soul from all evil, according to his promise. I met with much opposition, until I joined the *Reformiste Kirche*, which is called in this country the Presbyterian church. By searching the scriptures diligently, I found they were not the old apostolic church, or the Communion of Saints. The Word himself became flesh, and was baptized, and commanded all his followers to be baptized in like manner. I could not withdraw, and, for a time, tried to deceive myself, by reasoning, I could be saved without baptism, or immersion. But I had no peace, I told my preacher. Night and day I searched and prayed, on that point; and if I could find that infant baptism was right, I would, with all my mind try to convince all the Baptists concerning it. But, and if I found that believer's baptism was according to God's word, I would become a baptist. That matter soon was settled; for I searched the scriptures, asking the Lord for his revealed will, and without talking with any man on the subject. And the Lord graciously showed me the fountain of his everlasting love and mercy.

Now a division had taken place in the Baptist church. They had divided themselves into *Law* and *Grace* Baptists. The former held the doctrine of works, with all its Missionism, and Seminaryism, &c., while the latter proclaimed the doctrine of Free Grace in all its extremes, as the doctrine of God's word. Although they were few in number, poor, and despised

by almost every body, it pleased the Lord to lead me to them. Unworthy as I was, and still am, they received me, after I had given a reason of the hope that was in me, and I was baptized, August 12 1853. Don't expect me, my beloved brethren, to describe the happiness, the peace, the joy, the blessed feelings which I received on that day. "Ye shall receive the Holy Ghost," says Peter, Acts ii. 38. That is sufficient until we meet above, where no weakness, nor language, nor anything that belongs to the old man shall hinder us from proclaiming the love of God as we desire to.

I raised my heart and tongue to my dear Lord, in sight of a flood of tribulation that waited upon me. My relations, according to the flesh, belonged to the world, and therefore loved their own, and hated the children of God. Persecution was my crown, and poverty marched on towards me. I ran in debt without seeing any way to pay. At last the Lord directed me to America; but to go with my wife, leaving our only child, a boy of three years old, as security for my debts. Oh, that was trying! And yet it must be. With tears of compassion I saw my wife bereft of her child, and broke down under these circumstances, yet I was not able to help it in any way. We left our boy behind. Three years afterward we had the pleasure to see all our old debts paid, and one week later, on the fourth of July, in the morning, we clasped our little boy in our arms. O, faithful is the Lord, and greatly to be praised. In the city of our God, in the mountain of his holiness. O, how good it is to trust in the Lord; and how sweet to rely upon his promises.

As soon as I could understand something of the English language I joined the church at Clover, Ohio, on experience. O, my Father's children at Clover, you know me.—Remember your poor fellow-pilgrim; for among you I tried to preach for the first time, and I have often tried here in Lynchburg, often being tempted to quit; and then again I desire to praise my Redeemer as long as I live, to tell of his wondrous works to his children. O that they may be enabled to rejoice in the Lord always. There is no fear in love. As we are one with Jesus the head of the body, the church, and members of his body, bone of his bone, and flesh of his flesh, and were created in him before the world began, we shall be presented blameless at the last day. Put away and lay aside the lusts and desires of the flesh, daily giving room for the new born, heavenly, new man, to grow in grace and in the knowledge of our Lord Jesus Christ. Let the head of the old serpent be bruised; for Jesus has died for our sins, and cried, "It is finished!" bowed his head and gave up the ghost. Jesus has finished our redemption completely, abolished death and brought life and immortality to light. Let us then go on our way rejoicing, looking unto Jesus the author and finisher of our faith. Yea, let us wait upon the Lord, as the eye of the servant is unto his lord, and as the eye of the maid is to her mistress, until he has mercy upon us, and calls his exiles home—where we shall be like him for we shall see him as he is.

I am, in the bonds of love, yours in the Lord.
BERNERD GREENWOOD.

Discretion in speech is more than eloquence.

SULLIVAN, Tioga Co., Pa., Feb. 21, 1859.

BROTHER BEEBE:—Having to write you on business, I will inform you and the brethren and sisters, that I have a hope in the Lord Jesus, and relate some of the trials which I have had to wade through. The first reflections I ever had in relation to another world were in the year 1850. I was then in the twenty-fourth year of my age; my wife and I had been to an evening meeting, and after our return were talking of the things of eternity; our feelings were much oppressed, and I felt that I was a very great sinner. I slept none on that night, and in the morning as I was going to the barn, I thought when I got there I would pray to God to have mercy on me; but I could not utter a word. I returned to the house and took the Bible and searched to see if I could find anything to relieve my mind, but I could not. As time passed on I tried to drive these gloomy feelings away. I still went on in sin and rebellion against God, pursuing after the things of this world. But at times my burden returned with crushing weight, but I tried to put it from me. I would attend meetings, but it afforded me very little satisfaction. Finally I got to be almost a Universalist, and began to feel at home in that doctrine. But still I was not satisfied, for something still rested uneasily on my mind. I thought if this doctrine was true, and men received all their punishment in this life, I could work through with the rest of mankind. Thus I continued until September, 1855, when I was taken sick, and in about two weeks I was very sick, and began to think I was about to die. My burden which I had tried to put away from me, now returned, and it did seem that all I had ever done was now before me, and I was deeply affected. I felt myself bound down under a yoke of bondage, and that of all men I was the most miserable. My mother, who was with me, told me I must be patient. I told her that I had much on my mind, but did not tell her what it was. This was in the early part of the evening; I felt as though I could not stand it through another night, and I was made to cry out, "O wretched man that I am; who shall deliver me from the body of this death." This was the first time I ever felt as though I could utter a word in prayer to God; then I could say, like the poor publican, "God be merciful to me a sinner." But even this did not remove my load. At about 9 o'clock in the evening, everything in the room seemed to become dark, and I thought my time had come; but suddenly I began to feel easier, and the room began to light up, and these words were applied to me, "Come, ye blessed, inherit the kingdom prepared for you." Then I felt that I could praise God, and all around me seemed to be praising his holy name; and I was made to exclaim, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." My sickness continued about six weeks. But I could now say that I was reconciled to God, who worketh all things after the counsel of his own will. On the next morning I told my wife that I had a hope in Christ. She was at that time in a state of conviction, and I told her I was glad to hear of her convictions. One night after I had so far recovered as to be up and about the house, we were sitting by the fire, and my wife seemed to much affected—took

the bible and read a chapter, and then I proposed to her that we would try to pray, which we did. On the following day she told me that she had a hope in the Lord Jesus Christ; and we were made to rejoice by one Spirit, in one God, through our Lord Jesus Christ. We said nothing to any one about this, but took our bible for our guide, and then I could understand something of the trials and afflictions through which the Apostles had passed, and I was fully convinced that there is no other way in which men can be saved only by free and sovereign grace. We felt a desire for the privileges of the church, and in the year 1856, we attended an Old School Baptist church meeting, and heard them talk, and they spoke our mind so plainly that we were constrained to relate to them our experience. We were received, and in two weeks from the succeeding Sunday we were baptized by Eld. Eli Gitchell. Where my Universal doctrine has gone I cannot say, unless it has gone where the herd of swine went, down a steep place, and were choaked in the sea. Yours in love,

JAMES CUDWORTH.

BIOGRAPHICAL.

Written for the Signs of the Times.

The Late Eld. Ambrose Dudley.

NEAR LEXINGTON, Ky., Feb., 1859.

Dear Brother Beebe:

I have had many applications, both from those who cordially received the doctrine propagated, and those from whom I have had no evidence of fealty to our Divine Master, for a biographical sketch of the life of my father, the late Elder AMBROSE DUDLEY, whose name is associated with the early history of the "Old School," or as they were formerly called, "Regular Baptists" of Kentucky, and who was extensively known in the West, for his untiring efforts in the cause of truth and godliness. To give a minute history of his life, is impossible—as I write from recollection of what I have heard from him, and other members of his family—without any data (written) to correct that recollection, the sketch must, necessarily, be imperfect. I shall, however, endeavor to give the main features of that sketch, as concisely as I well can. The ancestry of my father, if I am correctly informed, emigrated from England to the then Colony of Virginia. Those of my mother from Wales, to the same Colony. My grand-father had five sons, viz: Robert, who was commissioned a Lieutenant in the army during the Revolutionary war, and died in the service of his country. Ambrose, the subject of this biographical sketch. Peter, who raised a large family, and died in Virginia, an old fashioned Baptist. James, who emigrated with his family to Kentucky at an early day, and is long since dead. William, who emigrated to Kentucky, also at an early day, commanded a regiment in the war of 1812, and was killed at Dudley's defeat on the 5th day of May, 1813, near Fort Meigs, leaving a widow and a large family. Ambrose Dudley was born in Spottsylvania county, in the then Colony of Virginia, on the 31st day of August, 1752, and at an early age was left, by the death of my grand-father, in charge of his mother and his younger brothers. At the age of twenty-one he was married to Ann Parker, of Caroline county, in the same Colony, by whom he had fifteen children,

eleven sons and four daughters, all of whom, except one daughter, survived him and my mother, she died in infancy. His first impressions, with regard to a future state, he dated at hearing the gospel preached through the iron grates of a prison window, at Fredericksburg, Virginia, from Romans viii. 14: "For as many as are led by the spirit of God, they are the sons of God." Before the conclusion of the sermon, he learned, very clearly, that he was not led by the spirit of God. He became greatly distressed, because of his exposed situation as a sinner against God, deserving his wrath, without a gleam of hope of escape. About this time the Colonies declared their independence of the crown of Great Britain, and the Revolutionary war commenced. During its progress, he was appointed a Captain of the Virginia line, with the liberty of selecting his subaltern officers, by Patrick Henry, then Governor of Virginia. He ultimately obtained hope of the pardon of sins through the atoning blood of the Lamb of God, and his mind became deeply exercised on the subject of the gospel ministry. Finding great antagonism between the exercises of his mind and a *camp life*, he shortly afterwards resigned his commission. Was baptized by one of the *Lord's prisoners*, and commenced preaching "Christ and him crucified," as the only medium through which sinners can be saved. He was not long engaged in preaching, before his ordination was called for—and he was ordained to the work of the gospel ministry by Elders John Shackelford and Lewis Craig, both of whom had been imprisoned "for preaching Jesus Christ and him crucified." Ambrose Dudley was a real "Old School Baptist" in doctrine, warm and zealous in describing the experimental effects of grace in the heart. He delighted to dwell on experimental religion, in which branch of the christian system he was excelled by few—and earnestly enjoining on the believer the necessity of proving his faith by his works. He was actively and laboriously engaged in the work of the ministry, in Virginia, until the spring of 1786, when he emigrated to Kentucky, and landed, with his family, at his earthly home, about one-and-a-half miles from where I now sit, on the 3d day of May, 1786, where, and in the immediate vicinity, he continued to reside, until death terminated his earthly career, on the 27th of January, 1825. At the first meeting of the Church at Bryans, which had been constituted on the 16th day of April, 1786, "on the doctrine of grace, set forth in the Philadelphia Baptist Confession of faith," he applied for membership, and was received by letter. In the month of October following, he was called to the pastoral care of the Church, and continued as such to the time of his death. He was extensively known to the denomination in the West. His labors seemed to be greatly blessed. Large additions made to the Church by experience and baptism, and by letter and examination. In one year, from August 1800 to August 1801, three hundred and sixty-seven were received into the Church at Bryans by experience and baptism, and a large number the following year. This was called "the great revival." About the close of the great revival, propositions were made for a union between the Separate Baptists, many of whose

ministers believed and preached, what was called "general provision,"—that is, that provision was made in Christ for the whole human family; and it was left with men to embrace it or not. Others of their ministry were clear and satisfactory in the doctrine of grace—the irresistible work of the spirit of God in regeneration, &c. That denomination had received large accessions during the revival, and many of their ministers and members were highly esteemed for their soundness of faith and christain deportment by the Regular Baptists. When committees were appointed by each, the Elkhorn Association of Regular Baptists, and the South Kentucky of Separate Baptists, to meet and endeavor to form a union. The committees met and formed what has been known as the "General union of Baptists in Kentucky." These terms embraced ten articles. There was not much difficulty in adopting the articles until they approached the ninth, in which was involved the atonement; whether it was limited to the Church or general, a compromise was effected, and the ninth article adopted to read as follows: "The preaching that "Christ tasted death for every man, shall "be no bar to communion." The tenth and last article reads substantially thus: "The adoption of the foregoing articles is "by no means intended to interfere or re- "move either party from their original "constitutional privileges." Thus leaving the parties substantially where they began. My father was one of the committee in forming these terms of union, but he very soon learned his error, and to the day of his death, it is believed, decidedly disapproved of the proceedings of the committee. In the year 1808 an occurrence took place in the Elkhorn Association, which resulted in a division—a complaint of our Church against another was brought before the Association, according to a rule then existing in the body. The minister of the Church complained against, arose and made a most violent and abusive attack on my father, who ministered to the Church which lodged the complaint. My father called Eld. Corbin to the chair until the case was disposed of. Eld. Corbin reminded the speaker that he was out of order. The case before the Association was not between Creath and Dudley, but between Bryans and Town Fork; the speaker, however, continued for about two hours and twenty minutes. Elder Corbin reminding him and the Association that a Moderator was useless unless order was observed, and left the seat. When the speaker concluded, my father arose and remarked, he had been assailed, and claimed the right to reply. He remarked as Eld. Corbin refused to act as Moderator, he supposed he must address the Clerk, and spoke two hours and forty minutes in reply. After he concluded, Eld. Corbin observed, "If the Association will decide two "questions, we can then proceed—the "first question is, Is the Association in "order?" A large majority voted No. "The next question is, Will the Association now return to order?" A large majority voted in the negative. Whereupon several of the old ministers proclaimed publicly that they never would again meet with the majority of that body as the Elkhorn Association, because of their utter disregard of order. A number of the brethren, including Ambrose

Dudley, issued a circular to the Churches, setting forth their grievances, and proposing to meet as the "Elkhorn Association on Original Constitutional Principles," at Bryans, on the same day on which the majority was to meet at another place. The day of meeting arrived, when a committee appeared from the majority, proposing an attempt to settle the differences—an attempt was unsuccessfully made—and it was finally proposed by the committee from the majority, that both parties should relinquish the name "Elkhorn," and adopt another, to prevent confusion. On this proposition Ambrose Dudley remarked, "I consider the name Elkhorn contaminated by the disorders practised at the last session, and am willing to be called by "another name." Finally another meeting was had between the parties, at which it was declared by the minority, "Seeing "that our brethren of the majority have "failed to remove our difficulties, and new "ones grown up with regard to doctrine, "we consider it best to remain in separate "bodies." The minority adopted the name "Licking." The majority still holds the name "Elkhorn." The result of the adoption of the "Terms of General Union," began now to be developed; almost every error has been found in the bodies who sanctioned those terms; and its advocates take shelter under the "terms of general union." In the subsequent divisions among the Baptists, he was uniformly found among those who maintained the doctrine, now maintained by the "Old School" or "Particular Baptists." He ministered to several Churches, from two to four, most of the time after his removal to Kentucky—assisted in constituting several Churches—ordaining a number of preachers and deacons—traveled rather extensively—occasionally to Tennessee and Ohio—always maintaining that God is as sovereign in regenerating the heirs of promise, and preparing them for a future state of blessedness in glory, as he was in creating the world. It is a remarkable fact that the Church at Bryans, which was constituted nearly seventy-two years ago, has had but two pastors—my father, and myself. And perhaps, not less remarkable, that the Presbytery who ordained my father in Virginia, were present at my ordination in Kentucky, nearly a half century thereafter. My mother left us for a higher and holier state of being, as we trust, on the 7th of November, 1824. My father, on the 27th of January, 1825, leaving eleven sons and three daughters, all of whom were grown, and had married. Seven of the fourteen have been called hence by death; and seven remain—the average age of the latter being about seventy-four years. Eleven of the number had professed hope in Christ's blood and righteousness, and joined the Particular Baptists. Since my father's death, attempts have been made to involve his name in the missionary enterprise. While those attempts were confined to irresponsible individuals, the Licking Association took no notice of them. But when, in the year 1843, an Association in Kentucky, the Elkhorn, attempted to fasten the charge on him, and others of our body, who have left us, for the heavenly glory, as we trust, the Licking Association took up the subject—gave all the action that had taken place in relation to missions, in the Elkhorn Association, up to the year

1808—when the division took place in that body; and the action of the Licking Association on the same subject, up to the year 1825—proving that there was no foundation for the charge. My father was esteemed a good disciplinarian in his family—the Church and the Association. He was considered, perhaps justly, to be stern in his views of Bible truth, but when convinced of error, was as ready to recant as most men.

Brother Beebe, I do not know whether it is consistent with your views to publish biographical sketches of brethren, in your columns. I have written the above for the *Signs of the Times*, because I have no fears that it will be garbled by its editor. I know not what use might be made of it, if placed in the hands of those who are opposed to the doctrine of the Particular Baptists.

As ever, most truly your friend and brother,
THOMAS P. DUDLEY.

HAMILTON Co., Iowa, March 10, 1859.

BROTHER BEEBE:—Will you give your views on the last words which our Savior spake before his ascension, namely: "And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi. 17, 18.

F. BRENDALL.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1859.

Reply to Brother F. Brendell.

In the early ministry of the Apostles of the Lamb, and of the primitive disciples of our risen Lord, all these signs did literally follow them that believed: for it is added in the closing verse of the same chapter, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following, Amen." Many instances are recorded of miracles performed by them in the name of the Lord Jesus, such as healing the sick, casting out devils; and we have an instance of the deadly viper which lit on Paul's hand, and which he shook off into the fire, to the utter astonishment of the heathen with whom his lot was providentially cast, and all these signs were performed in confirmation of the word of the Lord. To prove by ocular demonstration the reality of the exaltation of the Son of God, and his divine omnipotence, external evidence was thus given, and such as confounded and stopped the mouths of infidel philosophers; but having thus by the most supernatural testimonies established the certainty of the resurrection and exaltation of our Divine Redeemer, ocular demonstrations were to cease, and the saints in all subsequent ages were to live by faith upon the Son of God, and not to walk by sight. If these ocular demonstrations were to be continued, the natural judgments of men might be convinced without any radical change of heart, as many were in those days of miracles. But our knowledge of God, of spiritual and divine things, is not by informing or convincing our natural or carnal minds through the natural senses of seeing, hearing, feeling, &c., but by special revelation of the Spirit to the faith of the children of God.

The carnal Jews, whose religion was the service of a worldly sanctuary, and whose ordinances were carnal, relied on signs, desired signs, required signs, and the learned Greeks who sought after wisdom, were in their carnal state, incapable of appreciating any other evidence, for except a man be born again he cannot see the kingdom of God. The natural man receiveth not the things of the Spirit. But the children of God shall all be taught by the Lord. The Spirit, the Holy Comforter, even the Spirit of Truth, is the teacher of the saints. He, said Jesus, shall take of the things of mine, and shall shew them unto you. They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them even unto the greatest, saith the Lord.

Miraculous displays of the divine power are not now made to the natural understanding of natural men, as in the Apostles' day; but we do not hold that the day of miracles is passed. The work of salvation by grace is as miraculous now as it ever was. The work is superhuman, supernatural, and in it the naked arm of God is as visible to the faith of God's children at one time as another. The ministry of the gospel, in a spiritual sense, is as healing to the sick, and quickening to the dead now, as formerly—not that preaching in itself ever quickened or healed any one, but these signs follow in all those whom God has quickened by his Spirit. It is the power and wisdom of God. In his name now devils are displaced, cast out, and believers in Christ are secured from the rage of wicked men and devils. The old serpent, and all his brood of vipers, are in this day, in a spiritual sense, trodden upon by the saints, and all their venom is rendered harmless to God's people by and through the matchless name of our ascended Lord.

We have hurried out the numbers of the *Signs* in advance of our regular dates, in hope of gaining time to attend the meetings of the Spring Associations without throwing our issues far behind their dates, in order to enjoy that privilege. Having also a large quantity of matter, some of which has been on hand and waiting for insertion, we have, to make room for it, omitted our usual quantity of Editorial. The record of Hymn Books sent away since our last issue is also deferred until our next number.

Lines written, on leaving the Church at Westmoreland, N. Y., of brethren for a distant land.

The hour has come to try the souls
Of this small, blood bought band;
When kin, by nature, kin, by grace,
Must take the parting hand.
Then, farewell brethren, we must part,
And sisters, give the hand,
To leave true friends with warm full heart,
In this, your native land.
And now, may wisdom guide you on,
And guard you every way;
While rolling to your distant land,
Or wafting on the spray.
Our God can quell our every fear,
Your sadness far remove;
Can wipe away the falling tear,
And make the rough way smooth.
Give thanks to Him, the God of love,
Though here from friends we're riven,
He will not let us always rove;
But gather us in heaven.
There parting hands are known no more,
No more from each be driven;
We'll meet with dear friends, gone before;
Then give us, give us heaven.
Feb. 27, 1859. S. WADE.

Obituary Notices.

DIED—At Howell's Depot, in this county, on Wednesday morning, April 20, Mr. ADANIRAM JUDSON HORTON, aged 39 years. Mr. Horton was a son of the late Dea. Silas D. Horton, of this town. The deceased had never made a public profession of religion; but in his last days was enabled to give a comfortable evidence, to those who conversed with him, that he entertained a hope in the Redeemer, and that his mind had been greatly exercised on the subject of religion, at times, for years. Several times during his last illness, he requested the brethren to pray and sing with him. The hymn, familiarly called The Land of Rest, was a favorite with him, and at his special request it was sung at his funeral, which was very numerously attended at the New Vernon meeting house, on Friday the 22. He has left a widow and two children, brothers, sisters, and a numerous circle of near and dear relatives to mourn their loss, which we confidently hope is his unspeakable gain.

DIED—Saturday, April 16, 1859, of pulmonary consumption, Mrs. MARY A. BARKER, wife of Mr. George Barker, aged 26 years. Her health had been declining for nearly two years; but she was not confined to her house but about two months. She had been much troubled during the last year, in her mind, and saw herself a great sinner, and justly condemned by the righteous law of God. About three months before her death, while sitting under the sound of the preached gospel, the Savior was revealed in mercy to her as her Savior, giving her the evidence of the pardon of her sins; and that they were washed away by his own blood, and she was enabled to rejoice in his love and mercy. From that time until her death, she manifested a desire to depart and be with Jesus. I visited her about ten days before she died, and her mind seemed calm and tranquil as a bright summer's morning; perfectly resigned, and awaiting patiently for the time of her departure. Her funeral was on Monday, the 18th, at the meeting house in this place, (Lexington, N. Y.,) and I tried to preach to a very large congregation from Heb. iv. 9. She has left a kind and affectionate husband to mourn his loss, and a large circle of relatives to sympathize with him. The community feel the loss of a kind and worthy member of society. May God give the bereaved husband and relatives that spirit and grace which we believe he gave to her, and prepare them to follow, when their time shall come.

HARVEY ALLING.

Miscellaneous.

NOTICE.

Dear Brother Beebe:

Please make the request, through the SIGNS OF THE TIMES, that some of the preachers of our order, who are coming from the South or East, to attend the Warwick Association, in June, would so arrange as to spend the Sunday, preceding the meeting of the Association, with and preach for us, at Ramapo, Rockland county, N. Y., as it will be on their way from New York to New Vernon, by the New York and Erie Railroad. They will leave the cars at Suffern's, where the brethren will meet them with conveyance to places of entertainment, and to our meeting house, which is four miles from Suffern's Depot. Should any brother accept our invitation, please signify the same by letter to me, at Suffern's, Rockland county, N. Y.

WILLIAM SPRINGSTEEN.

APPOINTMENTS FOR MAY—On Sundays 1st and 15th, at New Vernon, at 10 1/2 o'clock, a. m. At the Walkill meeting house, on Sundays 8th and 29th, at 10 1/2 o'clock, a. m. At the Hall, in Middletown, every Sunday, at 3 o'clock, p. m., except the 22d, on which we expect to be absent, attending the Baltimore and Delaware Associations. Church Meeting at New Vernon, on Saturday, the 7th, at 1 o'clock, p. m. At the Walkill meeting house, on Saturday, the 28th, at 1 o'clock, p. m.

Associational Meetings.

The Chemung Association will be held with the Asylum Church, at Terrytown, Bradford Co., Pennsylvania, on the west side of the Susquehanna River, the 18th and 19th days of June; where we hope to see a general attendance. Our ministering brethren are affectionately invited to attend, especially Elders Beebe and Conklin. This Association has become quite destitute in her ministerial gifts; many of those faithful servants of the Lord who formerly gladdened the hearts of the children, with their messages of love, have gone, and joined the grand association above; and only two aged ordained ministers and one licentiate remain. The brethren coming from the West, will call on Chester Schoonover; those coming from the South and East, will call on Elias Vaughn, and those coming from the North will call on Daniel Durand, in Herick, on the stage road from Smithboro. By order of the Church. DANIEL DURAND.

The Delaware Association will meet with the Church at Cow Marsh, Kent county, Delaware, to commence at ten o'clock, a. m., on Wednesday preceding the 5th Sunday in May. At which time and place we hope to see a goodly number of brethren and sisters in the Lord, particularly brethren in the ministry. And you, brother Beebe, with brethren Conklin, Harding, Slater and Green, and others of the Old School order, are cordially invited to meet with us. Those coming from the North by Railroad, will take the Delaware Railroad train at Wilmington, Delaware, to Camden station; those taking the cars at Seaford, will stop at Felton Station; the down train, according to present arrangements, leaves Wilmington for Seaford at 2.10 p. m., arrives at Camden station at 6.35 p. m. The Seaford up train at 1.45 p. m., arrives at Felton 3.35 p. m. There will be brethren and friends at each of those stations on Tuesday afternoon to meet the cars, in order to convey those who may come to their residences. Brethren, we bid you a hearty welcome. Done by order of the Church. WILLIAM MEREDITH, Church Clerk.

The Delaware River Association will meet with the Southampton Church, Bucks county, Penn., to commence at ten o'clock, a. m., on Wednesday before the First Sunday in June. Those who come by Railroad to attend the Association, will be met at Bristol and Philadelphia on Tuesday, the 31st, with carriages to forward them to Southampton. Those coming by way of New York, will take the 11 o'clock (a. m.) train from that place, and will arrive at Bristol about 2 o'clock, p. m. Those who come by way of Philadelphia, had better get there about 2 o'clock p. m., and will be called for at brother Crawford's, No. 521 North-seventh street. We wish to see a goodly number of our brethren from all parts, and may the Lord bring them in the fullness of the gospel of Christ. DANIEL L. HARDING.

The Baltimore Baptist Association (called Old School) will be held with the Harford Church, Harford Co., Maryland; to commence on Wednesday before the Fourth Sunday in May, at eleven o'clock, a. m. Brethren of our order, especially ministers, are affectionately invited to meet with us. Those coming from the South and West through Baltimore, will take the omnibus for Towson town on Tuesday afternoon, where they will find conveyance to brother Joseph Dance's and L. D. Patterson, and thence conveyed to the meeting. Those coming from the East on the Philadelphia and Baltimore Railroad will stop at Magnolia station, there take the stage for Forest Hill, by way of Falston, at which places they will find conveyance to Dr. Mechem's, brother A. Durham's, M. Grafton & Sons. Those coming on the Northern Central Railroad will stop at White Hall, where they will find the stage on the arrival of the morning train on Tuesday, to convey them to Jarrettsville, where they will be conveyed to S. Street's, A. Gladden's and T. Alderson's, all in the immediate neighborhood of the meeting. JOSEPH G. DANCE. LONG GREEN, Maryland, March 29, 1859.

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio, (three miles east of Melmore,) on Friday before the Second Sunday in June, 1859. Those by the cars from North or South, will stop at Tiffin, where they will find brethren of the Honey Creek Church with teams to convey them to the meeting; but to secure such conveyance they must be at Tiffin on Thursday.—Brethren of our faith, and especially ministers will be cordially received. L. SEITZ, Pastor of Honey Creek Church.

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county, on Wednesday, Thursday and Friday before the Second Sunday in June, 1859; to commence at ten o'clock, a. m., on Wednesday. Those coming by the N. Y. & Erie Railroad from the West, can leave the cars at Otisville, which is four miles south of the place of meeting, or at Howell's Depot, two and a half miles east, or at this place, Middletown, which is seven miles east of the New Vernon meeting house. Those coming from the East will stop at Middletown, or Howell's Depot.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the Third Sunday in June, 1859.

Old School Meeting.

The Yearly Meeting of the Old School Baptists of Northern Pennsylvania, will, if the Lord permit, be held at the Meeting House in Clark's Green, in the town of Abington, Luzerne Co., Penn., on Wednesday and Thursday, the 15th and 16th days of June, 1859, to commence at 10 o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to the Old School Baptist brethren, sisters and friends, and especially our brethren in the ministry, as we have none located among us. Those coming on the Delaware, Lackawanna and Western Railroad, can stop at Abington Depot, or at Clark's Summit, which is but half a mile from the meeting, where friends will convey them to the residence of brethren.

JOB A. NORTHRUP.

ABINGTON, Penn., April 19, 1858.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

Subscription Receipts.

Table listing subscription receipts from various individuals and locations including New York, Maine, Pennsylvania, Maryland, Virginia, North Carolina, Alabama, California, Mississippi, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Wisconsin, and Washington Territory.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., JUNE 1, 1859.

NO. 11.

CORRESPONDENCE.

For the Signs of the Times.

EZEKIEL'S VISION.

EZEKIEL FIRST AND TENTH CHAPTERS.

(Continued from page 74.)

Verses 19, 20, 21, chap. i.—We have in these verses a view of the intimate relation between the dispensations of providence and grace and the inspired word. "And when the living creatures went, the wheels went by them." "When those went these went, when those stood these stood," &c.—Verses 19 and 21. Hence it is written, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos iii. 7. And Christ said to his disciples, "All things that I have heard of my Father I have made known unto you."—John xv. 15. Hence how often do we find this, and like expressions, in the Evangelists, "That the scriptures might be fulfilled." If we had the same inspiration that the Evangelists had to understand the scriptures, we could say concerning many things, that they were done that the scriptures might be fulfilled. "Whosoever the Spirit was to go they went."—Verse 20. I understand by the Spirit here, the Spirit of the word, or Christ; for it was the Spirit of Christ which did testify in the prophets.—1 Peter i. 11. And the Spirit which Paul preached in opposition to the letter, he declares to be the Lord.—2 Cor. iii. 6 and 17. Whosoever Christ was to go or be manifested in the experience of salvation or in the building of his church, thither the word has gone, and the wheels went with them. Thus the apostles found full justification from the scriptures for going to the Gentiles and proclaiming salvation. And how plainly do we see the wheel of providence directing Paul to Melita, and to Rome, to Philippi, &c. And every believer, down to this day, can see that the word of consolation, on which he was made to hope, was written in the scriptures before, and he can see the wheel of providence bringing him to that word, or that word to him.

Again: *Whosoever the Spirit was to go*—that is, Christ in the power of his gospel—they went, the living creatures; and the wheels were lifted up over against them. This would seem to imply that the living creatures went beforehand where the Spirit was to go. Thus, previous to the coming of Christ and to the gospel's going to the Gentiles, Plotemy Philadelphus, King of Egypt, had the Jewish scriptures translated into Greek, by which they became circulated through the different provinces where the Grecian language was known. Hence, in the various places where Paul went preaching the gospel, he could appeal to the scriptures as sustaining his doctrine; and the Bereans could search the scriptures to see whether these things

were so. So previous to the final dispersion of the church from the vallies of Piedmont, in consequence of the Reformation, the scriptures had been translated into German, French and English, so that when the poor scattered Waldenses, would teach their doctrine and order among the people in those several countries, they could appeal to the scriptures in their vulgar tongues, as sustaining their teachings. So also Christ is evidently preparing the way for the Spirit or the Gospel in its heavenly power going among the nations of the East, in that through the fanatic zeal of Mission and Bible Societies, the scriptures are translated into the languages of those nations. And the recent wars in the East have been preparing the way for the more ready circulation by missionaries of the scriptures in their several languages. However much the missionists may be influenced by fanaticism in circulating the bible, under the notion that the bible with their preaching and teaching is going to convert those nations; and, however cruel and unjust have been those recent wars, yet they were certainly all under the control of Providence. And as the living creatures, or the inspired word, went where the Spirit was to go, and the wheel of salvation, or the extension of the gospel church moves in conjunction with the wheel of Providence, these providential movements in sending the written word among those nations, is, to me, a strong indication that Christ designs going among them in the chariot of his gospel, and to extend the dominions of his church and kingdom among them. The way also seems to be opening by a peaceful course for the gospel going to Japan, and more clearly manifest as under the immediate control of Providence. A Japanese vessel was cast away at sea, and some of the men in an open boat beating about were found by an American vessel, taken aboard and brought to this country, and were again sent back to Japan by our government. This removed the first barrier and opened the way for peaceful intercourse and treaties with them. "And the spirit of the living creatures was in the wheels."—Verses 20 and 21. We have already showed that Christ is the Spirit of the living creatures. Christ, then, is in the wheels controlling them. We are also informed that the rings of the wheels were full of eyes round about.—Verse 18. Here then we have a view of the absolute omniscience controlling the motions of the wheels, and manifested in their movement. But further Ezekiel tells us concerning the wheels, chap. x. 13: *It was cried unto them in my hearing, O wheel! They were therefore addressed as a person. This person can be no other than the Lord Jesus Christ, represented in his kingdom and government by these wheels. Here then we have Christ represented in all his at-*

tributes as God, as having the immediate and direct disposal of every event in providence and in grace; whether it be the fall of an empire or of a sparrow—whether it be the calling of Paul or the comforting of a poor African. For nothing can surely pass without the cognizance of that fulness of eyes round about, whether great or small. Here then is left no ground for blind chance, or for fatality to stand upon. No governing the world nor the kingdom of grace by certain general laws, as in the material world. But every event, great or small, by whatsoever agency brought about, is under the direction of him who cannot err in the wisdom, the justice and the ultimate goodness of the result. Well is the appearance of the wheels represented as being of the color of beryl.—Verse 16. The color of beryl is that of green, like unto sea green, a color very soothing to inflamed eyes. How soothing to the christian in his griefs when he can see the event about which he has been troubled, to be under the immediate direction of the wisdom and goodness of his heavenly Father. It may be asked by some, what will you do with absolute predestination or foreordination, if all events are the results of the immediate or present purpose of him who governs all things? I answer I would deny it to the Fates, but ascribe it to that infinitely wise and unchangeable God who governs the world. Many persons in contemplating the purpose of God, do not consider the infinitude of his mind and knowledge. They contemplate God's purposing concerning salvation and the government of the world just as men sometimes purpose a thing without knowing all the circumstances which may attend the carrying of it out, or what may be the result in all points, but still determined to carry it out at all hazards. But God declares the end from the beginning. What he knows now of the attending circumstances and results of an event that occurred to-day, he knew with equal clearness and certainty from eternity, and what was his purpose in eternity is his all wise will now. For *with him there is no variableness nor shadow of turning.* Hence the event which affects us to-day, while we view it as the carrying out of God's counsel and purpose before time was, we may know to be the result of his gracious will at this time. Some who went out from us, whilst they admit there are eyes in the wheel of salvation, would deny there being many in the wheel of providence. But it is full of them, and we rejoice that they cannot be put out.

Verse 23—"And the likeness of the firmament upon the heads of the living creatures, was as the color of the terrible crystal," &c. We are told that the *light of the holy Jerusalem descending out of heaven, &c., was like a jasper stone, clear as crystal.*—Rev. xxi. 10 and 11. And the

light of that city was such that it needed not the *light of the sun or of the moon.* This was clear as crystal, so that a crystal resembles a light in which there is no darkness intermixed. And such was the firmament on the heads of the living creatures. This firmament must represent then that better country, where lies the inheritance of the saints in light. This firmament is on the heads of the living creatures, and under the firmament were their wings straight the one toward the other.—Verse 23. Thus we see that the space between the state of the church here and that holy city is small, the firmament is on the heads of the living creatures. All things necessary for the church to know in this world, or this side of that region of light, is pointed out by the apostles and prophets. Their wings are straight one toward the other, thus agreeing in what it has pleased God to reveal to his church here, and in pointing to that heavenly inheritance in light; but *straight under the firmament.* In all their movements they soar not above or into it. The saints in light will have no need of the written or preached word; no need of the light of the sun or moon there; for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. xxi. 22. Now from the near approach of the living creatures in their connexion with the church in this world to the firmament of light, the firmament even being upon their heads, I cannot think there is a space of ages or years intervening between the two wherein the souls of the departed saints will lie in a state of burden and groaning, or of exclusion from Christ and glory.

In verses 26-28, Ezekiel tells of what he saw above the firmament. First—He saw a throne and the likeness of a man above upon it. The priestly office of Christ was exercised in his manhood. Hence in speaking of his priestly office, he is repeatedly spoken of as a man, as in Zech. vi. 12 and 13, Heb. vii. 13-24, viii. 3, and x. 12. This flesh was what was typified by the High Priest's robe. The appearance of the likeness of a man was a representation of Christ as the High Priest of his people, as having entered into the most holy place with his own blood, and as being seated at the right hand of the Father, ever living to make intercession. His being upon the likeness of a throne, represents what was prophesied of by Zechariah, that "He shall be a priest upon his throne."—Chap. vi. 13.

The likeness of the throne was as the appearance of a sapphire stone. The color of the sapphire was a clear sky blue. Thus it is said, Ex. xxiv. 10, "And they saw the God of Israel, and under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." In order to behold the sky-blue in its clearness, there must be no clouds or mists in-

tervening, nor any planets or stars; we must look into absolute space without anything created being interposed. Although the *all power* which Christ exercises was given to him as Son and Mediator, and he was exalted as such to the throne by the right hand of the Father, yet he sits upon no borrowed, no created throne, but is enthroned in his own essential and self-existent Godhead, and thus in his exaltation has that glory which he had with the Father before the world was. Nothing can more beautifully represent the absolute self-existence and all pervading presence of the Godhead than the clear sky or absolute space. So the absolute Godhead of the Lord Jesus Christ, even while he is officiating in his manhood as priest, is beautifully and fitly set forth by the azure or sapphire throne on which he is seated. Second—Ezekiel saw also the same, the color of amber and fire, as at the beginning of the vision, only differently represented, suiting the manner in which God is presented by faith to his people under the gospel. This was seen in the likeness of the man from the appearance of his loins even upward, and from the appearance of his loins even downward. Thus the glory of God is seen in the face of Jesus Christ in that *amber color*, that can be looked upon with delight. And in beholding Christ by faith, we see him girded round about the loins and upwards and downwards with the power and majesty of the Godhead; that is, in beholding Christ by faith, we behold in him the holiness, majesty and power of God and acknowledge him as *our Lord and our God*. It is with delight we thus behold him, for although we see the fire and its brightness, yet it is not infolding itself as ready to devour nor accompanied with the *whirlwind* and the *cloud*, but the brightness is as the appearance of the *bow that is in the cloud in the day of rain*, and is therefore in the beauty of its colors the emblem of peace. Thus John saw a *rainbow* round about the *throne set in heaven*.—Rev. iv. 3. Surely then the *consent of peace* is seen as between or belonging both to the kingly and priestly offices of the Lord Jesus Christ, according to Zech. vi. 13. How delightful, how composing to our troubled minds, amid all the judgments Christ, as Lord of heaven and earth, is executing upon the inhabitants of the earth, to behold him by faith sitting as the High Priest of his people upon the throne of his glory, interceding for them that they may be kept and no evil touch them. There are one or two other circumstances which I wish to notice. First, That the *living creatures had the hands of a man under their wings*.—Chap. i. 8, and x. 8. It was only with a man's hand that the prophets and the apostles could hand out the word which the Lord gave them. So of the written word, it only comes with the force of a man's hand or man's power of itself. The preaching of the word and the reading of the word may excite the attention of men, as speaking and reading on worldly subjects would, but no further. It is only as the Lord applies the word with his own strong hand that spiritual efficacy attends it, and it is received in truth as the word of God.

Again Ezekiel says of the living creatures, verse 24: "And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty," &c. Again, verse 25: "And

there was a voice from the firmament that was over their heads when they stood," &c. This resembles national Israel's being governed by the cloud in their journeyings in the wilderness. When that rested on the tabernacle they rested in their tents, whether for a day or a month or a year; when that was taken up, they struck their tents and journeyed. This is said to be that, *At the command of the Lord they rested in their tents, and at the command of the Lord they journeyed*. See Num. ix. 15-23. When God speaks the word to us, whether it be the law, the consolations of the gospel, or instruction in doctrine, or in order, we hear the sound of the *living creatures*, that is, it comes direct, with swiftness and force, like flying on wings. We hear the voice of the Almighty in it; we feel that it is the word of God. It comes like the noise of great waters, it shuts out other sounds and vibrates through our systems. So when the living creatures stop, and let down their wings. There is, as it were, a voice from the firmament, from the throne, saying to us, Wait there. The apostles must wait in Jerusalem until they were endued with power from on high. So where the word stops and we cease to hear the voice of the Almighty in it, there it becomes us to stop; whether it relates to doctrine, to ordinances, or to practice and ceremonies. And as the living creatures go where the Spirit is to go, so we have to stop in receiving consolations when the living creatures let down their wings, and there we have to stop in the progress and travel of the church.

There are some circumstances relative to this vision mentioned in the tenth chapter which I should have liked to noticed, but as I have been so lengthy I forbear at present.

I have thus attempted to give the views I have had of this vision, but whether they will be edifying to others I cannot say. I have had much satisfaction in the contemplation of the vision, and I think I see much in it to comfort the children of God, if applied. But I have had to write my views of it with a *man's hand*, and that a weak one, so that it depends altogether on God whether any are benefitted by it or not. Yours, &c., S. TROTT.

FAIRFAX C. H., Virginia, March 28, 1859.

NACOGDOCHES, Texas, April 11, 1859.

"Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"—Job. xiv. 10.

BROTHER BEEBE:—I submit a few ideas or reflections on the above passage for your consideration and disposal. If they are in accordance with the scriptures, I hope they may be some comfort to the household of faith, and if not, the brother who may kindly point out their disagreement with that divine standard of faith and practice, may feel assured of my thanks in return.

That all men are tending to death is manifest to all; but the state or condition of men after death is not only a matter of serious inquiry, but also of doubt and controversy. That all men, both saint and sinner, feel interested in this matter, is certain; for I am now persuaded that even the boasting Infidel, and more hardened Atheist themselves, are often made to pause in their mad career, and cast a lonesome glance toward that unknown state. And I have no doubt but often and again, in spite of their recklessness and rebellion

against God, and that rational instinct which he has implanted in their nature, they are forced, mentally, to ask the question that heads this article, "Where and what is man after death?" That unregenerate men in general have such reflections, is a fact known to all; and is not the christian, feeling most of all concerned, led again and again to the contemplation of this subject?

These poor, frail tenements are of the earth earthy, and often are we reminded of their instability when we feel the acute pain, the burning fever, and tremblingly behold the weakness and emaciation that disease has caused, while our earthly tabernacle trembles over its final destiny, the grave!

Man is by nature and instinct, a social being, and christianity not only refines the sentiment and qualifies its subjects for its highest enjoyment, but binds them together in bonds of union, I had like to have said, stronger than death; and the wise man declares that "Love is stronger than death, that many waters cannot quench love, neither can the floods drown it."—Songs viii. 6, 7. Yet death, the potent and fell destroyer, the great enemy of our race, must soon sever these strong ties that bind us together in the present mode of being, and the spirit that animates these mortal bodies must be "given up," and while we consign the sleeping body to its native earth, there to wait the arch-angel's voice and the trump of God, the question comes forcibly to our mind, Where is the spirit or soul that so long animated that now lifeless body? Does it, like its old companion, the body, sleep in an unconscious state until the resurrection? Is it wandering consciously through the universe, without a resting place, like a houseless tenant? Or has it not rather ascended to God, where it inhabits those mansions provided for the saints in the Father's house; and where it is engaged in contemplating the wonders of redeeming grace, and ascribing glory, honor, might, majesty and dominion to him that has redeemed it from sin, death, and endless woe? And where it awaits, in full assurance and gospel expectation, the resurrection of the body, and a reunion to it in immortality, when both soul and body, as trophies of divine grace, shall spend an eternal day in praising God their Savior, and in magnifying the riches of his grace.

As the three different opinions above, with respect to the state or condition of the soul or spirit after death and previous to the resurrection, have each their advocates, without desiring to become wise above what is written, or to vainly intrude into those mysteries unrevealed in the word of God, I yet wish to give a few plain, and, I hope scriptural reasons, for dissenting from the two first named ideas or opinions, and in favor of the last.

First: The thought that the soul at death passes into a quiescent or unconscious state, and so remains until the resurrection, is contrary to the feelings and desires of every saint, and can have nothing in it consoling to the christian, but on the contrary, presents a long, dark, and dreary void, at which the soul recoils and clings fast to its body, though beset by disease, sorrow and pain, in preference to that long and lonesome abode, in what is equivalent, while it continues, to annihilation itself. The soul truly walks through

the dark valley and shadow of death, and if God be with it, fears no evil; but to abide in that dark valley for countless ages and generations, is indeed a gloomy thought.

Second: We have a more sure word of prophecy than any instincts or natural reasons, unto which we do well to take heed. Paul declares that he was caught up into Paradise, which he makes synonymous with the third heaven, and there heard unspeakable words, not lawful for man to utter, and then adds that whether the vision or revelation was made to him in the body or out of the body, he knew not, leaving the question settled, that so far as Paul knew or believed, this transient visit to, or abode in Paradise, or the third heaven, was not inconsistent with the disembodied state of the soul. This overturns the main argument for the unconscious state of the soul, which is, that disorganized or separate from the body, the soul is and must be unconscious. Had Paul so believed, then he could have determined at once and with certainty, that he was *in the body*, for out of it he could not have been conscious of anything.—2d Cor. xii.

Again: The same Apostle affirms "that he desired to depart that he might be with Christ, which was far better." Was he disappointed, and instead of going to Christ at the dissolution of the body, did he go into an unconscious state, and is he to remain in that sleep until the resurrection? Surely not. And I here venture the assertion that life, under any tolerable circumstances, would be preferred by the christian to that long, long sleep and forgetfulness in the grave!! The Apostle again, connecting himself with the Corinthian brethren, says, "we are confident and willing rather to be absent from the body and present with the Lord."—2d Cor. 5, 8. And he speaks of "the whole family in heaven and in earth as bearing the name of Christ," (Ep. iii. 15) showing clearly that while a part were groaning and travailing on earth, a part were also at the same time, rejoicing in heaven.

Thus I have shown conclusively, I think, First, That Paul considered the happiness and glory of Paradise, or the third heaven, consistent with the disembodied state of the soul; and second, that he anticipated and desired it at the dissolution of his body, and the end of his earthly conflicts, and also, that a part of the redeemed family were already in heaven, not in a state of unconsciousness, but "clothed in white robes, resting from their labors, and serving God day and night in his temple."—Rev. vi. 6-12—xiv. 18—vii. 14, 15.

Again, the penitent thief on the cross was assured by the dying Savior that he should that very day be with him in Paradise. For a definition of Paradise, see Paul's case above stated, where it is synonymous with the "third heaven." I know some object and say that the risen Savior, three days afterward, forbid Mary to touch him, as he had not yet ascended to the Father, forgetting that the promise to the penitent thief had respect to the soul or spirit, and not to the body. Therefore, while the former was in Paradise, the latter was in the grave. And it was also the Savior's resurrected body, and not the soul or spirit, which Mary was forbidden to touch, and this body we know did not as-

send to the Father for forty days afterward. But this spirit, when expiring on the cross, he commended to the Father.—And in exact conformity with this Stephen when about to expire, or give up the ghost, beheld Jesus on the right hand of God, and breathed out the sentiment of every dying saint, "Lord Jesus receive my spirit." Was Stephen disappointed in his ardent hope and desire, and shut up soul and body in the unconscious sleep of death?

Again: After John had received the revelation of Jesus Christ in the Isle of Patmos, he fell down to worship the angel through whom the revelation was communicated; but the angel forbid him, saying, "See thou do it not, for I am thy fellow servant of the Prophets: worship God."—Rev. xix. 10, and xxii. 7, 8. Here we have an assurance that at least one of the ancient saints, whose body was sleeping in the grave, was not sleeping unconsciously with the body, but on the contrary, was an active minister of Christ, making known to John the hidden mysteries of redemption. The parable of the rich man and Lazarus used by the Savior, is full to the same point, and its analogies at least, clearly demonstrate the conscious happiness of the disembodied saints, and also the misery and woe of those who die impenitent and unbelieving.

But there is still another circumstance recorded in the New Testament, which most definitely and conclusively settles this matter. I allude to the transfiguration on the Mount, where Moses and Elias, whose bodies were both in the grave, appeared with the Savior, not in unconsciousness, but in glory, and spake of his decease which he should accomplish at Jerusalem. This was during the incarnation and before the resurrection of the Savior, and therefore conclusive of the soul's conscious and glorified existence, separate from the body. The Savior's argument against the non-resurrection doctrine of the Sadducees, is based on this fact; for he declares that God's calling himself "the God of Abraham, Isaac and Jacob," hundreds of years after they had "given up the ghost," and their bodies sleeping in death, was conclusive of the living and conscious state of their glorified souls or spirits, "for God is not a God of the dead, but of the living."—Matt. xxii. 32.

It may be objected that Paul asserts "that the whole creation groaneth and travaileth until now;" and consequently that all the saints who had lived and died previously to this, were still groaning, travailing, &c. To this objection I answer, that groaning and travailing in pain, are as inconsistent with an unconscious state, as is rejoicing in glory. I therefore understand the Apostle as conveying the idea of a continued sympathy, common to all the saints. There being nothing good in the flesh, it is a burdensome, and in many respects, a painful companion to the inner man, or renewed mind of every saint—not only under the typical and legal dispensation, but also continued to be such even to those who had received the first fruits of the Spirit. Therefore, taking the whole spiritual family of God together in one common sympathy of suffering, there is continuance of groaning and travailing together in pain, not only till Paul's day, but up to the present time, as every saint can mournfully testify.

Again: There is a figurative sense in which the Apostle could with propriety use the terms "groaneth and travaileth," as applicable to those whose ransomed spirits were then with Christ in glory. For, notwithstanding they were with Christ, beyond the reach of fear, sorrow, or pain, yet their mortal bodies still remained under the dominion of death, and their complete glorification, soul and body, can only be consummated when the Spirit of Christ, which has quickened and glorified their happy spirits, shall also quicken and glorify their mortal bodies. Then soul and body immortalized, shall be complete, and in the image of the Savior, triumph together in Christ, over sin, death and the grave. Therefore, in this figurative sense, they will groan and travail together until the resurrection.

The souls of those martyrs, seen by John under the altar, are in this sense represented, not as quiescent, or in unconscious sleep, but as crying out with loud voices, for judgment against their persecutors and murderers. But they are told to rest, not in unconsciousness, but clothed in white robes, they were to rest or wait for a season, before the throne of God, where they serve him day and night in his temple.—Rev. vi. 7, 8.

Then in answering the question,—"Where is man after giving up the Ghost or spirit, according to the best light I can obtain from the holy scriptures, and consonant with my own feelings, and earnest hope and expectation, I must say, that the body, because of sin, is wasting away unconscious in the grave, while the soul or spirit, that once animated it, having been not only redeemed by the precious blood of Christ, but also quickened unto life and immortality by the Holy Spirit, is with Christ, beholding his glory, and joining with that part of the redeemed family already in heaven, in ascribing praise, honor, glory and power to God and the Lamb, not only for the salvation of the soul, which is precious, but for the promise, earnest and assurance of the resurrection and immortality of the body, when God's purpose and grace is consummated, in bringing in the last son or daughter of God our Savior.

The above is submitted in no spirit of controversy or dictation, but as embodying my own sentiments on a subject in which I feel the deepest interest and concern. Thirty-four years ago last November, I was made to realize, I am persuaded, something of the worth of the soul that never dies; and also, I hope, to realize the power of God's love to cover a multitude of sins. From the very abyss of despair my soul was lifted up on the wings of love to that joy which is unspeakable and full of glory; and I felt for a few moments almost a desire to drop this poor, frail and mortal body, that my happy spirit might fly to the bosom of God, my Savior; that I might bathe in the fountain of love, and praise God forever. But O, how many have been my sins, sorrows and complaints since that happy hour! Darkness that may be felt, with unbelief, doubts and fears, have been almost my daily companions, with now and then a momentary glance, I hope, to those glories within the veil, where Jesus, the forerunner, has entered. These lurid moments and heavenly anticipations, make me feel reconciled to "put off a poor, weak and frail body,

long the subject of disease, suffering and pain, that I may go to Jesus, dwell in his presence, and behold his glory. Then I can sing with the poet:

And let this feeble body fail,
And let it faint and die;
My soul shall quit this mournful vale,
And soar to worlds on high;
Shall joi the disembodied saints,
And find its long sought rest,
That only bliss for which it sighs,
On the Redeemer's breast.
May grace, mercy and peace, abound to
the household of faith.

HOLLOWAY L. POWER.

BROWN Co., Illinois, March 14, 1859.

BROTHER BEEBE, and all the readers of the SIGNS, I will say in the start, that I feel myself to be as poor and needy as any one who ever professed to love the truth, and that I need more grace to sustain me in my sufferings and trials: for I feel myself to be a poor, helpless creature. In me, that is my flesh, dwelleth no good thing; to will is present with me, but how to perform that which is good I find not. My mind has been impressed with a desire to write for the SIGNS, but why it is I cannot tell, for I know I am incompetent to the task. But as I have the desire, may the Lord keep me from dishonoring his cause by making the attempt, and enable me to write to the comfort and consolation of the saints. I have been passing through some trying scenes for the last few years. And in view of my sinful and depraved nature, I have found occasion to exclaim, O wretched man that I am! who shall deliver me from the body of this death? I know that if God is for me, then all is well; for he worketh all things after the counsel of his own will; and therefore all things must work together for good to them that love God—to them who are called according to his purpose. Brethren, if we are the called according to his purpose, we may rest assured that all is for our good, although we may feel that all is against us. Often I feel as though many things were working against me, and I feel ready almost to give up all for lost; but when that portion of scripture comes to my mind, I then through faith have hope, and am enabled to rest on Jesus, as the author and finisher of my faith. Yet, let my trials, sufferings and persecutions be as they may, I can bear them all quietly, knowing that he in whom I trust is able to save them to the uttermost who come unto God by him. He is my rock, my fortress, my buckler, my shield and my high tower, as a covert from the wind, and as the shadow of a great rock in a weary land. Yea, he is the one altogether lovely, and whom my soul loveth. Why should we not trust in him? He hath loved us with an everlasting love; therefore with loving kindness hath he drawn us. Yea, he loved us even when we were dead in sins. And he hath chosen us in Christ Jesus before the foundation of the world; and if we are born of God, born of the Spirit of Christ, then are we one with him. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. I know there are those who call this hard doctrine; but it is a doctrine which I love. Christ and his people are one; 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. They are bone of his bones, and flesh of his flesh. Were it not for this relationship and oneness, how could Christ have been their rightful Redeemer? This relationship must have been eternal, for they were chosen in him before the foundation of the world. And if they were in him, then they were not out of him, but were, of course, one with him. The life of the church is hid with Christ in God, and when he who is our life shall appear, then shall we appear with him in glory. With this sure foundation, if we have the evidence that we are one with him, we have nothing to fear. But I often fear that I know nothing of this truth experimentally. But whatever I may be, I do at times hope that I love the brethren and the truth.

Brother Beebe, I am often comforted by your, and the brethren's communications; they cheer and strengthen me; they serve to confirm my confidence in God, and I have no confidence in the flesh. They inspire me to press forward to the mark of the prize of our high calling of God, in Christ.

Let us, brethren, lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us. Brethren, it is not in my power, by tongue or pen, to express what are sometimes the feelings of my heart while meditating on these things.

But, in conclusion, I must say, if I am saved, it must be alone by the grace of God; for I know I have never done anything in my life to merit the least of God's favor. Sin is mixed with all I say or do; but God is my refuge in distress, a very present help in trouble. Brethren, remember me at the throne of grace; and when our pilgrimage on earth shall close, may we depart in peace, and dwell with Jesus forever, in regions of immortal bliss, is my prayer, for Jesus' sake.

Brethren and sisters, farewell.

DANIEL PUTNAM, JR.

ROXBURY, N. Y., April 26, 1859.

BROTHER BEEBE:—The cause of our Redeemer is prospering in some of the churches where I am preaching. One week ago last Sunday I baptized one in the fellowship of the second church of Roxbury, and it was a precious season; the assembly seemed to be very much affected on the occasion. On Saturday last I attended the church meeting of the first Roxbury church and it was a season of special refreshing. After the brethren and sisters had spoken of the lead of their minds; four candidates for baptism came forward and related what the Lord had done for them, in a very clear and satisfactory manner, and were received by the church; and on Sunday I administered baptism to three of them; the other choose to wait, as his wife was so much affected, hoping that she soon might be ready to go with him into the liquid grave. I do not know as I ever witnessed a more affecting scene; the youth wept as they stood at the water side. Brother Alling was present. Brother Beebe, the Lord is doing wonders; and, as one of the young brethren exclaimed, "Our God is above all gods."

Pray for us that we may be humble, and thankful for the mercies of God.

Yours in the best of bonds.

ISAAC HEWITT.

WASHINGTON Co., Ark., April 10, 1859.

DEAR BROTHER IN THE LORD:—This is the Holy Sabbath of the Lord, and my heart's desire and prayer to God is that I may not do mine own pleasure on this day, nor speak mine own words; but that if I say anything it may be instrumental in his hand for good. Since August of last year I have been an occasional reader of the *Signs of the Times*, and, although I sometimes see sentiments therein which are not addressed to my understanding, I do feel that the substance of the whole matter is instrumental in doing much good. Can any man comprehend everything he sees, or hears, or reads? Are the phenomenas of nature easily understood by him? Can he ascertain natural causes and tell the reason? In the language of the apostle Paul he is constrained to cry out, "How unsearchable are thy judgments and thy ways past finding out." The Bible is the square by which the work is to be tried, and if it (the work) cannot be measured, if it have no form nor comeliness, if it cannot be squared by the scriptures of eternal truth, then I am taught it is unworthy to be received.—We know the bible to be the book of truth from testimony in our own bosoms, which testimony is the implantation of faith. Paul says, 1 Cor. ii.—11—12, "The things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God." And I am constrained to believe that the testimony of faith in us, which is the spirit God has given us, evidences to us if what we hear or read be true. The recipient of grace is represented as a child; and our heavenly Father knows how to give good gifts unto his children; and he knows the kind of food we have need of. Some have need of one kind, some of another. Some are babes and must be nourished upon milk, while others are men and have need of meat. Therefore because we cannot appreciate the food that is for others, we should not say that it is not good, not worthy to be received by any one. All are to be fed, the babe and the full grown man, and we should each accept that which we feel indeed food for us, and leave that, which is not adapted us, to others who may be as much in need of meat as we are of milk.

Among the many experiences related in the columns of the *Signs*, I find this truth verified, "though there are diversities of operations still the same Lord." I feel comforted and strengthened in reading the relations of the trials and triumphs of the brethren and sisters; and I deem it our duty, as we have received so to give; and the promises are that we will be blessed in duty. But if we discharge not our duties we will inevitably feel the rod of correction. "With loving kindness hath He drawn us. We love God because He first loved us. Whom the Lord loveth he chasteneth. But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons." We are taught our duties in the holy scriptures, and we are taught by faith or the Spirit of God. Occasionally in the low grounds of sorrow our heavenly Father takes us by the hand and leads us "by a way that we knew not of, in paths that we had not known," making darkness light and crooked

things straight. He takes us into his holy mountain and gives us visions of faith, setting before our eyes our utter helplessness, and our entire dependence upon him for all things temporal and spiritual.—Manifestations are then made of his will towards us. Afterwards we are apparently left to ourselves. Then looking unto Him, the man of our counsel for strength, we are to go forward and discharge those duties which have been made apparent to us, and be blessed with spiritual blessings in so doing. Or if we neglect, if we suffer the temptations of the world, the flesh and the devil to deter us therefrom, most assuredly we will be chastised heavily.

Sister C. A. request brother E. R. to tell her, if he can trace in her narration anything that bears the mark of a christian. To her and to every son and daughter of Adam, who have had the same or similar trials, I would say,—that if I have experienced any thing of the dealings of the Lord towards me, if indeed I have been led by him in the way of righteousness,—in the main my experience corresponds with hers. I frequently doubt whether I have not been laboring under a delusion; but sometimes I feel strong in the Lord, and feel to know these things are so, even though with my natural reason I cannot understand them. Then indeed I feel the force and truth of the language of the inspired writer or of Jehovah himself. "As the heavens are high above the earth so are my ways above your ways and my thoughts above your thoughts." Oh what condescension! that omnipotence could be so merciful to me a poor, vile atom of the dust!

Sometimes I feel a weight and oppression upon me, that seems as if it would crush me. I feel that my life has been spared for some purpose. I feel that I have to perform duties while sojourning on the earth, and sometimes that my burden is more than I can bear. Although I hope that I have passed from death unto life, because I desire to and sometimes do love the brethren, because I feel that I have no continuing city here on earth; but from my heart do seek a city in that upper and better country, the city of the new Jerusalem; still, I think, would I be so oppressed, would I have such overwhelming burdens, and such heavy to be borne impressions of my responsibilities, if indeed such were the case. I sometimes endeavor to exercise in public, and sometimes in so doing feel that the hand of the Lord worketh in me mighty. I would ask counsel of you and of others; since I cannot determine mine own way; but my brother, I feel that my dependence is not in man. That the same Lord who took my feet from the miery clay and placed them upon the rock of ages, is rich in mercy to all that call upon him. And if I know anything of him whom to know is life eternal, I learned it not from man; but from him who worketh all things after the counsel of his own will. "In thee O Lord do I put my trust, let me never be ashamed!" I cannot stand of myself, I cannot lean upon man for support, and if thou O Lord dost fail me, I am forever undone.

Yours in the bonds of love.

F. E. LACY.

Clark Co., Iowa, March 1, 1859.

BROTHER BEEBE:—Having read some numbers of the *Signs of the Times*, which

have been sent me by some of my brethren and sisters of the Desmoins church; which have afforded me so much comfort I desire to become a subscriber, and while writing for them, I will address a few words to the dear saints who read your paper. I was born in Hocking county, Ohio, January 6, 1837. My father and mother were Baptists, and at an early age I had serious thoughts, and felt that christians possessed that which I did not. But when I became about fourteen years old I saw myself to be one of the vilest sinners of Adam's race, that I had been constantly sinning against a holy and righteous God, all the days of my life, and I knew not of one good deed I had ever done. Why the Lord had suffered me to live so long in rebellion against him, surprised me; his mercy was inexpressably great. I often tried to pray: but could not; when I tried, it seemed to me that I was in a deep gulf where I could not be heard, I thought if I could only say, Lord, be merciful to me, a sinner, it would afford relief to my aching heart; but when I attempted to beg for mercy, my words only came from my lips; and in this way I continued for two years, my troubles measurably leaving me at times, but to return with greater force than ever. How to get rid of my distress I did not know, nor what to do. I tried to conceal my feelings; but I believe my father and mother were conscious of my trouble: for they frequently asked me to have an evening singing at my brother's house; but this only made me feel worse; the hymns which were sung described a sweetness I knew I had never tasted; and my feelings were such as I can not describe. Thus I continued until the February after my sixteenth birth-day, on a Sunday I went to a Methodist meeting, and the preacher quoted these words, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." These words went to my heart like a sharp, two-edged sword. If the angel of the Lord had stood before me as he stood before Cornelius, and said that these words were spoken expressly and exclusively for me, they could not have affected me more deeply. I sighed, mourned, and my soul groaned within me, and my feelings were inexpressible. I returned home, but saw no comfort. After I retired to my bed, I thought I would once more pray for mercy; but again that scripture was forced on my mind; and I thought the Lord had warned me of my fate, and that I fully deserved it; and I fell back upon my pillow in utter despair, and could not utter a word in prayer. At that moment these words came with great power to my mind,

"I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

At that moment my burden left me, and I could then pour out my soul in praise to God, and the love, joy, and peace which I then enjoyed, were unspeakable and full of glory. I could say with the poet,

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

Afterwards, however I could see that I was still a sinner; and feared that I was not a child of grace. But again I would pour out my prayer to God, and the comforter would come.

I was married in February, 1854, and in the fall of the same year we moved to Jefferson county, Iowa. In April, 1855,

I offered myself to the Desmoins Baptist church, and was received, and baptized by Eld. Joseph H. Flint. Shortly afterwards we moved to Clark county, Iowa, where we still remain. I have never heard a Baptist sermon since we came here, nor seen but one member, except my father and mother. I sometimes mourn my lonely situation, but am made to feel that he who promised to be with me, to bless my trouble, is yet with me, turning my sorrows into joy.

Should this meet the eye of any traveling brother or sister who may pass this way, will they please call on me, near the Glenn Post office, in Clark county, Iowa?

Yours in the bonds of love,

ELIVA HANSON.

LYNCHBURGH, Highland Co., Ohio,
April 1st, 1859.

DEAR BRETHREN AND SISTERS:—I am still on the land among the living, and though my health is very poor, the greatest satisfaction I have is to converse with my kindred. It is a blessed privilege we have, to communicate our thoughts and minds to each other, and to tell how the dear Lord hath led us about and instructed us, and kept us as the apple of his eye! Brother Beebe, I do think, I have the greatest reason to extol the glorious name of our Redeemer for his many deliverances. He hath delivered me out of so many difficulties, trials and tribulations, I would wish the dear servants to help me to praise and adore the name of the Lord, for he is very precious to me, and I think to all the saints of the household of faith. For my mind expands sometimes so, that it seems to me if I were not to give vent, the very stones would cry out! Whether it is enthusiasm or not, I am not able to judge. I will leave it to my Father's children, whether it is so with them or not. I am in hopes, brother Beebe, that you will excuse me for intruding again, and so soon, upon you, but it is the best way I have to cast in my little mite. I have so many diabolians lurking in my walls to raise up unbelief, blindness of mind and doubts and fears, distrust, and hardness of heart, that I want the brethren and sisters to write out their travels, if they please, as it is a great satisfaction to me, to hear of them, how they get along on the journey of their pilgrimage. And although I often am bowed down, yet sometimes I am enabled to rejoice in my Lord and Savior, breaking forth in the language of David, saying: O praise the Lord, all ye nations! Praise him all ye people for his merciful kindness is great towards us; and the truth of the Lord endureth forever. Praise ye the Lord! O, give thanks unto the Lord, for he is good, and his mercy endureth forever! O what a glorious Lord, our Jesus is, to enable a worm like me, to rejoice in his name; to enable us to say with David, Thou art a Hiding Place. The Lord hath promised, saying, I will instruct thee, and teach thee in the way thou shalt go: I will guide thee with mine eye!

Guide me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand.

Bread of Heaven,

Feed me till I want no more.

Fear not, little flock, it is your Father's good pleasure to give you the Kingdom, saith the Lord.

I would like to hear what has become

of old brother Wilson Thompson. He does not, I perceive, write for the *Signs of the Times*, of late. I have heard that he was dead, but have not seen his obituary in the *Signs*. If he is still living, I would like to have his views, if he pleases, on Psalm cxxvi. 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Also, will brother T. P. Dudley, of Kentucky, give me his views on Isaiah xli. 15, where it reads—"Behold I will make thee a new sharp threshing instrument," &c. As I cannot get to see him, I would be much pleased to hear from him.

I would be much pleased to have some of our dear ministering brethren at our Association next fall, commencing on Friday before the third Sunday in September, at 10 o'clock. I want the strong to visit the weak—come in the strength of of Elijah's God. They can get off the cars within a half a mile of the meeting at Lynchburg.

MARTHA WALLER.

MARION, Parke Co., Ia., Jan. 28, 1859.

BROTHER BEEBE:—The *Signs* and *Messenger* are all my reading except the bible; and to me they bring good news from a far country. I live where I can generally hear five or six sermons monthly; and I think that the preaching which I hear from our preachers corresponds well with the doctrine of the communication of brother Wm. J. Purington in the second number of your current volume, as well as with the other communications of the *Signs*.

Brother Purington I think does not say positively that the fleshly body of Christ arose and ascended up to glory, however, he may have inferred it. There are some in this State and also in Illinois, who preach that nothing is to be resurrected and go to heaven only what come down from heaven,—that the bodies of the saints are annihilated after death:—that the soul, or mind, is all that goes to God who gave it. This may not be a new idea, but we of South-Western Indiana, think it a bad idea.

I send you a copy of the Minutes of our last Association, in which you will see the preamble and resolution which were passed almost unanimously by our Association, in order to lay up the fence against such sentiments; and as it is short, I hope you will copy it into the *Signs*, that your readers may see it; for I know that many of them who live beyond our correspondence will be glad to know the ground we occupy.

I hope the letter signed D. S. Bradley may be appreciated by our sisters in Christ; for I can bear them record that their labor is not in vain, in the Lord. My wife and myself, with many others have been made to rejoice in reading their epistles of love to the dear saints.

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

T. E. W. HILLMAN.

The Preamble and Resolution, of the Salem Association of Regular Baptists, of Indiana, passed, at their 36th annual session, in September, 1858.

Whereas, This Association is advised that some, claiming to be Regular Baptists with whom we indirectly correspond, hold the doctrine of the "Eternity of Flesh substance, or seeds," and that there is a distinction in the na-

ture of the Human Family. Each nature deriving its existence from the Eternal material seeds, and as such the children of God or of the Devil. And, also, virtually deny the resurrection, alleging that nothing is taken to Heaven only such as came from Heaven. Therefore,

Resolved, That this Association hereby disclaim against the foregoing sentiments, believing the same to be incompatible with the word of God, therefore a departure from the Regular Baptist Confession of Faith; and we therefore disclaim all connexion with, and fellowship for, people holding such sentiments.

Adjourned in peace, union, and love, to the time and place appointed.

CHARLES WHITING, Moderator.
JOHN HARGRONE, Clerk.

RUSH, Pa., Dec. 20, 1858.

DEAR BROTHER BEEBE—I take my pen in hand to write a few lines to you. I feel that my strength is weakness—my wisdom is folly. I would say to my brethren and sisters that I am distressed, but not distracted, but feel that I am unworthy, unreconciled in a measure to my lot in this world. I have not heard a gospel sermon in a year last July. I have not had the privilege of conversing with one of the speckled birds but one hour. I walked six miles and rode six miles in August the same day to have that privilege; and borrowed three numbers of the *Signs of the Times*. I have not had my paper since March 1st. I have thought by stopping brother Grinnell's paper was the reason I did not receive mine. He needs no paper—he is gone! I asked him when he was dying, how his mind was. By lifting up his eyes and hands, I thought his joy was almost full.

Brother Beebe, I want my paper—I want it; for, without it, I can't tell what time of night it is, or day either! I mourn for my paper as one mourns for their first-born. Last March I dreamed there was a mighty crowd rose up against you. I thought they were so violent about you that you seemed to bend for a minute. When you saw what they were about, you stood straight up. I thought your right hand hung down. I spoke, "Elder, your hand will rise;" and it did in a moment. I looked over my dream, and thought, may be you had to contend with false brethren. Having no correspondence with the *Signs* nor with the children of God, but one hour in August last, and a little visit with Elder Harvey Alling, of Lexington, last January, are the privileges I have had with the saints of God for a year last July. I know but little what is going on. I have always lived near the arminians' meetings, and still do; but their light to me is darkness. They give the children's bread to dogs, and cry peace, where the Lord hath not said peace. They have had a protracted meeting within three miles of us; they got into a disturbance, and almost broke up their meeting; they got together again, and were reconciled, and had about fifteen converts, and sprinkled several children. But no hissoop branch nor sprinkling priest can take the dismal stain away. They were high and loud, and the old jangle broke out again, and broke up their meeting. Now we have a missionary come to preach out eight hundred dollars. I have not heard him yet; the world says that he is a very smart man. If they have a "Thus saith the Lord," they are on safe ground; if not, they will find the bed so short that one can't stretch himself on it, and the

covering so narrow that one can't wrap himself in it.

But poor, puny mortals, what have we to boast of? If we have a hope it is a free gift—nothing that we ever done or ever can do. The poet has it right:

"His busy thoughts at first,
On their salvation ran,
E're sin was born, or Adam's dust,
Was fashion'd to a man.

When I read the 8th chapter of Prov., and the 31st verse "And my delights were with the sons of men." Let mortals be silent about getting religion when children are born of the Spirit, they will cry, Lord have mercy or I perish; they have eyes to see, ears to hear, and hearts to understand; if they were brought up at the feet of Gamaliel, they feel that nothing but Jesus can do helpless sinners good. They feel to say that salvation is of the Lord. I have had a hope about fifty years. I served eighteen years under the yoke of bondage. I had never heard the Baptists preach until the death of my third child; then Elder Levi Streeter attended the funeral. He brought up some strange things to my mind. In six years after that there was a passage of scripture which was in the 124th Psalm, 7th verse. My bondage was broken. Our soul has escaped as a bird out of the snare of the fowler, the snare is broken and we are saved. It set me free. I could praise the Lord, for I received a spiritual light, and had a new bible. I went to the Baptist church, told them the exercise of my mind, was baptized by Elder Streeter, and it did seem to me that the heavens were opened. I felt at home ever since.

Elder Beebe, that poem which came from Canada West about Man's Revivals, was a true picture. How good and how dry they were. What a kindred spirit I feel to them. I have hoped that I should see them face to face in this world. I thought if I attended the Burdett Meeting last June I should hear many a pleasant sermon and hear the truth preached, but not having the *Signs*, I did not know when it was.

My desire is that all who preach the word may have their sword guided on their thighs because of fear in the night. I would say to my brethren and sisters, While your Ministers feed you with spiritual food, don't forget them in your earthly goods.

When I took up my pen I did not think I should write half as much.

Elder Beebe, I wish you would preach from Romans xiii. 2: "Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

Yours truly,

ANNA SHADDUCK.

BROTHER BEEBE:—Since I last wrote you, I have baptized seven, making in all, twenty-one, since I moved here. The Lord is doing a great work in this region. There is one of the greatest awakenings that I have ever witnessed. I expect to baptize several more next month. Our congregations have become too large for our meeting-houses. If I know my own heart, my greatest desire is to be found at the feet of the Great Head of the Church. I am anticipating much pleasure in meeting with yourself and a goodly number of brethren at the spring Associations.

Yours, as ever, G. W. SLATER.

On a Forgiving Spirit.

Thus Wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive, and to forget,
Is God-like and divine.

When injured, I can scarce tell how,
To pass the injury by;
My angry spirit will not bow,—
Nor let resentment die.

The heaving billows swell within,
'Till all is tempest grown,—
Thus do I share another's sin—
Thus make his fault my own.

But come, my proud rebellious heart,
One serious thought bestow;
Do I thus act the christian's part?
Has Jesus acted so?

Just the reverse—his generous breast
Did kind compassion move;
When sinners cursed, the Savior blest,
And injuries paid with love.

Although by wicked hands he died,—
With the last breath he drew—
"Father forgive!" he sweetly cried,
Himself forgave them too.

Jesus, I hide my head in shame—
I blush and weep to see
That I, who bear thy sacred name,
No more conform to thee.

O, the sharp pangs he underwent,
To clear my guilty score;
And shall I trifling wrongs resent,
No—I'll resent no more.

I'll seize the offending brother's hand,
And call him still my friend;
My angay passions I'll disband,
And every quarrel end.

Why should we differ by the way?
Why should dissensions come?
We hope to live an endless day,
In one eternal home.

Malice and rage be vanished far,—
Revenge, adieu to you;
I'm a delinquent at the bar,
Where he stands guilty too.

I must have mercy or I die,
And sink in sad despair;
I must forgive affronts, or I
Can hope no mercy there.

While others their punctilious boast,
Lord, bend my stubborn will;
For he that condescends the most,
Remains the victor still.

Fain, would I imitate my Lord,
And bear each cross event;
Humility's its own reward,
But pride has punishment.

Come Holy Spirit, heavenly dove,
Descend on balmy wings,
Come tune my passions all to love,
Come strike the peaceful strings.

Jesus my longing soul shall wait,
And at thy feet adore;
Till I shall reach that happy state,
Where discord is no more.

SARAH BEEBE.

BROTHER BEEBE:—Please publish the following list of appointments: By permission of Divine Providence, I will preach at the Clark school-house, on the First Sunday in June. At South Westerlo, Albany county, N. Y., on the Second Sunday in June. At Broome meeting-house, Schoharie county, N. Y., on the Third Sunday in June. At Middleburgh, Schoharie Co., N. Y., on the Fourth Sunday in June.

G. W. SLATER.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1859.

Remarks on Matthew xiii. 44-46.

Sister Peck, of Catskill, N. Y., has desired our views of the parables of the treasure hid in a field, and of the merchantman seeking goodly pearls, &c., presented in this portion of the divine testimony. Unwilling as we are to withhold from any of God's dear children such views of the Scriptures as we have, we feel more hesitation in writing on the parables generally, than on those positive and emphatic declarations of the word which declare the truth, which parables are intended to illustrate. Parables or figures may bear some analogy to other subjects than those which were primarily set forth by them; and it is sometimes difficult for us, with our limited understanding, to tell with certainty the precise design, or application intended by our Lord in the use of them. The two parables now under consideration, both have reference to the Kingdom of heaven; thus far we are certain, for it is so written; and therefore, cannot, without violence to the truth, be applied to the world, or to the children of men indiscriminately. For the same Jesus, who spake them, has said: "My kingdom is not of the world, but it is," stated in both these parables, "of heaven." It is neither of the world nor visible to the world; for, "Except a man be born again, he cannot see it." This kingdom of heaven, Jesus says, was prepared for those who are and shall be found at the King's right hand, from the foundation of the world, and was revealed by the angel of the Lord Jesus to John, as coming down from God out of heaven, adorned as a bride for her husband. And Jesus testifies that it is a kingdom which he has received of his Father, and which he has appointed to his disciples; and farther, that it is their Father's good pleasure that the *little flock* of Jesus, shall inherit it. In the words of God it is declared to be an everlasting kingdom, and a dominion that shall not end. And all the saints are taught by the word and by the spirit to confess unto God, "For thine is the kingdom, and the power, and the glory, forever and ever. Amen." In its gospel organization or manifestation, in this world, it is a kingdom which the God of heaven has set up. A tabernacle which God hath pitched, and not men; and can in this respect be easily distinguished from all the religious organizations on earth which are set up by the wisdom or works of men; its maker and builder is God. If we would be instructed by the parable, we must not forget that it is the kingdom of heaven, and not the kingdom of Satan, or anti-Christ, *that it is like treasure hid in a field, &c.*, and that there must be a sense in which this kingdom is *like* treasure which is so hidden. Our object is now to enquire after that likeness, or resemblance. If the earthly nature of the saints constituted this kingdom, we could not see how it could be hidden; but we are expressly informed that flesh and blood doth not inherit it; neither doth corruption inherit incorruption; it must, therefore, be a spiritual kingdom, which none but they who are born again, of an incorruptible seed; not of blood, nor

of the will of the flesh, nor of the will of man, but of God, can enter, or inherit. That which is born of the spirit is spirit, and this kingdom embraces the spirit of just men made perfect, by their vital union with the king, and their interest in his atoning blood and justifying righteousness; and so far as they walk not after the flesh, but after the spirit, there is no condemnation to them; they are holy and without blame before God in love; made acceptable in the Beloved. Three questions are now presented:

1. What field is this treasure hidden in?

2. How is it hidden, and for what purpose? And

3. From whom is it hidden?

First. In a field. A field, in the common acceptation of the word, is a certain quantity, a specific portion of the surface of the earth that is set apart, and enclosed by the proprietor for the purpose of sowing seed, and from that seed producing by development, a harvest. The specific quantity of this field, is indicated in the parable in the same chapter of the leaven, as *three measures*; a measured quantity, so much, and no more. The field being a portion of the earth, may well signify the chosen, redeemed and purchased members of the human family, chosen from among men. Redeemed out of every kindred and tribe of mankind. Bought with a price. Sanctified, set apart, or enclosed, by the Spirit's sealing operation. Or, in other words, embracing the mortal bodies, of all the saints, which are sealed with the Holy Spirit of promise; and predestinated to be conformed to the image of the Son God; that he may be the first born among many brethren. Which bodies shall accordingly be changed at their resurrection, and fashioned, and made like the glorious, risen body of our Lord Jesus, who is the first begotten from the dead, and the first fruits of them slept, and in whose resurrection all the saints are begotten to a lively hope, to an inheritance that is incorruptible, undefiled, and that cannot fade away; being reserved in heaven for you who are kept by the power of God, &c.

Second. How, and for what purpose is this immortal treasure hidden in the people of God whom he hath chosen from among men? To hide, is to conceal, according to the illustration in the parable of the leaven, which was hidden in three measures of meal; and which is to work secretly but effectually in the measured quantity of meal, until the measured mass shall become perfectly assimilated to the nature and quality of the leaven which was hidden in it. The leaven hidden in the meal, thus signifying the same as the treasure hidden in the field. The three measures, having reference to the people of God, under the three dispensations; patriarchal, legal and gospel. The holy seed from heaven, being the germ, or the entire kingdom of heaven in the germ, is the treasure, hidden in the elect of God out of Adam's race, as the leaven was hid in the measures of meal, or as the mustard seed, which had in it the tree which should be developed, expanded, and made manifest. But first, the seed must be cast in the earth, Christ, who, in his Mediatorial character, as the Son of God and Head of the Church, is the embodiment of this seed. (And that seed is Christ,) said, "Except a corn of wheat fall into the

earth and die, it abideth alone," and thus applied the figure to himself as dying for our offences and rising for our justification, and securing the full harvest of what the seed should develope. The life of the Church is hid with Christ in God; and God was in Christ, reconciling, or subduing all things to himself; and the angel, or spirit of Christ, was in and with his people, from the days of Abel, and he carried them and bare them all the days of old. And still in this third measure of the meal, we have the same treasure in earthen vessels, which is Christ in you, the hope of glory; and it is so that the excellency of the power may be of God, and not of us.

Third. From whom is it hidden? From the wise and prudent; from the learned and great of the world, and from all natural men? God hath hidden it effectually from them, because so it seemed good in his sight. And the same God, and for the same reason or purpose has revealed it to babes, that no man should glory in the flesh, but that he that glorieth shall glory in the Lord. Except a man be born again, whatever may be the amount of his wisdom, learning, or of his work of willing or of doing, he cannot see the kingdom of God, for it cometh not by observation; it is hidden in the field, and shall be there concealed from human scrutiny until God shall make it manifest.

The which, when a man hath found, he hideth. Who is the man that hath found this treasure in the field? It cannot be those men from whom God hath hidden these things, unless men have power to thwart, or make void the purpose of God, and that they cannot do, unless they are wiser and stronger than he. Men in nature who cannot see the kingdom, would make a sorry work of searching for what they cannot see. And we are told in the Scriptures, that neither the kingdom, nor any of the things of the spirit of God can be seen by any man who is not a subject of the new birth. The natural man, or unregenerated man, however wise, and prudent, receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned. This then, settles that matter; that it cannot possibly be a natural man, that findeth the hidden treasure in the field; and if he could find it, all his possessions will not sell in any market, for a price sufficient to purchase the field in which the treasure is concealed. This field cannot be bought with corruptible things, as silver and gold; nothing short of the precious blood of Christ, is an equivalent for this field. It was the Man Christ Jesus who came down from heaven to seek and to save that which was lost. The Man which is my fellow, or equal, saith the Lord of hosts. He is not only the Mighty God of heaven and of earth, but he sustains equally the character of the Man of God's right hand. The Man whom God has made strong for himself. The Man that shall be and is a hiding place from the wind, and covert from the tempest, &c.; and the Man by whom God will judge the world in righteousness at the last day. This Man of God's right hand, was made flesh and dwelt among us. Was manifested in the flesh, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory. He

took the responsible work upon himself, saying, I will both seek my flock, and find them out. He possessed in his own right an interest, a treasure in the field, which he came to look after, to seek to find and to redeem. And he found Jacob, in a waste howling wilderness, and he is successful in his researches. He knows where to look, and with his omniscient eye he has the power to see. All things are naked and open to the eye of him with whom we have to do. And the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

But, sister Peck will enquire, Did the Man Christ Jesus sell all that he had and buy the field in which this treasure was hidden?

We reply, So it appears to us. We must remember the language is figurative, it is a parable. Jesus was rich; but for our sake became poor. The glory which he had with the Father before the world began, was exceedingly rich and valuable; but all was laid aside; and the form of a servant put on. A babe is born in Bethlehem; he reclines in a manger; there is no room for him in the inn. The foxes have holes to burrow in, the birds have nests, adapted to their comfort and convenience, but the Son of man hath not where to lay his head. But is all this humiliation and poverty enough to buy the field? Eternal Justice demands an infinitely greater price. His life, his blood, the Shepherd pays. Himself he gives for nothing less could buy the field; and the field must be bought, that is, redeemed. Now, we ask, Has this field ever been bought by any other man than the Man which is the fellow of the Lord of hosts, whose name is The God of the whole Earth? And did it not cost him all that he was and all he had? "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people," &c. If we are right in understanding the field to be the chosen vessels of God's election from the tribes of the earth, and the kingdom of heaven, as that which was hidden in them; then we must regard the final resurrection of the bodies of all the saints, changed to the fashion, purity and immortality of Christ's glorious body, inevitable and certain, as the redemption of the purchased possession. The Lord Jesus did not sell all that he had to buy life for the Church; for that life he himself is; but he gave his life for them. Hence Paul says to the saints, Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in your spirit which are his. And to the Elders the charge is given, Feed the flock of God, which he hath purchased with his own blood. He findeth the treasure in the field, he hideth it, and for joy thereof goeth and buyeth the field. The treasure was hidden before, it still is hidden, it is in the secret place of the Most High, under the shadow of the Almighty. Hidden with Christ in God, in the safe Hiding Place, the Pavilion of God.

And for joy thereof goeth and buyeth the field. "Who for the joy which was set before him, endured the cross, and despised the shame." Ought not Christ to suffer these things, and then enter into his glory. His life which he gave, he was able to take again, as his resurrection

has proved; and although he came forth to this work, *weeping*, he returns to his Father in glory rejoicing, bearing his sheaves with him. That spiritual, immortal and divine life which he gives, he had no occasion to buy, it was in him secure; but the vessels in which this treasure should be developed, were members of the fallen family of the earthly Adam; and the demands of the law which they in that earthly nature had transgressed, had to be met and cancelled, and the amount required was all that he had. Not one jot tittle less than Jesus Christ could pay the price; or be received as an equivalent for the purchased possession.

We have dwelt so lengthily on this parable, that we have very little space in which to express our views on the parable of the merchantman, and the goodly pearl. But we will briefly remark, that we understand this parable to be substantially the same as the one which we have considered, with some change in the figures used. As Christ is the King, and all that constitutes the kingdom of heaven, is in him, and called by his name; so we suppose that he as embodying the whole Church, and especially in his connection with her, is called the Kingdom of Heaven, and is, in the sense intended, like a merchantman, seeking goodly pearls. But very unlike a merchantman offering to dispose of pearls, or to sell merchandise for a profit. All that he has advertised for sale is, Milk and Wine, garments, eye salve, &c. And all these are bestowed without money and without price; freely, graciously and unconditionally, not to the rich, but to the poor, the needy, and to those who have no money. But as the preceding parable shows, he was seeking goodly pearls, or a treasure which was hidden. The subjects of his grace which were invaluable in his estimation, like the hidden treasure in the field, or the precious pearl in the unfathomed deeps, was to be sought by him and found. Therefore, from his radiant courts on high, he bowed his heavens and came down to seek and save that which was lost. Nor did he miss his object; the treasure he found, the field he purchased, the pearl, and the casket in which it was concealed he secured. This was a pearl of great price. All the gold of Ophir could not buy it. All the treasures of this world, all the works and merits, could not make up the amount. To estimate the price demanded by Eternal Justice demanded for this pearl, think of the cross, the spear, the nails—think of the agony, the sweat—think of the scourging, buffeting, the pain, the grief, the dying groans, the rending rocks, the opening graves, the darkened skies, the rending veil, and quaking earth. And such was the price. Justice could not take one farthing less. His holy soul was poured out unto death. His marred, pierced, but unblemished body sinks in death upon the cruel cross, and his spirit is committed to his Father in heaven. Justice sums up what is the exact amount. This, but nothing less could buy the pearl which Jesus came to seek and save. Now resounds the loud anthem!

"His work forever is complete;
Forever undisturb'd his seat;
Myriads of angels round him fly,
And sing his well gain'd victory."

These, sister Peck, are such views as we have on the subject submitted; if our

views are not satisfactory, they are at least, as good as we can give. The writer of this article finds it much easier to see the defects, in the views of others, than to give an explanation with which he is perfectly satisfied himself. If we have failed to present the true design and doctrine of the subject, let those who are blessed with clearer views present them.

Miscellaneous.

APPOINTMENTS FOR JUNE.—At New Vernon, on Sunday, the 5th, and Church Meeting the day preceding. At Wallkill meeting-house, on Sunday, the 12th, and administration of the Lord's Supper after preaching. Church Meeting at Wallkill meeting-house, on Saturday, the 25th. Meetings at New Vernon, and Wallkill, on Sundays, at 10½ o'clock, a. m. Church Meetings, at 1 p. m. Preaching at the Hall, in Middletown, on Sundays, 5th and 12th, at 3 p. m. On Sunday, the 19th, we expect to attend the Chemung Association, at Asylum, Pennsylvania, and on Sunday, the 26th, the meeting at Ekfrid, Canada West, if the Lord will. It is also our intention, Divine Providence permitting, to attend the Baltimore, Delaware, Delaware River, Warwick, Northern Pennsylvania, Chemung and Northwestern New York meetings, in their order, and the meeting in Canada West, which will require that we shall be absent from New Vernon, Wallkill, and Middletown on the Third and Fourth Sundays in June, but design to be home in time to fill our appointments at New Vernon on the second and third days of July.

HYMN BOOKS SENT AWAY BY MAIL, OR DELIVERED AT THIS OFFICE—Eld. Thomas Dodson, 6; Eld. P. Maples, 6; J. G. Bender, 1; W. P. Craig, 1; L. Blackburn, 1; George Payne, 3; J. W. Dance, 9; John Welton, 1; N. Wren, 1; I. B. Lewis, 2; J. Bandy, 6; William Adams, 1; J. Tomlin, 1; W. M. Perkins, 1; Joel Sanford, 16; Eld. J. Martin, 1; Mrs. A. McQuoid, 1; James Lownds, esq., 5; James Jones, 6; A. Hicks, 1; Thomas Latta, 1; N. Odell, 1; Eld. J. Buckles, 16; George Bundy, 2; J. J. Staples, 2; Mrs. C. A. Towles, 1; William Jeffries, 1; L. Reynolds, 2; Eld. A. W. Rogers, 1; John Collins, 1; S. Collins, 1; Thomas A. Harding, 1; Col. S. Wilkison, 1; Nelson Horton, 1; Thomas Jeffries, sen., 3; E. Skinner, 1. Total, 106.

BROTHER BEEBE:—I would like, very much, to have your views on Revelations iv. 5. Will you give us an article on the subject?
RUTH ANDERSON.

We refer our sister to the explanation of this subject, by Eld. T. P. Dudley, published in the Ninth Number of the current volume, as more satisfactory than any thing we can write.

BROTHER BEEBE:—Please publish an Old School Baptist meeting with the Middletown and Roxbury church, in Delaware county, N. Y., to be held on the First Wednesday and Thursday in July, to commence at ten o'clock, a. m.

JAMES T. STREETER.
GRIFFIN'S CORNERS, Del. Co., N. Y., May, 1859.

Record of Marriages.

March 24—Mr. HIRAM H. FORD to Miss MARY A. CHADBOURN, all of Sanford, York county, Maine.

ASSOCIATIONAL.

BROTHER BEEBE:—I am requested by the brethren of the South Dansville Church to give notice, through the *Signs of the Times*, that they will meet such brethren and friends as will come by Railroad, at Wayland and Hornellsville, and convey them to the place of meeting of the Old School Baptist Conference, of Northwestern New York. It is desirable and necessary that they should reach the stations as early as possible on Tuesday, (as they are some distance from the place of meeting,) in order to be early to meeting on Wednesday. Those coming from the direction of Rochester by the Genesee Valley Railroad, should change at Avon to the Buffalo, Corning and New York Railroad thence to Wayland—from Buffalo ticket direct to Wayland. If any come from Canandaigua by the Niagara Falls Railroad, they will change at Rush to the Genesee Valley Railroad, and at Avon to Buffalo, Corning and New York Railroad. Those coming by the New York and Erie Railroad either way, will stop at Hornellsville. The distance from thence to meeting is nine miles—from Wayland to the place of meeting is twelve miles. P. WEST.
DANSVILLE, N. Y., May 1, 1859.

ELDER BEEBE:—Please insert the following notice in the *Signs of the Times*: The White Water Association will meet with the Shiloh Church, in Hancock county, Indiana, seven miles south-east of Greenfield Station, on the Indiana Central Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday, before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for James Tyner or Richard Hackleman, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Second Saturday in August, 1859.

JAMES TYNER.
HANCOCK Co., Indiana, April 22, 1859.

Obituary Notices.

Correction—In the obituary notice of brother Isaac W. Hill, published in No. 8, of current volume, seventh line from the top, for Isaac D. read ISAAC W. HILL.

ADAIR Co., Missouri, April 14, 1859.

BROTHER BEEBE:—Please publish the obituary of ARCHIBALD DAVIS RINGO, who departed this life, August 12, 1859, aged 22 years, 9 months and 28 days. He was born in Clay county, Indiana, October 14, 1834; emigrated to Missouri in 1836; his talents were of a high order; a good business man, and of excellent morals, and loved by all who knew him. Although not a professor of religion, he believed firmly in the doctrine held by the Old School Baptists, and he dearly loved that people. His father's house has been for many years a home for Old School Baptists who always were by him treated with special kindness and courtesy. His disease, which was internal, he bore with christian fortitude. The best of medical aid, and the most vigilant attention of parents, brothers, sisters and friends, failed to avert the hand of death; it was God's purpose to call him away. When struggling in death he was asked what were his hope and trust. He calmly replied that his hope and trust were in the Alwise One; then fell asleep, as we hope, in the

Lord Jesus Christ. His fond parents and loving relatives feel deeply afflicted by this bereavement; but they should not mourn as they who have no hope. Brother and sister Ringo are highly esteemed members of the Old School Baptist Church. Remember them when at the throne of grace. Eld. D. Wortman and the writer preached on his funeral occasion.

"Ye mourning saints whose streaming tears
Mourn o'er your children dead;
Say not in transport of despair,
That all your hopes are fled!
While cleaving to that darling dust,
In fond distress ye lie;
Rise, and with joy and reverence view
A Heavenly Parent nigh.
Yours in hope of eternal life,
ISAAC DENMAN.

INDEPENDENCE, Virginia, April 29, 1859.

BROTHER BEEBE:—I ask the favor of you to publish the obituary of my father, JOHN ROGERS, who departed this life, March 21, 1859, aged 83 years. His remains were interred on the 25th. He has left a widow and a large number of children, grand-children and great-grand children, to mourn their loss; but we believe our loss is his unspeakable gain. He was born in 1776, and united with the Regular Baptist Church when at the age of twenty-three years, and from that time he has contended earnestly for the truth. Through all the divisions and sub-divisions which have rended the Church, in his day, he has stood firmly contending for the faith once delivered to the saints. He was prepared by grace to leave this world of sorrow, in the prospect of entering that blessed state where trouble and sorrow are never felt.
A. W. ROGERS.

DIED, in Florida, Orange county, N. Y., April 1, 1859, Mrs. MARY RANDLE, wife of Jesse Randle, aged 71 years, 4 months and 22 days. She has left an afflicted husband and a large family of children to mourn their loss; but they do not mourn without hope. She was a member of the Old School Baptist Church at Brookfield, more than fifty years; and a firm believer in the doctrine of salvation by grace alone, as held by the Old School Baptists. She was greatly loved by her brethren and sisters in the Church militant, and we trust confidently that she is now numbered with the church triumphant in heaven. She said she was a sinner saved by grace.

Yours, in gospel bonds,
SARAH HOLBERT.

DIED, in Newton county, Georgia, after a long and tedious scene of the most severe sufferings, JAMES WILLIAM, son of brother D. P. F. and Catharine Montgomery, aged 9 years and 1 month, lacking one day. Not only was this a most painful dispensation to the bereaved parents because of the almost indescribable sufferings of the deceased, but as it was their last child, having been called previously to resign two of their offspring to the chilling embrace of death and the grave. We would comply with their request, and copy their account of the little sufferer, as stated in the *Southern Baptist Messenger*, if we were not so much crowded for room.

DIED, in Hunter, Green county, N. Y., April 5, 1859, MARGARET HENRIETTA, only remaining child of Henry L. and Margaret A. Barber, aged 1 year and 10 days. "She is not dead, but sleepeth."

NOTICE.

Dear Brother Beebe:

Please make the request, through the SIGNS OF THE TIMES, that some of the preachers of our order, who are coming from the South or East, to attend the Warwick Association, in June, would so arrange as to spend the Sunday, preceding the meeting of the Association, with and preach for us, at Ramipo, Rockland county, N. Y., as it will be on their way from New York to New Vernon, by the New York and Erie Railroad. They will leave the cars at Suffern's, where the brethren will meet them with conveyance to places of entertainment, and to our meeting house, which is four miles from Suffern's Depot. Should any brother accept our invitation, please signify the same by letter to me, at Suffern's, Rockland county, N. Y.

WILLIAM SPRINGSTEEN.

Associational Meetings.

The Chemung Association will be held with the Asylum Church, at Terrytown, Bradford Co., Pennsylvania, on the west side of the Susquehanna River, the 18th and 19th days of June; where we hope to see a general attendance. Our ministering brethren are affectionately invited to attend, especially Elders Beebe and Conklin. This Association has become quite destitute in her ministerial gifts; many of those faithful servants of the Lord who formerly gladdened the hearts of the children, with their messages of love, have gone, and joined the grand association above; and only two aged ordained ministers and one licentiate remain. The brethren coming from the West, will call on Chester Schoonover; those coming from the South and East, will call on Elias Vaughn, and those coming from the North will call on Daniel Durand, in Herick, on the stage road from Smithboro. By order of the Church. DANIEL DURAND.

The Delaware Association will meet with the Church at Cow Marsh, Kent county, Delaware, to commence at ten o'clock, a. m., on Wednesday preceding the 5th Sunday in May. At which time and place we hope to see a goodly number of brethren and sisters in the Lord, particularly brethren in the ministry. And you, brother Beebe, with brethren Conklin, Harding, Slater and Green, and others of the Old School order, are cordially invited to meet with us. Those coming from the North by Railroad, will take the Delaware Railroad train at Wilmington, Delaware, to Camden station; those taking the cars at Seaford, will stop at Felton Station; the down train, according to present arrangements, leaves Wilmington for Seaford at 2.10 p. m., arrives at Camden station at 6.35 p. m. The Seaford up train at 1.45 p. m., arrives at Felton 3.35 p. m. There will be brethren and friends at each of those stations on Tuesday afternoon to meet the cars, in order to convey those who may come to their residences. Brethren, we bid you a hearty welcome. Done by order of the Church. WILLIAM MEREDITH, Church Clerk.

The Delaware River Association will meet with the Southampton Church, Bucks county, Penn., to commence at ten o'clock, a. m., on Wednesday before the First Sunday in June. Those who come by Railroad to attend the Association, will be met at Bristol and Philadelphia on Tuesday, the 31st, with carriages to forward them to Southampton. Those coming by way of New York, will take the 11 o'clock (a. m.) train from that place, and will arrive at Bristol about 2 o'clock, p. m. Those who come by way of Philadelphia, had better get there also about 2 o'clock p. m., and will be called for at brother Crawford's, No. 521 North-seventh street. We wish to see a goodly number of our brethren from all parts, and may the Lord bring them in the fulness of the gospel of Christ. DANIEL L. HARDING.

The Baltimore Baptist Association (called Old School) will be held with the Harford Church, Harford Co., Maryland; to commence on Wednesday before the Fourth Sunday in May, at eleven o'clock, a. m. Brethren of our order, especially ministers, are affectionately invited to meet with us. Those coming from the South and West through Baltimore, will take the omnibus for Towson town on Tuesday afternoon, where they will find conveyance to brother Joseph Dance's and L. D. Patterson, and thence conveyed to the meeting. Those coming from the East on the Philadelphia and Baltimore Railroad will stop at Magnolia station, there take the stage for Forest Hill, by way of Falston, at which places they will find conveyance to Dr. Mechem's, brother A. Durham's, M. Grant & Sons. Those coming on the Northern Central Railroad will stop at White Hall, where they will find the stage on the arrival of the morning train on Tuesday, to convey them to Jarrettsville, where they will be conveyed to S. Street's, A. Gladden's and T. Alderson's, all in the immediate neighborhood of the meeting. JOSEPH G. DANCE. LONG GREEN, Maryland, March 29, 1859.

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio, (three miles east of Melmore,) on Friday before the Second Sunday in June, 1859. Those by the cars from North or South, will stop at Tiffin, where they will find brethren of the Honey Creek Church with teams to convey them to the meeting; but to secure such conveyance they must be at Tiffin on Thursday.—Brethren of our faith, and especially ministers will be cordially received. L. SEITZ, Pastor of Honey Creek Church.

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county, on Wednesday, Thursday and Friday before the Second Sunday in June, 1859; to commence at ten o'clock, a. m., on Wednesday. Those coming by the N. Y. & Erie Railroad from the West, can leave the cars at Otisville, which is four miles south of the place of meeting, or at Howell's Depot, two and a half miles east, or at this place, Middletown, which is seven miles east of the New Vernon meeting house. Those coming from the East will stop at Middletown, or Howell's Depot.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the Third Sunday in June, 1859.

Old-School Meeting.

The Yearly Meeting of the Old School Baptists of Northern Pennsylvania, will, if the Lord permit, be held at the Meeting House in Clark's Green, in the town of Abington, Luzerne Co., Penn., on Wednesday and Thursday, the 15th and 16th days of June, 1859, to commence at 10 o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to the Old School Baptist brethren, sisters and friends, and especially our brethren in the ministry, as we have none located among us. Those coming on the Delaware, Lackawanna and Western Railroad, can stop at Abington Depot, or at Clark's Summit, which is but half a mile from the meeting, where friends will convey them to the residence of brethren. JOB A. NORTHRUP.

ABINGTON, Penn., April 19, 1858.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

THE 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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

ANOTHER LOCOMOTIVE BLOWN TO FRAGMENTS AND THREE MEN KILLED.—A catastrophe of the most appalling nature occurred this morning on the Pennsylvania Railroad, in the vicinity of Greensburg. It appears that the ballast train was in service as usual, and that while on its way east, and within a short distance of Greensburg, the locomotive exploded with a tremendous report, killing three men, and shattering the engine to pieces. John Dodds, the engineer, and Mr. Woods, the conductor, were killed instantly, and Joseph Speelman, engaged as a fireman on the train, injured to such an extent that he died in a few moments. The engine, as we have stated, was so shattered by the force of the explosion, that parts of it were sent whirling in the air hundreds of feet from the scene of the disaster.

Subscription Receipts.

Table listing subscription receipts for various locations including New York, New Jersey, Pennsylvania, Maryland, Washington, Virginia, North Carolina, Georgia, Alabama, Texas, Tennessee, Kansas Terr., Iowa, Missouri, Illinois, Indiana, Ohio, Michigan, Kentucky, and Canada West.

Total.....\$174 00

Agents for the Signs of the Times.

- List of agents for the Signs of the Times across various states: ALABAMA, ARKANSAS, CONNECTICUT, CANADA-WEST, CALIFORNIA, DELAWARE, GEORGIA, INDIANA, ILLINOIS, IOWA, KENTUCKY, LOUISIANA, MAINE, MARYLAND, MASS., MISSISSIPPI, MISSOURI, MICHIGAN, NEW-HAMPSHIRE, NORTH-CAROLINA, NEW-YORK CITY, NEW-YORK STATE, OHIO, PENNSYLVANIA, TEXAS, TENNESSEE, SOUTH-CAROLINA, VIRGINIA, WISCONSIN, WASHINGTON TERR., and NEBRASKA TERR.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., JUNE 15, 1859.

NO. 12.

CORRESPONDENCE.

For the Signs of the Times.

DEAR BROTHER BEEBE—From numerous letters which I have received from brethren in different parts of the country, I am apprehensive that some of my views expressed in recent articles on Rom. viii. 20-23, were but imperfectly understood. I may have used some terms or phrases in a sense in which they are not usually received, and thus unwittingly may have led brethren to very different conclusions from those which I intended. With your permission I will endeavor to explain two or three points which may be thus involved. The first is that which relates to the spiritual existence of the children of God in Christ before the world was.—Rom. ix. 23, 2 Tim. i. 9, Jer. xxxi. 3. The spiritual life of the believer in Christ is entirely distinct from his natural life in Adam.—1 Cor. ii. 14. In consequence of his relation to Adam, as his natural Head, by natural birth he becomes possessed of natural life and those powers of body and mind which fit him for an experience of the things of this world.—1 Cor. xv. 47-48. In like manner, by virtue of his relation to Christ, his spiritual Head, he is born again, and becomes possessed of conscious spiritual life, (1 Peter i. 3,) by virtue of which he has an experience of the things of God and the spiritual world.—1 Cor. ii. 12, 1 Peter i. 23. I do not understand regeneration to be the commencement of his spiritual existence, but the period of its development or revelation to him.—Gal. iv. 6. Nor does regeneration change any of his natural powers of body or mind.—John iii. 6.

Now, I understand the great object of the creation of this world was the unfolding of God's infinite purpose of love and mercy, and the development of his grace in the salvation of his people.—2 Peter iii. 9. Hence the subjection of the "creature" to vanity.—Hos. ii. 23, Rom. viii. 20, Heb. ii. 14. Not that I believe that the elect of God, as they are born in this world, are spiritual, (Eph. ii. 3,) or that the life they had in Christ before the world was, is at birth united to a mortal body.—Rom. viii. 9. In the order of God's providence, their natural life is first developed, (1 Cor. xv. 46;) and then, in God's time, they are quickened, and Christ is revealed in them the hope of glory.—Eph. ii. 1, Col. i. 27.

Henceforth, as long as they remain in the flesh, they groan in conscious subjection to a body of sin and death, (2 Cor. v. 4;) although by faith they are even now more than conquerors through him who loved them, (Rom. viii. 37,) and enjoy by promise the blessed assurance of complete deliverance from sin and the power of the grave at the resurrection of the just.—Eph. i. 14, 2 Cor. iv. 14, 1 John iii. 2. All the ideas presented us in scripture concern-

ing the groaning, waiting, or suffering state of the believer, I understand to have reference to his present mortal and imperfect condition. In his spiritual relation to Christ, he is spotless and complete, (Col. ii. 10,) as he is blessed in Him with all spiritual blessings and heavenly places.—Eph. i. 3. What is true of one, is true of every member of the body of Christ.—1 Cor. xii. 20, Eph. iv. 4. They are complete in Him: their life is hid with Christ in God: living or dying, they are one with Him.—Rom. viii. 35, and xiv. 8, Eph. i. 10.

But as respects their bodies, they have hope of a glorious event, which is yet future, (Col. iii. 4, 2 Tim. iv. 8,) they await a promised resurrection, when the spiritual life, which was in Christ before the world was, shall be reunited to the body made like to Christ's glorious body, (Phil. iii. 21,) when the fashion of this world shall have passed away, (2 Peter iii. 13,) and when they shall be entirely delivered from the bondage of corruption into the glorious liberty of the sons of God.—Rom. viii. 21. But the question is asked, What is the condition of the children of God between the period of death and the resurrection? A moment's reflection concerning the nature of the spiritual life of the believer will, as it seems to me, answer this question, at least as far as it is permitted us now to know.—1 Cor. xiii. 9-10. Christ is his life.—John xi. 25. As the branch is united to the vine, or as the members of the body to the head, so is he to Christ. Separation from Him is impossible.—John xvii. 24. "Because I live," said our Savior, "ye must live also." The body which is mortal may die, and return to its native dust; but the spiritual life cannot die, (John xi. 26;) the departed saints are said to sleep in Jesus till the morning of the resurrection, (1 Thess. iv. 14;) when their bodies shall be raised immortal and made like to Christ's glorious body, and so shall they be forever with the Lord.—1 Thess. iv. 16, 17, 1 Peter i. 3-5.

In an article in which I alluded to this subject, published in the sixth No. of the current volume of the SIGNS, I think I used the phrases "conscious" and "unconscious groaning" of the children of God, with reference to "those who have lived and died, as well as those who are yet to live;" I did not design to be understood as saying that the spiritual life of the believer was unconscious with the body. The idea of *groaning*, and *waiting*, or *expecting*, can hardly be supposed to imply unconsciousness. Paul is here speaking of the whole body as one unit, not yet glorified, but united in a common sympathy of suffering and waiting for the resurrection. What I designed was that the elect of God, whether living, dead, or yet unborn, in some sense, may be said to wait—1 Cor. i. 7, 1 Thess. i. 10, 1 Peter v. 4—the fulfillment of the promise which God, who

cannot lie, promised before the world began.—Titus ii. 13, Heb. ix. 28, and xi. 13, Peter iii. 12, 13, Rev. vi. 9-11. In a spiritual sense, the whole church of God are perfect and complete in Christ Jesus, no less than each individual member of that church; but in the literal sense, and with reference to their now mortal and militant state—the sense in which I understand Paul here to speak—the body of Christ is yet incomplete, (Rom. viii. 25, Heb. ii. 8;) and since if one of the members suffer, all suffer with it, it will continue to groan and to wait until the last child of grace shall be brought in, all the purposes of God shall be finished, and the top-stone shall be brought forth with shoutings of grace, grace unto it. Then will come the period of the resurrection of the bodies of the saints, and the perfect glorification of all the redeemed.—1 Cor. xv. 24, Rev. x. 6, 7.

For too apt are we to judge the future by the present, and carry our ideas of *time* into the eternal state. But should we not bear in mind that when the child of God has closed his eyes upon mortal things, he has done with measurement by days, months, and years? It may be difficult for us now to conceive of a condition of being where rolling suns and revolving years no longer mark the slow and weary passing of events. But the soul freed from earth is fitted for that eternal state. The brief period of the earth's duration is as but a moment in the great ocean of eternity. There can be, then, no weary and painful waiting to the departed saint. He closes his eyes upon the sorrows, trials, and labors of this world; he opens them upon the glories of the resurrection morn. The brief space which intervenes, to speak of it as we speak of things and events in this world, is but the rest of a night, speedily to give place to the morning of eternal day. It is to this period to which the saints in all ages have turned their eager and longing eyes. It is for this event they wait. They are to be like Christ. This is the great object of their desire. But when will this be realized? *When they shall see him as he is*, in the morning of the resurrection, when he shall come the second time without sin, for the salvation of all his ransomed ones. "Then," said David, "shall I be satisfied when I awake with thy likeness."

"O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

Trusting that what I have now written will be intelligible to brethren, I remain yours, in hope of the resurrection,
LEONARD COX, JR.
CAMBRIDGEPORT, Mass., May 23, 1859.

GREENE COUNTY, Indiana, Jan. 4, 1859.

BROTHER BEEBE—As I have finished the business part of my letter, I will inform you and the brethren and sisters of some of the dealings of the Lord with me, a

poor sinner. I was born in Surry county, North Carolina, in 1811. My parents, who were Baptists, moved to Indiana, near where I now live, when I was nearly ten years old; I was raised in the backwoods with but little human education, but under religious instructions. I often thought I was better than many who professed religion. The subject of death and judgment often pressed on my mind, especially when I heard of a death; and then I would set a time when I would turn to the Lord, for the preachers whom I heard taught that poor sinners could turn to the Lord at pleasure, and I believed it, as all carnal professors do; it is the doctrine of all conditional religionists; for the wicked have no changes, therefore their strength is firm. Although my parents held the doctrine of salvation by grace alone, their faith never gave me eyes to see it, nor a heart to love it. So I continued in sin and folly, until I was in my twentieth year, at which period a great revival appeared to break out among the arminian Baptists, and their preachers were what, for want of a better name, I now call *terror peddlers*, for their preaching chiefly consists in preaching of hell-fire and the agony of the damned. Somehow the fear of hell got hold on me, and I set out to do the work they enjoined on me. They said, if the sinner would do what was good, God would love him. So I began to pray, as I thought, and continued to do so for some time, thinking that I was getting to be about good enough for the Lord to reward me for my righteousness. I went to one of their night meetings, the preacher poured forth his flood as usual, and my fears arose to a high pitch, when they began a soothing song, and while they were singing my excitement left me, and I felt light, and the thought occurred to me that I had got religion. While pondering the matter in my mind, this text came to my mind, "He that believeth in the Son of God hath the witness in himself." I then began to examine myself closely, and found my heart remained the same, no change, only that I had quit some of my outbreaking sins. And I fear that many poor deluded ones profess religion, and join the meetings under like delusions. But instead of joining the society, I was almost made to cry out like the converted Gentiles, "Surely our fathers have inherited lies!" and that there was no reality in religion; for they had told me that I could get religion; but now my fear is gone, and I am more wicked than ever. I was near embracing the idea that there was no God, no heaven, nor hell. O, wretched thought! Like the man who returned to his house from which he had gone out, I went on at a guilty distance from God, and loved that distance well, until June, 1837. One evening a very dark cloud was rising, and I was running along, not thinking of the

goodness of God, but hurrying on to the house before the cloud should reach where I was; while I was running, a dreadful flash of lightning came, which seemed to come near the ground; so that the next step, as it appeared to me, would have placed me where it struck, and the loudest peel of thunder followed. I stood and trembled like Belshazzar when he saw the hand writing on the wall of his palace. Behind me there seemed to be a summons, "Awake, ye dead, and come to judgment." That awful day seemed to me to have come; and of all poor hell-deserving sinners that ever lived, I was the worst. My wicked heart appeared fully to my view, and then the next view was of the just and holy God who rules the destinies of all men, and how he had borne with me, and preserved me all my life. I came to the conclusion that if God would spare me I would love and serve him all my remaining days. I went on home, deploring my sad condition; the rain that fell at that time was very great. I moved on, and everything I saw shewed forth the handiwork of God, and a day of judgment; for I was made to view time things as having an end here. And as the tree falleth, so it lieth. Restless and uneasy feelings attended me both day and night. People talk of praying three times a day; but my very soul's desire was constantly to the Lord; for, like all arminians, I thought that if I could make myself good the Lord would change and love me; for in that way I thought the Lord saved sinners, for their doings. I could not do anything to please myself; and how could I do that which could please the just and holy God? I tried the best prayers I could make, and thought if I could only repent of my sins aright, and pray aright to the Lord, he would have mercy on me. But my heart was so hard that my prayers seemed to fall powerless to the ground. When in this deplorable condition, in September following, it pleased the Lord to take from me a dear little daughter, of two years, nine months, and twelve days old. This was a great grief to me; for I thought I was so wicked that I was not fit to raise her. But still I went on and did all I could, until my effort system had utterly failed, and all my righteousness became as filthy rags, and I could not see how God could be just and save me. But I came to the conclusion that if I perished, I would die pleading for mercy. For days I had thought in the morning that I should not live to see the night. One evening in November, 1837, I thought for the last time that I would ever have the opportunity, I would go to a certain place and try to pray. I had often promised the Lord how good I would be if he would have mercy on me. As I went on, it was very dark, and all the vows I had made, and all my sins appeared like such a burden that I felt myself to be sinking under my condemnation, I came to a fence that was between me and the place I desired to go to, and put my hand upon the top, raised one foot, but could not raise the other from the ground. I tried three times; but all my power was gone, and I sank down upon my knees, and acknowledged myself guilty before the Lord; and with a heartfelt sense, prayed, "Lord, thy will be done," for the first time in all my distress; "for if I am saved, it is all of mercy, and if I am damned, it is just.

But, Lord, if mercy can in any way be extended to me, without violence to thy justice, let it flow to me." I did not desire it at the expense of justice. When that reconciliation took place in my poor heart, Jesus appeared to me in all his saving power and grace, and shewed me that he had died that I might live; and when I was made to view him, I was constrained to love him; for after I was made to believe, which was in a way I was not looking for it, I trust I was sealed with the holy Spirit of promise. He says, Behold, I make all things new. The love of God I felt to be shed abroad in my soul; and I felt as though I could love the Lord my God with all my heart, mind, and strength, and my neighbor as myself. All the promises of God seemed to me to be in Christ—yea, and in him amen, to the glory of God. The poor man who lay at the pool described my state, for he had remained there so long; but when the water was troubled, there was none to put him in, until Jesus appeared; and so it was with me. I truly found that it is by grace ye are saved, through faith, not by works of righteousness that I have done, but according to his mercy he saved us. The apostle says, Unto you therefore which believe, he is precious.

"Blest Jesus, what delicious fare!
How sweet thine entertainments are!"

But the tempter soon came and told me my burden was gone, but I was deceived. Then, oh, how I prayed for my distress again; but I could not get it again; I became so uneasy that I could not rest, until one night it seemed to be said to me, "If you love me, keep my commandments;" and I saw plainly that I was called on to go to the church, and tell what I hoped the Lord had done for me. But the cause of God appeared to me so great, I was such a poor imperfect creature, that it seemed I could not step forward. I was afraid I should bring reproach upon the cause. But the love of God seemed to constrain me, and on the second Sunday in May, 1838, I went to the Buck Creek church, and was received, and on the second Sunday of June following, was baptized by Elder James B. Burch, which ordinance I received as the answer of a good conscience towards God; and through all the dark scenes, doubts and fears through which I have since passed, it still remains the answer of a good conscience.

Dear brother, when I began I thought I would only give you a short sketch of the reason of my hope; and also of my call to the work of the ministry; but the latter I may give at some other time. Dear brethren, pray for me.

DAVIS BURCH.

ATHENS, Illinois, Feb. 22, 1859.

BROTHER BEEBE—Being a reader of your paper, in which I read the travels of so many of the dear children of God, I feel constrained also to express some of my trials, notwithstanding my deep sense of my own imperfections; therefore, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

In the year 1833, the cholera raged in Indiana, where I then lived, and I was greatly alarmed by its fearful ravages, and had serious impressions that if I were called to die, I was totally unprepared. I promised the Lord, if he would spare my life, I would do better; but I had no heart to pray, or read; for my mind was so

much confused I knew not what to do. At length the alarm ceased, and I was still spared; but I concluded that there would be time enough for me to embrace religion before I died. I had never seen the need, and soon forgot my promise. For a time things resumed their former aspect, and after a while I attended a party in the vicinity, and after the work was done, a fiddle was presented, and preparations were made for dancing. I did not feel that I wanted to join, but finally did, and while on the floor the solemn promises which I had made seemed to stare me fully in the face. I did not remain long, but felt miserable indeed. I informed my husband that I desired to go home, and so we returned; but if any poor soul ever suffered I did that night, both in body and mind; for having a severe toothache, I was able to keep the real state of my mind concealed from my husband; for I was much opposed to his knowing how I felt in my mind. During that week I neither ate nor slept but very little. I tried to pray, but seemed to grow worse, but I desired to be with those whom I thought were trying to serve God. There was a Methodist meeting near held once in two weeks. I attended, hoping that I might find some relief. It was the first class-meeting I had ever attended. I was then in my twenty-third year. After preaching they began to sing, which sounded sweetly, and I concluded to stay in. The door was closed, and the preacher began to ask those present how they felt, &c. Some of them could tell of very great things; but I sat trembling and felt that I was the vilest sinner on earth. The preacher came finally to me and asked me if I believed that Jesus Christ was the Son of God. I felt as though I could not say anything; but I replied that I did. He then asked me if I loved God. I answered, Yes. He talked a great deal to me, but it did not seem to do me any good. I heard them asking what my name was, but did not know why they asked, and when they had learned it they put it in a book. They got through and we set out for home; on the way I asked an old lady what they meant by writing my name in their book, and she said they had taken me into the church. I was surprised; I cannot describe my feelings, knowing that I had no religion, and aware also that my husband was opposed to the Methodists. But I concluded to let my name stand as they had put it, that it could do no harm, and perhaps it might be as a check to me. But O my soul! I tried to pray, but could not; and I was afraid to close my eyes to sleep, lest I should awake in hell. I continued attending the meeting, but my case grew worse, and I resolved that I would go there no more. But after some lapse of time, a Methodist was to preach in the neighborhood, and we went. The preacher was quite a young man, and I despaired of hearing anything to profit me. His text was Heb. ii. 1-3, every word of which seemed to go to my heart. It seemed to me that the man knew my situation. The hymn also pointed me out. The beginning of the hymn was—

"Vain man, thy fond pursuits forbear," &c.

I felt that the day of grace with me was passed, and that hell was my portion. I saw that I had been sinning against God, and trampling upon his mercies all my days. It does seem that I have the great-

est reason, of all beings, to praise and adore God for his goodness to me. When the man got through preaching and exhorting, he called for mourners, and said he would pray for them. This, said he, is the place to get religion. I felt that I was one of the members that needed, so I went up to be prayed for; this was the first time in my life. While sitting there, it seemed to me there was a chance for everybody to be saved but me—that I was a lost and helpless sinner, exposed to the wrath of God, and justly condemned by his righteous law. I remained some time in this condition, sometimes more cheerful, and at other times with a sorrowful heart. I have sometimes resorted to merry company to wear off the gloom; but as soon as I was alone, I always felt worse. At length we moved into Sangamon Co., Illinois, and I thought I was going to leave all my troubles behind; but when we got settled my mind became again uneasy, and again I began to look back, and I thought my destiny was forever sealed, that I had been sinning against light and knowledge, and I could see no way in which I could be saved without impairing the justice of God's throne. My sins arose like pointed mountains, and I felt that if I were sent to hell it would be just; but I could not give it up. Still I prayed the Lord to have mercy; I thought I must die, and every sin I ever had committed seemed to rise up before me. I had helped to pierce the Savior, and I saw the justice of my condemnation, and felt reconciled that God should do his pleasure, and could say—

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

Here the burden under which I had so long labored left me, and I was easy and fell asleep and rested well the remaining part of that night. In the morning every thing looked changed; my burden of guilt was gone, and I feared that something was wrong. I prayed that the Lord would give me my burden again, but notwithstanding the many trials and temptations I have passed through I have never felt the same burden and weight of condemnation. My next impression was to arise and be baptized; and I had no more peace until I told my exercises of mind to the Bethel church in presence of the Sangamon Association of Regular Baptists. But for the last eighteen years, the inquiries of my mind have been more than I can number, whether the brethren did right in receiving me into fellowship; but if I do not love the Lord and his dear people, I certainly do desire to love them. Above all things I love those who bear the image of the Redeemer. We love him because he first loved us.

Brother Beebe, dispose of what I have written as you think best, all will be right. Adieu. MARGARET C. NAVE.

HENRY Co., Va., April 22, 1859.

BROTHER BEEBE:—Having finished the business part of my letter, at the request of friends I will attempt to relate something of what I hope the blessed Redeemer has done for unworthy me, in redeeming my soul from death. I was born in Henry county, Va., and raised by religious parents, who set good examples for me, but their examples did not suit my wicked nature. My parents became members of the Baptist church at an early age, and lived in good standing in the Baptist church some seventy years, and lived to

be upwards of ninety years old; but they have long since gone the way of all the earth, and I trust their happy spirits are now praising Jesus for redeeming love. I was born in sin, grew up in sin, and continued to be one of Satan's willing subjects until I was nearly twenty-three years old. True, I had many serious reflections from infancy, especially when I heard my parents talk on the subject of religion; but my heart was so desperately wicked that when out of their sight I was busily engaged in the service of Satan. But when I was thus engaged, and with my young companions, standing on the banks of the creek, rather making sport of baptism, I saw the preacher and my eldest brother, and a young man who was a neighbor, approaching the water to baptize the two young men, a very unusual feeling came over me. The thought of death and of eternity came with crushing weight, and the question arose within me, Are you prepared to die? I was seized with trembling, and my situation looked awful to me. I saw that I was not prepared—that if I died as I was, I must be forever lost. Having been born under a covenant of works, at work I went to mend my life. I did not believe I could make myself a christian, but was so ignorant of the way of salvation, I thought of reforming and leaving off my out-breaking sins, that the Lord would then make me a christian. Being in great distress I tried to pray in earnest for the first time, and I became attentive to preaching, and for a time I thought I was progressing very well. About this time I began to read the scriptures more than I had ever done before, desiring to find something to suit my case. This was in the Spring of the year. I commenced with the first of Genesis, and read on to the end of Revelation, but found no promise applicable to my case. After traveling in this way for several months, it seemed that I had made but very little progress. But to go back into open sin was not my desire; for it seemed to me that I had already committed sin enough to sink me lower than the grave; and the idea of being banished forever from the presence of God, was more than I could bear. I had read that where the Lord began a good work he would perform it, &c., and I believed that if I was truly convicted that it would end in conversion. But O, it seemed that mine was not true conviction, and I tried to pray mightily for true conviction. I thought that if I were really convicted I would not have so many wicked thoughts. Even when I would try to pray my mind seemed to be wandering to the ends of the earth, and sometimes when reading of God's judgments against the wicked, it would so sink me down that I would conclude that I was about to lose my breath, and O how it would alarm me. My burden seemed to grow heavier and heavier, and I thought I must soon die, and as soon as dead my soul must sink; for it seemed that I was a mass of sin. When I looked back and saw how long God had spared me, and so wonderfully blessed me, and I had never done anything to honor him, but all my life had been spent in sinning against him, and that even then my very best performances were sinful, I felt convinced that I could not do anything that was good. But still to quit trying would not do. So I concluded to try the prayers of those

whom I thought were christians, and at meetings I would often ask the preachers to pray for me; for it seemed that prayer was too sacred a thing for me, and that my words were not prayer to God; for God was holy and could not look on sin with the least allowance, but with the greatest abhorrence and detestation. Thus I continued on, but like the woman mentioned in the scriptures, got no better, but rather worse. So mine seemed to be an *outside* case, and I could not see how God could, consistently with his divine perfections, have mercy on one so vile. And truly, it seems to be a great wonder to me yet. I discovered that all my performances were abortive and vain, and vain was the help of man. The arm of man was too short. I then tried the believing plan; for I felt that if I died as I was, my case was hopeless. Well, I tried to believe on Jesus, and did, so far as human power could go, that he was a Savior of sinners, but alas, I could not believe that he was my Savior. I could no more believe to the saving of my soul, than I could make a world. I then saw myself utterly lost and helpless—a poor, guilty and condemned sinner. God's holy law condemned me, and my own heart condemned me. Then mercy, and that unmerited on my part was my only plea, and as a drowning man will catch a straw, I still continued to beg, until I think it was in the month October, 1823, when there was to be preaching in the neighborhood, by old brother Pedigo. I thought I would go; for time seemed to be short with me. After preaching had commenced, I recollect first having a desire to be prayed for once more, but concluded that would be adding another sin to my guilt; but when many poor, penitent sinners, went forward after preaching, and asked to be prayed for, I fell where I was, as well as I recollect; but there was a short time that I never shall describe, only that I was lost, and my plea was for mercy. And in this great extremity when I was looking for banishment, in the twinkling of an eye all my burden was gone, and I felt easy and light, but did not have any special view of Jesus as my Savior. My feelings continued thus for some little time, and I greatly wondered what this could mean; for I dared not to claim it for religion; everything being so different from what I had imagined. That night I became much distressed for fear that I had lost my conviction, and still without religion. I tried to get my convictions again, for I now thought I had been convicted for sin, but alas, it was gone, and I could not claim Jesus. I remained in this condition for three days and nights, often wandering to my old places, trying to pray, and laboring to get my burden back, for if I could I surely thought I would know something of how, or what all this could mean. Traveling by myself, and meditating on my lost condition, I was some half a mile from my father's house, when I trust Jesus appeared to me as my Savior. This was by faith and not by sight. I then had a view of the glorious plan of redemption, and how it was that he bore our sins in his own body on the tree, and as the Prophet says, He hath borne our griefs, and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed. He had carried and borne his people all the days of old. And that he had borne all

this for poor unworthy me. By his active obedience, passive death, triumphant resurrection, and ascension, and intercession, he had satisfied the law and justice, and brought in everlasting righteousness for his people; and now by an application of his righteousness to me, I saw how I could be justified from all things from which I could not be justified by the law, and truly I was made to rejoice in God my Savior, and to praise him for what he had done for me. At the next monthly meeting I gave a relation to the church of what I hoped the Lord had done for me, and was received into the fellowship of the church, and on Sunday, which was the first in November, I was baptized by Eld. Wilson Turner. This was a glorious time with me, for I thought a glorious Sabbath had been ushered in, and that, to a good extent my troubles were ended. But doubts and fears soon broke my peace. That was a time of great ingathering, and of much singing and rejoicing among the brethren and sisters, but after a time a season of trial and coldness ensued, and some went back, as it is written, "They went out from us because they were not of us," &c. I continued my membership with the Town Creek church until the year 1850, and then, by letter, joined the Reed Creek church, of which I am still a member, and under the pastoral care of our much esteemed brother, Arnold Walker. I am still a monument of God's mercy, to which I feel that I am a great debtor; but Oh, how far short I come in rendering to him that obedience which I ought. Some six years ago, in great weakness, I commenced trying to preach that same blessed Jesus to perishing sinners, as the only way whereby men can be saved. I must close.

Yours in hope of eternal life,

E. B. TURNER.

GRAVES Co., Ky., March 17, 1859.

BROTHER BEEBE:—For a long time I have desired to read the *Signs*, but not living convenient to a Post office, I have never subscribed for a copy of that paper, so highly esteemed by the people who are everywhere spoken against. Whether I belong to that sect or not, is known to God, for unto him is known all his works from the beginning. If it be his work to make christians, he works and none can hinder, and when he hinders none can work; and such is the character of the God who is brought to view in the bible. And it would be robbery to say that God gave me a chance to work, and that I performed the work, when it is so plainly declared in the scriptures that there is none good but God; none righteous; none that understandeth; that all have gone out of the way and become altogether unprofitable. Not only have I tried this truth in the bible, but from the Monday after the fifth Sunday in August, in 1846, if I am not mistaken, I have felt the truth of it in my heart. Although my experience is small and short, I sometimes have a hope that God, for Christ's sake, has forgiven my many sins, not, however, for anything that I have done, for at the date referred to, having retired from my field to the house at 12 o'clock, being tired, I sat down at the foot of my bed to rest; and being from a child fond of reading, but not the bible, I looked around, and there being no book within reach but the bible,

I took it up, and opened to Proverbs xxix., and the first verse I read was, He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. These words gave me the greatest shock I ever felt. I tried to read the chapter through, but my eyes were almost constantly on the first verse. I saw that I had often been reprov'd, and had hardened my neck against the goodness of God; and now I must be soon destroyed without mercy. I was greatly alarmed; I shut the book and walked out into the yard, thinking that in so doing my bad feelings would leave me. While I was out I thought I would walk away off into an old field which was grown up with high weeds, and there try to pray. For when I was a boy about twelve or fourteen years old, I thought I could pray very well; for at that time I was accustomed to hear men who preached of hell, and of Satan, instead of preaching Christ Jesus the Lord. I was then afraid of hell; for they told me that if I did not come up to the anxious bench, I would certainly go there, and so I went up, and when my fear of hell wore off, I thought I was a christian, but made no profession. My religion did not last more than two weeks; but from that date I have never been afraid of hell as much as I was before. But I trust I do fear God.

I will now return to the time of my going into the old field. When I got there I looked round to see if there was any one in sight, for I did not wish to be seen by either man or beast. But seeing no one, only seeing the corruption of my own heart, I tried to bow my knees in prayer to God. But my words were not to me as they were in my boyhood; for instead of their ascending upward, they seemed to descend to the earth. I left that place feeling no better, but rather worse. I tried to hide my feelings from my wife, and I think I did, for there was at that time a protracted meeting going on three miles from my house, and in order to drive away my unpleasant feelings, I would go to the meetings nights, and make sport of them. But although I did this outwardly, my heart was almost broken for it. I had many strange thoughts revolving in my mind. On returning home one night the thought occurred to me that if I could be reconciled to God, all would be well; and if what I then felt was repentance, it would at some time go well with me; but the question returned, How could this be repentance unto life when I had sinned at such a rate that God was about to slay me, and that without mercy. Before these exercises I had thought if God did not give me a chance to be saved he would be unjust; but now I saw his justice in my condemnation, and could not see how he could be just and save such a sinner. So in this way I hope the Lord was leading the blind in a way I knew not, and in paths I had not known. On the next Thursday or Friday, I do not remember which, I was working in my tobacco patch, and being at one end of the row I thought I would work through to the other end, which was near a pond branch, and then I would go to a secret grove, and there try to pray for the last time that ever I expected to be permitted to try; for it appeared to me that eternity was near at hand. So starting I had got about half way through my row, I found

myself standing erect, with my eyes filled with tears; and thoughts like these came to my mind: Will you put off for one moment of time, for the sake of anything in the world, when eternal destruction is at hand.

I immediately left my work, and went to the grove, and first fell on my knees, and feeling unworthy and unable to remain in that position, I prostrated myself on the ground, and all I could say was, Lord, be merciful to me a sinner. At that moment my burden of guilt was removed, and I thought I had a view of Jesus; but the glory of his appearance I can never describe. My heart was lightened and filled with love, joy and peace, and filled with praises to God. I thought I should never see any more trouble; but the scenes of trouble I have passed through since that time, if written, would fill sheets of paper.

Brother Beebe, I have extended this scribble to a great length, and have tried to relate my experience in passing from death unto life; and as I have an impression to preach the gospel, I now feel, if you receive this, that if the Lord will, I will give you also a relation of my exercises on that subject.

May the God of all grace bless you and yours, and save us from all harm, is the desire of your unworthy brother,

DAVID DAVIS.

LYNCHBURGH, Ohio, March, 1859.

BROTHER BEEBE:—Some of the brothers and sisters request me to write for the *Signs*, and although I do not think my scribbling worth printing, and think it is a pity that any of my writing should crowd out better matter from your columns, yet they insist that I should write. But if you discern anything which will offend the sheep and lambs of Jesus' fold, do commit it to the flames. It is better that I should die than to be a stumbling block to any of God's dear children. If I am one of the number that shall be saved, verily I am the least of all.

The Old Baptist Church of Lynchburg enjoys the blessings of the Savior's presence, and is blessed with love unfeigned, and we together often speak of the loving kindness of our God towards us. Our regular meetings are on the third Saturday and Sunday of each month, and we have also agreed to assemble on every first Sunday, so we now have meetings once in every two weeks, and also have a prospect of one or two coming to the fold of Christ. May the Lord revive his work, and enable us to keep the unity of the Spirit in the bonds of peace, and may we walk worthy of the vocation wherewith we are called. We are enjoying quite a season of refreshing from the presence of the Lord. Love and joy beams in every countenance of the inhabitants of Zion. Each one feels his own poverty, and his wealth which he has in Christ, his king. All speak the same language, and have the same feelings, and all acknowledge their own unworthiness. The gospel is the light of our feet, and Jesus and him crucified, is all that we desire to know.

The church, the body of Jesus, has never been separated from her Head. This body, the church, is the flesh of his flesh and the bone of his bone. No man ever hated his own flesh, but nourisheth, &c. Even so Christ and the church. He has

loved her with an everlasting love, and he nourishes her as his own body, and he will finally present her blameless before his Father's throne. Therefore, my Father's children, rejoice; you are not alone, for the Lord is with you. Ye are not your own; ye are bought with a price; ye are Christ's, and Christ is God's. Ye are the children of the living God, and if children, then heirs, and joint heirs with Jesus Christ your Lord. Neither death nor life, nor angels, nor principalities, nor powers, nor things present or to come, nor height nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord. Created in him unto good works, chosen in him before the foundation of the world, and called with a holy calling. Lift up your heads which hang down, and make straight paths for your feet, and press forward in your Redeemer's strength. Our High Priest is on his throne, and is easily touched with the feelings of our infirmities. He knows that some of his members dwell where Satan's seat is; but he will shine upon them, and deliver them from all their enemies; then when their conflicts are ended, the last sweat shall be wiped from their faces, and dust from their feet, and tears from their eyes; for faithful is he that hath promised, who also will do it. May the Lord be thy shield and thy exceeding great reward.

I remain yours in Christ Jesus,
B. GREENWOOD.

NEW RICHMOND, Ohio, Feb. 20, 1859.

DEAR BROTHER IN THE LORD:—After having finished the business part of my letter, I feel disposed to address to the heirs of glory a few remarks on the words of our Lord, "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 he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39.

In this text we have three things brought to view:

1. The will of the Father.
2. The advent of the Son as Executor of his Father's will.
3. The work of the Son in bringing all the heirs of God, according to the will, to the enjoyment of their inheritance which is reserved in heaven for them.

Solomon, in speaking of the Son, says in Proverbs viii: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting—from the beginning, or ever the earth was." As Christ, as executor of his Father's will was thus set up, all the heirs were blessed in him, according as God had chosen them in him before the foundation of the world, that they should be holy, and without blame before him in love. Having predestinated them to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. For the development of the will of God the world was made. And God said, Let us make man in our own image, and in the image of God created he him; male and female created he them. In these scriptures we have a record of the two Headships, Adam and Christ. The first man is of the earth earthy; the second man is the Lord from heaven. Adam, the first, is the figure of him that was to come, each rep-

resenting respectively his own posterity—the one an earthly seed, the other a chosen generation—a seed that shall serve him, and be accounted to the Lord for a generation. God gave to Adam a law which was just and good, and he was obligated to obey; but through the subtlety of the serpent, in changing the truth of God into a lie, by changing a single word of what God had said, the woman was beguiled, did eat, and gave to her husband, and he did eat. Paul says of this matter, The man was not deceived, but the woman being deceived was in the transgression. Answering to this part of the figure, Christ was not deceived. Thus we see the first man by disobedience became a sinner, and all his posterity in him are fallen under the curse of the law; and Adam is found making aprons of fig leaves to cover themselves, which is a representation of the works of men in their fallen state for justification throughout all time. But we are informed that the Lord God made coats of skins, and clothed them, emblematic of the righteousness of Christ in which all the heirs of glory shall be clothed. The same is also indicated by the offerings of Cain and Abel, showing that all the religious systems in the world which ever have been, are now, or ever will be, are comprised in the two, namely, the works of men, and the grace of God. The heirs of glory, as they are represented in the first Adam, are fallen, and under the curse of the law, and are by nature, children of wrath even as others; and there is no way of escape by anything that they can do. If left to themselves they must sink to hell. "For it is not possible that the blood of bulls and goats," &c., should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifices and offerings thou wouldest not; but a body hast thou prepared for me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come, (in the volume of the book it is written of me,) to do thy will, O God. Follow him from the manger to the cross, and we find him continually engaged in doing the will of his Father. Children, view him in all his works; see him, as it were, sweating great drops of blood, and hear him pray, O, my Father, if it be possible, let this cup pass; nevertheless, not as I will, but as thou wilt. See him crowned with thorns, and nailed to the cross, and hear him cry, It is finished! and see him bow his head and give up the ghost. What is finished? All that was written in the law and in the Prophets, and in the Psalms, concerning him is finished; all that he came to do or suffer in the flesh, is finished. Being delivered up for the offences of his people, behold him rising again for their justification. Yea, he ascended up on high, where he ever liveth to make intercession for all the heirs of immortality, according to the will of the Father. Redemption is complete through his work and suffering. By one offering he hath perfected forever them that are sanctified. But now, seeing that the heirs, in their connection with the earthly Adam, are scattered throughout all time, it is certain that they shall all be brought into the full enjoyment of their inheritance? The scripture affirms, Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Wherever they are, his Omnipotent eye is upon them. Christ

has died for and redeemed them; still, as related to their earthly head, they are dead in trespasses and sins, and in that fallen, depraved nature, drinking iniquity as the ox drinketh water; alienated so that they know not God, they know nothing of their heirship or inheritance which is reserved for them in heaven; yet he who has undertaken the will of God, will raise them up again at the last day. He has said, the Father has given him power over all flesh, that he should give eternal life to as many as the Father hath given him. Hence Jesus says, The flesh profiteth nothing; the words that I speak they are spirit, and they are life. And he, in the appointed time speaks the word, Son, or daughter, give me thy heart. And when he thus speaks life is given; the eyes of the understanding are enlightened, and they witness the truth of what the Prophet said, The heart is deceitful above all things, and desperately wicked, who can know it? From a feeling sense of their condition, they are made to cry, God be merciful to me, a sinner. The dead hear the voice of the Son God, and they that hear do live, and by his mighty power they are made to believe, and to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Before they heard his voice they were the willing servants of sin; but now they are quickened they willingly enquire, Lord, what wilt thou have me to do? Lord teach me my duty and enable me to do it. Their desire now above all things is that they may glorify God in all things. And Jesus has given them his solemn pledge that he will never leave nor forsake them; and that he will bring them off more than conquerors. And he will at last present them spotless before the throne, saying to his Father, Here am I, and the children thou hast given me. Then shall they sing, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord and Savior Jesus Christ.

Dear brother, I close these imperfect remarks by requesting your views on John xvi. 8-11, and subscribe myself your unworthy brother in the Lord,

ISAAC DONHAM.

Ordination.

HARFORD, Md., May 20, 1859.

After the adjournment of the Baltimore Association, the Harford church requested the Elders present to take into consideration the propriety of setting apart to the work of the gospel ministry our brother Wm. Grafton, (one of their number,) whereupon Elder G. Beebe was chosen Moderator, and R. C. Leachman, Clerk. Elders present—G. Beebe, S. Trott, P. Hartwell, D. L. Harding, Joseph L. Purington, Wm. J. Purington and R. C. Leachman, together with the messengers from the several churches composing this Association.

The church having presented brother Grafton to the Presbytery, he related first the ground of his hope, and secondly the evidence of his call to the ministry, and having satisfactorily answered numerous questions relative to doctrine and order, on motion by Elder Hartwell, resolved that we proceed to the ordination. On motion by Eld. Leachman resolved that we observe the following order: First, that Eld. Hartwell preach, immediately after which

the hands of the Presbytery be laid on, and ordaining prayer by Elder Beebe, and right hand of fellowship and charge by Elder Trott. Elder Hartwell preached from Zech. ix. 13-14, at the close of which Elder Beebe prayed, and the hands of the Presbytery were laid on the candidate, and the right hand of fellowship given by Elder Trott, accompanied with a solemn and interesting charge.

At the request of the church, the Presbytery also ordained brother Martin Grafton to the office of Deacon, by the laying on of hands and prayer by Elder Joseph L. Purington.

G. BEEBE, Moderator.

R. C. LEACHMAN, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1859.

Remarks on John v. 40, and Rev. xxii. 17, 18, 19.

G. W. Pool, of Mississippi, has requested our views on John v. 40, and Rev. xxii. 17, and brother Israel J. Miller, of Indiana, has asked for our views on Rev. xxii. 17, 18, 19. Such views as we have, or may be enabled to give on these passages of scripture we will give in one reply. On all of these passages our views have frequently been called for and given on former occasions, but as many of our present readers have not access to our files, and as we hold no secret views on the subject of divine revelation, we will cheerfully comply with the desires of our brethren as frequently as they may have occasion to call on us, to the extent of such ability as God may be pleased to afford us, and at that point we desire always to stop, without thinking our own thoughts, or speaking our own words.

The text in John, which is often brought by those who oppose the doctrine of special, discriminating and sovereign grace, to perplex the minds of those who love the truth, reads thus: "And ye will not come to me that ye might have life." Without considering the connection of the subject, or the occasion on which, or the people unto whom these words were addressed, the advocates of free will and human power rudely detach them from the place where they belong in the scriptures, and endeavor to make them appear to sustain the idea that the salvation of souls rests upon the *will* and *work* of men. And although we are expressly told that the new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God, who sheweth mercy; that it is not of works lest any man should boast, still they show a settled determination to make the Bible appear to be a book of contradiction, and to turn even the truth of God into a lie, by making it seem to say what it does not say, and to teach doctrines opposite and antagonistic to each other. But all those who fear the Lord will reverence and tremble at the word.

In this text our Lord was addressing the work-mongrel, self-righteous Jews, whose religious proclivity, and self-confidence, were in the most perfect unison with the doctrine, and delusion which are held and cherished by all the Arminian tribes of the earth, who oppose the truth of God at this present day. Jesus had, as we are told in this chapter, healed the impotent man, and bade him take his bed and walk, and these

ancient free-willers sought to put him to death for breaking the Sabbath. He had announced himself to be the Son of God, and they were still more intent to slay him for blasphemy, in making himself equal with God. He had also declared his sovereign power to give life to whomsoever he would, without even asking their consent or co-operation in the work, just as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will; and that all judgment was committed to him, and that the dead did at that time, and should continue throughout all time, to hear the voice of the Son of God, and live. The dead *shall* hear, and they that hear *shall* live. And furthermore, this same Son, with the same power and judgment which he then possessed, shall ultimately raise the dead and judge the world at the last day. And that the resurrection of all the human family from their graves should be by him effected by the same sovereign and irresistible power and majesty of his voice, as in their being called by grace from death to life, when they are born again. But these declarations of his power and Godhead did not pacify them, nor did the unanswerable arguments incline them to yield their cherished doctrines of free-will and human power, nor divert them from looking away from the law, and their own *willing* and *doing* power for justification, to him as the only Savior, and the only way in which they can come unto the Father. Still, although confounded by his arguments, which they could neither resist nor gainsay, they cherished the prevailing delusion that the law, or the Old Testament scriptures, possessed eternal life for them, on condition of their obedience to its requisitions. In them (the scriptures of the Old Testament, the law of works, &c.) they thought, as all their kindred of all ages think, they have eternal life, and therefore they see no need of Christ to save them. These Jews were as unconscious then, as the Arminians are now, of the truth of the declaration, "By the deeds of the law shall no flesh be justified in the sight of God, and that as many as are of the works of the law are under the curse. Hence they clung to the works of the law, to their own *willing* and *doing*, for justification and eternal life, and *would not*, had not the slightest inclination to turn away from themselves, from the law, and look or come to Christ for salvation. They had the same aversion to salvation through Jesus Christ, by sovereign, reigning and almighty grace, as have those who are of the same brood in our day.

Hence the words of our Lord to them, "Search the scriptures." The New Testament was not at that time published—the Law and the Prophets were intended, and in them the carnal Jews thought they had eternal life; but they were mistaken, and so are all who hope for acceptance before God now on the ground of their own wills or works, mistaken. "They are they that testify of me." The law and the Prophets testified of Christ as the Shiloh, the Messiah, the Lord God that should come with a strong hand, and his arm should rule for him, and that he would gather his sheep with his arm, &c. But these carnal Jews were not his sheep, as he had said unto them; and therefore they were the more deluded in thinking that in the law and the Prophets they had etern-

al life. Again, the Old Testament testified of Christ that "A seed shall serve him; it shall be counted to the Lord for a generation." That they should all be taught of God, and that every one that heard and learned of the Father should come to Christ; that they should be willing in the day of his power. But these legal work-mongers did not possess these characteristics, these marks—they had not the will nor the power. Instead of a will to be saved by him, their will was to put him to death as a Sabbath-breaker, an impostor, and blasphemer. Jesus not only declared their utter destitution of a *will* to come to him for life, but he declared to them the reason why they were thus destitute of the will: First, because they had not been taught of God; for said he to them, "Ye have neither heard his voice at any time nor seen his shape," therefore they were not taught of him. All his saints have heard his voice, for says he, My sheep heard my voice and I know them, and they follow (or come unto) me, and I give them eternal life.—John x. 27, 28. And they see his shape, for they see Jesus, who is the image of the invisible God; the brightness of his Father's glory, and the express image of his person. All who have seen him have seen the Father also, for they are one. He is in the Father, and the Father is in him. These carnal Jews were not therefore, manifestly the subjects of saving grace, could see no attractions in him, for they had nothing in them to be attracted by him. They saw neither form nor comeliness that they should desire him or a knowledge of his ways.

Second—"And ye have not his word abiding in you." In the absence of his word, they were dead in sin; for his word is spirit, and it is life, but they had it not, and were therefore dead, and destitute of the power to will to come to him. The word was made flesh, or incarnate, and in him was life, but they had not the Word. The Word was with God, and the Word was God, and it is God that worketh in all in whom he dwells, both to will and to do of his good pleasure, in working out their salvation with fear and trembling. But as the Word was not in them, they did not and could not will to come to him for life. The Word of God is the Son of God, and life was given to all his members in him, so that he that hath the Son of God, or the Word of God, hath life, and he that hath not the Son of God hath not life. And he that hath not life certainly cannot possess the legitimate effects or functions of life. As evidence that they had not heard the voice, seen the shape, nor received the witness which the Father has given of the Son, they had not believed on him, nor in the testimony which he bore to the truth. All who are born of the spirit possess the spirit, which is life, and the fruit of that spirit is faith, and faith is indispensable to qualify any to believe in Christ, as all revelation of the Son of God is made to the faith, and not to the sense of man; consequently their rejection and unbelief was conclusive evidence that they were yet in their sins, and destitute of either desire or ability to come to him for life.

Third—Another reason which Christ gave, was the impossibility that they should come to him for life unless they were drawn to him by the same power of the Father, which sent the Savior into the world. "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."—Chap. vi. 44. All who are thus drawn are taught of God, and Jesus says that all who are so taught of God come to him, and that of all who thus come to him, none shall be cast out. This embraces all his children: for "All thy children shall be taught of God." And it embraces all that the Father has given to the Son; for, "All that the Father giveth me shall come to me, and him that cometh I will in no wise cast out. It embraces all the sons and daughters of the Lord Almighty, and all who are called by his name, and whom he has created for his glory; for he shall say unto the North, Give up, and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth." But bring how many of them? "Even every one that is called by my name, for I have created him for my glory; I have formed him; yea, I have made him."—Isa. liii. 6, 7. All these, therefore, not only *must*, but by the immutable promise, and decree of Almighty God, *shall* come to Jesus, and be saved in him with an everlasting salvation. As he has said, "In the Lord shall all the seed of Israel be justified and shall glory."—Isa. lv. 25. But "They are not all Israel which are of Israel." Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."—Rom. ix. 6-7. These shall all come to Christ for salvation, and none but these can come: for no man can come unto the Father but by Christ. None can come to God unless they believe that he is; and that belief is the action of faith, and that faith is the gift of God; not of works, but of him that calleth; it is the fruit of the Spirit, and of the operation of God; it is the faith of the Son of God, and Jesus Christ is the Author and finisher of it. None but those who are under its power, have the will, the inclination, or desire, to come to him for life.

REV. XXII. 17.

"And the Spirit and the Bride say, Come." What Spirit? Whose bride saith Come, and to whom do they say Come? These questions are involved in the correct elucidation of the text. The Spirit of the gospel, the Spirit of God, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. The Spirit which is life and immortality. The Spirit which moved on the face of the great deep when all was without form and void. The Spirit that breathed upon the slain, in Ezekiel's vision, and quickened the dry bones. God, by his Holy Spirit, in the holy calling of all the heirs of salvation, says "Come." Does not invite them to come, but says, Come, with the same power and effect as when God said, "Let there be light." He speaks the word and it stands fast: he commands and it is done. An invitation leaves the person or people invited to accept or decline, as they may choose; but in the calling of God by the Spirit, he saith not unto the seed of Israel, Seek ye my face, in vain:

"He speaks, and that almighty voice, Fulfills his great decrees."

The dead shall hear his voice, and they that hear shall live. At his voice the South gives up, the North resigns; from the rising of the sun to the extreme West, all who are called by his name, come with singing to Zion, and with everlasting joy upon their head. And the bride says Come; and as the bride is the Lamb's wife, and she is one with him, "They twain shall be one;" she has the Spirit of Christ. "As many as are led by the Spirit of God, they are the sons of God." But, "If any man have not the Spirit of Christ, he is none of his." Therefore, to what the Spirit of Christ says, the bride, the church of God, responds; therefore the Spirit says, come, and the Spirit in the bride says come. And this is said to every one that is called by Christ's name, as we have seen. Come where? To the River of Life, to the Holy City, New Jerusalem, to the Tree of Life, to the Fountains of living waters. Not to the mountain that might be touched, but to the heavenly Jerusalem described in this and the preceding chapter; to the spirits of just men made perfect; to the blood of sprinkling which speaketh better things than the blood of Abel; to Jesus, the Mediator, to God, the Judge of all. This calling of the Spirit and bride is not to the law, to Moses, to human aid—not to some wooden-bench, said to be anxious—not to a system of works; for they were all there before they were called experimentally by the quickening operation of the Holy Spirit. But, come from death to life; from darkness to light; from bondage to liberty; from sin to holiness; from Moses to Christ. *And let him that heareth say, Come.* For they that hear shall live; they live by the spirit of life and immortality which distinguishes the Spirit and the bride. All who hear are brought manifestly into the unity of the faith, and God teaches them a pure language, and in perfect harmony with the language of the Spirit and the bride—he that heareth will reiterate the language of the Spirit. And let him that is athirst come. The river of life flows from the throne of God and the Lamb to supply the thirsty in the New Jerusalem, with its streams which make glad the city of God. The dead do not thirst; none but the living can desire or appreciate the living waters of the New Jerusalem, to the fountains of which the Lamb that is in the midst of the throne shall lead his flock, and beside the which he maketh them to lie down in green pastures. And as all who have an ear to hear what the Spirit saith unto the churches, are welcome to hear, are of those who are addressed, so the gospel, with all its promises, provisions and privileges, is addressed to those who have a desire for them; for none desire or thirst for them until quickened and made alive by the life giving Spirit of our God. To hunger and thirst after righteousness is a blessed state for a poor sinner to be in. Poor as they may feel, they are called to Come to the waters and buy wine and milk, without money and without price. *And whoever will, let him take the water of life freely.* As none but the living can thirst; so neither can any in an unquickened state have a will a desire for the salvation which is of God. We have seen in our investigation of the first text, that God only can work in us to will and to do, or to make us a willing people, in the

day of the Redeemer's power; therefore *whoever will*, is a subject of quickening power and saving grace, and let him take the water of life. How, conditionally? O, no; there are no conditions resting on the creature. If he has a hearing ear, God has furnished it. If he is thirsty, God has made him so. No man has power to make himself thirsty, and especially no dead man has that power, as all unquickened sinners are like the carnal Jews, without a will to drink of the waters which flow from Christ the Rock of our salvation, it is sufficiently discriminating to say, and whosoever will, let him take of the water of life *freely*. It flows freely, and it is without money and without price, and therefore the poor, the helpless, the wretched, and those who have nothing to purchase it with, are welcome to take it freely; and they must have it freely, unconditionally, and without fee or reward, or not at all.

"For I testify unto every one that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." This is a fearful testimony which Jesus has sent his angel to testify in the churches. Should we add a single condition, to be performed by the creature to entitle him to the water of life, we add to what is written; and whatever we may teach or practice, without a clear, "Thus saith the Lord," is an adding to the words of the prophecy of this book; and all who do it shall receive at God's hand the plagues which are written. Of the nature of these plagues we cannot speak particularly in this already extended article. But it is spoken to those in the churches who should be rebuked and chastised when they presumptuously add to what God has said, or teach for doctrine the commandments of men.

"And if a man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book. The *Book of Life* in this case, as we understand, means the record of the living in Jerusalem, not the record of eternity, in which all the members of Christ are written, and from which they can never be blotted out; but the living in Jerusalem, or those in fellowship, and who have the privilege of his house. 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. None even of the children of God are entitled to the fellowship of the church of God, and the privileges of his house, who walk not in obedience to the authority of Christ, as laid down in the New Testament. If they walk not according to this rule, they become the subjects of discipline; and if they persist in their unruly course they are cut off from fellowship, and their part is taken out of the church, and as long as they continue thus they are to the church of God as heathen men and publicans. They being out of the bounds of the church find for their companions, dogs, sorcerers, whoremongers, and whatsoever loveth and maketh a lie. This is not what is called falling from grace; for if they are subjects of the grace of God, they shall be brought back with weeping; but they fall from works, for

want of grace to preserve them in the order and fellowship of the church of God. Many who have had a name to live, and who have been recognized as orderly members of the church, by disorder have forfeited their part in having a name to live, and as being entitled to the privileges of the church in her gospel order. Therefore take heed, and let him that standeth beware lest he fall—not from grace, but from his steadfastness in the truth.

HENRY COUNTY, Va., March 25, 1859.

BROTHER BEEBE—I am a stranger to you in the flesh, but hope that I am not a stranger in spirit. Will you please give your views on Ecc. xii. 5? "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets."

MARY A. JONES.

REPLY TO SISTER MARY A. JONES.—We have understood the wise man to be describing in a highly figurative way the infirmities and declining mental and physical powers and faculties incidental to old age, as explanatory of the evil days in which human life is bereft of its principal natural enjoyments. Having set forth in the preceding verses, by very striking similitudes, the shades and obscurity of the mind to earthly pleasures, the dimmed light of the eye, decayed teeth or grinders, ceasing to perform their wonted functions, the common avenues of earthly enjoyment closed, wearisome nights, and early rising with the voice of the bird. This is very common with the aged, and the enjoyment of music is low. *Also when they shall be afraid of that which is high.* Easily alarmed at every thing presented to the mind which they cannot comprehend; and fears be in the way. In the imbecility of second childhood, how easily alarmed at that which would have occasioned no uneasiness to them in their more youthful days. *And the almond tree shall flourish.* The almond tree is the earliest tree to blossom, and when in full bloom is like the peach tree, very white. The almond tree is in full blossom, and perfectly white, before any of its leaves appear, thus giving it a more snowy whiteness of appearance. How strikingly this similitude describes the hoary head of the aged. "The Hebrew name of the almond, *shakad*, comes from a verb signifying to make haste, to be in a hurry, to awake early. To the forwardness of the almond tree there seems to be a reference in Jer. i. 11, 12. The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then the Lord said unto me, Thou hast well seen; for I will hasten my word to perform it." (Ene. of R. K.) *And the grass-hopper shall be a burden.* The smallest objects will be magnified to enormous size, and in the natural impatience of old age shall feel depressed and sadly burdened by very small objects. *And desire faileth.* As we draw near the margin of the grave, with whitened locks, dimmed eyes, decayed teeth, enfeebled limbs, exhausted energies, and tottering frame, the yielding mind at length relinquishes its desire for terrestrial things, having no more capacity to enjoy them, now only waits and longs for a change that shall launch them into a new and more

vigorous mode of existence. *Because man goeth to his long home.* Or because he is mortal and destined to leave his short, transitory abode, which has passed swifter than the weaver's shuttle, and he goes to his final and everlasting destiny. *And the mourners go about the streets.* Earthly ties the most dear and cherished are dissolved, the loved one has passed away, and those who survive are reminded that they are rapidly following in their course, by seeing the mourners continually going about the streets.

Miscellaneous.

ELDER BEEBE—Dear Brother: I write to inform you that I wrote you a letter about two months ago. That letter contained a little sketch of my experience, and in it I enclosed a one dollar bill to pay for the SIGNS for 1859, and since that time I have received four numbers, and see no account of that letter or money. It was mailed at Clark's Green, Luzerne county, Penn.; and in that letter I asked the views of Joseph L. Purington, with your permission, on Mark ix. 38; and Luke speaks of the same thing ix. 49. This request I continue.

Brother Beebe, we hope to see you at our yearly meeting, Northern Pennsylvania, at Clark's Green, in Abington. I am, with much esteem, yours, as ever,

STEPHEN MILLER.

May 13, 1859.

Brother Miller's subscription for this year is credited on book.—Ed.

NEWTOWN, Fountain Co., Ind., May 23, '59.

ELDER GILBERT BEEBE—Please publish in the SIGNS that I have moved to Pulaski county, Indiana, and my post office address is Medarysville, where I wish to be addressed by all my friends corresponding with me. Also, I wish the *Southern Baptist Messenger* to copy, and much oblige. Yours,

PETER WEBB.

Record of Marriages.

May 10—By Elder G. W. Slater at the residence of the bride's mother, in Salisbury, Maryland, Mr. LEVIN PRICE, of Worcester Co., Md., to Miss MARY JANE TURNER of the former place.

May 1—Near Griffin's Corner, at the residence of the bride's father, by Elder Isaac Hewitt, Mr. DANIEL AVERY, of Halcott, Green county, to Miss MARY JANE STREETER, of Griffin's Corner, Delaware county, N. Y.

May 25—At Pittsfield, N. H., by J. A. Hood, Mr. JOHN JOHNSON, of North Berwick, Maine, to Miss Fannie E. Hoit, of Barnstead, N. H.

Obituary Notices.

LAKEVILLE, N. Y., May 8, 1859.

BROTHER BEEBE—Please publish the death of MARY ELIZABETH, only daughter of Samuel N. and Phebe Wright, who died in Lakeville, Livingston county, N. Y., on Saturday, April 23, of inflammation of the lungs, aged 11 years, 5 months and 19 days. She gave evidence of a hope beyond the grave. Her father talked with her frequently during her sickness of eleven days about dying, for which she always expressed her willingness. Her doctor shook hands with her on Thursday before her death, and told her he should probably never see her again, and was

glad to hear that she was willing to die. She said she was willing to go at any time. On Thursday evening the neighbors were called in; we supposed she was dying. She bade her father and mother and brother good-bye, and wished to meet them all in heaven. After bidding the neighbors good-bye, her uncle came in. She shook hands with him, and said she was going home. Upon seeing her friends crying, she said, "Don't cry, we shall all meet again." She recovered again, and on Saturday at 11 o'clock we were called to her bed-side to witness her departure. She had been for an hour or two continually talking about going home, and longed for the time to come. Upon being told that she must wait until the Lord comes for her, she said, "I pray the Lord to come." She said, upon being told that she must wait until the Lord called for her, "He has called for me." She immediately breathed her last, without the least struggle or effort, for in another breath she died, at 18 minutes before 12 M. She did not make the least complaint during her eleven days' sickness. I can say, like one of old, "May my last end on earth be like hers." Much more might be said, but it would only fill your paper with that which would not be interesting to the majority of your readers. But let me ask from whence all this calmness and resignation with so young a child? She never attended Sunday Schools but very few times during her life. The following hymn was sung at her funeral, which is so appropriate I wish you would insert it. Yours truly,
S. N. WRIGHT.

Dear as thou wert, and justly dear,
We will not weep for thee—
One tho't shall check the startling tear;
It is, that thou art free.
And thus shall faith's consoling power
The tears of love restrain;
Oh, who that saw thy parting hour,
Could wish thee here again!
Triumphant in thy closing eye
The hope of glory shone;
Joy breath'd in thy expiring sigh,
To think the race was run.
The passing spirit gently fled,
Sustained by grace divine;
Oh, may such grace on us be shed,
And make our end like thine.

ALDOROUGH, C. W., May 9, 1859.

DEAR AND MUCH ESTEEMED ELDER BEEBE: Please publish the obituary of brother Donald McAlpin, who slept in Jesus, (as we believe,) on the 7th day of April last, aged 72 years. He professed his faith in the Lord Jesus several years before he left his native country, (Scotland,) by Elder Hugh Beaton; he with his family emigrated to Canada in 1818, continued faithful in his profession as a Predestinarian Baptist until the day of his dissolution. He was an unflinching advocate for the doctrine of salvation by grace, as held forth in the *Signs of the Times*, of which he was a constant reader, and although the Gaelic was his native language, yet by reading the *Signs*, in which he took great delight, he would expound the meaning to his wife, who was of the same mind with himself. His disease was a lingering consumption; he left an aged widow, who was a faithful companion in all his trials, one son and nine daughters, with a competent portion of the things of time, and, above all, a good NAME.

THOMAS McCOLL.

NORTH BERWICK, Me., May 5, 1859.

BROTHER BEEBE—Please notice in the *Signs of the Times* the death of brother HANSON RANDALL, of this place, who died on the 16th of April, aged 71 years, 3 months and 9 days. His disease was the gravel complaint. He lived one week and twelve hours from the time he was taken with the fatal disease. He has been a member of the Old School Baptist church of this place for many years, and died firm in the belief contended for by the Old School in this place, being well reconciled to his fate. He has left a wife and six children, with other relatives, to mourn.

WM. QUINT.

GRANBY, N. Y., May 19, 1859.

BROTHER BEEBE—Please publish in the *Signs* the death of Mrs. MARY SKINNER, of Fulton, Oswego county, N. Y., who died February 27, 1859, aged 65 years and 7 months. Sister Skinner was a native of England, made a profession of religion and joined the Baptist church, July 30, 1833, at Bethersder, in the county of Kent, England; emigrated to this country some 22 years since. Sister Skinner has been a worthy member of the Old School Baptist church in Granby, Oswego county, N. Y., some eighteen years, in which time she honored her profession by a well-ordered life and godly conversation, and died in hope of a blessed immortality beyond the grave. She was firm and unwavering in the doctrine of the gospel, having, we trust, experimentally felt the propriety and realized the necessity of salvation by grace. Sister Skinner has left a husband and two children besides other relatives to mourn her loss. The church also feel deeply this dispensation of God's providence; yet we sorrow not as for those who have no hope, believing that our loss is her gain. The funeral was attended on the first day of March, 1859, and a discourse preached from Psa. cxlvi. 32, to a large and solemn audience. By request of the friends I send some lines composed by the deceased at the time of her baptism, leaving it optional with brother Beebe to publish them or not:

Twelve months are at an end
Since we profession made,
That unto Christ, the sinner's friend,
For refuge we have fled.
O Lord, increase our faith;
May we more fully know
Our interest in redeeming grace,
And strong in Zion grow.
O may we love his name—
The sinner's only Friend,
For whom he died—he's still the same,
He loves them to the end.
May Jesus, by his grace,
Constrain our feet to move
In Zion's sacred, happy place,
The city of our God.
The riches of his grace
What mortal tongue can tell,
To take the vilest of the race
In heavenly joys to dwell?
Accept our grateful praise,
Though feeble, weak and poor;
And may we praise redeeming grace
When time shall be no more.

CHARLES MERRITT.

JASPER Co., Illinois, May 7, 1859.

BROTHER BEEBE:—By request, I send you the following for publication in the *Signs*:

DIED, April 26, 1859, Mrs. PRISCILLA SIMS, wife of brother Sims, aged 29 years, lacking half a month. Sister Sims was born in Fayette Co., Indiana, May 10, 1832, and was the eldest daughter of brother Aaron and sister Marticia Harlan. She joined the Hickory Creek Old School Baptist Church, on the second Sunday in August in 1856, and herself and husband, her sister and two others, were all baptized the same day by Eld. Billings, of Indiana. Sister Sims was a kind, amiable and affectionate woman, and worthy and beloved member of the church. Since her mother's and sister's death last August, she has not been well. Her disease which was complicated, finally terminated in hydrothorax, or dropsy of the chest. She was patient in affliction, and calm and peaceful in contemplation of death. Her departure was as peaceful as the repose of a child! Oh, that my last end may be like her's, for her end was peace—she overcame through the blood of the Lamb. Her bereaved husband and relatives mourn *his* and *their* loss, and the loss of her three little children; but not *her's*—Oh, no! for their loss is her infinite and eternal gain.

Truly yours, in the hope of a glorious resurrection,
D. BARTLEY.

BUCYRUS, Crawford Co., Ohio,
May 23, 1859.

BROTHER BEEBE:—By request I send you for publication the obituary of Mrs. MARY NORTON, relict of the late Samuel Norton.

Sister Norton departed this life at her place of residence in the town of Bucyrus aforesaid, on Friday, the 29th ult., aged 73 years, 5 months, and 28 days. Her maiden name was Mary Bucklin, she was born in Coventry, Kent Co., Rhode Island, in the year 1776. When about 6 years old her parents removed to Little Falls, N. Y., and when about 18 from thence to Susquehanna, Penn. At the age of 20 years she was married, and 14 years after removed with her husband to where Bucyrus now stands. She had been for many years, and up to her death, a consistent and orderly member of the Old School Baptists, and a regular reader of the Bible and *Signs of the Times*. She was a strong and firm believer in the doctrine of salvation by grace, through faith, and discarded entirely the idea of obtaining salvation by the deeds of the law, believing that if righteousness comes by the law then Christ died in vain. Her bodily health has been feeble for a number of years. She has left a number of children and relatives to mourn their loss; but their loss, they have good reason to hope, is her unspeakable gain, and that now she is in the enjoyment of uninterrupted happiness and felicity in that world where sin and sorrow is never felt or known.

JOHN PITTMAN.

Died, in Primrose, Lee county, Iowa, on the 19th of May, 1859, Mrs. MARY E. BURR, wife of Benjamin C. Burr, and daughter of Mr. Benjamin Sayer, of Warwick, Orange Co., N. Y. Seldom has death snatched from the circle of loving friends and brethren one more highly prized and warmly cherished, than the subject of this notice. Gifted with those graces of person and charms of mind, which involuntarily attract admiration, joined with a sweet and cheerful disposition, she was well calculated to adorn all the social relations of

life; and, as a daughter, sister, wife and mother, her memory is embalmed in the hearts of bereaved relatives and sorrowing friends. In the very morning of life she was made a subject of divine grace, and was baptized into the fellowship of the Warwick Baptist church, June 29, 1845, by Elder Hartwell, being the first fruits of his ministry, as pastor of that church. Few enjoyed clearer or more scriptural views of the doctrine of the gospel, and none more highly prized the company and fellowship of the brethren. She adorned the doctrine of God her Savior with a well-ordered life and godly conversation. Called away at an early age of 35 years and 4 months, she was prepared for her departure, and at His summons calmly yielded her spirit into the hands of God who gave it. Precious in the sight of the Lord is the death of his saints. W.L.B.

ASSOCIATIONAL.

The Licking Particular Baptist Association will meet with the church at Mount Gilead, Mason county, Kentucky, at 10 o'clock A. M., on the second Saturday in September, and continue three days, at which time and place we hope to see a goodly number of brethren and sisters in the Lord. We have the promise of several very able brethren in the ministry, from sister States, and we hope to see a general turn out. Can't you come, brother Beebe? Those coming from the N. W. and N. E. N., will land at Cincinnati on Thursday, leave on boat for Maysville that evening, take stage Friday evening for the village of Mt. Gilead, distance 12 miles, at which place they will be met and provided for; those coming by their own conveyance will enquire for brethren S. Hull, J. T. Power, or J. S. Wallingford.

SAMUEL JONES, Pastor.

BROTHER BEEBE:—I am requested by the brethren of the South Dansville Church to give notice, through the *Signs of the Times*, that they will meet such brethren and friends as will come by Railroad, at Wayland and Hornellsville, and convey them to the place of meeting of the Old School Baptist Conference, of Northwestern New York. It is desirable and necessary that they should reach the stations as early as possible on Tuesday, (as they are some distance from the place of meeting,) in order to be early to meeting on Wednesday. Those coming from the direction of Rochester by the Genesee Valley Railroad, should change at Avon to the Buffalo, Corning and New York Railroad thence to Wayland—from Buffalo ticket direct to Wayland. If any come from Canandaigua by the Niagara Falls Railroad, they will change at Rush to the Genesee Valley Railroad, and at Avon to Buffalo, Corning and New York Railroad. Those coming by the New York and Erie Railroad either way, will stop at Hornellsville. The distance from thence to meeting is nine miles—from Wayland to the place of meeting is twelve miles. P. WEST.

DANSVILLE, N. Y., May 1, 1859.

ELDER BEEBE:—Please insert the following notice in the *Signs of the Times*: The White Water Association will meet with the Shiloh Church, in Hancock county, Indiana, seven miles south-east of Greenfield Station, on the Indiana Central Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday, before the

meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for James Tyner or Richard Hackleman, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Second Saturday in August, 1859.

JAMES TYNER.

HANCOCK Co., Indiana, April 22, 1859.

YEARLY MEETING.—The Yearly Meeting of the Rock Spring Church, Lancaster county, Pennsylvania, will begin at 10 o'clock A. M., on Saturday before the third Sunday in August, 1859. Brethren and sister of the Old School Baptist order, and friends in general, are invited to attend. Brethren in the ministry are especially requested to attend.

BROTHER BEEBE :—Please publish an Old School Baptist meeting with the Middletown and Roxbury church, in Delaware county, N. Y., to be held on the First Wednesday and Thursday in July, to commence at ten o'clock, a. m.

JAMES T. STREETER.

GRIFFIN'S CORNERS, Del. Co., N.Y., May, 1859.

BROTHER BEEBE :—Please publish the following list of appointments: By permission of Divine Providence, I will preach at the Clark school-house, on the First Sunday in June. At South Westerlo, Albany county, N. Y., on the Second Sunday in June. At Broome meeting-house, Schoharie county, N. Y., on the Third Sunday in June. At Middleburgh, Schoharie Co., N. Y., on the Fourth Sunday in June.

G. W. SLATER.

The following are the business cards of our son, G. M. Beebe, a graduate of the University of this State, and his talented and learned associate, Albert H. Horton, in the law business, and of our son-in-law, H. A. Horton, M. D., who have located in Macon city, Missouri. We commend them in their respective professions, to our numerous friends and subscribers in that or other States, who may require their professional services. They are duly authorized agents for the Signs of the Times, and for our Hymn Book.

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Associational Meetings.

The Chemung Association will be held with the Asylum Church, at Terrytown, Bradford Co., Pennsylvania, on the west side of the Susquehanna River, the 18th and 19th days of June; where we hope to see a general attendance. Our ministering brethren are affectionately invited to attend, especially Elders Beebe and Conklin. This Association has become quite destitute in her ministerial gifts; many of those faithful servants of the Lord who formerly gladdened the hearts of the children, with their messages of love, have gone, and joined the grand association above; and only two aged ordained ministers and one licentiate remain. The brethren coming from the West, will call on Chester Schoonover; those coming from the South and East, will call on Elias Vaughn, and those coming from the North will call on Daniel Durand, in Herick, on the stage road from Smithboro. By order of the Church. DANIEL DURAND.

The Sandusky Old School Baptist Association will convene with the Honey Creek Church, in Seneca county, Ohio, (three miles east of Melmore), on Friday before the Second Sunday in June, 1859. Those by the cars from North or South, will stop at Tiffin, where they will find brethren of the Honey Creek Church with teams to convey them to the meeting; but to secure such conveyance they must be at Tiffin on Thursday.—Brethren of our faith, and especially ministers will be cordially received.

L. SEITZ, Pastor of Honey Creek Church.

The Warwick Association will meet with the New Vernon Baptist Church, in this (Orange) county, on Wednesday, Thursday and Friday before the Second Sunday in June, 1859; to commence at ten o'clock, a. m., on Wednesday. Those coming by the N. Y. & Erie Railroad from the West, can leave the cars at Otisville, which is four miles south of the place of meeting, or at Howell's Depot, two and a half miles east, or at this place, Middletown, which is seven miles east of the New Vernon meeting house. Those coming from the East will stop at Middletown, or Howell's Depot.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

The Old School Baptist Conference of Northwestern New York, will meet with the Church at South Dansville, Steuben county, N. Y., on Wednesday and Thursday after the Third Sunday in June, 1859.

Old School Meeting.

The Yearly Meeting of the Old School Baptists of Northern Pennsylvania, will, if the Lord permit, be held at the Meeting House in Clark's Green, in the town of Abington, Luzerne Co., Penn., on Wednesday and Thursday, the 15th and 16th days of June, 1859, to commence at 10 o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to the Old School Baptist brethren, sisters and friends, and especially our brethren in the ministry, as we have none located among us. Those coming on the Delaware, Lackawanna and Western Railroad, can stop at Abington Depot, or at Clark's Summit, which is but half a mile from the meeting, where friends will convey them to the residence of brethren.

JOB A. NORTHRUP.

ABINGTON, Penn., April 19, 1858.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

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N. Y. CITY—John Gilmore, No. 92, 6th Ave.
NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, William W. Brown, Jacob Winchell, J. Smith, K. Hollister, A. St. John, L. P. Cole, H. Alling, and Bre. Samuel Mabey, D. Halstead, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.
NEW-JERSEY—Elds. G. Conklin, P. Hartwell, Dea. Geo. Doland, William H. Johnson, S. H. Stout, Cyrus Risler.
OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McCulloch, D. S. Ford, J. Messmore, R. A. Morten, E. Linn, B. D. Dubois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newton, Joseph Graham, Eld. John Lassing.
OREGON TERR.—Elds. J. Stipp, I. Cranfill, and Bre. J. T. Crooks, J. Howell.
PENNSYLVANIA—Elders Adah Winnett, A. Bolch, Thomas Barton, Daniel L. Harding, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.
SOUTH-CAROLINA—A. McGraw.
TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Caffee, E. Moreland, P. C. Buck, J. B. Bostie, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.
TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.
VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Watters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott, Elder William Carpenter, Eld. Henry Thompson.
WISCONSIN—Elds. D. Wilcox, T. Bishop.
WASHINGTON TERR.—Eld. W. M. Morrow.
NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., JULY 1, 1859.

NO. 13.

CORRESPONDENCE.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Having just returned from a visit among the brethren in Maine, I have thought it might possibly be of some interest to brethren in other parts to receive tidings from the members of their Father's family scattered in this far eastern country. The special occasion of my visit was a request from the church located at North Jay. I here found three of the lambs of the flock, who within a few months had been brought to rejoice in the glorious truths of the gospel, and who were desirous to follow Christ in the ordinance of baptism, and publicly unite themselves to his people. The scene at the water's side was one which will long be remembered. The church here have of late been greatly refreshed and strengthened. Feeble and far removed from other O. S. churches, they have long been deprived of the stated labors of a pastor, but their meetings have been sustained, and of late the church has called one of their number to exercise his gift publicly—Dea. Reuben Townsend—under whose instructions the church has been much edified and comforted. There are many tokens for good among the people of God scattered in this section. God is in the midst of his Zion; he will help her and that right early.

It was also my privilege to visit and preach among the brethren of the old Bowdoinham Association. Here the cause of truth seems to have encountered peculiar difficulties and trials in the removal by death of several aged and substantial brethren, as well as the removal to other parts of the country of younger brethren and two or three preachers of the truth; a degree of quickening has, however, been enjoyed by brethren in these parts, a very considerable interest has manifested itself in Bath, where there is no O. S. church, but where regular meetings have been held of late, and the appointment met by Elder J. A. Badger. Some twenty or thirty miles to the east, on the other side of the Kennebec, there is also another O. S. Baptist church in the town of Whitfield, and where the brethren have also been greatly quickened and refreshed in mind. I learn that it is the intention of Elder Badger soon to locate in this place. I was forcibly reminded, while in these parts, of the Savior's words: "The harvest is truly plentiful, but the laborers are few; pray ye, therefore the Lord of the harvest that he will send forth laborers into his harvest."

How blessed and soul-comforting is the assurance that "the foundation standeth sure: the Lord knoweth them that are his." "As the mountains are round about Jerusalem, so is the Lord around about his people henceforth, even forever."

When John was banished to the desolate isle of Patmos, torn from the society of his brethren, doubtless it was cause of no little sorrow both to him and them. It is pleasant and delightful to enjoy the privileges of God's visible house, and intercourse and companionship with his people; but his presence is not confined to temples made with hands, and many of his scattered people, while deprived of the companionship of brethren, are still permitted to enjoy a delightful residence in the house of God, to behold the beauty of the Lord and to inquire in his temple.

To such, the *Signs of the Times*, laden with the letters of brethren from the North, South, East and West, comes a most welcome messenger, bearing good news from a far country. Thus brethren who may never see each other in the flesh, are permitted to hold sweet communion, while they speak of the glory of the kingdom of Christ, and talk of his power. Blessed is the thought that the time is hastening on when the members of the heavenly family, now scattered over the earth's wide surface, shall be gathered together in their Father's house above.

Yours in fear and hope,

LEONARD COX, JR.

CAMBRIDGEPORT, Mass., May 21, 1859.

LENAWEE Co., Mich., April 27, 1859.

[Continued from Vol. 27, No. 8, page 58.]

BROTHER BEEBE:—I resume my pen to write again.

It was not long after I thought that God had for Christ's sake forgiven me my sins, before the enemy tried to make me believe that it was all a delusion with me, and if I said anything about it to christians they would tell me the same, although I loved their company, and was delighted to hear them talk about Jesus and his salvation; but I did not want that they should say anything to me, and when they would try I would put them off, and give them no satisfaction, for fear I had been deceived. But I did love the children of God above all others, and it was my soul's delight to read the New Testament, and wherever I found the name of Jesus it seemed most precious to me. I had a Testament I called my own, and I felt as though I would not give it for all the world contained, if I could not get another. I sometimes felt as though it would be a privilege to me to go to church-meeting, and try to relate what I thought the Lord had done for my soul. I also thought it was my duty to come out from the world and own my Lord and Master by a public profession of faith in his name. I would set times that I would go and tell it to the church; but when the time came my courage would fail me, and then I would resolve again, and again fail. About that time there was a division took place in the church, which had a powerful effect on me. The enemy tried to make me be-

lieve there was no reality in religion, or these things would not be so. The church separated, but the one part continued to hold their church meetings, and there was a very cold time of religion followed, lasted about sixteen or seventeen years. I got to going into young company now and then. I never attended balls, but went to some parties, and while there I would feel very much condemned, and would take no comfort; and so it continued with me about seventeen years. One day I was plowing in my field alone, and I got to meditating on my past life and experience, and I thought if I could call back my conviction again, I should have some hope of my case; and I think I prayed earnestly that my conviction might return again; but instead of that, light broke into my mind, and I never had a greater view of the goodness of God in my life. I thought if ever I had another opportunity to go forward and do what I thought had been my privilege to do, I would do it. At that time Elder Gillett had just moved into that place from Orange County, and I heard that there was going to be a church meeting about sixteen miles off, and I resolved to attend it, if my life and health were spared. The day came and I felt very well in my mind, and started early in the morning, and went to a cousin's of mine, who lived not far from the meeting, to go with him; he was a member of the church, and I thought he would be company for me, as I had never been to a church meeting in my life. I got there, and he was in his field at work. I went to him and soon there came an officer who subpoenaed him as a witness, on a trial. He said he would have to go, and asked me if I would go with him. I said I had started to go to meeting. He said he calculated to go, but was disappointed. We went to the house, got our horses, and started. We rode together about half a mile, and something said I had better go with him, for if I went to meeting I would have nothing to say when I got there that they would want to hear. I thought of my promise, and again I resolved to go, come life or come death. I went to the house where the meeting was to be, and went in; there was none of the members there yet, and I set down and soon the question was asked me, What have you come here for? You had better have stayed at home. When the members come in they will all wonder what sent you here. I felt that I would give all I possessed if I was out of all human sight, and wanted to get up and leave, but could not; it seemed to me as though I was fastened to my seat. The members came in, and opened meeting. I was in hopes to find some relief from their conversation, but found none. They called on me before they got through with the members. I spoke and said I wished they

would pass me by until they got through with the members. Then said the enemy, What will you do now? You have told them as much as to say that you would say something when they get through, but you will have nothing to say. I felt as though I would be glad if I could sink through the floor out of sight. They got through and called on me again. I raised up and spoke, and the cloud seemed to move off. I went on and told my story, and was received for baptism, and for two weeks from that day I enjoyed my mind well till the day I went forward in baptism; then my mind was again beclouded. Eld. Gillett preached on the occasion from these words: "Why baptizeth thou then, if thou be not that Christ?" After meeting we went to the water. On the way I felt as though I was doing wrong—feeling my unfitness my mind was very gloomy; but we went down into the water, and I was buried in the likeness of my Savior. When I arose out of the water I felt as though I was in a new world. I looked on the congregation; they seemed to shine as though a bright light overshadowed them. I exclaimed in these words, "It is done as thou hast commanded, and yet there is room." It seemed to me that God was about to pour out his Spirit, and that many would soon follow me into the liquid stream, and so it was, for there was a great revival took place soon after, and it seemed to move on without any human effort. There was no attempt made to raise an excitement, but they came flocking to the church as clouds, and as doves to their windows. There were more or less came forward every month, from five to upwards of twenty at a time, and it lasted for a long time, and truly I must say we had a glorious time of it. About this time I had a singular dream, and will tell it as a dream. I thought I was standing on a pleasant green, and Elder Gillett by my side. I looked just before me, and I saw a large mound, similar to a large coalpit bottom, and I saw little mounds in it similar to little infant graves. The Elder said to me, I must help him; I said I did not know how. He said he could show me; he stepped forward and opened one of those little mounds and took out a little child, naked as it came into the world. There was a large circle of women standing by, and many of them stepped forward and claimed the child, and took it. I thought that if that was all there was to do I could do that; so we both went to work; and as fast as we would take them out the women would claim them, till we got them all out. Then I awoke. It seemed to have a powerful effect on my mind, what it should mean; my mind was directed to go and look up those that had an old hope, and were covered up in the rubbish of the world; my mind was so impressed that I could not stay at home.

So I went to hunting them up, and found a great many in that condition. I enjoyed myself very much in my labors, for they would keep coming forward and telling what the Lord had done for their souls. O, brethren and sisters, that was a glorious time to my poor soul, and long to be remembered; to see old and young coming to the help of the Lord against the mighty. O that the Lord might grant us another such a refreshing, is the prayer of your unworthy brother in tribulation,

JOHN H. CARPENTER.

WAYNE Co., Indiana, March 13, 1859.

BROTHER BEEBE:—I rejoice and thank God that while error and delusion abounds in the professing religious world, the God of Israel has reserved to himself a remnant according to the election of grace, who are now contending for the faith which was once delivered to the saints; and although greatly outnumbered by anti-Christ, and sometimes basely slandered and persecuted, they cannot be destroyed. During the past few months, in Fayette and Franklin counties, protracted meetings have been held, with their usual excitement, and they have made converts by hundreds, and appear to have as much zeal as had the worshipers of Baal, and quite as much confusion and disorder. False doctrine marks every step, while they boast what great things they have done and are doing. But this class shall say, Lord, have we not prophesied in thy name, and done many wonderful works, cast out devils, &c. But the King shall say unto them, Depart from me ye workers of iniquity, for I never knew you. How awful must be their disappointment, when expecting to be admitted into glory for their works, to hear the sound, Depart, and all their boasted works of self-righteousness, means, duties, and doctrines denounced by the Eternal Judge as works of iniquity. But those who are clothed in garments of salvation, and the spotless robe of their Savior's righteousness, shall be welcomed to inherit the kingdom prepared for them from the foundation of the world. May not those who rely alone on the righteousness of Christ for justification and acceptance with God, sing,

"On the Rock of Ages founded,
What shall shake our sure repose,
With salvation's walls surrounded,
We may smile on all our foes.

Salvation will God appoint unto Zion, for walls and bulwarks. Not an offered salvation, but a salvation against which the gates of hell shall not prevail. Then let our enemies boast of their greater numbers, wealth and learning, and let them taunt us of being behind the times, in this day of progression, we have no occasion to be cast down or discouraged? for, if God be for us, who or what 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. As his disciples we feel our need of many things while on our pilgrimage, ~~as,~~ sanctification, wisdom, righteousness and redemption. Jesus is all this to his saints, for he is of God made unto us wisdom, righteousness sanctification and redemption. He is the true bread which came down from heaven; all his children live on him, as their life, their food, and their support. Literally speaking, in some portions of our country, bread is scarce; and those who eat their last loaf without knowing where the next will

come from. But this Bread of heaven can never be exhausted; millions have been fed on it, and it is not in the least diminished, either in quality or quantity; there is still enough for millions more, and in the eternal state of glory which awaits us, Jesus shall still be the song of the redeemed family, who, in full chorus, shall sing, "Great and marvelous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints."

That this may be our happy lot, is the prayer of your unworthy brother. May the Lord bless you, my brother, and perpetuate your usefulness to those of the household of faith, for the Redeemer's sake. Farewell. G. C. MILLSPAUGH.

CIRCULAR LETTERS.

[Baltimore Association.]

The Baltimore Old School Baptist Association, in session with the church at Harford, Harford county, Maryland, May 18, 19 and 20, to the several churches of which she is composed, sends love in the Lord.

DEAR BRETHREN—In accordance with our usual custom, and as an expression of fellowship, we again address you this, our Annual Circular; and we have selected as a foundation for our remarks the following declaration of scripture: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorifieth, let him glory in the Lord."—1 Cor. i. 30, 31.

Paul, in the commencement of the epistle to the church, at Corinth, declares emphatically that he was called to be an apostle of Jesus Christ through the will of God; therefore the manner in which he was brought to a knowledge of the truth, does not conflict with the testimony of the other inspired apostles, concerning God's method of salvation. John's testimony of them, who received Christ, is as follows: "But as many as received him, to them gave he power to become the sons of God, (even) to them that believe on his name; which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God."—John i. 12-13. After Peter had answered the question, "Whom say ye that I am?" Jesus said unto him, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed (it) unto thee, but my Father which is in heaven."

The apostle, after setting forth plainly and positively that he was brought to the knowledge of the Truth through the will of God, implores the blessing of Jehovah upon them, who had been made recipients of like precious faith, in the following sublime language: "Grace (be) unto you, and peace, from God our Father, and (from) the Lord Jesus Christ." As the apostle was brought through the will of God to be a servant of the Lord Jesus Christ, his own will was precluded and excluded from having any agency in the matter; and so it is in the birth of every child of God.

The church, at Corinth, when Paul wrote his first epistle to her, was, as a body, in a sad state; and it seems that the members, composing that church—many of them, at least—had forgotten, for the time being, the relation they stood in to each other, as a church, and to the Lord Jesus Christ, as his professed followers. Paul had learned that there were contentions among them; for said he, "Now this I say, that every one of you saith, I am of Paul, and I of

Apollos, and I of Cephas, and I of Christ;" but did he, the faithful servant of God, give any countenance to that spirit of contention that was amongst them, causing them to have men's persons in admiration? No; but he uses language so pointed and discriminating as to set forth severe censure and reproof in the questions by him propounded. Said he, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

How forcibly does the question, *IS CHRIST DIVIDED?* set forth the identity of Christ and his people; and how fully it is confirmed in the following: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all ONE in Christ Jesus."

When the brethren were in such a frame of mind as to say, "I am of Paul, and of Apollos," &c., they were exercised by a carnal mind; and how exceedingly severe must have been Paul's rebuke to them, if properly felt and understood. Is it not to be feared that the same spirit, sometimes, leads the dear children of God astray at the present time? and if so, when under its influence, and having men's persons in admiration, cannot the same question be asked, in this day, as propounded by Paul, *IS CHRIST DIVIDED?* Wherever and whenever such a spirit is made manifest by the children of God, should it not be rebuked? Are not all the heirs of Promise alike precious in the sight of God? How careful ought all the children of the Most High to be in this matter, remembering that while they sojourn in the flesh, they are fallible creatures.

The apostle continues the lesson of instruction and reproof as follows: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.

But of him are ye in Christ Jesus.—It would seem that the paramount desire of the apostle, concerning the Corinthian church, was that the individual members composing it, might be made to see the vanity, folly, and absurdity of their course, in thus having contentions amongst themselves; and he would bring them to see the foundation on which the REAL church of God rested, and the Source whence light, knowledge, strength and happiness came. If they were the children of Promise, they were such according to the counsel and will of Jehovah—were of him in Christ Jesus; consequently all worldly power and wisdom were excluded in their being given of the Father, in eternity, to Jesus, as the Mediator, Head, Husband and Redeemer of that Bride, or Body, of which they professed to be members, or the spiritual sons of God; and, if sons, then heirs, heirs of God, and joint-heirs with Christ.

When we speak of their being given to Jesus Christ, or being chosen in him, we wish to be distinctly understood as not affirming that they were given in purpose only, or that a definite number were chosen in Jesus Christ prospectively; but that they had a REAL and VITAL life in Jesus

Christ as the seminal Head, or Progenitor, of all the elect family of God. We ever wish to keep a proper distinction between DEVELOPMENT and CREATION, when treating upon this important subject. Exceptions are often taken to this doctrine, and objections made to it, upon the ground that it represents a mass or lump, (as they are pleased to term it,) of spiritual life, or seed, to be divided, subdivided, &c.; and that it is the doctrine of Sublapsarianism. Well, we cannot help what construction men put upon it, neither can we help what their opinions are concerning the scriptures; and we do not intend to let either their constructions or opinions move us from the truth; for the glorious truth of the unity or oneness of Christ and his Bride is recorded in the scriptures. The objection that the doctrine of eternal union existing between the Head and body, or Christ and his people, represents the spiritual creation as a mass or lump, is of little consequence, when we have God's word and the experience of his dear children to sustain it.

We wish to ask the opponents of this doctrine if a man's having a number of children detracts in the least from his being the father? But we will not argue upon this important doctrine without bringing scripture proof to sustain it—proof which graceless hypocrites cannot go behind.

"I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of earth, and say unto Zion, Thou art my people."—Isaiah li. 16. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was," &c.—Prov. viii. 22-23. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth: Thine eyes did see my substance, yet being unperfect; and in thy book all (my members) were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 15-16. "Now to Abraham and his seed were the promises. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ."—Gal. iii. 16.

We have adduced scripture proof, showing that Jesus Christ existed as ONE with the Father before the creation of the material heavens and earth; and as he existed as one with the Father, his bride existed as one with him. In the seventeenth chapter of John, Christ says, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me; for thou lovedst me before the foundation of the world."

We have authority from Jehovah showing that Christ and his bride were loved with an everlasting love, and that it was *coeval* and *coequal*. When the Head was loved, the body was; and when the Head existed, the body did; therefore, when the church was blessed with all spiritual blessings, they were given her in Christ Jesus. Said the apostle, "Blessed be the God and

Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

How could the church be chosen in Christ and blessed in him, unless she existed in him? Did not the tribe of Levi pay tithes in the loins of Abraham, before one of them was made manifest? In the animal and vegetable creations, there is a development of the seed contained in the various kinds and species. Have the opponents of truth scripture testimony to justify them in their opposition to the doctrine of Christ being the seminal Head of the elect and spiritual family—that the spiritual seed of our adorable Redeemer is an *exception* to the rest of Jehovah's works, in that respect. If there is scripture showing that the church was not created in Christ Jesus unto good works, let it be pointed out. When the husbandman deposits the grain in the earth, does he do it in order to give it life, or does he sow the grain so that it may bring forth fruit by virtue of the life already in it? The reason is obvious; for no careful husbandman would plant seed when he knew that no life was in it; but it is deposited in the earth because life is in it; and when the seed-time has come, the seed is sown in the earth in order that it may bring forth seed to the sower and bread to the eater.

Peter says of the children of God, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." They are not only born again, but they are born of incorruptible seed; and as it is incorruptible seed, it is surely the seed of Christ of which Paul speaks; for there is not such a seed found amongst the fallen race of man; therefore, it is plainly taught by inspired men that Christ is the incorruptible seed of which his people are born.

The corruptible seed of Adam is that in which all the vile passions of man have their origin, and they are, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness revelings."

The incorruptible seed of Christ is that source or Fountain, whence flows every heavenly virtue possessed by the christian; for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Hence it may be said to the saints, in this day, as well as in the time of the apostle, of him are ye in Christ Jesus; and, being thus in Christ Jesus, no power can change God's love toward them in his soul, neither can they be separated from him; for "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Two of God is made unto us wisdom.—There are two kinds of wisdom as plainly set forth in the scriptures, and as vividly delineated in their operations and effects, upon the children of men, as the two seeds are. The apostle James says, "Doth a fountain send forth at the same place sweet (wat) and bitter? Can the fig-tree, my brethren, bear olive berries? either a

vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom; but if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Said our adorable Redeemer, after rehearsing to the Jews what was said of him and John, "Wisdom is justified of her children." Wisdom being justified of her children, she is surely the mother of the children who stand thus related to, and identified with, her; and she is that wisdom which "hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread and drink of the wine which I have mingled." Paul, speaking to his brethren concerning their heavenly birth, and the liberty into which that birth had brought them, uses an allegory, by showing that the son of the bond-woman could not be heir with the son of the free-woman; and he would have them understand that Jerusalem, which is above and is free, is the mother of every heir of immortal glory.

When a vessel of mercy is brought to a knowledge of the Truth—having eyes given him to see, ears to hear, and a heart to understand—he rejoices in that method of salvation, which seems to all the elect family a spiritual inheritance beyond this transitory world; and that in the preparation of which man had no agency, and in the obtaining of it no power. The wisdom which is from above leads him to renounce all his own works as having no connection with the obtaining of salvation; it leads him to glorify God with his soul and body; it leads him down into the valley of humiliation; it causes him to obey the injunctions of the King in Zion, by complying with the precepts of the gospel, so far as he may be enabled thus to do; he is made to acknowledge his own wisdom as perfect folly; and, finally, he feels to justify that that plan of salvation, which gives God all the glory.

And righteousness.—That the church is freely justified through the righteousness of Christ, is a truth so plainly set forth in the scriptures, that it would seem that every reader of the bible must acknowledge the fact; but, alas! the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can know them, because they are spiritually discerned. The prophet Jeremiah, moved by the Holy Ghost, was enabled to look forward through the vista of time, to the coming of the Messiah, and have a clear view of the glory attending his incarnation, sufferings, death, resurrection, ascension and glorious reign, and expresses it in the following description: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and

a King shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely; and this is the name he shall be called—The Lord our Righteousness;" also, "Surely, shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." "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." Paul, fired with heavenly rapture, exclaimed, "Who shall lay anything to the charge of God's elect? (It is) God that justifieth. Who (is) he that condemneth? (It is) Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The bride of Christ thus standing complete in his righteousness, is clad with a robe, in which the all-seeing Eye of Divine Justice beholds neither spot, nor blemish; and, when the poor, oppressed soul is enabled to say, *The Lord our Righteousness*, the tongue cannot proclaim, nor the pen describe, the joy and gladness of his heart; for faith, now being in lively exercise, causes him to feel that he is covered with a garment that will never grow old, nor ever become filthy; therefore, the doctrine of the imputed righteousness of Jesus Christ is exceedingly precious to the children of God.

And sanctification.—We understand that as Christ is the sanctification of his bride, that she is not only set apart in him, but that her spiritual holiness is also in this sanctification; because separate from him she has no holiness. Jude says, "sanctified by God the Father, and preserved in Jesus Christ and called;" and Paul declared, "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." Christ said, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world; and for their sakes I sanctify myself that they also might be sanctified through the truth."

When the truth, as it is in Christ Jesus, is received and understood by the children of God, it surely will sanctify or set them apart from the world; and it will not only set them apart, but it will give them to see that all the spiritual holiness of the church is in Christ.

And redemption.—More than eighteen hundred years have passed away since the church was redeemed from all iniquity; and, though so long a lapse of time has intervened since plenary satisfaction was rendered to Divine Justice, for the church, in the person of Jesus Christ, that atoning-sacrifice, offered on Mount Calvary, has not had aught diminished from its worth and power. Though a vast multitude have been made the recipients of spiritual life,

and have been called home, since Jesus was exalted with God's right hand to be a Prince and Savior, to give repentance unto Israel and remission of sins, he is the same Mediator and clothed with the same power now as when he said unto his disciples, "All power is given unto me in heaven and in earth;" and because such a multitude have been brought through him, the Way, the Truth, and the Life, into the light of the gospel and are now in Heaven, it has no more detracted from his power, than the thousands of harvests which the sun in the material heavens has ripened, have effected the same sun from ripening more; may that precious blood not lose its power until all the elect family of God is saved to sin no more.

As Christ is made unto his people Redemption, his mission to earth was not an uncertain one; and the announcement of the angel to Joseph was, "Thou shalt call his name Jesus, for he shall save his people from their sins." The declaration of the angel shows forth, beyond a shadow of doubt, that they were his people before being saved from their sins; and in perfect agreement with the same is Paul's declaration that Christ loved the church and gave himself for it. Said Christ, "I lay down my life for the sheep."

As Jesus Christ is made unto the church Redemption, the atonement must have been special and definite; and being thus applied to the members that constitute the body, the atonement for them made and the redemption thus accomplished cannot be separated; for redemption is the effect of the atonement; therefore, they are cognate, and there is no such thing as their standing separate; consequently, our blessed Lord is made Redemption unto every member of his body—not one less, not one more; therefore, the redemption of the body is completed.

Now, dear brethren, if we have been made the recipients of spiritual life, and have been brought to know that our sins were borne in the body of Jesus Christ, and that he, having paid the awful debt due Divine Justice for us, has been made unto us Wisdom, Righteousness, Sanctification, and Redemption, how careful ought we to be in all matters pertaining to the well-being of each other, as the professed children of God, striving for the faith once delivered to the saints, endeavoring to keep the unity of the Spirit in the bond of peace, remembering, "That, according as it is written, He that glorieth, let him glory in the Lord."

[Delaware Association.]

The Delaware Association, in session with the church at Cow Marsh, May, 1859, to the Church which we represent:

DEAR BRETHREN:—We are now enjoying another annual interview, and witnessing the truth of David's remark, "Behold how good and how pleasant it is for brethren to dwell together in unity. Such interviews have a happy tendency of smoothing our way through this dreary wilderness, and of strengthening our desire for that interview that will have no end. Since our last, some who were then in the dreary wilderness, have left it and gone to their everlasting rest, while we are left to grapple with the afflictions common to God's children while here in an enemy's land; but it will not be long before we shall follow them, and mingle our songs of

praise to him who hath loved us, and given himself for us that he might redeem us from the curse by his own blood, and make us kings and priests unto God. To him be glory for ever and ever. The subject of redemption ever has and ever will be a theme of thrilling interest to the elect family of God. Job could say, I know that my Redeemer liveth; not that he will live, but that he doth live. From this we see that Christ existed as a Redeemer in Job's day; and if a Redeemer then as a Mediator; and this we think should settle the question. Did Christ exist in the capacity of a Mediator before his incarnation? The language of Job is too plain and practical to apply to mere purpose: I know that my Redeemer liveth. The language here is that of appropriation. He does not say, I know there is a Redeemer that liveth, or that the Redeemer liveth, but that *my Redeemer* liveth. David uses the same language of appropriation when he said, The Lord is my shepherd; not he is the shepherd, but *my* shepherd. This alone will suit the child of grace. The poor, guilty sinner, while laboring under a sense of guilt, and sinking in despair, may feel satisfied that Christ is a Redeemer—yea that he is *the* Redeemer, and the only Redeemer; but this will not suffice to meet his case; nothing short of *my* Redeemer will suit him. A universal, conditional redemption will not answer for him; an indefinite atonement presents too vague a ground for him to rest upon. The experience of God's children leads them to require a personal interest in the blood of Christ, nothing short of which will meet their wants. Talk not to them of an indefinite atonement, a universal conditional salvation; their experience resists such sentiments as altogether unapplicable to their case. Nothing short of the sentiment so fully asserted by Isaiah will suit them. He was wounded for *our* transgressions; he was bruised for *our* iniquities. The chastisement of *our* peace was upon him, and with his stripes we are healed. Let a doubt of his personal interest in Christ arise in the mind of the christian; and a full conviction of the fulness of Christ, or efficacy of his blood to save the vilest of the vile, will not remove his doubt. To do this he needs an evidence of his personal interest to be enabled to say, I know that my Redeemer liveth. But let us talk a little on the word *Redeemer*. This is a very important word, and presents an association of interesting ideas.

1st. It implies a property in the Redeemed. Nations have redeemed their subjects when taken prisoners by an enemy, not to make them subjects, but because they were subjects. The Israelite redeemed his embarrassed property, not to make it his, but because it was his, and he had a legal right to redeem it, because of his right in it, which right was guaranteed to him by a statute in Israel. So Christ did not redeem a people to make them his, but because they were his. Thou shalt call his name Jesus, for he shall save *his people* from their sins. Thine they were and thou gavest them me. I came not to do mine own will, but the will of him that sent me; and this is the will of the Father that sent me that of all he hath given me, I should lose nothing, but should raise it up at the last day.

Again: Relationship is implied. There is a relationship between the nation who

may redeem its subjects and the redeemed; and it is in consequence of this relationship that the redemption is effected; but under the typical order there was a particular provision on this subject, the design of which was to keep real estate in the family. The law secured the right of redemption in the nearest relative. Of this we have an exemplification in the history of Boaz. Boaz had a wish to marry Ruth, who through a Moabite had married an Israelite, who at his death left his property embarrassed; and it had to be redeemed. There was a nearer relative than Boaz; but finding that according to law if he redeemed the property he must marry the widow, relinquished his right of redemption; and Boaz being the near relative the right devolved on him of which he availed himself and married Ruth. This law, we think, had a view to Christ and the church, and to his right of redemption from the relationship between them. We find that all the different degrees of relationship among men are employed to illustrate the relationship between Christ and the church. He that doeth the will of my Father, he is my mother, my sister, and my brother; but there is still a closer relationship between Christ and the church, than that of man and wife, the nearest relation that exists among us; for this cause shall a man leave his father and mother and cleave unto his wife, and the two shall be one flesh. Paul, in quoting the passage says, This is a great mystery, but I speak concerning Christ and the church, evidently understanding it designed to show the close relation between them. But Christ did not come here to establish this relationship; that existed from everlasting. The Head never existed without the body, or the husband without the wife. 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. That Christ is here speaking there can be no doubt; and he does not say, I intend to become thy husband at some future period; but declares himself such at that time. We do understand that Christ did not come to earth to court and marry a wife, but to redeem her from the condition into which she had fallen in consequence of her Adamic relation? Then we must conclude that it was not this redemption that secured this relationship, or the rights resulting therefrom, but to secure to her the enjoyments of these rights, the enjoyment of which she had lost by being carried captive by sin. Thus: suppose a woman to be taken by savages who are willing to release her for a certain sum. The husband pays the required ransom and obtains her release. This does not make her his wife, but it does secure to her the enjoyments of those rights of which enjoyment her captivity had deprived her; and this is exactly what redemption has done for the Bride, the Lamb's wife. It is not redemption that gives her the right to the glorious inheritance in Heaven; that results from her relationship to Christ, but it is in consequence of her redemption that she will enjoy that inheritance in all its fulness. But redemption involves an equivalent, a price. Ye are not your own, but ye are bought with a price; wherefore glorify God in your bodies and in your spirits which are God's. But this price was

a redemption price, and not an original purchase by which his right to them was obtained. Peter defines this price both negatively and positively: For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb, without blemish and without spot. Peter does not attach the same importance to money in his system of salvation as men do in their plans; with them money is the main spring in their soul-saving machinery; and this they have frequently admitted by suspending the success of their enterprise upon dollars and cents; but not so with Peter and David. "Much money," said the latter, "will not redeem a brother; for the redemption of the soul is precious, and ceaseth forever. Could we offer all the gold of Ophir, and cattle on a thousand hills, it would not answer for one of a thousand of our sins; yea, should we mingle our bodies in the sacrifice, it would amount to nothing. They who look for salvation from their money expended, or any other work or sacrifice, are locking for the living among the dead; but they will find at last that He is not there. After the negative he gives us the positive: But with the precious blood of Christ, as of a lamb without blemish and without spot, Christ fully answered the typical sacrifice alluded to. The Lamb was to be the firstling of the flock, and Jesus was the first-born of many brethren; the Lamb was required to be perfect, without a blemish or a spot—the least blemish or spot would have disqualified it for a sacrifice. Hence we find God rebuking Israel for offering the lame for sacrifice. So Jesus was without blemish or spot. Had the scrutinizing eye of the law found in him the least defect, his sacrifice would have been rejected; but such was not the case; he was holy, harmless, undefiled, and separate from sinners, and such an high-priest became us. The Apostle qualifies this blood with the qualification of Precious. This blood possessed a two-fold preciousness, an intrinsic and a circumstantial preciousness. By intrinsic we mean that peculiar virtue, rendering it competent to accomplish the object for which it was shed. By circumstantial we mean that it alone could effect this object. It is said that the bite of a certain serpent of Africa can easily be cured by the sound of music. Let us suppose this to be true, and we have the idea intended; in this case the music would have the virtue of a cure, and it alone. The blood of Christ possessed the virtue to make a full atonement for the sins of the church. Paul defines it as an offering and sacrifice to God for a sweet smelling savor. Not that God could be supposed to take pleasure simply in the suffering of his dear Son; but with it he was fully satisfied. The claims of justice were fully met, the demands of the law fully satisfied, and a way opened up through which poor, guilty and polluted sinners may approach God with acceptance. But the limits of a letter will not suffer us to go into a lengthy discussion of the infinite virtue of the precious blood of Christ; indeed it is a subject that eternity will not exhaust. But on its circumstantial preciousness we would say a word or two:

Neither is there salvation in any other; for there is no other name under Heaven given among men whereby we must be saved. There have been many names given under Heaven with which salvation has been associated. Many plans have been invented claiming the power of salvation; but they are all deceptions, and have led millions blindfolded to death and ruin. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

You, dear brethren, in your experience, have realized this wonderful preciousness in the blood of Christ. You have seen a fulness of virtue in it to remove your load of guilt—to wash away the deep pollution of your nature, and to present you without spot or blemish to God. You have also been made sensible that nothing else could answer your need. You may have been left to try the many remedies that have been recommended by the Legalists, but you found them all to be worthless; yea, worse; they augmented the disease; you found that

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

Redemption extends further than to the spirit or soul. It embraces the whole man, soul and body. I will ransom them from the power of the grave; I will redeem them from death; O, death, I will be thy plague; O, grave, I will be thy destruction; repentance shall be hid from mine eyes.—Hosea xiii. 14. For our conversation is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is all, even to subdue all things unto himself.—Phil. iii. 20, 21. Thus we see that redemption embraces the body, and will only be actually completed in the resurrection. Then shall I be satisfied when I awake with thy likeness. David, *i. e.* his faith, looked forward to the resurrection as the completion of his personal salvation.

Thus, brethren, however tempestuous our voyage through life may be, there is land ahead. Numerous and vindictive as may be our enemies, victory is evidently in view, yea, it is certain. Like sheep, in the wicked, are laid in the grave, death shall feed upon them, and the righteous shall have dominion over them in the morning. Though cross Providences and afflictions may press upon us like the cart beneath its sheaves, a bright inheritance is in reserve for us, free from all care and anxiety; a land where the inhabitants shall not say that I am sick.

Then, dear brethren, let us look not at the things that are seen, but at the things not seen; for the things that are seen are temporal; but the things that are not seen are eternal.

And now, dear brethren, we commend you to God and to the word of his grace, which is able to make you wise unto salvation, through faith in his name, to whom be glory and honor and dominion forever. Amen.

LIFE'S IRRITABILITIES.—What is the use of it? Do not worry yourself to death about what other people may say of you, as long as you know that it is not true. Take care of the truth; that is your business. All falsehoods go to the bosom of their father the devil and their framers soon follow.

CORRESPONDING LETTERS.

[Baltimore Association.]

The Baltimore Association (Old School) in session with the church at Harford, Harford county, Maryland, May 18, 19, and 20, 1859, to the several Associations with whom we are in correspondence, sends greeting:

God in his inscrutable providence, notwithstanding our unworthiness of the least of all his mercies, has again granted us the precious privilege of assembling together, exchanging our brotherly salutations, mingling our imperfect praises together, listening to the sound of his glorious gospel, and receiving and hearing read your epistles of love and fellowship through your minutes and messengers. And we would now joyfully reciprocate your favors by sending you our minutes and messengers. For a long series of years we have had to contend with many trying circumstances. We have been called to experience the loss by death of many valiant soldiers of the Cross; some have departed from us because they were not of us; and we have had to depend principally for the labors in the ministry upon our sister Associations. The churches in our connection have generally complained of coldness and barrenness, and have been subjected to the taunts of their enemies round about them; but it looks to us like a brighter day dawning and the Lord once more favoring his Zion. The letters from several of the churches breathe a spirit of joy and gladness; the Lord having revived his work among them, not only in the bringing in of his redeemed, but supplying them with able ministers of the New Testament, not only from abroad, but in raising up one in our midst, whom we hope and believe will be abundantly useful; thus confirming the declaration that "he will not leave himself without witnesses." We are rejoiced also to learn from your minutes that he has visited other departments of his Zion, and called upon her as in times past, to lengthen her cords and strengthen her stakes, that she may break forth on the right hand and on the left. When we look at the many fiery trials and dismal seasons through which the church of Christ has passed, and see how the Lord has constantly delivered and sustained her, we think it wonderful that we should ever doubt, or fear, or tremble, for the safety of the ark of God; but that wonder vanishes when we reflect what rebellious and unbelieving natures we possess, and how prone we are to forget God and to mistrust his promises; but glorious consideration: "Though we believe not, yet he abideth faithful he cannot deny himself." While the Babel builders in all ages have had to depend upon the use of means which have often failed, and their work has been consequently suspended, Zion has depended only upon the oath and promise of him that cannot lie, and who does all his pleasure. Therefore, his building has been slowly but surely going up, and will continue thus to go up, until the topmost stone is laid thereon, with shoutings, "Grace, grace unto it." Our present interview has been one of unusual interest and good feeling, which words cannot express, but which must be participated in, in order to be understood. Your messengers have come to us bearing indubitable testimony that they are the messengers of Christ. The preaching has been sound, and, of course, harmonious; and we are persuaded that many a saint has felt to say, "It is good to be here."

We have appointed our next meeting to be held with the Ebenezer church in the city of Baltimore, commencing on Wednesday before the third Sunday in May, 1860, when and where we hope to meet you again. WM. J. PURINGTON, Mod'r.
J. G. DANCE, Clerk.

[Delaware Association.]

The Delaware Baptist Association, convened with the church at Cow Marsh, Kent Co., Delaware, on the 26th and 27th day of May, 1859, to the several Associations, Corresponding Meetings and Conferences with whom we correspond, sends assurance of continued fellowship:

BELOVED:—We have enjoyed another anniversary meeting, and have found it as comfortable and refreshing as any previous interviews that we recollect of. We have had pleasant weather, and our congregations have been large, solemn and attentive. A number of ministering brethren from abroad have been with us, some of them from one of the extremes of the Union. They have come richly laden with gospel treasure. Not a jarring note has been heard. Nothing has occurred to mar or disturb our enjoyment.

The several churches have most of them been more or less strengthened and encouraged during the year. Peace and fellowship prevails throughout our borders, and we think we have experienced a little reviving. We hope a more general and copious shower is near at hand.

Having had very few Elders among us we are unable to make the return in the way of Messengers that we would. Still we feel disposed to keep up correspondence, and desire to hear from you through your Minutes and Messengers at every return of our annual meeting, promising to reciprocate as far as we are able.

Our next anniversary meeting is appointed with our sister church at Wilmington, Delaware, to commence on Wednesday, preceding the last Sunday in May, 1860, at 10 o'clock A. M., when and where we hope to see you and hear from you again.

E. RITTENHOUSE, Moderator.
WM. MEREDITH, Clerk.

Miscellaneous.

Please inform my correspondents that my Post Office address is PEORIA, LINN Co., OREGON. I moved to this present location two and a half years ago, since which I have received but very few letters from my friends in the Atlantic States. I therefore apprehend that my Post Office address is not generally known.
ISOM CRANFILL.

APRIL 10, 1859.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet stately for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

LYNCHBURG, Ohio, May 17, 1859.

BELOVED MR. EDITOR.—Please to correct the twenty-fourth line of the third column on page seventy-seven, volume twenty-seven, number ten, May 15, where it reads, "When about three years old," should read, "When about twelve years old." Yours, in love,
B. GREENWOOD.

MORRILL, Waldo Co., Maine, May 25, '59.

ELDER BEEBE.—Dear Sir: Please publish in the SIGNS that the letter from an Old School Baptist in Baltimore, Md., was received by Eld. Whitehouse, with its contents, on the 21st, and he is very thankful to the donor. Yours, with respect,
E. M.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1859.

Remarks on Rev. xxii. 1, 2.

By request of M. J. Jones, of Decatur Co., Georgia, we present very briefly such views as we have on the text proposed for consideration.

"And he showed me a pure river," &c. This was and is a part of the revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.—Rev. i. 1. In the conclusion of his vision on Patmos, John saw the holy city, New Jerusalem, coming down from God out of heaven, adorned as a bride for her husband; and gives a description of the church of God as thus presented under this sublime and glorious figure. After showing that the church originated in and descended from God, with all that adorns her for her husband—shows her definite proportions, walls, gates, foundations, streets, provisions, &c., and among them the supply of the water of life, which in its quality was pure and vital, the same of which Jesus spake to the woman of Samaria, which shall be in him that drinketh of it, a well of living water springing up into everlasting life. In quantity it is a river. Rivers flow on from age to age, without diminishing the fulness of the fountain from whence they flow, and this with the dispensation of life and salvation from God, can never impoverish him, or lessen his resources. This is the river, the streams whereof make glad this holy city of our God, this New Jerusalem, adorned as a bride. And as to its channel, or the medium through which it flows, Isaiah says, For there the glorious Lord shall be unto us a place of broad rivers and streams, &c. All spiritual blessings and divine life are given to them in, and flow down to them through the Mediation of our glorious Lord Jesus Christ.

"Clear as crystal." Perfectly transparent, and unmingled with any of the filthy waters which flow from the polluted fountains of poor, depraved, sinful nature. Its purity and transparency is inferred from its place of emanation, and the channel through which it flows.

"Proceeding out of throne of God and the Lamb." The city which is supplied with the water of this river, also proceeded from God, and her supplies must be congenial with the purity of that heavenly origin. The throne is the place of power, of sovereignty, and absolute authority. The throne of God and the Lamb is above all other principalities and powers, thrones or dominions. All the power and majesty of God and the Lamb, in providence and grace, is implied. In the midst of the throne of God John saw the Lamb, in his Mediatorial character, feeding his flock, and leading them to living fountains, and wiping all tears from their eyes. Truly, the throne of the Redeemer is high and lifted up, higher than the heavens. The streams of immortality from God the Father, flow down to men through Jesus Christ alone. He is the only place of these "broad rivers and streams, which make glad the city of God." These living waters not only emanate from the throne, but their course and flowing is under the di-

rection and power of the throne of God and the Lamb which is signified by the throne on which God and the Lamb, and God in the Lamb, preside. How presumptuous, then, for poor, finite, sinful man to assay to send these waters forth, or to direct their course; yet they arrogantly talk of sending the gospel, sending the power of God, the water of immortality, to the distant nations of the earth, and to make such contemptible things as mission funds, the channel through which it shall flow. But it was not so revealed to John; as he saw it, its course was fixed and irrevocably directed by the throne.

"In the midst of the street of it, and on either side of the river, was there the tree of life." The pronoun *it*, refers to the city which the angel of Christ was shewing to John, as the way, the channel, the highway of holiness, and points us to our Lord Jesus Christ, himself as the Street of it, the Way, the Truth, and the Life. As the street of the city the saints walk in him even as they have received him, as Christ Jesus the Lord. By the midst of the street of it, we understand is signified the advent and incarnation of the Son of God. For in the Son of God centres the street, or way of salvation, and the tree of life, which is not only in him, but on either side, both before and after his advent, and embracing all who through the abounding grace of God have ever walked in this street, drank of the waters of this river, ate of the fruit of this tree of life, or felt the healing efficacy of its leaves, both before and since the incarnation of the Son of God.

Good and sound brethren have differed in regard to what is signified by the *Tree of Life*, some supposing that it means Christ, and others contending that as it is here presented in the feminine gender, yielding her fruit, &c., that it is only applicable to the church of God. We will not controvert either of those positions, for, to us, both are evidently intended, for how can Christ and his Church be separated or divided? Is she not one with him, even as he is one with the Father? Who then shall separate what God has joined? Jesus says, I am the vine, ye are the branches. As all the branches of a vine grow out of the vine, even so all the members of Christ, being many, are one body; even so is Christ. But to settle this matter beyond all reasonable controversy, in verse 16 of this chapter, we have the words of our Lord, "I Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David," &c. David and his seed were used to signify Christ and his church, and from this figure we learn that as the tree is but a development of the root from which it grows, so the church had her spiritual creation in the Lord Jesus Christ, has proceeded from him, and are members of him, even as the branches are members of, and compose the vine. The church which John is describing as coming down from God out of heaven, not only had her origin in Christ, and is a manifestation or development of him, as the fully developed tree, with its spreading branches, its wholesome fruits and healing leaves, are but the manifestation of the life and virtue of its root. We, therefore, understand the Tree of Life, which is in the midst of the Paradise of God, which was typified by the Tree of Life in the

garden of Eden, and which in our subject is seen by John in the midst of the street of New Jerusalem, and on either side the River of Life, signifies the Head and body, the Vine and branches—the root and offspring, which embrace Christ and his Church, which is his body and the fulness of him that filleth all in all. The church in the fully developed Tree, in her vital union with her immortal root, is by the root, made fruitful, and as bearing fruit, the feminine gender is applied, for she is the mother of us all; that is of all the children of the free woman. But separate her from her living Root, and she becomes barren and dead. In her union with the Son of God, as her life-inspiring and life-giving root, she bears twelve manner of fruits. Whether the number twelve in this case, referred to the twelve Apostles of the Lamb, as is generally supposed, or not, it is certain that all the fruits of this Tree of Life are fruits of Life clearly developed from a vital union with the immortal Root, and do embrace all the peaceable fruits of the Spirit: Love, joy, peace, long-suffering, gentleness, goodness, faith, &c., against which there is no law; and they are periodically (every month,) presented in striking contrast with the fruits of the flesh, which are the development of the earthly, fallen, depraved Adam, or root from which our earthly nature sprang. By her fruit she is known. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. However prolific professed churches or religionists may be, if the tree be evil, and the fruits, unlike those of the Tree of Life, which only spring from Christ, as the Root, the axe which is laid at the root of the trees, shall cut them all down, and devote them to burning, and fuel of fire.

The centre of the street of the New Jerusalem, in which the immortal germ of this tree is found, having allusion, as we have supposed, to Christ, in his coming in the flesh, and the *either side of the river*, to mean the two dispensations, the tree in its development is found under both the old and new, like the cherubs on the Mercy Seat, on each extremity, but with their wings meeting at the centre, and their eyes towards the Mercy-seat. As the street or way of access to God under the figurative dispensation was between the Cherubim and over the Mercy seat. There the God of Israel met the high-priest of the chosen tribes, and held communion with Israel through Israel's priest, so signifying the advent of Christ at the end, or winding up of the former, and as the beginning of the latter dispensation. Here the two Olive trees cease to be known as twain, for the wall of partition is abolished, and of the twain Christ has made one new man, so making peace. The Patriarchs and Prophets, with all the Old Testament saints, are component parts of the Tree, or kingdom of Christ; for the Gentile portion is brought in under the gospel, and sit down in the kingdom with Abraham, Isaac and Jacob. Thus all the church of God, from righteous Abel, to the last vessel of mercy shall be brought to the unity of the faith and knowledge of the Son of God, form but one body, and all live by virtue of vital union with Christ as the Root and life of the body, the church. *Yielding her fruit every month,*

and the variety of her fruit, twelve manner, shows that, as in nature, God has provided and caused the trees of the earth to bear their fruit periodically, so he in the kingdom of Grace has his set and fixed times to favor Zion. Every revolution of the ponderous wheels of nature—every waxing and declining moon shall witness the development of the Tree of Life. All the means using in our power would not enable us to gather fruit from the trees of nature, except in their decreed seasons, and so in a spiritual view, we cannot change the immutable laws of the kingdom of Christ. When the vision tarries we must wait for it, for it will come at its appointed time, and it will not tarry.

And the leaves of the tree are for the healing of the nations. The foliage of the trees as clearly indicate a vital union with the root, as do the fruit, but it is the fruit that shall demonstrate the quality of the tree. Of the saints it is said, Ye are the salt of the earth, and it is for the elect's sake that the world stands. But the visible walk, deportment, doctrine, and practice of the saints here are brought to bear against the delusions and abominations of the Gentile nations of the earth.

But in a more special sense those of God's quickened children, who feel and lament the depravity of their carnal nature; for it is only the sick, who need a physician, so it is the sick who can be benefited by healing medicines. Quickened heirs of God and joint-heirs with Jesus, the Root, shall all be healed, and perfectly and permanently cured of all their diseases, and there shall be no more curse; but the throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be written in their foreheads.

Blessed are they that do his commandments, (that is the commandments of Jesus) that they may have a right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers and whoremongers, and idolaters, and whosoever loveth and maketh a lie.

Our Spring Associations, or those held in the months of May and June, have passed off very pleasantly. We had the pleasure of attending the Baltimore, Delaware, Delaware River, Warwick, and Chemung Associations, also the Yearly Meeting of the Old School Baptists of Northern Pennsylvania. The Baltimore was held with the Harford Church, in Harford County, Md., May 18, 19, 20, and although the weather was rainy and unpleasant, the attendance was good, and the preaching and all the deliberations were perfectly harmonious. Some of the churches seem somewhat revived, a few have been added by baptism during the past year, and one brother of promising gifts has been raised up in the Harford church, whose ordination to the work of the gospel ministry was published in the last number.

The Sunday following the Baltimore Association, we spent in Washington, D. C., and Alexandria, Va. At the former place with the Shiloh church, which is now under the pastoral care of Eld. W. J. Purington. We preached to this church in the morning and afternoon; and in the evening to the brethren and friends at Alex-

andria. These meetings were well attended, and our interview with them was refreshing. On Monday night, 23d, we preached for the Ebenezer church in the city of Baltimore, Md. This church has been considerably revived during the last year or two; they occupy a large and commodious Hall, on Baltimore street. The meeting was very well attended, and the season was, to us, at least, refreshing. On Wednesday of the same week we attended the Delaware Association, at the church of Cow-Marsh, in Delaware. Here we also had a very harmonious and agreeable meeting, which with regret we were compelled to leave on Thursday evening, to attend to business at home.

On Wednesday, June 1st, we were at the commencement of the session of Delaware River Association, which was held with the Southampton church in Bucks Co., Pa., on the 1st, 2d, and 3d days of June. The attendance was good, and quite a goodly number of preachers were present, who all seemed, together with the assembled multitude of brethren, to be of one heart and one mind.

Our own Association, the Warwick, was held with New Vernon church, and was attended by the largest concourse of people, of any session we have ever witnessed. On the second and third days of the meeting the assembly was so large that very many could not press near enough to hear the preaching in the house, and to accommodate those who could get into the house. Brethren J. L. Purington, I. Hewitt, A. St. John, W. Housell and others, preached in the grove, thus dividing the assembly into two congregations. This was one of the most agreeable meetings we have ever witnessed; seventeen ordained ministers of our order were in attendance, among whom were Elders J. L. Purington, of Georgia, W. C. Norris, of Florida, C. B. Hassell, of North Carolina, S. Trott, of Va., G. W. Slater, of Md., D. L. Harding, of Pa., J. F. Johnson, of Ky., L. Cox, Jr., of Mass., Elders Hartwell and Conkling, of N. J., Elders Wm. Choate, I. Hewitt, H. Alling, J. Winchell, and A. St. John, of the Lexington Association, in this State. The time was principally occupied in preaching the word, and devotional exercises, throughout the whole of which not a jarring or discordant sentiment was uttered. It was a meeting which we trust will be long remembered. Beside the preaching at the Meeting House, and in the grove, evening meetings were held, at Middletown, Otisville, and at the house of brother Jarius Harding.

On Tuesday, June 14th, in company with J. L. Purington and Eld. G. Conkling, we took the cars for the Northern Pennsylvania Meeting, and reached the place on the evening of the same day. It was held on Wednesday and Thursday, the 15th and 16th of June, at the Meeting House at Clark's Green, Luzerne Co., Pa. From some cause to us unknown, neither Elders Bolch nor Donaldson were present, but a tolerably fair assembly were in attendance, especially on the last day of the meeting which was pleasant and interesting. From Clark's Green we went by Railroad on Thursday evening, to Barton, N. Y., where we were met by brethren Hollister and Smith, and kindly entertained by Dea. Jas. N. Harding, and our old friend, D. D. Duryea, Esq., who, on the morrow, conveyed us in their private carriages, to the

vicinity of Terrytown, Bradford Co., Pa., where the Chemung Association convened on the following day. This meeting was also very well attended, and proved to be a season of refreshing from the presence of the Lord. On Monday we were detained by rain at the house of brother Elias Vaughn, until mid-day, and the rain having then abated, we were conveyed by our kind friend Duryea to Athens, Pa., and entertained there by E. A. Murray, and his amiable companion, who sometimes contributes to our columns over the signature of *Marianna*.

It was our intention when we left home to have continued our journey to the Old School Baptist Conference of Western New York, at South Dansville, and thence to the Meeting at Ekfrid, in Canada West, but knowing that our work was falling behind hand at home, and that we were much needed at our post, especially as we greatly desire to make a Southern and Western journey in August and September, after consultation with the brethren in company, we resolved to return. Elders Conkling, Smith and Purington went to the meeting at South Dansville, and brother Purington kindly consented to extend his journey to Ekfrid, C. W., in our stead; after which he proposes to go directly to Maine, before he returns to Georgia.

SOUTHAMPTON, Bucks Co., Penn.,
April 1, 1859.

DEAR BROTHER IN THE LORD—If one so unworthy may use the term, I feel too unworthy to have a name or place among the children of God. I have felt impressed for some time to tell you of what I hope the Lord has done for me. He found me in a waste howling wilderness, and he led me about and instructed me. But I have been very slow to learn. I had many thoughts about death and judgment when quite young; but they came and went until I was in my sixteenth year. Then I thought the time was near when I must stand before God and be judged for the deeds done in the body. I thought I must do something to gain the favor of God; and so to work I went. I prayed three times a day, and read the bible as often as opportunity offered, and soon thought I was as good as the most of my neighbors, and so left off praying. I did not think the garment I had on would ever wear out. But, poor me, a sinner in thought, word and action! One evening, after hearing Eld. Jewitt preach from these words, "Son of Man, can these dry bones live?" I thought he knew what a sinner I was, and that if he spoke to me, he would ask me how it was with my soul and God, as he did an aged sister of the church. My feelings were such that I desired that the floor might open that I might hide myself. I thought I would turn my back to him if he came towards me, which I did, and then I thought I had committed the unpardonable sin, by turning my back on one of God's chosen people. My fig-leaf dress was not only torn and wanted patching, but was too small to hide me in; still I clung to the law, for I could see no other way. I thought I would read the bible through and see if I could find anything to ease my troubled mind. These words sounded in my ears; Cursed is every one that continueth not in all things which are written in the book of the law to do them. I had not read far before my eyes fell on these words: He that offendeth in one

point is guilty of the whole law. All my sins were now before me.

"What shall I do, or whither flee,
To 'scape the vengeance due to me."

I was pressed down with guilt, and to hell I must sink, and I knew that God was just, and could not look on sin with any degree of allowance, and that his law demands perfect obedience, and I could see no way in which he could be just and justify such a sinner. I could not sleep, fearing that I would awake in hell. My cry was, Lord be merciful to a me a sinner. I desired to be holy as God is holy: but that I thought was impossible. It seemed to be a sin for me to ask mercy. But whither could I go:

"I could not satisfy the law,
Nor hope nor comfort from it draw."

Thus I continued, or was led, (for if God had not led me I should never have come,) until one day when I had given up all hope of being saved, I heard a voice behind me, saying, "Be still and know that I am God." I looked round to see whence it came, when a voice said, Be of good cheer, it is I, be not afraid. I wondered who this I was that spake thus kindly to me. A hope sprang up within me that I would yet find peace, and be set free from my sins; yet I did not know that there was a way through Jesus. I took up the bible and began to read, and my mind was opened to see Jesus as an all-sufficient Savior for his chosen people, but feared that I was not of that happy number. These words came into my mind, "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, and ye shall find rest to your souls, for my yoke is easy, and my burden is light." This I thought was not for me, although I felt that I was poor and heavy laden, and sick of sin; but I could not embrace it. I thought I must tell some one how I felt, yet I was afraid to. I went out to where my father was at work, and when on my way these words came with force to my mind, "If you tell any one how you feel, they will know that you are a sinner;" therefore, I did not tell him. I loved to hear christians talk, but felt myself to be too great a sinner to be in their company, or to tell any one how I felt. One day, while mourning over my sad state, these words came to my mind, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." I went into the barn where my father was, and on my way I had to go up a ladder. I thought I would tell what a sinner I was; but when I got there, my load of sin was gone, and I said, "God has left me." He told me that Paul had said, "When I am weak, then am I strong." Now I mourned because I could not get my burden back, neither could I say, "Jesus is mine." I felt that if I possessed ten thousand worlds I would freely give them if I could call Jesus mine. But, thanks be to his holy name, these words came with power to my mind, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Then I could say, "Praise the Lord, O my soul, for his great mercy to me, an unworthy creature." Now my mind was led to the subject of baptism. I thought it an ordinance that belonged to the followers of Jesus and would be a great privilege for me to follow, if I were only fit. And these words came to me:

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him."

I did feel my need of him, but thought I was too young. The world would laugh me to scorn, and I would only bring reproach upon the cause of Christ and his people. But the world had no more attractions for me; I thought it would be the greatest privilege to me to be permitted to cast in my lot with that people who are everywhere spoken against—the outcast Baptists. I could see no other way. These words gave me encouragement:

"Hear! the blest Redeemer calls thee:
Listen to his gracious voice:
Dread no ills that may befall thee,
While you make his ways your choice."

I therefore went to the Southampton church and told them what I hoped the Lord had done for me; I was received and baptized in the spring of 1845. Since that time I have passed through many trying seasons; and if you will bear with me I will relate some of my trials about writing to you.

In 1849, my mind was exercised on the subject, but I thought I had no gift to write. I was so young, and what testimony I could bear was so small that it would be of no use to trouble you with it; so I thought I would put it under a bushel, and let no one know that I had such thoughts. These words would follow me: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." I prayed the Lord to deliver me from these impressions. I thought if I did not read your paper I would not have such feelings. Often have I laid them down, and resolved not to touch them again; but before I was aware I would be reading them. At one time I would have stopped them from coming to my father's house had it been in my power. I also was tempted to think if you were taken away I would have cause so rejoice, as I would get rid of this trouble. I thought I would hide my feelings, but God was pleased to deal with me as that servant who had but one talent was dealt with. His smiles were withheld and I was in great darkness. I thought I was deceived and had deceived the church, and should never enjoy his smiles again—that his mercy was clean gone forever—that he had forgotten to be gracious, and that he would not hear my cry, "Oh, that I had not been born—that I might die and be forgotten."

I thought I could not rest day nor night; but I let no one know my feelings. I thought that the saints had no love for me, and if they had I was unworthy of it. I thought that if I had ever known Christ I would not feel this darkness. The scriptures were to me a sealed book—I could take pleasure in nothing. My friends tried to comfort me, but I could say with Job, "Miserable comforters are ye all." I reviewed my past experience, and thought I had grasped the shadow and missed the substance. I went mourning without a ray of light.

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

I was tempted to think of putting an end to myself. These words gave me some comfort: "A bone of him shall not be broken." Again: "Though he tarry, wait for him; for he will come and will not tarry." I came to the conclusion that I had better put an end to my life, and then I would be a trouble to no one. I thought I would go into the vault and throw myself into the well, leaving some token behind, showing what had become of me. On the morning which I had set to commit this rash act, while at the table eating, as I thought my last meal, God was pleased to remove the cloud, and seemed to say, Arise and sing, for thy light is come, and the glory of the Lord is risen

upon thee. Then I thought I would write, but I have deferred it until now.

Do with what I have written as you think best, and even if I should prove to be a cast away, I wish Mount Zion well. And may you be enabled of God to stand with all the watchmen on the walls of Zion, and continue to sound the alarm in this day of darkness and delusion, is the prayer of your unworthy sister,
HENRIETTA KREWSON.

Obituary Notices.

LEXINGTON, N. Y., June 4, 1859.

BROTHER BEEBE—Please publish the following obituaries in the SIGNS:

Died, at Lexington, N. Y., May 7th, 1859, of bilious fever and inflammation of the lungs, Mr ABRAM L. VAN VALKENBURG, aged 65 years. Brother V. had for many years entertained a secret hope of an interest in Christ, but a deep sense of his own unworthiness prevented him from taking up his cross and following him in his ordinances, until a year ago last fall, when, as he expressed it, his nest became so uneasy he could no longer stay away; he accordingly came to the church, related his experience satisfactorily, was received, and baptized by Elder Alling on the first Sunday in October, 1857, since which he truly realized that to obey was better than sacrifice, and to hearken than the fat of rams. His mind was well established in the doctrine of the gospel with clear views of the plan of salvation, and many times contended earnestly for the faith long before he publicly professed it. His health had been feeble for years, but he was confined with his last sickness but one week, during which he gave conclusive evidence that he was going home to die no more. His dear wife, (doubly dear to me as a sister in the flesh, as well as in the spirit,) has been a member of the church for many years; and may the same grace that has hitherto supported her through many trials sustain her in this affliction. May he verify his promise of being the widow's God, and a Father to her three fatherless children, is the prayer of one who loves them. His funeral was attended on the 8th. Elder Alling preached to a very large congregation, from Ec. xii. 5.

Also, my dear mother, Mrs. ABIGAIL FAULKNER, who died May 12, (only five days later than the above,) aged 80 years, 10 months and 12 days. The circumstances attending her death were extremely painful. She had become quite feeble by the infirmities of age, but still met with the brethren occasionally. On the first Saturday and Sunday in January last she met with the church for the last time, and on the 14th of the same month she accidentally fell on the floor and broke her right thigh bone, since which she was confined to her bed till her death. She suffered indescribably; but not a word of murmuring against the hand of God escaped her lips; she endured her suffering patiently, feeling that her trust was not in an arm of flesh, but in God. She united with the church at Lexington nearly fifty years ago, and during that long period, as far as I can learn, was never censured by the brethren. She was firm and unwavering in the doctrine maintained by the O. S. Baptists, and had no fellowship with the inventions of men, as she expressed to me in her last illness:

"That as to man's merit, 'tis hateful to me;
The gospel, I love it—'tis full as 'tis free."

That same Grace that sustained her in life, was her comfort on a dying bed, and though we mourn, it is not as those that have no hope. Truly, we feel that the Lord has come near us; three times, within four weeks, has he taken one of our family—first, my oldest brother's daughter, Mrs. Mary A. Barber, (not Barker, as it was misprinted in the SIGNS,) and then my brother-in-law, and my mother; but we feel that in each case, it is well. Her funeral was attended on the 18th, and a sermon preached on the occasion from 2 Tim. iv. 6-8.

Dear is the spot where christians sleep,
And sweet the strain which angels pour;
O, why should we in anguish weep?
They are not lost, but gone before.

Say, why should friendship weep for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost, but gone before.

How many painful days on earth
Their fainting spirits numbered o'er!
Now they enjoy a heavenly birth—
They are not lost, but gone before.

Dear is the spot where christians sleep,
And sweet the strain which angels pour;
O, why should we in anguish weep?
They are not lost, but gone before.

Truly yours, in affliction,
ABIGAIL A. FORD.

HANCOCK Co., Ill., May 16, 1859.

BROTHER BEEBE—Please publish the obituary of my mother, MARY WRISTEN, who died November 23, 1858, aged about 85 years. I think she was baptized about the year 1799, or 1800, and has had a good standing I believe in the Regular Baptist church from that period until the time of her death. Her last illness was short but severe; but she bore it, as I am informed, with christian fortitude and resignation to the will of God. My father, who was also a Regular Baptist, died, I think, in 1813. He had served a short time, when quite young, in the Revolutionary War. They were both born in the State of Maryland, near Baltimore, if I mistake not, and married in that State, and afterward moved into Christian county, Ky., where they both died, leaving numerous relatives and friends to mourn their departure; but we confidently believe they have departed to be with Jesus. Your unworthy friend in tribulation. Pray for me and mine.

THOMAS WRISTEN.

LAWRENCEBURG, Kentucky, 1859.

DEAR BROTHER BEEBE—Please notice the obituary of brother TURNER HANKS, which I send you at the earnest request of his widow, sister Nancy Hanks. Brother Hanks was born in Richmond county, Virginia, March 5, 1784, emigrated to the State of Kentucky with his widowed mother and settled in Woodford Co. in 1798, and from thence removed to Franklin county, (now Anderson,) in 1800, where he continued to reside up to the 29th of July, 1858, the time of his death. He joined the Regular Baptist church at Salt River, now Anderson county, Kentucky, on the second Saturday in January, 1801, where he remained without changing his membership, acting for many years as one of the deacons of the church at the time of his death. He was, in principle and practice, a sound, uncompromising Old School Baptist, and left behind him the evidence that he was sound in doctrine, and that he died in the faith of God's elect, and that he has gone home to the inheritance which his heavenly Father has provided for him, leaving his tender and affectionate wife and dear children to lament their irremediable loss. May the Lord in mercy protect them all, and finally by Grace prepare them all to dwell with him above, where parting will be no more. Your brother, in tribulation, &c., J. H. WALKER.

MARCH 22—In Primrose, Lee Co., Iowa, FANNIE ERWIN, daughter of C. H. and Abbie B. Leggett, aged 2 years, 8 months and 22 days.

APRIL 25—At the same place, THOMAS A., only son of C. H. and Abbie B. Leggett, aged 4 months.

MAY 19.—Near Primrose, Lee Co., Iowa, MARY E., wife of Benj. C. Burt, and daughter of Benj. Sayer, Warwick, Orange Co., N. Y., aged 35 years and 4 months.

HYMN BOOKS SENT BY MAIL OR DELIVERED SINCE OUR ISSUE OF NO. 11.—J. Jefferson 1, Eld. E. S. Raymond 1, Eld. J. E. Deatheridge 1, S. E. Harding 12, F. Pickett 1, Mrs. Guthrie 1, Wm. Inman 1, H. Choate 6, J. T. Porter 1, Mrs. A. Durland 2, Wm. Ferguson 1, P. McCray 5, Elder A. Winnitt 19, J. Roberts and J. Owens 2, Elder D. L. Harding 15, J. Grimes 13, Mrs. Towles 24, Eld. James L. Fullilove 2, sold and delivered at Baltimore Association 40, Eld. G. Conklin 16, Benjamin Hulse 1, to C. W. I. Mrs. Abbey Ray 1, L. Gass 20, Elder I. Hewitt 25, Eld. Wm. Choate 12, Elder J. Winchell 24, Mr. Frasier 6, at Warwick Association 15, J. Titworth 1, Charles Allen 1, Eld. A. Lyons 1, John T. Crookes 13, John Hammond 1, Elder J. G. Jackson 2, Wm. Ashurst 1, Elder J. Herring 6, Elder F. Moyer 1, Elder J. Beaman 12, C. Schoonover 9, Eld. R. Burritt 12, John H. Hoyt 1; total 320.

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From the Banner of Liberty, of June 22.

The late session of Warwick Baptist Association, which was held at New Vernon, near this village, was largely attended. Besides a considerable number of preachers from this State, there were in attendance, Elders L. Cox, Jr., of Massachusetts; P. HARTWELL, of New Jersey; D. L. HARDING, of Pennsylvania; SAMUEL TROTT, of Virginia; C. B. HASSELL, of North Carolina; J. L. PURINGTON, of Georgia; W. C. NORRIS, of Alabama, and J. F. JOHNSON, of Kentucky. During the second and third days of the session the crowd was so much greater than the house would hold, that preaching was had and meetings held in the adjacent grove, to accommodate the multitude.

This Association is of that order of Baptists so often blackguarded by brainless bigots as "Hard-shells," and by superficial fops and ignorant college-calves (who have not possessed capacity enough to learn common politeness from Alma Mater,) burlesqued as "ignorant," because they cannot be gulled by the Peter Funk schemes of religious mountebanks for swindling money from the weak-minded. But among the number of ministers present on this occasion, there were some half-dozen, any one of whom is far better qualified by natural ability and attainments, for Professorships in Colleges than nine-tenths of those who occupy them. Nearly all spoke as grammatically as is common with College graduates; and those who expressed themselves without reference to book rules, had no difficulty in rendering themselves understood, and producing impressions upon their audiences that any orator might be proud of. Although we have heard many of the most distinguished orators of our country, we never heard more refined, soundly logical and effective eloquence than on the occasion referred to.

In this connection we will take occasion further to remark that it is our good fortune to be acquainted with some thousands of the members of this order; and as a body they are at least unexcelled in intelligence and good judgment by the adherents of any other order. They are naturally cool-headed, clear-minded men, who cannot be humbugged either by religious or political impostors. They are, therefore, almost unanimously Democrats; and we do not believe there can one of them be found, even in New England, who would not welcome a brother from Georgia or Texas, as though he had never been south of the magic line of 36-30.

We say this much, not for the purpose of flattery, but for the purpose of according the justice due from an independent editor to a calumniated denomination of men, and for the sake of cautioning Democratic editors from copying from Black Republican papers any of those revamped old jokes into which some D. D. (Dandy Duce) has incorporated a rowdyish slur or ruffianly lie upon that good old denomination whom their enemies call "Hard-shells," because they are themselves too soft and empty in their shells to successfully meet them in argument, and therefore have to resort to abuse and slang—the usual subterfuge of the vanquished.

Associational Meetings.

The Corresponding Association, Virginia, will meet (Providence permitting) with the Church at Mt. Zion, Loudon county, Virginia, on Thursday before the Third Sunday in August, and continue three days. A general attendance of ministering and other brethren is requested. Those coming by public conveyance will find carriages at the Gainesville station, on the Manassas Gap Railroad on WEDNESDAY morning to convey them to the vicinity of the meeting. Those who cannot get on so early can take the Middleburg stage at Alexandria on THURSDAY morning, and arrive at the meeting at the meeting house about half past three o'clock.

ROBERT C. LEACHMAN.

The Mad River Predestinarian Baptist Association will convene with the Sugar

Creek Church, in Putnam County, Ohio; (12 miles north of Lima, Allen County,) on Friday before the first Sunday in September, 1859. Those coming by the cars from the east or south, will stop at Lima where they will be met by brethren of the church to convey them to places of entertainment; and those coming from the west will stop at Delphos, where they will also be met by some of the brethren and conveyed to places of entertainment and to the meeting. Brethren coming by the cars will be particular and be at the above stations on Thursday before the meeting. Brethren of our faith are invited and will be cordially received, especially Ministers of the gospel, who preach Jesus, and not means and instrumentality.

JOHN DEFFENBAUGH, Church Clerk.

The Licking Particular Baptist Association will meet with the church at Mount Gilead, Mason county, Kentucky, at 10 o'clock A. M., on the second Saturday in September, and continue three days, at which time and place we hope to see a goodly number of brethren and sisters in the Lord. We have the promise of several very able brethren in the ministry, from sister States, and we hope to see a general turn out. Can't you come, brother Beebe? Those coming from the N. W. and N. E. N., will land at Cincinnati on Thursday, leave on boat for Maysville that evening, take stage Friday evening for the village of Mt. Gilead, distance 12 miles, at which place they will be met and provided for; those coming by their own conveyances, will enquire for brethren S. Hull, J. T. Power, or J. S. Wallingford.

SAMUEL JONES, Pastor.

The White Water Association will meet with the Shiloh Church, in Hancock Co., Indiana, seven miles south-east of Greenfield station, on the Indiana Central Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyances will enquire for James Tyner or Richard Hackleman, near the place of meeting. The Association will meet at 10 o'clock A. M., on Friday before the second Saturday in August, 1859.

JAMES TYNER.

HANCOCK Co., Ind., April 22, 1859.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

The Yearly Meeting of the Rock Spring Church, Lancaster Co., Pennsylvania, will begin at 10 o'clock A. M., on Saturday before the third Sunday in August, 1859. Brethren and sisters of the Old School Baptist Order and friends in general, are invited to attend. Brethren in the ministry are especially requested to attend.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., JULY 15, 1859.

NO. 14.

Written Expressly for the Signs of the Times.
JESUS' BLESSINGS.

NUMBER ONE—BY C.

Blessed are the poor in spirit,
Jesus said in cheering tone;
God has given to them, the kingdom,
Heaven itself is all their own.

They on earth can find no refuge,
For the watch-worn weary mind;
And they wander tatter'd pilgrims,
Finding Heaven alone is kind.

Finding all their labor useless,
All their righteousness but dross;
All their trust in human efforts,
Counting but a tenfold loss.

Envyng not the rich man's treasure,
Stored up for the last day;
Knowing that he cannot enter
With them through the narrow way.

Blessed are the poor in spirit,
This the kind Redeemer said;
He had taken a lowly station,
Of the band Himself the head.

And He knew that worlds increasing,
Could not with the wealth compare,
Of that kingdom God had given,
For the suffering poor to share.

CORRESPONDENCE.

SANIAM CITY, Oregon Terr., Feb., 1859.

BROTHER BEEBE:—I send you a few lines which you can do with as you please. The Baptists of Oregon are passing through a very dark, wintry time, and very cold, at least so it seems to me. Never have I seen so dark a prospect hanging over the present and the prospects for the future, relative to the Old School Baptists as now. Well may we repeat with Jeremiah the following lamentation: "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate; her priests sigh: her virgins are afflicted, and she is in bitterness." This literally is true, and certainly a very lucid representation of our state here in Oregon. We are covered as with a cloud; as the same Prophet would say, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger." While thus shut up I have reflected upon that statement that saith, "And we know that all things work together for good to them that love God, who are the called according to his purpose." And I am made to wonder how it can be possible that the present state of things can work together for good. I know that with God all things are possible, and therefore do not doubt the declaration, providing we are of that number that love God. I think at times I can say that I do, but I act so inconsistent that I am made to doubt my own thoughts and desires; and again I think I can say that I love the brethren. "We know that we have passed from death unto life because we love the brethren. He that loveth not

his brother abideth in death." These passages console me many times, and I am made to hope that the set time to favor Zion will come, and though it tarry wait for it, for it will come and will not tarry; but I am made to enquire, where are those, the watchmen, that I may enquire, What of the night? But they are fled, and we are left as one alone. Where are those who used to attend our solemn feasts? Alas! the question is still repeated,—Where are they? Elder Joseph Turnidge, who was once so attentive to his meetings, has finished his work and gone home to receive his reward: a crown of righteousness which was laid up for him. The question is partly answered, He has gone to his rest. Elder John Mansfield, whose voice once sounded in our meetings in praise to him that sitteth on the throne and to the Lamb, with so much solemn reverence and love for the cause of Christ, his Master—whose countenance would portray the deep solicitude of one who had the cause of Christ truly at heart—where is he? He has left us and moved South, out of reach of the present existing churches. It may be the Lord has sent him there to raise up a people, to build up a church that will sing forth the praises of him who hath called them out darkness into his marvelous light. Again: Where are those old fathers in Israel, Elders Wills and Stout? They too have left us, and moved out of the reach of the churches into Washington Territory, where we cannot see or hear them any more, and where there are no churches, and but few to preach to. Yet in all this there may be a purpose of grace; and "they went forth everywhere preaching the Word." I hope it may be so with them; although we cannot hear Elders Wills and Stout, yet others may have the benefit of their pious instructions, whose very deportment will be a benefit to those with whom their lot may be cast. Again: Elder Bassett, the young but eloquent champion of the cross, whose discourses are always listened to with intense interest by all the lovers of truth, and even by those who like Galileo care for none of these things. He, too, is making arrangements to leave us, and to move east of the mountains with his flocks and his herd. May the Lord prosper him and enable him even there to open his mouth and proclaim the unsearchable riches of Christ, and that the Lord may enable him to feed the flock of Christ, which he hath purchased with his own blood, and that he may lead them forth in pastures rich and green; but there, too, we are led to wonder what is in store which can work together for good? But, like Israel of old, we must "Stand still and see the salvation of God." He can work and none can hinder, for it would seem to us now almost as much of a miracle performed in raising up a people in

either of those places to his name's praise, as it was then to divide the waters of the sea that Israel might pass through with safety. Some of you no doubt, are beginning to wonder if we are quite forsaken by the shepherds of Israel, and will the flock be scattered. The Lord has still reserved among us two of his old-tryed and weather beaten servants, Elders J. Stipp and I. Cranfill, who have been with us throughout, at whom many an arrow of calumny has been cast, but with their shield and their sword, they have stood and withstood the armies of the alien, and the Lord being their helper they mean to stand, being girt about with the armor of salvation, having the sword of the Spirit, the shield of faith, and the helmet of salvation. They are both valient for the truth, trusting in him who saith, "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." But it is impossible that these two servants can attend to all the churches in this valley, and do themselves justice. May we not exclaim, The harvest truly is great, but the laborers are few; besides these two there is in the bounds of the Molalla Church two aged brethren, viz: Brethren W. Offield and J. Gribble, who have been exercising as licentiatees for some time; and the brethren of that church, I learn, are about to have them ordained to the work of the ministry.

O that the Lord would call forth more laborers into his harvest. We have been looking and praying that some of these Elders in the States who can blow the trumpet giving it the right sound, would feel it in their hearts to come over into this Massadonia and help us—not to help the Lord, for he can do his own work, and will do it—the praise he will not give to another; the God whom we would worship is a jealous God, and he is able to make the dumb speak forth his praise, and the deaf to hear his voice; and they must hear His voice before they can hear the voice of his servants. He can speak and make them alive from the dead, and no other one can. He can unstop the deaf ear. He can loose the dumb tongues and give a new heart. He can then enable his servants to feed his sheep and lambs—to speak to them words of consolation or confirmation, and words of reproof—to build them up in the pure doctrine which they have been taught from above. If any such ministers of the word and doctrine would come to Oregon, they would find a good country of pure air and water, and a few poor Old School Baptists, who, I think, would welcome them and be glad—who would rejoice with them that rejoice, and weep with them that weep. We are surrounded with the lo here's and lo there's, on the right and left by those who kindle

their own fires, and who compass themselves about with the sparks thereof; but we are not of them; but feel rather to be of those who walk in darkness and have no light—at least no bright or shining light: but we trust in the name of the Lord and stay upon our God.

If this communication should meet the eyes of any one of those old brethren, with whom in times past and gone, we used to meet and give the welcome hand, and join together in our feeble method of worshiping at a throne of grace, you will recognize your poor unworthy brother, who has strayed off a long ways from those he loves, and who is as feeble and unworthy as ever; who amidst changing scenes and life's uncertainties, still remains a monument of mercy—a miracle of grace, if saved from self and sin, and raised to a seat with heaven-born heirs of grace to surround the throne in ascriptions of praises to him who hath loved us and given himself for us, unto him be glory and honor, world without end.

I subscribe myself your poor unworthy brother, if a brother at all,

JOHN T. CROOKS.

TURN, Lewis Co., N. Y., January, 1859.

BROTHER BEEBE:—The close of another year reminds me that my remittance is due for the SIGNS, which is always welcome, bringing good news from many of my Father's household, of joys received, of trials endured, and of fellowship with the saints, which is a foretaste of other joys laid up for those who love our Lord Jesus in sincerity and truth. I have been comforted and edified with the rich communications received through the *Signs*, and am led to say, our trials differ, but our joys are one; we rejoice that salvation is of the Lord, and that he works all things after the counsel of his own will; that he has a people whose delight it is to serve him after the inward man. There are a few in this place that feel a famine, not of bread, but of hearing the word. I go hoping to hear something that will strengthen, but am doomed to disappointment. Here it all goes to those that have no ears to hear—no hearts to understand what the Spirit saith to the churches; while those that come to hear are sent empty away. Instinctively my mind goes out to those who remember the command, to Feed the flock of God which he has purchased with his own blood, and wish it were my privilege to sit under such preaching as will exalt the Lord, and teach us to be meek and lowly.

The words which our Savior spake to his disciples often come into my mind: "Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." If it would not be asking too much, would you give your

views upon it, and oblige me. I feel to bless the Father of mercies, and the God of all comfort that he makes his servants willing to impart comfort to them who are in any trouble by the comfort wherewith they are comforted of God, and at times they are enabled to lift up the hands that hang down, and confirm those that are ready to halt.

I have had the privilege of attending the yearly meeting at Westmoreland, where the preaching was all of one piece, calculated to edify and build us up in our most holy faith. With the oath and promise of *Jehovah*, that we should have strong consolation who have fled for refuge to lay hold on the hope set before us, we can endure trials as good soldiers, as seeing him who is invisible.

My salutation to the saints and faithful in Christ Jesus is, "Grace be unto you, and peace be multiplied."

Yours in hope of eternal life,

JULIA A. LYMAN.

LACLEDE, MISSOURI, 1859.

BROTHER BEEBE:—I have been a reader of your paper, the *Signs of the Times*, nearly four years, and it has been a source of great comfort to me in my lonely situation. About six years ago I united with the Old School Baptists in Adams county, Illinois. In a short time after the church licensed me to preach, which I tried to do for the space of three years—after which time, I, with my family, emigrated to Linn county, Missouri—united with a church called 'Liberty,' near the county seat, and have had my membership, and my wife's, there for three years more, and have to travel nine miles to our meetings. I hear little or no preaching, only what I read in the *Signs of the Times*, though I travel some, but in my travels it turns out so that I fall in with but few ministers of our order; but I know if I am one of Zion's children, all things will work together for good. Brother Beebe, I will write out a few thoughts on Romans viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." We shall feel it our duty to examine this passage with some distinctness, for every link of it was formed in Heaven. In the preceding verses, Paul had been speaking of bondage, groans and travailings and pains; but he adds, Distressing as these things may be, we know that all things work together for good to them that love God. Yet, when all things are said to work together for good, we must inquire to whom they eventually are so, and the answer is to them, Who are the called according to God's eternal purpose? By effectual calling, we understand the drawing of sinners to Christ by God the Father. No man can come to me except the Father which has sent me draw him, John vi. 44. We have said these are the called according to God's eternal purpose, and so does the Apostle, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. He hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world—where the very end of their election is stated to be that they should be holy. And thus Peter speaks of believers as elect according to the foreknowledge of God the Father, through

sanctification of the spirit. Holiness is the great end of election. But predestination originates with foreknowledge. Whom he did foreknow he also did predestinate. From which some have inferred that God predestinated those to holiness whom he foresaw would be holy—making their holiness the source of God's decree, instead of the reverse. As foreknowledge in this Scripture implies approbation, it also includes love and favorable regard, Rom. xi. 2. God hath not cast away his people, which he foreknew. But to infer that our election originates in works foreseen, is to make our salvation not of grace but of human merit, and the sinner the first moving cause in his own salvation. We are therefore compelled to believe that this predestination refers to God's unmerited love to sinners whom he predestinated to be conformed to his Son, and not in any foreseen good works which could occasion God's decree. We consider that the godly consideration of predestination and of our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons. It is admitted, we believe, by most or all denominations that some of the human family will possess and enjoy the glories of the heavenly world; but this cannot be except God designed it. If this design existed in the divine mind of God, it always did exist; for he forms no new designs, and is incapable of change. If it did always exist in his mind, it is an eternal purpose; and that purpose is election.

This doctrine necessarily follows from that of God's infinite knowledge; if he certainly knew how things would be from eternity, it was because he had so arranged them. *Jehovah* had arranged in his own divine mind that Abraham's posterity should go into a strange land that was not theirs; and in this he did not consult Abraham whether he would go or not. So when God's purposes were ripening fast, and Joseph was already gone to prepare the way for his brethren, old Jacob said on the departure of his dear Benjamin, "All these things are against me." All these things were a sore trial to Israel till he saw that God was in it. And so it was with Joseph when he was in prison, and his feet they hurt with fetters, till God revealed himself to him. And then, like a skillful minister, he could console and encourage his brethren, saying that God had sent him before them to preserve a posterity and save their lives with a great deliverance. So now it was not you that sent me hither, but God. So if Zion's children have to pass through the fiery furnace or the lions' den, if God is with them there, there is more joy in the fiery furnace having the presence of the Son of God than in all the treasures of Egypt or bowing down to the more modern great goddess, Diana. So with this I must stop my remarks on this subject. Yours, in hope of eternal life,

PETER AUSMUS.

NORTH BERWICK, Maine, Feb. 20, 1859.

BROTHER BEEBE—I received the following letter from brother Campbell yesterday, and now forward it to you for the *Signs*, so that others can read the light that our young brother has of what gospel is.

WILLIAM QUINT.

BRUNSWICK, Maine, Feb. 17, 1859.

DEAR BROTHER QUINT—Yours of the 1st inst. came to hand in due time, and was

thankfully received by me; and I feel inclined to write again to you, and I should undertake the task with all cheerfulness if I only possessed the ability to write to edify or encourage you in the least. But I am an imperfect being; therefore, there must be imperfection in everything that I undertake to do. But I know that you will not read my writing with the eye of a critic, but will look with compassion upon all of my imperfections.

As I have no news of any importance to communicate to you at this time, I will pen down a few of my thoughts on some portions of scripture as they come to me. Paul says in Gal. iii. 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is a common thing for children to partake of the nature of their fathers, and we know that all of Abraham's children (or seed) in the scriptural sense, do partake of the nature of their father Abraham, and we know too that these children not only partake of the nature of their father, but they are partakers with him of the promises and blessings; for every one that is of faith is blessed with faithful Abraham, and is heir to that inheritance which is incorruptible, undefiled and that fadeth not away, but is reserved in heaven for them. How is it they become Christ's? Were they not given to him by the Father in the everlasting covenant which was well ordered in all things and sure? Are they not bone of his bone and flesh of his flesh? Were they not chosen in Christ before the foundation of the world that they should be holy, &c.? Do not all of the spiritual blessings flow to them according as they were chosen in Christ?

Brother Quint, just turn to Eph. i. 3-4, and see if Paul did not say so. Look to Psalm cxxxix. 16: "Thine eyes did see my substance, yet being unperfect, and in *thy book all my members were written*, which, in continuance, were fashioned, when as yet there was none of them." Did not Christ give his life for them? Did he not bear their sins in his own body on the tree? Are they not born of *incorruptible seed* by the word of God? Are they not sanctified and justified? Finally, are they not saved and called with a holy calling, not according to their works, but according to God's own purpose and grace which was given them in Christ Jesus before the world began? Does not God give to every one of them a measure of that *faith* which works by love and purifies the heart? Now, I think that it is plain to see that these people do belong to Christ, and are of faith; and Paul says that they which are of faith, the same are the children of Abraham; therefore, they must be Abraham's seed and heirs according to the promise. I believed, until some over four years ago, that God's promises to Abraham and his children were all *contingent*, and that all the blessings that he and they obtained from God were obtained for certain conditions performed by them, such as exercising faith towards God, and repenting of their sins, &c. I did not believe that God could save any one unless they first complied with those conditions. I also believed that these children were produced by *means*, such as men must use, and that it was left with men to study out such *means* as would produce the most children, such as Sunday schools, missionary societies, anxious benches, &c., &c. Yes, I

thought that these were noble *means* studied out by men in these last days, and that they were producing the children much faster than anything that had ever been studied out before, but it is plain for me to see now that in the bible there is no such a thing, for in that case the promise would have been to Abraham and to his *seeds*. But Paul says, "Now to Abraham and his seed *were* the promise made. He saith not, and to *seeds* as of many, but as of *one*, and to thy seed, which is Christ." Now I think that the vital union that exists between Christ and his people has already been proven; but if any one should want any more proof, let them turn to John xvii. 21, and to the 23d verse. But to return.

Paul says that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the *promise* of none effect, for if the inheritance be of the law, it is no more of promise. In Genesis xvii. 7-8: "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 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."

Brother Quint, these promises do not sound as though the creature obtained the blessings by the works of the law, or by any *means* that men can use; for if they which are of the law be *heirs*, faith is made void, and the promise made of none effect. God's promise to Abraham sounds like the gospel, for Paul said, "Therefore, it is of faith, that it might be by grace, to the end that 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." It also sounds like the new covenant, which says, "I will be to them a God, and they shall be to me a people." How strong these promises are! How sure they are to be fulfilled to every one of the heirs of promise! How cheering it is to those children when their own promises fail, as Peter's did him, that they can trust in God's word as Abraham did. But those who are Abraham's seed are like him in many respects. Like him they are called separately, individually and alone, out from their country, from their kindred and their father's house, where they have been living up to the time that God calls them out of nature's darkness unto his light. And whom God calls he justifies and glorifies. Now, if any one should ask to know how many this promise belongs to, tell them that it is *even to as many as the Lord our God shall call*.

There always has been a people on the earth since Abraham who have professed to be his children—that Christ said to them, "If ye were Abraham's children, ye would do the works of Abraham." Abraham believed God, and it was counted to him for righteousness, and all the *seed*, like their father, do not stagger at God's promise, but are strong in faith, being fully persuaded that what God has promised he will perform, and it is counted to them for righteousness. This *seed* are satisfied with God's word as it is left on record—they do not wish a new *version* of it by the wise

men of this world, for the Father has hid these things from them, and has revealed them unto babes.

I will mention one other particular wherein these children are like Abraham. He hoped against hope. When he was about an hundred years old, he knew that according to the common course of nature he could not have an heir. It was impossible for him to hope in that light, yet he did not doubt, for he judged him faithful who had promised. This is why he hoped against hope. Do not these children at times here on earth against hope believe in hope? When they look within themselves they see nothing but a nature which is sinful, selfish, full of pride, depravity and unreconciliation. Then they say, according to my depraved nature, it is against hope for such a sinful, polluted being as I am to ever think of being a child of promise. But when they have a view of the gospel and God's promises they can't help hoping. But soon again they begin to look into themselves to find something good, but alas! all is as much against them as ever! And when they see that it is out of their power to make themselves any better, neither can do the least thing to bring God under an obligation to save them, they then say is there any grounds for such a sinner as me to hope? Surely, I can see no grounds for me to hope at all. How quick such a child will look to the Lamb of God. "Lord, save, or I perish," they exclaim, knowing that he has power on earth to forgive sins, and that if he will they shall be made whole. So, you see, against hope they believe in hope. So their trust is in Christ for salvation, and if they believe in Christ, then they are Christ's, and if they are Christ's, then are they Abraham's seed and heirs according to the promise. HIRAM CAMPBELL.

CIRCULAR LETTERS.

To the several Churches composing the Delaware River Association, the following Circular is addressed:

DEARLY BELOVED:—It becometh us whenever and as often as we have opportunity, to speak and write to one another; and that with a view to our mutual edification. Among other opportunities we embrace that of our Annual Meeting, and the issuing of our Minutes, to address a few words upon some subject appertaining to the common salvation.

Last year the subject of the *Christian* was presented for consideration, and we judge it would not be out of place to offer some reflections upon a *Gospel Church and Gospel Ordinances*.

In the first place a gospel church requires the proper material of which to build it. It cannot be built of such materials as *wood, hay, stubble, &c.* Neither can a church be built of brick, stone, mortar, &c., as some people seem to suppose. And although we know these things, it is well for our memories sometimes to be refreshed by a reiteration of them. The gospel church is so designated because it has its authority and model clearly presented in the gospel of Christ. And consequently the glory of God is intimately connected with the development of its superior excellency, and of the fruits of the Spirit in a gospel church. The nature of church organization is such as to make an expose to public view and subject to public criticism the character and worth of the

materials of which said church is composed. A church is compared to a city set upon a hill. Her ordinances, her entire order and worship, all combine to separate and distinguish her from the world, and not from the world only, but from all other combinations and organizations of men claiming to be religious or irreligious. So far, therefore, as the Spirit of God is manifested, and the impress of his hand discoverable in his church, so far he will be glorified, and his grace magnified by this public exhibition upon a hill.

But although the structure or framework of a church is eminently calculated to exhibit to view the grace and truth collected within its pales, yet in itself considered, it has no virtue, and is destitute of any life-imparting or grace-imparting powers. It has no power over wood, hay, or stubble, to change their combustible nature. It can do nothing more for unsound materials, brought into its visible organization, than to make speedy expose of the character of the foreign materials, and perhaps hasten the contact of the chaff and stubble with that unquenchable fire which waits to devour it all.

A church is a living house, because made up of living materials—a spiritual building, because builded of spiritual members. And unless this be so—unless the compound elements of a church be superior to the common elements of the world, why organize a church at all? But when we consider the character of christians—in the world but not of it—called by grace—called to be saints—taught to love God and to hate sin, &c., the propriety of church organization becomes apparent. God, who has declared himself jealous of his prerogative, and jealous for his name's sake, will require that people who are born of him, to come out from the world; according as he is the author and finisher of their faith, and as sure as he is himself the fountain of holiness and truth, and these are more excellent than error and sin, it will follow that their faith must be professed, the truth by them declared, and their character exhibited to view.

The idea of the organization of a church in the world originated in God himself. This, it is presumed, will not be denied, or even questioned. Then if this is admitted, let us consider what respect this organization is entitled to at our hands. Let us consider with what authority its doctrine, its order and ordinances are clothed. Who has authority to change or modify them? Who has a right to alter, amend, or abolish them, or any of them? If it was important that Moses make the tabernacle, in all things according to the pattern shewed in the Mount, is there not a voice of instruction there for us? Are not these things written for our sakes? Verily they are. And we can scarcely conceive of an act of grosser contempt of Jehovah's prerogative than to conclude that it is no matter about making a public profession, or at most it can make no odds what persuasion we belong to. Is it not an insult to the Divine majesty to tell him that the quantity of water cannot make much difference—that if we have the ceremony and are only sincere some more convenient mode we think will answer, and that it certainly will not matter much about the doctrine? Has the Lord himself shewed the pattern and presented the order? Inquire then in your own minds whether that or-

der is perfect? Inquire if ye will whether he instituted more than one baptism—whether he instituted, or ever has had, more than one church. If these points are understood—and it is admitted that gospel order and gospel ordinances are divinely instituted—then it becometh all those who love our Lord Jesus Christ to walk in them. In the first place: by following Christ in baptism, identifying yourselves with his doctrine, and observing the order of his courts, these being divinely appointed, you are said to put on Christ. So far you have shown the highest possible respect for the doctrine and ordinances of Christ's house, and all due regard for his authority. You have faced the world, the flesh, and all combined opposing interests, not hesitating to bear his reproach. Now this respect for the divine prerogative must be maintained by a refusal to recognize anything else. Having started right, respect and maintain that right; endeavor as much as in you lies, to be consistent. You will never respect your profession too much. You will never set too high an estimate upon the Divinely instituted order of a gospel church. People may call you *sectarian*—they may call you *bigoted*, or *hard-shelled*, but never fear; if you steadfastly and unswervingly, yet consistently, reject everything not embraced in the *pattern shewed*, you will eventually extort the respect even of your foes.

The idea of order embraces that of consistency. It is disorder, therefore, to walk in baptism yourselves, and extend fellowship to others who do not walk in it. It is disorder to walk in the truth yourselves and hold in your connection, or extend tokens of fellowship to those who do not walk in it. Hence the propriety, yea necessity of what is called close communion. We do not, of course, mean to say whether or not people are children of God who do not walk in the doctrine and ordinances of Christ's house, that not being our business. But as communion is an expression of fellowship, and a recognition as brethren, a union in this ordinance with those with whom there is no union either in order, faith or baptism, would recognize that for baptism which is not baptism—that for a church which is without divine warrant, and that for order which is disorder; and thereby give countenance to iniquity, and uphold the hands of transgressors. It becometh us in this respect to look well to ourselves.

If we acknowledge the necessity and propriety of baptized believers maintaining the truth, we ought to look to and watch over one another. The exhibition of the true character of the church as the body and bride of Christ, and the disclosure of his graces, depend not only upon her walking in his ordinances and doctrine, but also the maintainance of proper discipline. From every brother that walketh disorderly withdraw yourselves. The glory and beauty of the church consists not in the number of its members, or in its wealth, but in its bearing the image of Christ. The excellency of its worship consists in its Divine authority and its purity. The admission of worldly men will bring in worldly influence, and the more of these are admitted the sooner will the church lose her original character, and become a house divided against itself, or else sink to the common level.

The introduction of worldly pomp and

show, or the harboring of money changers and stock-jobbers, will have a tendency to entice worldly men and lovers of gain, and rapidly desecrate and pollute this spiritual temple. The acceptance of men, or means, or humanely devised institutions, as objects of reverence, honor or worship, will destroy the purity, and consequently the excellence of the worship. Let the church then vindicate her character and her profession. Let her clothe herself with righteousness as a garment. Let her honor her husband as a true and faithful wife. Let her not defile her raiment. Is she called unto holiness? Let her separate herself from the unclean. Does she know the truth? Let her depart from error? Is it given her to discern between the righteous and the wicked? Let her exercise her discernment and act accordingly. Does she acknowledge herself a wife? Let her never allow any authority or any property in her house but that of her husband. Let those complain of her devotion to her Lord who will, let none have occasion to complain of her neglect of him. Let her not be ashamed to come up out of the wilderness *leaning on him*. Let those who love him find satisfaction in her presence, and delight in her conversation. Let those who love his word and feed upon his truth have reason to seek her abode and dwell in her embrace, while the enemies of God and holiness hide themselves. Then, though she be few in number, though she be poor in the things of this world, and not reckoned among the nations, yet God is glorified in her, and she shines forth "Fair as the moon, clear as the sun, and terrible as an army with banners."

Gospel baptism, in itself considered, although of the greatest importance to the child of grace, has no power to change from nature to grace, or to turn from darkness to light. It cannot purge the conscience from dead works, or afford any conceivable benefit to a natural, unrenewed man. What then is it? As an act of obedience to Christ, it gives evidence of the gracious and loyal state of its renewed subject as the answer of a good conscience towards God.

Is there in baptism a sign of death? Is it a burial and resurrection? Then in the subject that has right to it must it have its *antitype*. It has a language, and speaks in a voice that is understood, and finds an answer in the conscience of every renewed soul. As was said of him who instituted it, It speaks with authority and not as the scribes.

The administration of this ordinance carries conviction of its divine authenticity to the mind of every unprejudiced beholder, and meets a response in the experience of every gracious subject. It does not, however, present itself as a task for the subject to perform, but rather the mind is involuntarily led to ask for baptism. There has been a death of former enjoyments. Our former notions about getting religion and serving and pleasing God so as to get to heaven, and our prejudices against the gospel method of salvation have all expired. We are dead to the Law by the body of Christ. Our love of the world, and our satisfaction in the things of the world have given up the ghost. With our former associates we are ready to part. They have become strangers to us. In our feelings we are thus brought to the liquid grave—the water side. The blessed Jesus has

led the way. A company of saints are on the other side. We recognize them as our kindred, as loving friends. Perhaps a solitary companion, a sympathizing friend, is about to enter the stream, and then we shall be left alone. What is baptism now? Among all the things that may be desired there is scarce anything that may be compared to it. Now it is a privilege to the administrator, a privilege to the candidate, and a heavenly season to the church. The candidate comes right. Christian experience has taught christian baptism. Gospel baptism declares christian experience. The candidate in the observance of this ordinance preaches the faith of Christ.

While baptism may thus be considered as a fit and lively emblem of that experience of the christian affecting his more outward life and conduct, the ordinance of breaking bread may be considered as an emblem of that internal communion with God, and living by faith upon him which are hidden from public view. Christ is preached in this ordinance also. In these significant emblems the nature and groundwork of the christian's hope in all its distinguishing features are set forth. In fact, there is so much of Christ in a gospel church, in her members, in her doctrine and in her ordinances, that the house of God becomes a home for all those that love him. It is a fit and desirable place for all his children. However there may be places to stay at, there is no other home. However they may be induced to tarry at other places for a night, in this place alone out of all the earth, do they desire to dwell forever. The wants of the children of God are similar. They have mutual joys and sorrows. Loving one another and sympathizing with each other, they love to dwell together. They love their Father, and he has prepared a home for them. The provisions of his house suit them. They are abundantly satisfied with the goodness of his house, even of his holy temple.—Psa. lxxv. 4. To such characters a gospel church is presented to view, and they are encouraged to take up their abode in it. The Lord has made it their duty as well as privilege to follow him in this way. He has given them directions with regard to shewing their faith in him, and with the keeping of these things he has connected great reward.

Now, subjects of Divine teaching, gathered together by the Spirit of the Lord, taught in your experience to love God and to love one another, How good and how pleasant it is for you to dwell together. Happy art thou, O Israel! who is like unto thee? The Lord being for you who can be against you? The Eternal God being your refuge, you may now cry and shout, for great is the Holy One of Israel, in the midst of you?

D. L. HARDING, Moderator.
ISAAC HELLINGS, Clerk.

The Warwick Old School Baptist Association to the churches composing the same, wishing Grace, Peace and Mercy from God our Father and from the Lord Jesus Christ.

BELOVED BRETHREN—God who is rich in mercy has preserved us amid the changes and vicissitudes of another year, and while discords and contentions have prevailed among the nations of the earth, and the professedly religious world has been agitated and excited to an unusual degree, the peace-beaming rays of the Sun of Righteousness have shined upon the children of God, enabling them to view, without ap-

prehension, the toil, and turmoil, and strife which have prevailed around them, having the assurance that their God reigns in the armies of heaven, and among the inhabitants of the earth, works all things according to the counsel of his own will; and so orders and controls all events that all are made to walk together for good to them who love God—to them who are the called according to his purpose. It is not our design in addressing you at this time, according to our custom, to refer to any particular portion of scripture, but rather to call your attention to some of the great principles of Divine Truth as they are recorded in the sacred scriptures—as they have been revealed to us by the Spirit of Truth, and confirmed through the ministry of that gospel, which is the power of God unto salvation to every one that believeth. Herein is our relationship to our earthly father Adam clearly established; and as he was of the earth earthy, we are partakers of the same nature, and the sad consequences of his transgression are perceptible in all his posterity, and are manifested in the works of the flesh, emanating from a nature fallen and depraved, and filling the earth with violence and strife—with cruelty and blood. "For by one man sin entered into the world, and death by sin." Much has been said, and much written about the dignity of human nature, and the exalted position to which we can attain, by the proper exercise and judicious direction of our natural powers; and a popular idea now extensively prevails that man naturally possesses all the powers which are necessary to promote his temporal and secure his eternal felicity. That this sentiment is congenial with our nature and flattering to our self-love, is a truth which is well known to every child of grace. Hence we see such multitudes eagerly embracing this sentiment, and to proclaim it, is almost sure to lead to emolument and popularity. But let us bring this sentiment to the test of the scriptures. God has said that "the imagination of man's heart is evil from his youth."—Gen. viii. 21. This testimony is corroborated by the Psalmist, who says, "God looked down from heaven upon the children of men to see if there were ANY that did understand—that did seek God. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no not one."—Psalm xiv. 2, 3.

It is unnecessary to multiply testimonies upon this point, as our Lord and his disciples have all fully inculcated the same sentiment relative to man's total depravity and alienation from God, and the substance of their declarations is fully embraced in the confession of the great Apostle to the Gentiles, "For I know that in me, that is in my flesh, there dwelleth no good thing."—Rom. vii. 18. The denial of this principle of divine truth has led the children of men into many grave and even fatal errors, and has fostered that spirit of voluntary humility and will-worship which is characteristic of all worldly or fleshly religion. For it is declared there is a way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. xiv. 12. In admitting the truth of this doctrine, the children of God have borne their testimony that God is true; and him they acknowledge as the Author and Finisher of their faith; and the glory of their salvation they cheerfully ascribe to him.

"They trust their whole salvation there,
Nor shall they suffer shame."

If man had been left to devise a plan to rescue himself from the deplorable consequences resulting from his transgression, his situation would have been hopeless indeed. Driven from Eden a wanderer upon the face of the earth, the Tree of Life guarded by cherubim and a flaming sword, his case appeared without relief. Infinite wisdom only could devise a plan by which God could be just and yet justify the ungodly. As man has made such grave errors in relation to the nature and effects of the fall, equally great have been the errors into which he has been led relative to the redemption. Vainly puffed up in his fleshly mind, he has arrogated to himself the powers which alone belong to Jehovah; and in all the systems of salvation devised by him, he has carefully excluded our Redeemer, thus verifying the Apostle's declaration that "there are many anti-Christ, and that he is anti-Christ that denieth the Father and the Son." When the heavenly messenger announced that the Virgin Mary should become the mother of the Messiah, he said, "Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21.

From the record which God has given us of his Son, this object—the redemption and salvation of his people—is kept constantly in view. "For the Son of Man is come to seek and to save that which was lost." It was this great and glorious plan which the angels desired to look into. It was this which the holy prophets predicted, and which filled their souls with joy, as, wrapt in prophetic vision, they saw his day and were glad. Redemption and salvation were the themes of the apostles of the Lamb, and they constitute the theme of the conversation of the saints, of whom it was declared, "they shall speak of the glory of thy kingdom, and shall talk of thy power." And surely no subjects can be more interesting to the saints or worthy of their consideration, and attended with more profit, than those alluded to by the royal Psalmist.

The glory of the kingdom of God who shall describe? Prophets and apostles under divine inspiration have attempted its description, and holy men who of old spake as they were moved by the Holy Ghost, have spoken and written respecting the dignity, grandeur and glory of this kingdom, and have exhibited the characteristics of its subjects, but so far from exhausting the theme have been constrained to say, "O the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out."

Dear brethren, are we subjects of the Redeemer's kingdom? Are we united to him by a vital union and a living faith? Have we been made partakers of the heavenly calling, and tasted the good word of God? Have we entered into the Holy City, and have we right to the Tree of Life? If so, then our God has given us directions and rules, which, if observed and obeyed, will enhance our spiritual comforts, and enable us to live to the honor and praise of his holy name. What has he not done for us!

We have already alluded to the sad condition to which our first father's transgression reduced us. That condition is one of death in trespasses and in sins.

"By nature and by trespass dead,
His own sad ruin none can read,
For death seals up his eyes."

Truly, our state by nature is sad indeed. As Gentiles, we were not even the possessors of those advantages which the Jews enjoyed. The apostle declares that those advantages were great every way. To them were committed the oracles of God. To them also pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose also were the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forevermore.—Rom. ix. 4, 5. But it becomes us to remember, "that we, being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called circumcision in the flesh made by hands, that at that time we were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."—Eph. ii. 11, 12. Had God left us in that deplorable condition to perish forever, his justice would have remained untarnished, and his throne have been pure, while we would only have received the reward of our own demerits. "But praise, everlasting praise, to the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4.

The gracious effect of this choice is that now in Christ Jesus, we who sometime were afar off, are 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 Jew and Gentile, so that through Christ we both have access by one Spirit unto the Father." Christ hath redeemed us from the curse of the law, having been made a curse for us, and suffered in our stead the penalty due our transgressions. "For all we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all."—Isaiah liii. 6. If the sacrifice made by our Divine Redeemer, and the atonement effected by him, had only restored man to his original state, he would have been in no better situation than before the fall. It is a mistaken idea maintained by many, and perhaps even by some of the children of God, that man was created a spiritual being, or endowed with spiritual life. The apostle declares the first man was of the earth earthy, and also that was not first which is spiritual but natural, and afterward that which is spiritual.—1 Cor. xv. 46, 47. The transgression of one man, therefore, brought death upon all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. v. 12. But not as the offence, so also is the FREE gift. "For if through the offence of one many be dead, much more the grace of God and the gift by grace which is by one man Jesus Christ hath abounded unto many."—Rom. v. 15. It is this God Man Mediator, in whom is all our trust, and who is worthy of all our confidence, whom we most earnestly recommend to you as all you can desire and all you can possess in time or in eternity.

Let us praise him in the solemn assembly of the saints; let us praise him in our lives and conversation; let the high praises of our God be ever in our mouths. All his works shall praise him and his saints shall bless his holy name for ever and for ever.

"Tis Jesus the first and the last,
And Jesus shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come."

GILBERT BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk.

The Elders and Messengers of the Churches composing the Chemung Old School Baptist Association, in session with the Church at Asylum, Bradford Co., Pa., June 18 and 19, 1859, to the Churches whom they represent, send love and salutation:

BELOVED IN THE LORD:—According to our former custom we present you this, our Annual Epistle, in which we call your attention to the abounding mercy of our covenant God. Let us render to him the sacrifice of thanksgiving and praise for the manifold privileges and blessings which we enjoy at his gracious hand. In olden times "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." Does it not become us in this dark and cloudy day to speak often one to another, and to manifest our desire for the peace of Jerusalem, and the welfare of each other? Truly the children of God have trials and afflictions which the world know nothing of, and under which the world can afford them no solid comfort, for all the comfort of the saints comes from the Lord alone, for he is their Righteousness and Strength, and their very present help in every time of need. "In the world ye shall have tribulation," said Jesus to his disciples. "But in me ye shall have peace." The saints have to pass through severe trials because of their love to God and attachment to the truth which is manifested in them by the mighty working of his Spirit in calling them from darkness to light, and their adoption into his family, which has caused them to rejoice in God, and have no confidence in the flesh; but this manifestation has subjected them to derision and reproach. May they not, however, esteem the reproaches of Christ greater riches than all the honors and applause of the religious world? If they were of the world the world would love them; but they are not of the world—they are of God, and he hath begotten them again to a lively hope, by the resurrection of Christ from the dead, and they can acknowledge him alone as their King and High Priest of their profession, on whose atonement they rely, and whose laws they desire to obey, whose doctrine only they can receive and rejoice in; and this they desire to receive as it was delivered by Christ and his Apostles, when it gladdened their hearts in the primitive age. We understand, according to the word of the Lord, that a reception of the truth, in the love of it, by the revelation of Jesus Christ, is the basis of gospel fellowship. On the day of Pentecost, they that gladly received the word were baptized. The reception of the truth preceded their baptism and reception to church fellowship, and the same Scripture account of

them informs us that they continued steadfast in the Apostles' doctrine and fellowship. The doctrine in which they continued was the basis of their fellowship. How can two walk together except they be agreed? Where there is no oneness of sentiment there can be no union. Anti-Christ, in all her departments, has always denounced the disciples of Jesus, because they could not lay aside the doctrine of the cross, which admits of but one Redeemer, who is the Redeemer of all his people which were chosen in him by the Father, before the foundation of the world, and in whom, as the Head of the church, he gave them grace according to his own purpose, having predestinated them to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. In due time Christ was manifested in the flesh to redeem his people from the curse of the law, and to bring in everlasting righteousness. He died, the just for the unjust, rose again from the dead on the third day, triumphantly over death, having burst the bands thereof, and having spoiled the powers of the prince of darkness, and in his ascension led captivity captive, and gave gifts to men. He has set up his kingdom on the earth, made his own laws, and reigns King in Zion. He is the only King and blessed Potentate to whom we must bow, and the dispenser of his own grace. He calls forth the vessels of mercy in his own time, by the irresistible power of his Holy Spirit, showing them their transgressions and just condemnation by the law, and manifesting himself to them as the end of the law for righteousness to every one that believeth—to all unto whom that living faith is given, which is peculiar to the elect of God, in whom Christ is formed the hope of glory; which hope we have as an anchor to the soul, both sure and steadfast, which entereth into that within the veil. Of God is Christ made to them wisdom, sanctification and redemption; for of him, and through him and to him, are all things, to whom be glory forever, Amen. We can go nowhere else; for he alone hath the words of eternal life. However much legalists may deride the disciples of Christ for being tenacious for the doctrine and order of the gospel—which they are sure to do if we walk in the truth—they cannot be dissuaded from following the old landmarks of Zion. That our doctrine, order and practice should be in harmony with the Divine rule, requires no labored argument from us: for the Master has admonished his disciples to beware of the leaven of the Pharisees and Sadusees, or of their doctrine. And the Apostles faithfully warned, admonished and rebuked their brethren, with all long-suffering and doctrine. They witnessed many departures from the faith in their day. Paul saw in the Galatians a disposition to cleave to the law; and although they had once seemed willing to have given him their eyes, he found occasion afterwards to demand of them, "Have I therefore become your enemy because I tell you the truth?" Many remonstrated against the words of our Lord when he said, "No man can come to me except the Father which hath sent me draw him." And many of them turned back and walked no more with him. Such as had not received the truth in the love of it, could not endure it when proclaimed by Christ himself when per-

sonally on earth, nor can we reasonably expect them to now.

How important it is that we should esteem the fellowship of them whom the Lord has set apart for himself by his distinguishing grace. He has called, qualified, and sent forth his servants to preach the gospel of the Kingdom, and placed them as watchmen on the walls of Zion, and they shall never hold their peace, nor preach to please the world. It is their duty to shun not to declare all the counsel of God, whether men hear or forbear,—to comfort the Lord's poor with words of comfort which the Lord has spoken, and by proclaiming the glorious triumphs of the redeemed, saying to Jerusalem that her warfare is accomplished, her iniquity is pardoned, for she has received of the Lord's hand double for all her sins.

Let us, then, dear brethren in the Ministry, observe the admonition of the Apostle, and take heed to ourselves and to the doctrine, and continue in them; for in doing so we shall both save ourselves and them that hear us. There is a kind of ministry which is not of God, the object of which is to deceive and lead astray the simple; by their fruits ye shall know them. May the Lord preserve us from all manner of speculation, and humble us at his feet, that we may know nothing among the saints save Jesus Christ and him crucified. May we not say to the disciples of our Lord, Take heed how you hear, and what you hear. The Savior has said, Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man, who built his house upon a rock, and the rains descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. Whenever a child of God becomes corrupted with any of the notions or religious inventions of men, he is sure to involve himself in trouble, for he cannot fight the good fight with carnal weapons. The only weapons which can be lawfully or successfully used in the spiritual warfare, are such as the Captain of our salvation has provided. May we be enabled to take unto us the whole armor of God, that we may be able to stand in the day of conflict, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all things taking the shield of faith whereby ye may be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. These weapons are mighty through God to the pulling down the strong holds of Satan. And may God give us such discoveries of our own weakness that we may confide and rejoice alone in the Lord our Righteousness and Strength. Envy not the prosperity of the wicked, though they flourish like the Green Bay Tree; but rejoice ye that the Lord Jesus Christ reigns King in Zion, that he is Head over all things to his church, and that he is the God of salvation. He shall see of the travail of his soul and be satisfied, for the mouth of the Lord hath declared it. And when he shall have made manifest the last vessel of his mercy the building shall appear in its perfection and beauty, and the headstone thereof shall be brought with shoutings, crying, Grace, grace unto it. And the second appearing

of our Lord shall end the trials of his church on the earth, and she shall be perfected in unfading glory at his right hand; mortality shall then be swallowed up of life. May the Lord grant that this may be our happy lot through abounding grace. Amen.

REED BURRITT, Moderator.
WILLIAM DURAND, Clerk.

CORRESPONDING LETTERS.

The Delaware River Association to Corresponding Associations and meetings, send greeting:

DEAR BRETHREN: The correspondence of the saints resulting from and founded upon Gospel fellowship, is a privilege we highly prize as being next in importance, in our estimation, to a personal evidence of our experimental interest in Christ as the way of life and salvation. To meet and mingle with our brethren in the Lord, in worship and service of God, to see and hear them tell of his glory, and talk of his power—to read and hear their epistles of love, and commune with each other by the way, what joy on earth can be compared to it? what happiness in this world can equal it? Surely our hearts are made sometimes to burn within us while Jesus by his spirit is pleased to commune with us, and open our understandings to understand the Scriptures. We desire to be thankful to our Heavenly Father, and to our brethren in the Ministry, and others, that we have been favored with the presence and filled with the company of so many of them on this occasion. The coming to us, dear brethren, of your Minutes and Messengers, has gladdened our hearts. We have been made to realize how good and how pleasant it is for brethren to dwell together in unity. Like Paul, our brethren in the Ministry have seemed determined to know nothing among us but Christ and him crucified, in their preaching. We greatly desire a continuance of your correspondence by Messengers and Minutes, and we hope on our part to reciprocate. May the Lord nerve us and arm us for the battle, so that we may contend manfully and successfully in the cause of truth, and though the enemies may appear numerous and powerful, may we be cheered on by the reflection that the victory is ours, through Christ, the great Captain of our salvation.

During the past year it has been the good pleasure of the Lord to bless some of the few churches composing our Associations with additions to their numbers of such, we trust, as shall be saved, and all of them, as we have learned by their letters, with an increasing knowledge of and steadfastness in the truth, and a desire to keep the unity of the Spirit in the bonds of peace, and thus let brotherly love continue. Our meeting has been harmonious and refreshing, for which we would thank God and take courage.

Our next Associational Meeting, by divine permission, will be held with our sister church of 1st Hopewell, on Wednesday before the 1st Sunday in June, 1860, commencing at 10 o'clock, and continuing three days, when and where we hope to be favored again with your presence, and somewhat filled with your company.

D. L. HARDING, Moderator.
ISAAC HELLINGS, Clerk.

The Warwick Old School Baptist Association, in Session with the New Vernon Church, June 8th, 9th and 10th, 1859, to our Sister Associations, Conferences, Meetings, &c., with whom we Correspond, sends christian salutation:
Being permitted in the good providence

of our Lord to assemble once more in our associate capacity, in love, union and fellowship, as branches of one living vine, members of one body, and subjects of one kingdom, we desire to acknowledge the goodness and mercy of God who has kept and preserved us through all the changing scenes which we have been called to pass; but above all for the hope of eternal life, which God that cannot lie promised before the world began. To us, who have no confidence in the flesh, in ourselves, or in our fellow men, how unspeakably great and glorious is that hope, which rests upon the ancient promise of the God of Truth, who is of one mind and cannot be turned. Truly, this is the anchor of our souls, both sure and steadfast, and enters into that within the veil. Then having this anchor to rely upon, let the ocean over which we glide, roll on her most fearful billows, let deep call unto deep, and let tempests mingle earth and skies, our vessel, however frail, shall outride the storm, and ultimately reach the fair and peaceful haven of eternal peace.

We gratefully acknowledge, dear brethren, your kindness in sending your Messengers and letters of fraternal love and fellowship to us, and truly they have been refreshing to us. Your letters express your steadfastness in the faith which was once delivered to the saints, for which we thank God and take courage, and your messengers have brought us good tidings of good; declaring unto Zion, "Thy God reigneth," and that he sits on no precarious throne, nor borrows leave to be. How delightful it is to repose securely upon him, having a full confidence in his wisdom, power and grace; and to be enabled to rejoice that the Lord God omnipotent doth reign. O may we be enabled to show forth his praise, to walk in all his ordinances, and glorify him in our bodies and spirits which are his. And while errors and delusions are abroad in the world, let us enquire for the old paths of Zion, the ancient paths marked out by our Lord, and trodden by his inspired apostles and primitive saints; not with a boastful confidence in our own sagacity, or vain-glorious, as though we had made ourselves to differ from those who are taken captive by the devil at his will; but with meekness, humility and self-abasement, giving glory to God.

Our present session which is now drawing to a close, has been well attended, and perfectly harmonious, both in the preaching of the word and transaction of business, and truly it has been a season of refreshing.

Our next annual meeting will be held, if God permit, with the Middletown and Wallkill Church, to begin at ten o'clock, a. m., on Wednesday after the first Sunday in June, 1860, and continue three days, when and where we hope again to receive your messengers and epistles of love.

G. BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk.

The Chemung Association in session with the Asylum Church, at Terrytown, Bradford county, Pennsylvania, to all the Associations and brethren with whom we correspond, sendeth christian salutation:

BELoved BRETHREN:—Through the continued mercies of our heavenly Father, we are again permitted to assemble in our annual meeting, in which all of our churches were represented, and the business conduc-

ted in a brotherly and christian-like manner. The preaching of all the brethren has been harmonious, with one voice ascribing salvation to the Lord alone, greatly to the edification and comfort of the dear children of God. We are happy to acknowledge the presence of your Messengers among us, and the receipt of your Minutes, and may God forbid that anything ever should interrupt our pleasant correspondence, is our earnest desire for Jesus' sake. We have appointed our next meeting to be held with the Charleston and Sullivan church, Tioga county, Penn., on the Third Saturday and Sunday in June, 1860, where we greatly desire to see you, and enjoy your correspondence.

REED BURRITT, Moderator.

DANIEL DURAND, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1859.

BAINBRIDGE, Georgia, July 12, 1859.

BROTHER BEEBE—As I see there are many requesting your views on passages of scripture, I will also request your views on the following subject: When God gave a law to Adam, the penalty of that law was death. Now, what death did Adam die? Some of our brethren preach that he died a three-fold death—a spiritual, a temporal and an eternal death. My own mind is dark on the subject. Please relieve your brother, if I am a brother.

W. C. THOMAS.

In reply to brother Thomas, in regard to what death Adam died in the day of his transgression, we have no theory to offer but simply to refer our brother to what the scriptures teach, namely, that by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. What the advocates of a *three-fold death* mean by spiritual, temporal and eternal death we leave them to explain, as none of these terms are used in the bible in reference to the execution of the divine sentence upon man for having eaten of the forbidden fruit of the tree of knowledge of good and evil. How a natural man could die a spiritual death is as difficult for us to solve as it would be to show how a creature of time could die an eternal death. Neither of these terms are, in our estimation, either scriptural or appropriate in setting forth the death referred to in the words of our Creator to Adam, "Thou shalt surely die." And if by the term *temporal* they mean in a literal sense, still we apprehend a difficulty in accounting for the fact that Adam lived after the transgression to beget all his sons and daughters, and continued to live until his nine hundred and thirty years were numbered. The word *temporal* does not, to us, seem to sufficiently express the nature of that death that passed on on him the day he ate of the forbidden fruit. We ask, then, to be excused for rejecting all these terms with their respective theories, and for preferring the language used on the subject by divine inspiration.

Whatever was the death that Adam died, is and must be the same death that has passed on all men, for that all have sinned. If, then, Adam died a spiritual, a temporal and an eternal death, then all men have died, or do die, a spiritual, temporal and eternal death; for the same death has passed on all men. But this will prove too much for the theory of the advocates of the three-fold death of Adam. That Adam was created pure and holy or sinless, and that all his posterity were created in him in the same purity, no intelli-

gent bible reader will dispute. But that he was even in that state, or in his creation a spiritual man, the inspired apostle Paul denies. On the other hand we have the testimony of Moses that God made man out of the dust of the ground, and after he had breathed into his nostrils the breath of life and man had become a living soul, and after he had sinned, God himself said to him in pronouncing on him the sentence of the very death that had been threatened, "For dust thou art, and unto dust thou shalt return." As all the posterity of Adam was in him in his creation, so were they all in him in his transgression; and so when death passed on Adam it passed on all his then unborn posterity. The whole Adamic nature was involved in the death which was incurred as the penalty of sin. For as sin entered by transgression, so death entered by sin; and as it entered the person, so it entered the posterity of Adam. Death has passed on all men, for that all men have sinned. Although millions, untold millions of the sons of Adam perhaps are not yet literally born, still death has passed on them, for they have all sinned. We were in Adam, and we were Adam, when he and when we in him sinned, and when death passed on him and on us in him. We still, in our earthly nature, are Adam. For the decree of God was, that Adam should multiply and replenish the earth. We are not added to, but are the multiplication of Adam, whose name God called Adam; for God did not call *his* name, but God called *their* name Adam in the day when *they* were created. Whose name did he call Adam? *Their* name, that is, as we see from the connection, the generations of Adam. Generations of Adam is the antecedent in this scripture to the pronoun *their*. God, therefore, called the name of the generations of Adam, ADAM. Hence, as the earthly Adam, we all die, because sin has entered and death has passed upon Adam, and that is our name; and, beyond all controversy, that is the condition of us all in our earthly nature. Mortality, and all the train of mortal evils to which we are subject, were introduced into the degenerate family of man as the consequence of sin.

In our first estate we were pure and sinless, though natural and earthly beings. In that state we were adapted to and capable of enjoying an earthly paradise, of subsisting upon the spontaneous productions of an uncontaminated and uncursed earth, and free from disease, sorrow, pain, infirmity and death. What, then, is the death inflicted on Adam? It is not only mortality, but it involves us in degeneracy, in sin and transgression against our holy and righteous Creator entails upon us a nature which is corrupted and totally depraved, and places us under the condemnation and wrath of that law, the penalty of which, unless it be cancelled by the Redeemer, dooms us to endure the wrath of God forever and ever. This is not a spiritual death, for we were not spiritual in our first estate in Adam. It is more than temporal death, for temporal death only consigns our dust to dust; while the death that has passed on us leaves us dead in trespasses and sins, children of wrath, condemned already and the wrath of God abiding on us. It is not eternal death, if by such terms is meant the decease of an eternal life before possessed. The wages

of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. And those unto whom this life is given are secure from death. "I," says Jesus, "give to them eternal life, and they shall never perish, and none shall pluck them out of his hand."

Record of Marriages.

July 5—By Eld. I. Hewitt, at the bride's father's, in Middletown, Delaware county, N. Y., Mr. S. CARROLL, of Roxbury, to Miss DELIAH M. ROBERTS.

July 9—By the same, at the residence of the bride's father, in Roxbury, Mr. EGBERT G. NIXON, of Middletown, to Miss EMILY HILL, all of Delaware Co., N. Y.

July 4—At the house of the bride's mother, in Breakabeen, Schoharie county, N. Y.; by Eld. G. W. Slater, Mr. JOHN KENNICUTT to Miss ORPHA BOGART.

June 19—By L. B. Hanover, esq., at his office, Mr. JACOB SMOOTZ to Miss HANNAH GORSUCH, both of Licking county, Ohio.

Obituary Notices.

Another Deacon Called Home.

Mr. PULASKI, Illinois, July 9, 1859.

DIED, of pneumonia, at the residence of his youngest son, near Mt. Pulaski, Logan county, Illinois, Dea. CARTER SCROGGIN, aged 63 years, 3 months and 21 days. He was born in Logan county, Kentucky, January 2, 1796, and in the sixteenth year of his age his parents removed to Gallatin county, Illinois, where he resided fourteen years. During this time, the Lord, in his rich mercy, was pleased to make known unto him his lost condition as a sinner, and subsequently to reveal unto him an evidence of his interest in the covenant of grace, and in 1821 he united with the Big Creek church. In December, 1826, he removed to this county. Immediately after his arrival he learned that the scattered members of the household of faith in this vicinity had made arrangements to constitute a church, and he, and sister Scroggin, with them, were constituted into the Lake Fork church, on Saturday before the third Sunday in January, 1827. On that day, brother Scroggin was chosen for a Deacon, and continued to serve the church in that capacity to their entire satisfaction, until his death—a term of thirty-two years and three months. His last illness, of only fifteen days duration, was very severe, and his sufferings, a great part of the time, of the most distressing character, but he bore it all with a degree of fortitude and christian resignation, which characterise the death of those who are enabled to trust implicitly in the promises of a covenant-keeping God. His last hours were not exempt from bodily suffering, but his departure was calm and peaceful, and on the 23d of April, 1859, he closed his eyes on all terrestrial things, fully attesting to those around him the truth of these words:

"Jesus can make a dying bed,
Feel soft as downy pillows are."

His removal is most deeply felt in every relation of life, but most of all in the little church of which he had so long been a member. His house was, in every sense of the term, *a home for the Baptists*. You, too, brother Beebe, have lost one of your warmest and most devoted friends. He was one of those who gave his patronage to your paper in the commencement of its publication, and has, ever since, been a subscriber. *Every where he will be missed*. His bereaved widow, the surviving member in the constitution of this church, has sustained an irreparable loss; but in her deep affliction she is upheld and supported by the mighty power of Him whose watchful eye and guardian care are ever upon the objects of His love. She bows in humble submission to the will of her heavenly Father, and, though the stroke is most severe, kisses the chastening rod. On the day of his burial, she selected one of Doct. Watt's Lyric poems, to be sung at the grave, commencing—

"Keep silence, all created things,
And wait your Maker's nod."

Though we are left to mourn over his absence, yet our sorrowing is not as those who have no hope. Our brother departed in the full assurance of a glorious resurrection, and blessed immortality. His greatest desire, while among us, was to extol the richness of sovereign discriminating grace, and this he did by a well ordered walk. Now his hour of release from the cares and perplexities of this life has come, and his captive soul, no longer surrounded by the dark veils of flesh and sense, enjoys the blessedness of that rest for which he so earnestly longed, and with the redeemed, joins in acclamations of praise and adoration to Him who has called him home. May this trying dispensation, although dark and mysterious at present, be sanctified to the bereaved widow, and children, and may the little band of brethren and sisters be enabled to say, "Thy will be done."
E. H. L.

JOHNSON Co., Ind., June 24, 1859.

BROTHER BEEBE:—By the request of brother S. Nay, I write the following obituary notice of the death of Mrs. NANCY NAY, consort of brother Samuel Nay, which you will please publish in the *Signs*. Sister Nancy Nay was born in Henry Co., Kentucky, January 22, 1799, and died June 5, 1859, at their residence in Johnson Co., Indiana. Sister Nay united first with the Baptist Church in Henry Co., Kentucky, called Eighteen Mile Church, and afterward removed from there to Jefferson Co., Indiana, and there united with the Lick Branch Church; from thence they removed to this county, where she with her husband, brother S. Nay, joined the Bethel Church, of which church she remained a member in good standing and fellowship until her death, and was truly a Baptist of the Old School, or Primitive order. Her deportment and conversation was such as gave to the brethren and sisters the most satisfactory evidence of her having a good hope through grace; and although we have sustained a great loss in her departure, we doubt not but she has made a happy exchange. She was an affectionate wife, a kind mother, and a good member in a neighborhood circle, and highly esteemed generally by all who knew her. Her general health was good until a few months previous to her death. She became debilitated without suffering very much, or knowing any special cause; she was still able to go to meeting generally, and was preparing to go to meeting when she was taken suddenly ill, and died in less than an hour after she began to complain. It was on Sunday morning, and the time of our regular Monthly Meeting. Some four hundred persons were assembled, and we were about stepping into the stand. Brother A. B. Nay being absent on a visit to Kentucky, when a messenger came to inform us of her death. Three or four of their children being present the distress and excitement created was very considerable. After a portion of the congregation left, and the remainder became composed, we proceeded to try to preach to them. The next morning at about 9 o'clock we met a large number of brethren, sisters, friends and relatives of the deceased at the house of brother Nay, and at his request we talked to the people on the subject of sin and death, and of salvation by grace through the Lord Jesus Christ, from Romans v. 17, as a text or foundation of remarks, after which the remains of sister Nay was conveyed to a graveyard in the neighborhood, and there laid beneath the clouds to slumber until the glorious Savior, the Son of God, shall bid it rise in immortality. Yours truly, in bonds of love, union and fellowship,
WILLET T. TYLER.

CARROLL Co., Indiana, 1859.

BROTHER BEEBE:—Please publish in the *Signs* the death of brothers WILLIAM HANCE and JOHN CAMPBELL. Brother Hance departed this life at his residence on Monday, June 20th, aged 63 years, 6 months and 3 days, after a short illness of

12 days. His disease was lung fever. Never has death taken from this church and vicinity one more cherished and beloved than the subject of this notice. As a church member and citizen, he has been tried and found not to be wanting. In the very morning of life he was made a subject of divine grace, and was baptized into the fellowship of the Lost Creek church in the State of Ohio. He came to this county 31 years ago, where he has lived ever since. He was in the constitution of the first Baptist church in this county, and was the last surviving member that was in the constitution of the church at Paint Creek. In the death of brother Hance the church has lost a brother indeed—one that never failed to fill his seat, without a Providential hindrance—one in which the church deeply mourns his loss—one in which the entire Association will feel the loss, being one of the sweet singers of Israel—one that has never failed to attend the Association, to my knowledge since his constitution. Brother Hance was at his death, and ever has been, a consistent member of the Old School Baptist church, and a regular reader of the *Signs of the Times*, and a firm believer in the doctrine of salvation by grace, and not by instrumentalities, and works of the creature. He also died as he lived, perfectly calm, composed and happy, frequently expressing a desire not to get well, but longing to die and be with the Savior. And to the Association I will say that brother Hance will not be there; he has, as we hope, taken his flight to Abraham's bosom, to dwell in the presence of Jesus forever and ever; he has gone to see that company that John saw on the Isle of Patmos, which no man could number, that ceased not day nor night crying,—Holy, holy, Lord God Almighty, and had palms in their hands. Precious in the sight of the Lord is the death of his saints.

Brother Campbell departed this life on the 18th of November, 1858, aged 66 years 7 months and 28 days. Seldom has death taken one from our midst with so short a warning. Brother Campbell was well all day, and exceedingly lively, prosperous and happy. At dark he went to the wood yard for some wood, and was struck insensible, and was carried in and died in about four hours. This very forcibly reminds us of the admonition of the Savior, Watch, and be ye also ready, for ye know not the hour in which the Son of man cometh. Brother Campbell was a firm believer in the doctrine of salvation by grace, and has as we humbly trust, received the morning star. (Rev. ii. 28.) He has been a firm old School Baptist for near 40 years, and always stood firm in the faith once delivered to the saints, putting no confidence in the flesh, and as brother Campbell was taken away and not given time to say farewell to the Association I will speak for him, and say farewell. Brother Campbell sleeps in the cold arms of death, where we shall all soon lie.
THOMPSON CLINE.

DEAR BROTHER BEEBE:—By request I send you for publication a brief obituary of my dear father, who departed this life on the 15th of April, 1859, at his late residence in Norristown, Penn., PETER SUPLEE, in the 52d year of his age. The deceased has long been a devoted follower of our blessed Jesus. He was an unflinching advocate of the doctrine of free and sovereign grace. He was truly an Old School Baptist in faith and practice, although he was deprived of the privilege of worshipping with them, there being no Old School Baptist church in the neighborhood in which he lived. About four years ago I sent him a copy of your valuable paper, the *Signs of the Times*, of which he has been a constant reader from that time until his death. Two years ago was the last time I saw him; he told me then and my mother also, that the *Signs* were truly a welcome messenger to them, and that there was some able communications published in them, corresponding with the

word of God. He was truly a moral and upright man, and by his daily walk and conversation won the esteem of all who knew him, imparting good and wholesome instruction to all around him, and when in about the meridian of life it pleased the Lord by his Holy Spirit, to reveal himself in him as the sinner's friend, and as the one altogether lovely and the chiefest among ten thousand, and of which he has ever since been a humble and devoted follower until his departure from this world. He has left a dear companion and nine children to mourn our loss. May God give us all strength to bear up under our great bereavement, and grant that we may all feel that what is our loss is his eternal gain, and say, Not my will but thine be done.
S. G. SUPLEE.

IONA, C. W., June 12, 1859.

BROTHER BEEBE:—Please publish the obituary of Deacon HENRY ERRET, one of our preachers, and a great advocate of grace, and the law not a rule for the conduct of the believer. He was taken suddenly with inflammation, and after eleven days' sickness slept in Jesus, as we believe, impressing on those present at the time, to continue faithful in the doctrine of the gospel. He left a widow and seven children to mourn their loss, not only to themselves but also to the church. He was buried in the old Meeting house graveyard in Ekfrid. I endeavored to preach on the occasion from John iii. 3, to a large assemblage.

Yours in the best of bonds,

THOMAS McCOLL.

ASSOCIATIONS.

TIME AND PLACE OF MEETING.

Clay Bank—With Beaver Dam church, eight miles north of Elba, Coffee county, Alabama, on Saturday, before the second Sunday in September, 1859.

Bulah—With the church at Concord, Tallapoosa county, Alabama, five miles east of Dadeville, on Saturday, before the third Sunday in September, 1859.

New Hope—With the church at Bethlehem, Carroll county, Georgia, three miles south west from Bowdoin, on Saturday before the second Sunday in September.

Harmony—With the church at Mount Olive, Chattahoochee county, Georgia, on Saturday, before the second Sunday in October.

Primitive Western—With the church at Hope-well, Fayette county, on Saturday, before the third Sunday in October.

Cane Creek—With the church at Rehoboth, on Saturday, before the third Sunday in October, 1859.

Midway—With the church at Salem, Barbour county, Alabama, on Saturday, before the first Sunday in October.

Conecuh—With the church at Ramah, Pike county, Alabama, four miles from Monticello, on Saturday, before the second Sunday in October.

Choctawhatchee—With the Mt. Olive church, Dale county, Alabama, on Saturday, before the fourth Sunday in October.

Antioch—With the Ebenezer church, Butler county, Alabama, on Saturday, before the fourth Sunday in October.

Ebenezer—With the Bethlehem church, Montgomery county, Alabama, on Friday, before the first Sunday in October.

Des Moines River—With the Cedar Creek church, Wapello county, Iowa, four miles north of Dahlonea, on Saturday, before the third Sunday in August.

Hazel Creek—With the Hopewell church, Wayne county, Iowa, on Friday, before the fourth Sunday in August.

Sandy Creek—With the Spoon River church, Starke county, Illinois, at ten o'clock, a. m., on Saturday, before the second Sunday in September, 1859.

Subscription Receipts.

NEW-YORK—Dea. B. Blauvelt \$1, Eld. H. Ailing for W. W. Pettit, esq. 2, Eld. N. D. Rector 2, Mrs. Wm. L. Reeve 1, Geo. Barnes 1, G. J. Beebe 21.25, Dea. H. Horton 2.50, D. D. Duryea 2, Miss Mary Roberts 1, Eld. Isaac Hewitt 2, H. Fish 2, Perry West 1... \$48 75	
MAINE—M. W. Chase 2, Isaac Curtis 4.50, Eld. J. A. Badger 5, Eld. Wm. Quint 2.50, E. S. Bailey 2... 17 00	
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MARYLAND—Eld. G. W. Slater 5 00	
WASHINGTON, D. C.—Eld. W. J. Purington for Miss R. R. Darby... 1 00	
VIRGINIA—Eld. R. C. Leachman 5, Eld. John R. Martin 2... 7 00	
NORTH-CAROLINA—B. Bryan 4 00	
GEORGIA—M. C. Autrey (to Vol. 27, No. 4.) 1, Wm. L. Beebe 6.50, W. C. Thomas (for L. Lunnis to July 1, 1859) 1... 8 50	
ALABAMA—I. M. Yager... 1 00	
LOUISIANA—John J. Norris 2, William Wilder 4... 6 00	
TEXAS—Eld. A. Hefner... 2 50	
CALIFORNIA—J. W. Rickman... 2 50	
OREGON—John Stephenson 1.50, Eld. John Stipp 2... 3 50	
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MISSISSIPPI—Wilson Devenport... 2 50	
TENNESSEE—Thos. B. Yeates 3, Ann Allen 1... 4 00	
KENTUCKY—Mrs. T. Moore 1, S. Aylor 2, W. D. Franklin 1, J. P. Trueax 2, W. Florence 1.06, Eld. C. T. Meador 1, W. B. McGrew 5... 13 06	
OHIO—Eld. L. Seitz 3, Ira Yeomans 11, D. C. Judy 1, Jas. Garrard 1, Mrs. M. L. Kever 1... 17 00	
INDIANA—T. Henderson 2, Eld. Wm. P. Robertson 6, J. M. Logan 4.50, Eld. D. S. Roberson 1, Mrs. S. H. Izor 1, Wm. H. Beck, esq. 1... 15 50	
ILLINOIS—J. C. Besier, esq. 2, I. Mahew 1, D. Baldwin, sen. 1.50, S. R. Patton 2.50, Jas. A. Brundage 1, Eld. Jas. B. Chenoweth 2, A. Castelow 1... 12 00	
MISSOURI—Mrs. Susan Allen 1, Elizabeth Tonnehill (to Dec. 15, 1859) 2, Eld. James Duval 6, P. Marshall 6, C. Dennis 8... 18 00	
IOWA—S. Benson... 1 00	
WISCONSIN—Eld. M. Morehouse 1 00	
MICHIGAN—Eld. Jas. P. Howell 2 18	
CANADA WEST—Sent by Elder J. L. Purington 9, D. T. McColl 1, Eld. Thomas McColl 1... 11 00	
Total... \$224 61	

HYMN BOOKS SENT BY MAIL, ETC.

Eld. John Stipp... 2
J. W. Rickman... 1
James Dodd... 1
Eld. William P. Robertson... 1
Ira Yeomans... 12
Mrs. Wheat... 1
H. L. Morgan... 2
J. M. Logan... 6
Mary L. Keever... 1
Eld. William Barker... 13
D. B. Holeman... 1
By U. S. Express to Dundas Church, Canada West... 18
Total... 59

PORT CHESTER, N. Y., May 11, 1859.

ELDER BEEBE:—I have examined your Hymn Book containing over 1,300 hymns, and consider it the best Hymn Book I ever saw. It is well arranged in the division of subjects, and the matter is not inferior to any in use. It is well worthy of a large sale among all Baptists of every school, and no sect believing the Bible can have any objection to its contents. The life, the spirit, the rhyme, and the variety of singing matter, commend it to all interested in hymns and spiritual songs. The sale ultimately must be large, and may you be compensated for the labor bestowed in so good a collection. Yours as ever,
E. S. RAYMOND.

To work our own contentment, we should labor not so much to increase our substance as to moderate our desires.

Old School Meetings.

THE Yearly Meeting of the Bethel church will commence at their meeting house in New-castle county, Delaware, on Saturday before the second Sunday in September, 1859, and continue three days.

THE Yearly Meeting of the Rock Spring Church, Lancaster County, Pennsylvania, will begin at 10 o'clock A. M., on Saturday before the third Sunday in August, 1859. Brethren and sisters of the Old School Baptist Order and friends in general, are invited to attend. Brethren in the ministry are especially requested to attend.

OLD SCHOOL MEETING IN DELPHIA, N. Y. The Old School Baptist church, of Delphia, Onondaga county, N. Y., have appointed their Yearly Meeting, to commence at their meeting house, in Delphia, on Thursday, the 16th day of September, 1859, and continue three days. A general invitation is given to attend. Those coming from the East or West, by railroad, will leave the cars at Syracuse, where they will find teams (at the Newell House, on Fayette street,) to convey them to the meeting. The teams will be at the Newell House, on Thursday, the 15th, at three o'clock, p. m.

In behalf of the church, J. P. SMITH.

NOTICE.—There will be a meeting, the Lord willing, at the Baptist meeting house, in Columbia, Jackson county, Michigan, commencing on the Friday (28th) before the fifth Sunday in October, 1859, at ten o'clock, a. m., and continue three days. The meeting house stands on the county line, two miles east of the north west corner of Lenawee county. Ministers of our order, in Ohio, have agreed, the Lord willing, to be with us. A general invitation is given to all the Old School brethren and sisters to attend with us.

JAMES P. HOWELL, Pastor.

Associational Meetings.

THE Greenville Association will meet with the Stillwater church, Darke county, Ohio, eleven miles north east of Greenville, on Friday before the fourth Sunday in August.

THE Sugar Creek Association will meet on Friday, August 20th, with the Sugar Creek church, in Crawfordsville, Indiana. The New Albany and Salem Railroad passes through this place. A general invitation is given.

THE Little Flock, Old School Regular Baptist Association, will meet with the Mill Creek church, in Hamilton county, Ohio, (near the turnpike leading from Cincinnati to Hamilton, Ohio, eleven miles from the former and nine miles from the latter place, on Saturday before the second Sunday in September, 1859, at ten o'clock, a. m. A general invitation is given to all who love the truth, especially ministers of our faith and order. Brother Beebe, can you come and see us at that time?
JOSHUA HOWELL.

THE Conn's Creek Regular Baptist Association will meet with the Gilgal church, in Lawrence county, Indiana, eight miles east of Guthrie's station, on the New Albany and Salem Railroad, (at which station all who come by the cars will be met with conveyances on Thursday before the meeting,) which will commence at ten o'clock on Friday before the first Sunday in September, 1859. Those coming in their own conveyances will enquire for Maltonsville, and when approaching that place will hear of places of entertainment. Those who come by the cars should take the morning train from New Albany and Green Castle, which will meet at the said station. Brother Beebe, we earnestly desire that you would attend with us this time. Please publish the above and give your consent to come.
TYRE HENDERSON.

THE Corresponding Association, Virginia, will meet (Providence permitting) with the Church at Mt. Zion, Loudon county, Virginia, on Thursday before the Third Sunday in August, and continue three days. A general attendance of ministering and other brethren

is requested. Those coming by public conveyance will find carriages at the Gainesville station, on the Manassas Gap Railroad on WEDNESDAY morning to convey them to the vicinity of the meeting. Those who cannot get on so early can take the Middleburg stage at Alexandria on THURSDAY morning, and arrive at the meeting at the meeting house about half past three o'clock.
ROBERT C. LEACHMAN.

THE Mad River Predestinarian Baptist Association will convene with the Sugar Creek Church, in Putnam County, Ohio, (12 miles north of Lima, Allen County,) on Friday before the first Sunday in September, 1859. Those coming by the cars from the east or south, will stop at Lima where they will be met by brethren of the church to convey them to places of entertainment; and those coming from the west will stop at Delphos, where they will also be met by some of the brethren and conveyed to places of entertainment and to the meeting. Brethren coming by the cars will be particular and be at the above stations on Thursday before the meeting. Brethren of our faith are invited and will be cordially received, especially Ministers of the gospel, who preach Jesus, and not means and instrumentality.
JOHN DEFFENBAUGH, Church Clerk.

THE Licking Particular Baptist Association will meet with the church at Mount Gilead, Mason county, Kentucky, at 10 o'clock A. M., on the second Saturday in September, and continue three days, at which time and place we hope to see a goodly number of brethren and sisters in the Lord. We have the promise of several very able brethren in the ministry, from sister States, and we hope to see a general turn out. Can't you come, brother Beebe? Those coming from the N. W. and N. E. N., will land at Cincinnati on Thursday, leave on boat for Maysville that evening, take stage Friday evening for the village of Mt. Gilead, distance 12 miles, at which place they will be met and provided for; those coming by their own conveyances, will enquire for brethren S. Hull, J. T. Power, or J. S. Wallingford.
SAMUEL JONES, Pastor.

THE White Water Association will meet with the Shiloh Church, in Hancock Co., Indiana, seven miles south-east of Greenfield station, on the Indiana Central Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyances will enquire for James Tyner or Richard Hackleman, near the place of meeting. The Association will meet at 10 o'clock A. M., on Friday before the second Saturday in August, 1859.
JAMES TYNER.

HANCOCK Co., Ind., April 22, 1859.

THE Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet stately for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to
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THE SIGNS OF THE TIMES—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GLEBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middle-town, Orange Co., N. Y." TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

BEEBE & HORTON,
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REFERENCES:

Hon. Ira Harris, L. L. D., Hon. Amos Dean, L. L. D., Albany, N. Y.; G. Beebe, Editor of the "Signs of the Times," G. J. Beebe, Esq., Editor of the "Banner of Liberty," Middletown Bank, Walkkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President Chester Bank, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lownds & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Colonel Thomas P. Rubey, Hudson City, Missouri.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

McCONEVILLE, Ohio, April 18, 1859.

BROTHER BEEBE:—Last August and September I visited the Tygart Valley and Redstone Associations, which were held in Pennsylvania; also, the churches in Western Virginia, and had an agreeable interview with the brethren and sisters in general. Many of the brethren are contributors to the *Signs of the Times*, who requested me to inform them through the *Signs of the Times* when I arrived home, of my tour, and of my health and family; but you, as editor of the *Signs of the Times*, had declined publishing preaching tours in the *Signs of the Times*, as not being of that general interest to its readers; therefore, I have delayed writing, except to brother Eld. Winnett, of Pennsylvania, and brother T. Beale, of Virginia. Let this suffice to inform the brethren and sisters that, through the kind mercies of our gracious God and Father, I arrived at home on the 26th of October, having been from home ten weeks, and am now enjoying as good health as common—my wife's health still continues very delicate.

Brother Beebe, by your permission, I will now address them on a subject of more importance, which may not be uninteresting to the brethren and sisters in general; the subject is: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. v. 17. By this declaration of the apostle, we are informed, that a profession of Christ without the evidence of being a new creature, would avail nothing; for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature, and faith which worketh by love. Although a man may speak with the tongues of men and of angles, and have not charity (love) he is as sounding brass or tinkling cymbal, though he has the gift of prophesy, and understands all mysteries, and all knowledge; though he has all faith, so that he could remove mountains, and have not charity, he is nothing. And though he bestows all his goods to feed the poor, and though he give his body to be burned, and have not charity, it profiteth nothing; for love rejoiceth not in iniquity, but rejoiceth in the truth, 1 Cor. 13. The doctrine contained in the above text, is union in Christ, the effect of which is fellowship with him. Interest may be considered in two respects, as secret and open; by the former the church of Christ had a given right to all spiritual blessings in virtue of the electing love of God; according as he had chosen her in Christ before the foundation of the world, that she should be holy and without blame before him in love, Eph. i. 4. By the later, through sanctification of the spirit and belief of the truth; being begotten into a oneness with Christ by

possessing his life and image in conformity to the predestinating will of God. This sublime and glorious doctrine of interest in and union with Christ, although mysterious in its existence, and heavenly in its nature, should be contended for as the faith once delivered to the saints. Brethren have given their views on this important subject in various forms of expressions, and some of the household of faith have objected to the phrases by which the doctrine of union has been presented, notwithstanding there is not that heretical element in their views as some brethren have affirmed. I think we should desire to have clear and consistent views of the gospel of Christ; for, by it, we can only know when and where we were constituted as one with Christ. Jesus said to his disciples, "At that day ye shall know that I am in my Father, and ye in me, and I in you." If we state that the church of God was eternally united to Christ by an act of his divine will in himself, it should be admitted as a sacred truth, 2 Thess. i. 1; Eph. iii. 9, 10, 11. But, to affirm that the church of Christ eternally and actually existed in union with Christ, I think cannot be supported by the testimony of divine truth. The difficulty that has taken place in the minds of some of the brethren has arisen from their limited views of the glorious doctrine of the trinity, and the begotten nature of our dear Redeemer; there was a period when Christ did not actually exist as respects the begotten nature of the Son of God, but as respect his divine nature, that is unbegotten, therefore, eternal; Christ as God-Man, possess two distinct natures, human and divine, though but one person, and so one with the eternal three, the Father, the Word and the Holy Ghost: these three being one in nature, power and glory, and each concurring in the salvation of a foreknown and beloved people. 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; Titus i. 2, 3. John said, "In the beginning was the word, and the word was with God, and the word was God." The same was in the beginning with God, and the Word was made flesh and dwelt among us, (and we beheld his glory as of the only begotten of the Father,) full of grace and truth, and of his fulness have all we received and grace for grace, John i. 1-16, inclusively. This blessed statement can only be affirmed of our blessed Immanuel; for only in his wonderful person dwells all fulness for his church, of which he is the life, and in this life, she has an interest by the electing love of God the Father, by which she is united to her Lord as his mystical body,

that from the beginning was recognized as the object of eternal love by the Father, Son and Holy Ghost. From which, I consider—First, The church of God had an eternal interest by the eminent act of his will, it being the cause of a secret union of life in his first begotten Son. For, as the Father hath life in himself, so that he gives to the Son to have life in himself, John v. 26. Second, This union of life was constituted when Christ was brought forth by an act of divine power, Prov. viii. 28-31,—who was then constituted heir of all things, and appointed by the heavenly Father to be the Head, Root and Representative of his predestinated family, Heb. i. 1-12. Rev. v. 5-16-22; Eph. ii. 6, and iv. 15, and v. 23, and i. 3-6; Col. ii. 10. Then, my dear brethren and sisters, to be sanctified by God our Father preserved in Christ Jesus, and called by his grace; such favors when known should be duly appreciated by us, being called unto the fellowship of his Son Jesus Christ our Lord. For no creature but the new one, which is created in Christ Jesus, can have access or communion with the Father in glory through our Lord Jesus Christ, it being only the production of the wisdom and of the power of God. A question may revolve in the minds of some of my brethren respecting the nature and element of this new creature, for their consideration I present my views on this important subject, that the sinner must be born again to be a new creature, by the following statements: First, That Adam was made in the image of God, and called his son, is evident by the word of divine truth, Gen. i. 26—Luke iii. 38, which image he lost, for when Adam had conceived lust, it brought forth sin, and sin when finished, brought forth death; Adam, although the son of God, when he sinned, death entered his soul, by which his ability was lost, and so in consequence of what he was as the head and representative of his seed, death and the evil effect of his transgression was entailed upon all his progeny, Rom. v. 12. Second, There was no way provided by God for his sinful creatures to acquire their former standing which they had by the law of their creation, through their creaturely righteousness; but, a prohibition was decreed by their Judge, that his justice and holiness demanded. Therefore, Adam and all his offspring must endure finally the awful penalty which their sins have merited from the hands of punitive justice, if sovereign grace hath not interposed, Gen. iii. 22-24. Third, The elect and redeemed sinner when quickened by the Holy Spirit, the spirit of life being implanted in his soul, which enlightens the eyes of his understanding, that he might know of his interest in the inheritance which God hath in his saints, which Adam never did, nor could realize in his pristine and innocent

state. Therefore, it is not by any holy qualities infused in the flesh, nor any radical change in the Adamic nature of man, that makes him a new creature; for, that which is born of the flesh, is flesh; flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit in corruption. Fourth, Jesus informs Nicodemus, Except a man be born again he cannot see the kingdom of God. Well, then, if a man must be born again, the birth is the consequence of a previous creation in Christ Jesus, and not merely being restored to the state or image from which our progenitor by natural generations fell when he sinned. The apostle Paul called the internal life which he possessed, Christ; I live, yet not I, but Christ liveth in me; and the apostle John said, Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God; also the apostle Peter said, Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. From these witnesses who bore testimony of the truth we learn that the elect and redeemed sinner is born again, is born of God, he is begotten of God by the immortal seed of the word. Now, the Lord Jesus Christ is called the Word of God, to denote that he is the express image and representation of the divine mind, to angels and men. He is God's original and substantial Word; the primitive transcript of the divine will. He is emphatically and essentially the Truth, and the inspired writings obtain their name from him, and are called the word of Truth. He is the original living Word, they are a faithful copy derived from him by the Holy Ghost, as the spirit of Christ, 1 Peter i. 11. The gospel is the truth as it is in Jesus, and John declares that grace and truth came by Jesus. Preaching Christ is preaching the truth, and holding forth the word of life, is manifesting the Word that was with God; even that eternal life which was with the Father, and is now revealed unto us. And this is the word which by the gospel is preached unto men; and was in the beginning the Word with God, before he came down to be openly God with us, in an incarnate state. This is the word that abideth forever, when the written word shall be entirely done away. Fifth, The image of our first father (Adam) contained an immortal soul, which, from its earliest existence, was upright by nature, independently of any choice of its own, and being united to a pure human body constituted perfect human nature. Its natural faculties, in a faint degree, reflected the attributes of its divine author. But no interest in electing grace in Christ Jesus was discovered in the production of this immortal part of the undefiled likeness of God; nothing spiritual in the gospel sense

of the word was essential to the existence of an innocent, upright man, and such Adam was. But the new creature in Christ Jesus is conformed to the image of Christ by the operation of God, and lives by faith on the fulness of Christ, who is his Head and Strength, the holy and spiritual seed that remaineth in him gives vitality to his soul, which produces in him the mind of Christ, and the spirit of Christ, and the love of God being shed abroad in his heart by the Holy Ghost constrains him to walk as Christ walketh, and enjoy the faith of God's elect. Hence the faith of this new creature is the substance, subsistence or confidence of things hoped for, and the evidence of things not seen. The things hoped for and made evident through faith are the things which God hath prepared for them that love him; things freely given to us of God; things which the natural man cannot know, because they are spiritually discerned; things that God reveals to them for whom they are prepared. Adam, as a perfect, holy and natural man, had no knowledge of these things, nor capability to enjoy them, he was holy and happy without them; although he could adore his Maker, as his chief good, and worship him accordingly through the things that were made, over which he had dominion as the Lord of creation, Psalms vii. 3.

Brother Beebe, if you permit this communication to be published in the *Signs of the Times*, I will, if the Lord will permit, in a future letter give my views of the experience of this new creature, and of the laws by which it is governed.

I remain yours for the truth sake,
JAMES JANEWAY.

SUISUN CITY, Salano Co., California,
June 16, 1859.

BROTHER BEEBE:—Having attended to the business part of my letter, I propose now to give you and the readers of the *Signs of the Times* some account of our progress in California. I visited Ione Valley again the first of May, and found several Old School Baptists that I did not see last fall. We constituted a church of six members, and received one on experience. We also heard of some others, and the prospect is somewhat flattering in regard to the building up the Old School cause in that valley. Brother Kendall attends them once a month. Ione Valley is eighty miles from my residence. Brother Holman and myself, with council from Santa Rosa church, constituted a church at Liberty School house, in Sonoma county, forty miles from my house, on the first Saturday of this month, with eight members, and a good prospect for an increase. We now think of forming a Corresponding Meeting this next fall. There is a prospect that churches will be formed shortly in other settlements. We have a great time here with the popular denominations, who are seeking to make proselytes. The Presiding Elder of the Methodist, South, thinking, no doubt, that the people were too backward in having their children baptized, preached a long sermon on baptism, at their camp-meeting, in our valley, in which he affirmed that the Greek word *Baptizo* did not represent *Baptism* in the English language,—that the Greek word which represents *Baptism* in the English signifies to *sprinkle* or *pour*. He professed to be a thorough Greek scholar, and his people seemed to think

he knew it all, and they had a real squalling and scrambling among the babies and larger children, in having them baptized, and brought into covenant with God. I was requested by a gentleman at the same meeting to preach a sermon on Baptism, which I agreed to do after the excitement which had been raised should cease, and reason should have time to resume her throne. I fulfilled my promise on the fourth Sunday in last month, in the Methodist church, South, liberty to do so having been obtained by the friends. The day was rather unfavorable, but there was quite an attendance. I occupied two-and-a-half hours, and proved by many of their own witnesses, for I used no authors, but *pædo*-Baptists to prove what was the mode and primitive practice, and that *Baptizo* in the Greek signifies in the English to *dip immerse* or *plunge*, and that the primitive practice was immersion. One of their ablest preachers from another county was present, and he let it be known, that he would preach a sermon on Campbellism, at the same house in the course of a few weeks. This he did in my absence, but I learned that he spent considerable time in patching up their shivered citadel which was demolished with their own artillery. The Campbellites and them, have gotten up a big fight which is to come off, as I learn, in August. While these children of the bond-woman are fighting each other, perhaps the children of the free-woman may have peace.

Brother Beebe, I wish you would republish Mr. Weston's letter which was written in relation to the Missionary cause in Jamaica, as I desire to use it in the close of my historical sketches of the Baptist church, which are now being published in the *Southern Baptist Messenger*, published by William L. Beebe, in Covington, Newton county, Georgia. I want to compare the digression of the church from the apostolic order, in the second century with that of the Missionary Baptists from the same rule and order in this nineteenth century, from which we may infer with considerable accuracy how long it will take the Missionary Baptists to produce the same results. Please let it come in the first issue of the *Signs of the Times*, after you receive this letter.

I remain yours in the faith of the gospel,
THOMAS H. OWEN.

NEAR ULM, Adams county, Illinois,
December 23, 1858.

BROTHER BEEBE—The revolving seasons remind me of my duty, as a reader of the *Signs of the Times*, to send on a remittance for myself and also for some of our brethren who have handed over their subscription money for next year, hoping it may have better luck in reaching you than the money I sent you in July last. Last evening I received the 23d No. of the *Signs*, which, as usual, I immediately read, and I then thought I would like to speak to our Father's children scattered abroad of the great love wherewith he has loved poor sinners, even while dead in sin; but, knowing you are generally crowded with letters about the beginning of the year, and that you have many able correspondents, I do not know but that anything I may write will crowd out better matter.

Brother Beebe, truly we live in a day of rebuke, for men of our own order (as we looked upon them) have arisen, speaking perverse things to draw away disciples af-

ter them; but blessed be the Father of our Lord Jesus Christ, the Father of Mercies and the God of all Comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. And truly, my brother, you have again and again written to my comfort whilst in defence of the cause of God and Truth; you have been assailed personally and most bitterly; you have proven to me what the word of inspiration declares: "The preparation of the heart in man, and the answer of the tongue or pen is from the Lord." And because of these things I still hope and trust the Lord of the Harvest will be with and uphold you, still enabling you as a faithful soldier to bear hardness for Christ's sake, who, when he was reviled, reviled not again. Oh, that all the watchmen on Zion's walls may be enabled to imitate our Divine Master in all things, knowing that when Jesus, who is our Life, shall appear, then shall we also appear with him in glory.

We have a cold and almost lifeless time, religiously; and the children of the bond-woman rejoice much over our declining or languid condition, because, poor creatures, they think that if we would only join in their systems of revival-making we might be as prosperous and happy as they are in trying to evangelize the world; but they are only rejoicing in sparks of their own kindling, as some anciently did.

Brother Beebe, I suppose you received my second letter, as you sent me twelve Hymn Books and receipted the \$11 I enclosed to you on the 4th of July. I am sorry to know you should lose so much through the dishonesty or carelessness of our public servants. We would be glad to have another box of your Hymn Books, for several have manifested a desire to have one, which I cannot supply, as those I got I designed alone for New Providence church. The brethren like them well. I will now come to a close, hoping that, under all your difficulties and many conflicts you have to encounter in warring against our common enemy, you may have grace to enable you to say and also to feel as the apostle Paul did when at Ephesus and about to go up to Jerusalem: "None of these things move me, neither count I my life dear unto myself, that I may finish my course with joy; and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God. Adieu."
J. G. WILLIAMS.

BROTHER BEEBE—I have often desired to write to you, but have failed to do so until now. It is not because I feel myself so worthy that I attempt to write at this time, but because I take delight in conversing about that precious Savior of ours; and, as I have stated, I think it would have been a great satisfaction to me if I had had confidence enough to have conversed with some of those that I thought to be the children of God; and on two occasions did I take up my pen to write to you, as I thought by so doing I could tell some of the trials and troubles that I passed through after I was brought to see my situation as a sinner. As my father has taken the *Signs* a number of years I have had the privilege of reading them; and as I saw now and then a piece in them written by some one who withheld their

name, I thought I would take that course to let you and others know some of the dealings of God with me; but then the thought would arise why should one so unworthy and so wicked as I expose my ignorance in such a way as that; and for some cause I have been kept from so doing until now, and it is my belief that the time had not yet come for me to speak in this way. Since the time I first had such thoughts, I have felt to exclaim with David of old, "Come and hear, all you that fear God, and I will declare what he has done for my soul."

Blessed be God who hath not turned away my prayer nor his mercy from me. From my youth up to the time my burden of guilt was removed, my mind was at different times very much troubled about the situation of a sinner, as I saw myself to be one of that number. Then again I would be as careless as ever, supposing such thoughts were all banished from my mind, until alarmed by some sudden death, when my own situation would be again brought to view, but not to remain long with me. I often went to meeting where I heard the doctrine of salvation by grace set forth which left the creature man helpless. That was very galling to my nature, for I supposed that I could get religion, and at some future time, (after I became settled down in life, and had partaken of enough of the follies of this world,) I would get religion, and then I would have time to attend to it. But, alas! how soon were all my prospects blasted!—in thought I had grasped at the substance and caught but the shadow! My mind was so awakened to a knowledge of my sinfulness that I often thought my time was short here, and I should soon sink into perdition and utter ruin.

There was now need of my trying to do something if I could; but what could I do or where could I go, I viewed God to be such a holy and just being—one who could not look upon sin with the least allowance, and I such a vile sinner had been all the days of my life. I would go to meeting and try to see if I could hear anything that would be of comfort to me, but I could not find much comfort there; it seemed that it all condemned me. Sometimes I had a mind to go to meeting, but as often to stay away. I would sometimes attempt to pray, but then the thought would arise in my mind very forcibly that I had no heart to pray, and why should I ask anything of that God I had been sinning against so long. I thought I justly deserved his wrath, and I did not see how he could be just in saving such a wretch as I. I went to meeting where they would try to set forth the man or woman as being capable of choosing or refusing the Spirit of God, which would bring them, in one sense of the word, equal with God, or give them an irresistible power. But I have not so learned Christ; and before I was brought into a knowledge of the truth, these same kind of do-and-live preachers would tell me that I could get religion; but I tell you if they ever saw themselves as I saw myself, I think they would have known better; for the more I did or tried to do only sunk me deeper in the mire, and I was left to go the length of my chain, (if I may be allowed the expression,) in trying to do something to effect my soul's salvation. But all I could do or say was, "God, be merciful to me, a sinner."

The twelfth and thirteenth days of December, I think, were the darkest days that I ever experienced in my mind. On Sunday, the 12th, I went to a Methodist Protracted Meeting at night, and there I saw what, from all appearance, a person would suppose to be the happiest beings on earth; but no pleasure could I see there for me, and I came back no better than I went. I passed a very sleepless night. The morning came, and still I was the same miserable object—the same weight of gloom was upon me. I went to doing up my chores before breakfast, and when I thought it was about time for breakfast, (as I did not want any,) and as I had to go to the woods, I thought I would go there and try once more to pray. But on going to or coming from the woods, or at that place, all the words I could utter were, "God, be merciful to me, a poor, dying sinner." I attempted to get down on my knees, but I viewed myself to be such an unworthy being I thought surely it was a sin for me to try to pray. I came to the house again, and my folks asked me why I went away before breakfast. I told them I was not hungry; they asked me if I was sick; I told them no; then said they, why don't you eat? I told them I did not feel as though I should ever eat again. I went to work in the forenoon, and I think I shall well remember that day.

About the middle of the forenoon, as I was busy at work, all at once there was a change in my feelings; but the first consciousness I had of it I was singing sweet praise to that Savior of sinners; the burden I had borne under so long, was all swept away; everything around me looked pleasant and lovely; it seemed to me that all nature praised God. I was so overcome with joy that I was almost unconscious of what I was doing. I thought then, for the time to come, I should not have any more trouble or sadness to encounter. But, alas! how soon was I disappointed; it was soon suggested to my mind that there had been no change only the fruits of nature, which the enemy of righteousness is ever ready to ripen to vex the children of God with. But I was wholly ignorant of his devices at that time. My hope was apparently all gone, but still there was a change somewhere. I was not troubled as I had been, but I had trouble of a different nature—such as doubts and fears about whether I had really met with a change of heart or not. I thought if I could only get my burden back and feel as I did before, I would then know (if it left me again) whether there had been a change wrought in my soul or not. But with all my willings and doings I could not get my burden back, nor feel as I used to. The company that I once took delight in associating with, afforded me no enjoyment any more; but there was a people that I delighted to associate with, yet something seemed to say to me, "You are not fit to be with them." There was then, indeed, a warfare commenced; the flesh lusted against the Spirit: there was the old and the new man, one enmity against the other. So doubts and fears would arise in my mind, and I would sometimes question myself as to whether I knew anything about the sovereign grace of God or not.

The bible was as a new book to me. I could hardly find a place to stop when reading it. I would go to church meeting

and there I could hear them talk of their trials and troubles, doubts and fears, which I could witness to in a great degree. I think if my soul ever delighted in anything, it was in meeting with those that I thought to be the children of God, and hearing them talk. And I thought if I were only a fit subject to be one of that number how willingly would I go forward in the ordinance of the house of the Lord, and bow my neck to the yoke, as the Savior says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." I think my duty was made plain to me; but I saw myself to be so unworthy, and for fear of deceiving myself and others, I was kept from uniting with the church until the 6th of February, when I related my experience on Saturday to the church and was received, and the day following went forward in the ordinance of baptism. Since that time I have had some dark days and a good many sun-shiny ones, and I take great delight in meeting with my brethren and sisters, and hearing them tell of the goodness of God. But I feel myself very unworthy at times to meet with them or to call them brothers or sisters; but still they are a people I desire to live and die with.

I bid you good bye with all the rest of God's dear servants and children in Israel, and beg an interest in their petitions to the throne of Grace, and remain your unworthy brother in Christ Jesus, if a brother at all,
JOHN D. HUBBELL.

REVIVAL.

The following extract shows that the Lord is still displaying his power and grace among some of the churches of the Lexington Association in this State, as well as in many of the churches and Associations of our order elsewhere. We had been previously informed of considerable accessions to the churches of which brother Hewitt speaks in the extract below:

ROXBURY, Delaware Co., N. Y., July 11, '59. BROTHER BEEBE—The cause of the Redeemer still prospers among us. A week ago yesterday I baptized two in the fellowship of the second church of Roxbury, and on Tuesday following one in the Middletown and Roxbury church; and yesterday I baptized two in the Middletown church. The Lord is doing wonders in bringing sinners from darkness to his marvelous light, and from the love of sin to the service of the living God. We had a very interesting meeting at Elder Morrison's. It is truly a time of refreshing among us, and we feel to praise the Lord for his wonderful works towards the children of men. He is gathering the lambs with his arm and carrying them in his bosom. It is a matter of rejoicing to the people of God that he is making additions, not only to their numbers, but also to their gifts and graces. It is pleasant to hear the young members speak the praises of their King; for Christ is truly King in Zion, and he has given laws to govern all his spiritual subjects. May those who are added prove a blessing to the church, and may he make and keep us all humble, and make us truly thankful for all his mercies. Yours as ever,
ISAAC HEWITT.

UTICA, N. Y., May 17, 1859.

DEAR BROTHER BEEBE—Believing, as I do, that every child of Divine Grace rejoices when he is informed of the prosperity of Zion in any of her distinct branches,

I thought I would communicate to you and the children of Zion generally of the late pleasing circumstances which have taken place in the little church at Utica.

We have noticed for some time past the gentle rippling of the waters of Divine Love passing through the courts of the Lord's house, and the brethren and sisters in conjunction with myself, have watched the soft tide with prayerful anxiety, expecting that our God was near to display the glories of his grace. We heard no tumultuous noise, we saw no raging wave, but we witnessed a mutual drawing together for praise and prayer. At length our blessed Lord appeared and brought before us three willing subjects of his power and grace, who gave good evidence that he had blessed them indeed. We rejoiced for the consolation; and last Sunday I had the pleasure of baptizing them before a crowd of witnesses. The scene was solemn, pleasing and delightful. We have also reasons to believe there are others near at hand, and I am confident that God will do his own work well—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The candidates spoken of above, consisted of two sisters and one brother. The sisters were not Sabbath-school girls in white pantaletts, nor was the brother a boy in short jacket, but they are persons whom I hope are able to discern between their right hand and their left in regard to gospel things.

I cannot dismiss this subject without saying a few words in regard to our dear brother Walker, (for such is his name.) He made a profession of religion many years ago, and joined the Independent Church of dissenters in England. At length he came to this country, and, after a residence of some years in one or more of the Eastern States, he finally came to Utica. He went to different churches in the city, but could not hear to his satisfaction. By some means he heard of our place, and accordingly came to see and hear us. Then he seemed to feel nearer home, but there was one difficulty—he was an Independent, and we were Baptists; and when our ordinance day came round, he would feel somewhat grieved because we did not invite him to take a seat with us, and said, (to use his own words,) that we put up the BARS against him. This was a great trial to our faith, for we loved the man. But God maintained his own cause. Brother W. however left us, and we did not see much of him for some time; but in due time the Great Shepherd brought him back to his Father's house. Since then he has been with us heart and hand; he went out with us to the Westmoreland meeting last January, and the Lord blessed him with great enjoyment. I was informed that he said to some of the brethren that in all the years he had made a profession of religion, he had never witnessed a general meeting before where so much love and harmony prevailed. I have penned down these things in order to remind the brethren of the sovereign power and grace of God, who is wonderful in counsel and excellent in working.

Brethren, we have had many trials, and we have passed through dark clouds of sorrow and tribulation as many other churches have, but the Lord will comfort his people, and he will bless his inheri-

tance. "Let Mount Zion rejoice; let the daughters of Judah be glad, because of thy judgments." Let the name of the Lord be praised for ever. Amen. I am yours, brother Beebe, as ever,

THOMAS HILL.

PANTHER VALLEY, MISSOURI, 1859.

BROTHER BEEBE:—The following letter was intended for Elder Jason Matlock and wife, of Polk County, Tennessee. Brother Matlock has long been an Elder in the camp of Israel, (the Old School Baptists,) and we have been corresponding for several years. He wrote to me last season that the Old School and Missionary Baptists were endeavoring to unite: he also said that he thought it would be unanimous; whereupon I thought I would send him some of my views; but after I had prepared them I feared he might not receive them in the brotherly love I wished him to, so I withheld them. Thinking, probably, they might, by the blessing of God, be some comfort, however small, to some of God's dear children, I send them to you for publication in the *Signs*, if thought worthy by your better judgment.

DEAR UNCLE AND AUNT:—We Old School Baptists belong to the sect that is everywhere spoken against. We are like the people in Queen Esther's time, which Haman tried to destroy, that was said to be diverse from all other people. We are somewhat like old Elijah, jealous for the Lord God of Hosts. O, that all God's dear children would come out from among the daughters of Babylon that they might not be partakers of her sins.

O, dear uncle, be jealous for the honor of the Lord God of Hosts, like Elijah, though you have to say, I, even I only am left, and they seek my life to take it away. Yes, dear uncle, all who will live Godly shall suffer persecution, and our Lord also says, In the world ye shall have tribulation, but be of good cheer, I have overcome the world, (for you.) And Paul says, And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of Christ. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. i. 28, 29.

Dear brother and sister in Christ, as you wrote to me about some of the Baptists in that country, I feel it my duty to show you some of the sentiments that exist here. There are a great many missionaries in this part of the world; but from present appearances there is no more prospect of them and the old Old School Baptists uniting than there is of the Methodists and Old School Baptists. The Old School Baptists of this part of the country believe that there is but one Way, one Lord, one Faith and one Baptism. Now, there is a very great difference of faith in the two denominations. We Old School Baptists have no faith in the doctrine mainly put forth by the missionary teachers. The Scriptures say whatsoever is not of faith is sin; (Rom. xxiii.) and without faith it is impossible to please him. (Rom. Heb. xi. 6.) Therefore we think it is a sin to unite with those we do not believe in; is it not hypocrisy to do so?

Dear uncle and aunt, I do not believe that you can be drawn into such a union; therefore I am not afraid of hurting your feelings. No, dear brother and sister in

Christ, I will not, for I would not hurt your feelings for any price. It does me too much good to hear from you; my soul has too often feasted on the words of your kind letters while I was traveling, as I hope, out of the darkness of Satan's power, into the light of God's glorious gospel. I have often went to the Post Office for nothing else than to see if there was not a letter for me from you.

And now, my dear relations, as I have never written to you anything concerning my faith, I now feel it my duty to do so. Therefore I will also shew mine opinion. If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever.—Psalms cxxiv. 2, 3—cxxv. 12. Ho every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah lxx. 1, 2—10, 11. And he says further of God, that he declares the end from the beginning, and from ancient times the things not yet done, saying my counsel shall stand, and I will do all my pleasure.—Isaiah xlvi. 10. Again: And all the inhabitants of the earth are as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?—Dan. iv. 35. It is not of him that willeth or runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy; and whom he will he hardeneth.—Romans ix. 16—18. There are three that testify to the complete sovereignty of God in all things in the above quotations, and in the mouth of two or three witnesses every word shall be established. I am aware that it is anti-missionary doctrine; nevertheless it is the doctrine of the Bible, and was taught by Christ and his Apostles.

The Old Regular Baptists have no friends in any denomination whatever. They are, as of old, diverse from all other people.

The Two-Seeders, who believe that the devil is as old as God, and also that the devil was the natural father of Cain, and consequently two natural distinctions of mankind as well as spiritual, say we are Arminians, and so far as our faith is concerned no better than the Missionaries, and the Missionaries say, We that trust to God's electing love to save us, will be apt to find our election in hell. We, therefore, cannot join ourselves to either of these, neither do we wish to; but we have

no doubt that if we were to manifest a desire to unite with either of them that they would very readily consent to it, and proclaim abroad that the Old School Baptists had come over to their side.

My soul delights in the electing love of God; for we love God because he first loved us. It is written in the Prophets: And they shall all be taught of God; every man, therefore, that hath heard and hath learned of the Father cometh to me. No man can come to me except the Father which hath sent me draw him; and I will raise him up again at the last day. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

The above are the words of the Prince of life and salvation, and he preached the life-giving word. And yet we have more testimony still: And when the Gentiles heard this they were glad, and glorified the Word of the Lord, and as many as were ordained to eternal life believed.—Acts xiii. 48.

Now can it be possible that a portion of the Church of Christ was ordained to eternal life, while another portion was left to dreadful uncertainty? Or has God not done as much to save one of his dear children as another? I think that God has done as much to save one as another, for it is entirely by grace anyhow. I think that there was not one individual member of Christ's body overlooked in the new covenant, commonly called the covenant of peace whereof the Holy Ghost also is 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 I will remember no more; (Heb. x. 15,) signifying that he would begin the work of grace in them, and carry it on to perfection; in a word, he would be the author and finisher of our faith.—Heb. xii. 2.

Now then if the above testimony be true—which I hope no professor of christianity will deny—we are saved by grace, through faith, and that (faith) not of ourselves, it is the gift of God: not of works, lest any man should boast.—Eph. ii. 8, 9. Well done, Paul; you are still teaching the complete sovereignty of the great Jehovah; surely you was set for the defence of the gospel.

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.

Surely the Captain of our salvation was made perfect, and he was made perfect through sufferings, and it certainly was a very hard way, but it was the only way that poor sinners could be saved from the wrath of a sin avenging God. It was only through the death and sufferings of our Lord and Master that such poor rebels as you and I could be saved from eternal ruin. Then Jesus is the way, the truth, and the life; neither is there salvation in any other name under heaven given among men, whereby we must be saved.—Acts iv. 12.

And this is not all; but God commendeth his love toward us in that while we were sinners Christ died for us, yes, for we love God because he first loved us. He says, I have loved thee with an everlasting love, and with loving kindness have I

drawn thee. God's thoughts and ways are infinitely above ours, for we are prone to do evil and that continually. Our hearts are deceitful and desperately wicked above all things—who can know it? And not only so, but we are dead in trespasses and sins. We are like Lazarus, who had been dead four days, when Jesus came to him. We are not only dead but loathsome. Yes, our sins are loathsome to God. We are like whited sepulchres, appearing beautiful without, but inside are full of dead men's bones. Our eyes are closed, as it were, in death; our ears are deaf also, and a napkin is over our face. Death is reigning over us an awful and terrible sway, carrying us down the broad road to eternal ruin. The pit seems to open to receive us, and Oh! how shall we escape whose damnation is just. We are bound by the strong fetters of sin, and we are crumbling to dust under a load of the most direful corruption, and that beneath the all-searching eye of Almighty God.

Poor, helpless mortals! We cannot go to the waters of life that we might wash in them and be clean, or drink and live forever; neither have we a voice to call any one to carry us to the waters, nor to bring them to us; but what is infinitely worse than all beside, we have no desire for the water of life, but had rather drink down iniquity like the ox drinketh down the water. For as it respects God and his righteousness we are as dead to them as Lazarus was in his grave dead to natural life. But there is One who loved us, like Lazarus, as well while dead as when alive. He is touched with compassion, and moves towards the pit in which we are confined, and being dead, we have no desire for life or other good things—notwithstanding that a mortal stench is rising from our body of corruption, and that our limbs are stiff as it were in death, and our ears deaf also; Jesus, the God of quick and dead, says, "Come forth," and behold he that was dead lives again, the lost now is found—yes, he comes forth bound hand and foot and a napkin over his face. But the merciful Jesus does not leave him here. He commands them to loose him and let him go. Yes, he now commands those fetters of sin to be removed which hindered him from partaking of the water of life freely. They are now cast as far from him as the East is from the West, and now his sins and his iniquities he will remember no more. Old things have past away, and behold all things have become new.

Now, dear uncle and aunt, I have given you some of my thoughts concerning the works of my Lord and Master, and the way poor helpless sinners are saved. I have written somewhat at length and taken great pains to express my views as plainly as I could, using mostly Scripture texts to substantiate my views instead of my own. And I assure you that my love and esteem for you, together with a regard for the honor of my Master, has been the cause of my penning these lines. Yours in hope of eternal life,

ABSALOM HICKS.

Eaton Co., Michigan, 1859.

BROTHER BEEBE:—Unworthy as I am, I desire to say to you and to all who fear the Lord, that I am yet a monument of the amazing mercy of God. I often think of "the barren fig-tree," and wonder why I am not cut down as a cumberer of the ground, although I feel to cry to God to

spare me, not for any worth or worthiness of my own, but on account of the worthiness of Christ. Truly he is the great High Priest who has made the great sacrifice, even the offering of himself for the sins of his people.

Dear Brethren and sisters, how great that sacrifice must have been to cause the foundations of the earth to shake, the sun to be darkened, and the ground to be opened, &c. Surely he has trodden the wine-press alone, and of the people there was none to help. Ah, no! He will have none to help him in the great and stupendous plan of salvation, for the "Cattle on a thousand hills are his," &c. He created all things for his glory, and even the wrath of man shall praise him, and the remainder of wrath he will restrain. O that God would enable me to put off the old man with his deeds, and put on the new man, and then shall I appear before him in love blameless. O that God would create in me a clean heart, that I might serve him in the "newness of the Spirit, and not in the oldness of the letter."

Dear brethren and sisters, permit me to say that I am well pleased with Elder Beebe's reply to sister Mary Carey, on Family Prayer. It is a subject I have thought much of, and I have been anxious to get the views of God's dear people on that subject. I am quite sure from what I have read in the Bible, that God indites our petitions also. "The spirit itself maketh intercession for us with groanings that cannot be uttered," and in regard to praying for dear friends, I would like, with your permission, to express a little of my past experience on that important subject, as I feel deeply interested in it.

My dear husband is a man of the world, and I have for a long time felt a great anxiety that he might be made to see his lost condition by nature, and to drink of the streams that make glad the city of our God. Sometimes I am afraid that I am influenced by motives of self-interest, and then again when he takes the Bible to read I feel to cry to God for mercy for him, and that the eyes of his understanding might be opened to love and believe the truth, and that we both might spend our days as we shall wish we had when we come to lie down in death.

But I am unworthy of the favors bestowed upon me from day to day, and instead of keeping still on account of unworthiness, I have the greater reason to proclaim his wonderful power and majesty to the world. How thankful I ought to be to God for the privilege of reading the *Signs of the Times*. They bring me glad tidings, and may God still continue to bless those who contribute so largely to its pages for the edification of the *little ones* of the fold, and especially the faithful Editor. May the Lord be his stay in every trial, and while he is enabled to dispense food to thousands, may God feed him with the manna from above.

DELIAH W. BALL.

MARRIED.

July 13—At the residence of the bride's parents, by Elder B. M. Herrington, Elder SANFORD SMITH, of Allen county, Kentucky, to Miss ELIZA JANE MORGAN, daughter of Elder Daniel M. and Susannah Morgan, of Jackson Co., Tenn.

The day at last has dawn'd for thee,
The coming hour of bliss I see;
Felicitations bring I know,
God speed ye both 'neath holy vow.

MISSIONARY WESTON'S

EXPOSE OF

Mission-Craft in the West India Islands.

[Republished from Vol. 10, No. 6, Page 125.]

DEAR BROTHER:—I am aware that something is known by the community of the "Leadership System," practised by the English Baptist Missions, in the Island of Jamaica, and that many desire to know the whole. I have been often importuned to lay before the public a full and candid statement of the facts in the case, as I have labored as a Missionary, in the Island nearly two years, and know the truth of the matter. Until now, I have not thought it expedient to do so.

One reason that has prevented me from making these practices public, was—those missionaries are not directly amenable to an American tribunal, and therefore I could not perceive that much good would result from a disclosure in this country. I also feared that if the whole truth were made known about the English Baptist Missionaries, it might bring into suspicion, in some minds, at least, our devoted American Missionaries; for such I believe our Missionaries to be. After considering the subject as I trust, prayerfully, and with a desire to advance the cause of our common Lord, and after consulting with many judicious friends, I have come to the conclusion that more evil will probably result in withholding than in making it public.

In doing this I do not charge any of the Missionaries with being ungodly men. I will simply state some of their practices, and leave them to their own Master to stand or fall.

When I arrived in the Island, January, 1840, I visited several of the Missionaries, and inquired of them for a place where I could be usefully stationed. After a few weeks one of them told me he had lately purchased premises in the interior of the Island, for a station, and he would like to have me take it and labor for him. I did so. Previously, however, to my going there, while at his house, I had an opportunity of witnessing the manner of examining candidates for baptism, which seemed to me exceedingly novel. Yet I put such implicit confidence in missionaries, that I did not dare to question its correctness.

I observed that while he was questioning the candidates, a man stood by, whom he called Leader, and that when the candidate could not readily answer the questions, the Leader answered for the candidate. I also observed that several who could not readily answer the questions, were for a time rejected. And upon their returning afterwards and telling him that they could answer the questions now, he would further interrogate them and accept them for baptism. I noticed also that none of the candidates said anything about being born again. Nor was the question asked them. None told about their wicked hearts, but all began by saying, "Me feel well since de leader set me off."

I went to my station quite ignorant, knowing simply that those men were called "leaders," and that the people had "tickets," some called *inquirer* and some called *member* tickets; and that the people brought these tickets to the Missionary every month, and had them marked, and then each paid 12 1-2 cents.

Being told that these tickets were used to make the people feel under obligations

to support the preaching of the gospel, and also to see that they were regularly at meeting every month, I went on with the tickets myself.

After a time I found that the *people* understood the tickets very differently from what the Missionaries did. The people supposed them to be a passport to heaven. This I first ascertained from an old man, who one Monday morning came to me early, saying, in great earnestness, "Massa Minister, me lose me ticket yesterday. Me want new ticket. Me give Massa Minister all me money." I replied, I would let him have a new one the next month, when I exchanged, or marked them again. "O, Massa Minister, perhaps me die before then. Massa Minister, me *must* have ticket. Do, good Minister." I now began to enquire the use of tickets, and found that when one died a friend put his ticket into the coffin, so that if any one disputed his right to heaven, he had only to present his ticket, and pass in. On being satisfied of this use of the tickets, by conversation with different members, I was horrified; but more so on learning that the Missionaries knew that the tickets were so used.

In a little time one of my deacons brought a man to me to be "set off"—informing me that he had rather be set off by the minister than by the leader. I told him I did not know what he meant. He said I must kneel down and teach him to pray. Accordingly I kneeled, and prayed that he might become a good man, and give his heart to God. When I arose from my knees I observed the candidate did not rise. The deacon, finding that I, being an American, did not understand their religion, took the candidate by the hand and raised him up, saying, "In the name of the Father, Son, and Holy Ghost, I raise you to newness of life." I asked, "Is this what you call being set off?" He replied, "Yes." "But is this what you call being born again?" "Yes, is not this it, minister?" The reader can little imagine my feelings at this moment.

It now rushed to my mind, that when I earnestly pressed upon my people the necessity of being born again, there had been much call for new "inquirer tickets." These they have as soon as set off by the Leader. Upon further conversation with my deacon, my mind was disabused concerning this soul-destroying system which the Missionaries were supporting, and I had been allowing. I immediately called on other leaders, and found by them that I was not mistaken in my fears. I saw more and more of the evils of the system. As soon as I had an opportunity, I conversed with the missionaries. They all tried at first to evade my inquiries and remarks, but all, as one eventually acknowledged the practice of the system, and endeavored to support it on the ground of its bringing so many within the pale of the church!

The next Lord's day after the above incidents, I preached to my people with a burdened heart. I told them plainly, and I think feelingly, that this setting off and giving tickets would never gain them admission into heaven. I endeavored to show them more clearly the nature of the new birth, &c. After meeting, the chief members of the church held a long consultation, and then came to me saying, "Massa Minister, it never do to preach so

here in Jamaica. It may do to preach so in America, but it never do to preach so in Jamaica. English religion and American religion no like."

I told them that the religion which I had preached was the religion of the Bible—of that Bible by which we must all be judged. And we could not answer for other people and other missionaries. And though all the original members of my church (375) had been members of other churches, they had never heard the like before. And they could not be convinced but that American religion was wrong, and English was right.

Another objection: said they—"Massa Minister never have another baptism, if he no let the Leaders set them off. That was the only way tother missionaries get so many."

But I proceed to state a little more definitely the "Leadership System." Nearly every estate has a man called a Leader, generally appointed by the missionary, who conducts the meetings held by the people on his estate.

These Leaders can very seldom read, yet they seem very vain of their office. The Leader is held in sacred esteem by the class, and no member of the class ever meets or passes him without bowing the knee. When they salute him, it is always by the title of Father, or Papa, and he always addresses them as children. If a member can obtain the privilege, as one sometimes can, to wipe on the same napkin, or sit down on the same chair, or drink from the same vessel after the Leader, such consider themselves as in high favor with heaven.

It is the Leader's duty to induce a person to be set off, when he finds one willing. Such persons are brought into the class room and assigned to a particular seat, when after some heathenish ceremonies, the candidate is made to kneel, and repeat over a short prayer which the Leader puts word by word, into his mouth. After this the Leader takes him by the hand, saying, "In the name of the Father, and Son, and Holy Ghost, I raise you to newness of life." They are now termed by the Missionaries, Inquirers, and receive an inquirer ticket. And both Missionaries and people believe, or pretend to believe, that when a person is thus set off by the Leader, he is made a new creature, or born again! After being set off, the candidate is instructed in a round of questions, similar to the lectures in a Masonic Lodge. The Leader at the first puts the question and gives the answer:

When it is supposed the candidate can answer the questions expertly, if he pleases the Leader and give him sufficient money, he is taken to the Missionary in these words, "Minister, here are some fit to be baptized, I give them good character." The Missionary then questions them as he pleases.

But here let me remark that the Missionary asks the same questions as are asked in the class meeting by the Leader. If the candidates do not answer the Missionary readily, the Leader who stands by, answers for them. Frequently have I seen the candidate turn to the Leader and ask him what to answer. After the examination the Missionary enrolls their names in a book for baptism.

Sometimes when a candidate can answer but few questions; (as if often happens with

old people,) or when they give the wrong answers to questions, as for instance when asked, "Who died for sinners?" the candidate will say, "At the right hand of God!" Giving the answer to the question, "Where is Christ now?" the Leader is required to take them aside and catechise them more. After which they return to the Missionary, and if they can answer readily, they are received.

The Leader has the whole care of making christians, and I think I may say the acknowledged care. For one Missionary, who has baptized over 4,000, said, "I do not know that I have ever been instrumental of the conversion of a single soul. All that I have baptized were converted at the time the Leader set them off."

When baptized, the white inquirer ticket is exchanged for a red member ticket.

Several times when I was examining candidates for baptism, I told them I feared they had never been born again. Upon which they would go away with the Leader awhile and by-and-by return, saying, "Now Minister, me can answer the questions." On one occasion I labored more than two hours, trying to convince one who had returned in that way, that if he was not a christian before, I feared he was not now. I told him he might answer all my questions and yet not be a christian. But he could seem to get no idea of what I meant. He said, "Tother Minister always take them when the Leader tell them what to answer. And he suppose I got some mad against him, so I no baptize him." My heart bled for the poor soul, and for the thousands of others going to destruction under the care of I had almost said, "blind leaders of the blind."

I never heard any of the English Baptist Missionaries, excepting three, of whom I shall speak by-and-by, ever pray that the Spirit of God would convert souls, or even in their preaching mention the necessity of such an agent. Nor do they need the Spirit, for their manner of making christians being purely mechanical, they are almost sure to have a large number to baptize twice a year. And this is as often as they generally wish for baptism, viz: at the 1st of August and at Christmas. This manner of making christians accounts for the "glorious news" we so often hear from the Island of Jamaica, of the triumphs of God's grace. O, my soul, come not thou into the secret.

The Missionaries have no intercourse with their people, except through their Leaders, except it be to mark their tickets and raise their money; and this money very generally goes through the hands of the Leader. I knew many well and hearty members, who did not visit the chapel for months and even years, and some who never attended from the day of their baptism to the day of their death, yet they were safe. They were good members. They had tickets regularly paid up through their Leaders, and were therefore sure of heaven.

I was most severely reprimanded by the Missionaries for visiting the people from house to house, for preaching to them on Wednesday evenings. The Missionaries said the people did not want to meddle with their affairs at home. It was enough to preach for them on the Sabbath.

Whenever a Leader is displeased with a member he "puts him back"—that is, he assigns him the delinquent's seat, and

tells him that now God has put him back. And if he dies before he is restored to favor, he cannot go to heaven. In one such case the poor man, driven to desperation, ventured to come to the minister, and wringing his hands in agony, said, "Minister, what me do, if me die, for Leader take me back? Me go to hell. What me do?"

I will not say that these Missionaries feel no interest in the spiritual welfare of their people, but I do say, that if they do love souls, they have a very poor way of showing their love.

Aside from their schools I can see very little to choose between their religion and the basest Catholicism. Many of the Missionaries receive by their tickets, as a consequence of the Leadership System, more than five hundred dollars per month. And by exchanging, as they call it, once in four weeks, they make thirteen months a year. For this money they make no account with the society at home. The plate of their Missionaries, their equipage, their sumptuous fare, would astonish people in this republican land. They riot on the price of the souls of their people, and then wiping their mouths, they say, We have done no wickedness. Is this language too severe? These vast sums are given by the poor, unsuspecting people with the confident expectation of procuring an admittance to heaven therewith. The Missionaries know this. What then can I say less?

But there are three exceptions to this dark picture of the conduct of the English Baptist Missionaries in Jamaica. Three who do not practice the "Leadership and Ticket System." Three holy devoted men, who, though they are sneered at and ridiculed by the great body of the others, (I speak advisedly,) love the souls of their people, and labor for their good, viz:—Messrs. Whitehorn, Kinson and Reid. With the latter I am most intimately acquainted. He, hearing that I had found out the wickedness of the above mentioned systems, came to sympathize with me in my trials. At this time I knew not that I could call a single man on the Island my friend. I could, therefore, in this trying scene, only go to my God and there unburden my soul.

I found Mr. Reid a truly devoted missionary, and such a friend as I at this time needed. He informed me that on his arrival in the Island he took a church of about nine hundred members, that he learned sooner than I did their system of religion. He accordingly commenced an examination of the members, and found but fifteen out of nine hundred, that gave evidence of a change of heart. With these fifteen, he commenced a new church. The other members were offended for a time and mostly left them. But subsequently they returned to his ministry. The Lord poured out his Spirit, and some one hundred and fifty were converted and made a new profession.

I was almost overwhelmed one evening after I had preached to those new converts in hearing them express their joy at having found the right way. One after another would rise and say, "Massa Minister, Leader set me off. Me baptized, me think me go to heaven cause me pay ticket and carry ticket, show there. Me think me good. Me no know me wicked heart. Me then no know Jesus; me some talk

about Jesus, but me no know him. Now God show me wicked heart. Me come Jesus poor sinner. Me want no Leader. No want ticket to carry heaven. Me go cause he Jesus spill he blood for poor me. Me glad Minister Reid no take us so. Me glad."

There is another practice common among the Missionaries, which I believe every true follower of Christ will deprecate, namely: They encourage the people to bring their infant children, not to be sprinkled, but to be blessed. The Missionary takes the child in his arms in the public assembly, and imparts a mysterious, holy influence, so that if the child dies in its infancy it will go to heaven. If the child lives to maturity, it will be, in consequence of this imparted holiness, a fit member of the church.

I have given but a sketch of the abominations practised in Jamaica, but I leave the subject for the present, praying that the Lord will raise up faithful laborers to send in that inviting field.

JACOB WESTON.

NEW IPSWICH, June 4, 1842.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1859.

OUR WESTERN TOUR.

By divine permission, we expect to leave home on Monday, August 8th, and accompany our daughter, Mrs. HORTON, to her home in Macon City, Macon county, Missouri, and after spending a few days with our children in that vicinity, perhaps visit Troy and Atchison, in Kansas Territory, return to Indiana, attend the Sugar Creek and Conn's Creek Associations, and perhaps some other between the two named, and then cross into Kentucky, and attend the Licking Association, and from thence return directly home, to be again at our post, by the 14th day of September. By this arrangement we shall again be disappointed in regard to attending the Corresponding Association in Virginia, and the Lexington Association of this State.

Remarks on Matthew xvii. 20-21.

Sister Blake, of Charleston, S. C., has desired our views on this passage: "And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit, this kind goeth not out, but by fasting and prayer."

Connected with these words we have an account of an afflicted parent whose son was sorely vexed with a lunacy, or derangement, which seems to have been occasioned by an evil spirit, and in his distress he had called on the disciples to cure him, but they could not; and as a last resort he had now come and implored the mercy of the gracious Savior. Jesus, in his wonted kindness, rebuked the spirit and cured the child. "Then came the disciples to Jesus apart, and said, Why could not we cast him out?" and the words of Jesus above copied were his reply to their inquiry.

From these words we learn one important fact, which is consoling to the saints down to the present time, namely, that the primitive disciples of our blessed Lord were, as well as ourselves, troubled, embar-

rassed and defeated in some of their undertakings by unbelief, or by want of a firm and unshaken confidence in God. And when we would do good, how frequently do we find this very evil present with us to clip our wings when we would rise up, and to paralyze our strength when we have to contend with evil spirits. But we presume the point on which our sister desires to be enlightened is in regard to what is said in relation to the quantity and power of faith, the removing of mountains, &c.

The faith of which our Lord is speaking in our text, we understand to be that faith which is the fruit of the Spirit and the gift of God, and not the faith of devils nor of men. No quantity of human confidence or self-assurance can qualify the disciples of Christ to successfully encounter evil spirits, either in ourselves or in our fellow-men. Hence, instead of cherishing or confiding in any kind of faith that we can originate or exercise, we are solemnly admonished to have no confidence in the flesh. And by the term flesh we understand is meant all that is born of the flesh, all that is of the earth, and all that is not given to us from above. That faith which is peculiar to those who are born of God, is a heavenly and not an earthly principle. Death is stamped upon our flesh, and all the powers thereof, and hence that kind of faith which natural men can produce and exercise, is, in the scripture, denominated *dead faith*. But the faith which removes mountains is living faith. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. The faith then which can remove mountains, or otherwise overcome the world is that, and only that, which is born of God; and it is that which is expressly called the faith of the Son of God, by which we live. For says Paul, "The life which I now live in the flesh, I live by the faith of the Son of God," &c. The faith of the Son of God, exemplified by him in the days of his flesh never failed; it was equal to every trial—to blast a fig-tree, still a tempest, heal the sick, or to cast out devils. The same faith was tested in the patriarchs, prophets and Old Testament saints, as recorded in Heb. xi. By it the elders obtained a good report, and, through it, we understand the worlds were framed by the word of God, and its victories are traced in that chapter from the framework of creation and its power in Abel, Enoch, Noah and Abraham, down through the prophetic ages to the coming of the Messiah, subduing kingdoms, working righteousness, obtaining promises, stopping the mouths of lions, quenching the violence of fire, escaping the edge of the sword, out of weakness were made strong, waxed valiant in fight, turning to flight the armies of the aliens, &c. Of this victorious faith, the inspired word tells us in the next, namely, the twelfth chapter of Hebrews, "Jesus Christ is the Author and Finisher."

Having now learned what kind of faith it is that removes mountains, or overcomes the world, let us attend to its comparison to a grain of mustard seed. This figure, as used by our Lord in another case, (Matt. xiii. 31-32,) is said to be the least of seeds. Applying this idea of the mustard seed to its use in our text, we are encouraged in our assurance that, although our faith may seem very small, and when we at-

tempt to compare it to that of Abraham, Gideon, Sampson, David, or Daniel, or even to that of dear brethren and sisters cotemporary with ourselves, may seem to be truly least of all seeds, yet the power of Divine Omnipotence is in it; and however long the siege may be with us, it shall assuredly overcome the world, and witness the subjection of the last enemy which is to be destroyed, even death, and the delivering up of the kingdom, in all its fulness to God, even the Father.—1 Cor. xv. 25-26.

Again, the kingdom of heaven itself is likened, in a parable of our Lord, before alluded to, to a grain of mustard seed. But small as that kingdom has appeared to be, the germ of Immortality was in it; the Tree of Life, with all its living fruits and healing leaves, is its development. So is the faith of God's elect, in all his children, in whose hearts God has implanted it, shall be equal to every emergency. It is born of God, and it can, it will, it certainly shall overcome the world. Mountains are portions of the world; they are lofty and towering, and our feeble efforts to remove them by a word of command is altogether unnatural; they mock our vain attempts, and we are humbled as we contemplate their surpassing majesty and stability. Our ambition droops, as we see the "Alps on Alps arise." But all these mountains shall leave their beds of ages, and with lightning speed leap into the sea, before the living faith of God's poor, tried, tempted and afflicted children shall fail. Mountains of the earth are sometimes figuratively used in the scriptures to signify the difficulties which seem to obstruct the way of the saints, as the mountains hemmed in the children of Israel at the Red Sea when the Egyptians pursued them, or the great mountain before Zerubbabel.—Zech. iv. 7. How often do we find our way hedged in by what seems to us like insuperable mountains.

"An host behind, a sea before,
And rocks on either hand."

But that living faith deposited deep in the heart shoots forth from its immortal germ, the blade, the stock, the ripened confidence in God our Savior, and as Dragon fell before the Ark of God, and as Goliath fell before the Hebrew stripling.

"Faith, like a conqueror, can produce
A thousand victories."

We do not see christians trying experiments with their faith, by attempting to remove mountains literally. Should they attempt it as a test of their faith, the very attempt would prove a want of confidence or faith, and they would certainly fail, unless that faith which is born of God directed their effort. Their faith, being of heavenly birth and origin, lives only on heavenly food, is directed by the word of God, and is of the operation of God, and that direction is given to it only by the Lord, and only to result in his glory. Hence it cannot be used to gratify an idle curiosity or to inflate us with pride. But if God bids Moses raise his rod over the Red Sea, faith obeys, the sea divides, and Israel is saved. When God directs, Daniel by faith securely enters the den of raging lions; Elijah calls for fire from heaven, for drought, or rain, as the Spirit of the living God directs; Peter lets down his hook successfully into the sea, when Jesus bids him do so; and Paul, by faith, strikes Elymas, the sorcerer, blind, when so directed by the Holy Ghost. But let the seven

sons of Sceva attempt to cast out devils by their self-wrought faith, or let all the magicians of Egypt attempt to imitate the wonders wrought by the hand of Moses, and all will prove abortive and vain. Or let even the child of God attempt to go beyond the word of the Lord, and he will find himself shorn of his seven locks like Sampson, and like David, when clothed in the mail of Saul.

Howbeit this kind goeth not out, but by prayer and fasting.—From these words of our Lord, we understand that the saints have to encounter divers kinds of spirits; and among them there are some which are not easily displaced or cast out. The spirit that vexed the lunatic child was of that kind. Fasting and prayer, on the part of the disciples, were to show that their only ground of hope for success was in God; and their faith leads them to call on his name, and to humble themselves by fasting, under his mighty hand. The spirit of the world, when it gets possession of our fleshly minds, leading us into a conformity to the world, is seldom cast out, until a painful fasting has been endured. The spirit of falsehood, in the mouth of Ahab's prophets, or in the many false prophets which are gone out into the world, when these false prophets creep into the churches, cannot often be cast out without much fasting, and that, perhaps, in a two-fold sense. First, the saints are made to feel a famine, not of bread, but hearing the word of the Lord, and this famine and consequent fasting continues as long as those false prophets, who make empty the souls of the hungry, remain in the church. And secondly, the false prophets themselves generally require to be starved out. We do not often see them go out peaceably, so long as they can remain secure of a large salary, or a fat living.

From the whole subject, in its connection, we learn, that, when called to confront evil spirits, our faith in God, however small, it being genuine, shall certainly triumph ultimately, and when we seem to fail we have occasion for humiliation and prayer to God, whose potent word shall vanquish all the foes of Zion, and give to the saints the final victory through our Lord Jesus Christ, to whom be glory evermore. Amen.

Miscellaneous Department.

ORDINATION.

SOMERSET, Missouri, June 10, 1859.

BROTHER BEEBE:

By order of the Church, I send you for publication, the following record of the ordination of our beloved brother, JOHN A. WHITELEY, to the work of the gospel ministry.

The Council consisted of Elders and brethren, namely:

From Siloam Church, Elds. J. A. Guyman and J. Martin, and brethren J. R. Stout, J. M. Stout, S. Wilkes and William Wilkes.

From Little Flock Church, A. Thomas.

From Providence Church, H. B. Willoughby, L. Davis and W. Jones.

From Harmony Church, C. M. Onsley.

The Church and Council, after due examination and deliberation, agreed to proceed with the ordination to-morrow morning, at eight o'clock, by fasting and prayer, with the laying on of the hands of the presbytery.

SUNDAY MORNING, MAY 29, 1859.—Met pursuant to adjournment, and after worship, proceeded to the ordination, in the following order:

Elds. J. A. Guyman and J. Martin, and brethren H. B. Willoughby, (a licentiate,) with the ordained deacons present, formed the Presbytery, after which, bro. Whiteley was presented, and solemnly set apart to the full work and functions of the gospel ministry, by the laying on of the hands of the Elders present.

Ordaining prayer by Eld. Guyman, and a solemn charge by Eld. Martin.

After which, the proceedings of the Council were read and approved, and then adjourned.

JOEL ROGERS, Moderator.

THOMAS COX, Clerk.

The Hazel Creek Association will meet with this Church, Near Somerset, Mercer county, Missouri, and we cordially invite brethren of our faith and order in general, and especially ministers, to meet with us. [See notice of Associations on another page.]

Obituary Notices.

GREENWOOD, N. C., July 19, 1859.

DEAR BROTHER BEEBE:

I take my pen in hand to perform the painful task of recording the sad bereavement which the Lord in his providence has been pleased to inflict on my dear son and daughter, William G. and Sophia N. Biggs—by suddenly taking from their embraces their two only children—EMMA, aged four years and five months, and NEFFA was 1 year and 11 months old. They were both taken with the scarlet fever, within about thirty hours of each other, and about the same difference between their deaths. The youngest was taken sick first and died on the 7th inst., and the oldest on the 8th inst. They were both bright, active and promising children; they were remarkably devoted to their parents, and their parents to them. Thus, all of a sudden, the fond hopes which filled the young parents seem now to be blasted. They were both carried down to Williamston and buried in the new burying ground at Skewarkey. Neffa was carried first and laid alone, but the next day about night came little Emma, followed by her afflicted heart broken parents, and they were both put in one grave, side by side, a scene to touch any heart who had a heart to feel for the sorrows of others. The parents are now afflicted and distressed; their house is lonely and dreary, for those sweet voices which were their delight to hear are now hushed and silent. But I feel to rejoice that the grace of God is sufficient for them, and it is manifested toward them in bearing them up—the Lord gave and the Lord hath taken away, and may we all resignedly say, The will of the Lord be done. I feel to commend them to him who can sustain under every affliction. Glorious rest for the dear babes! and why should we sigh? Yet nature weeps and grace forbids it not. I copy some lines written on the death of the little ones by our son, Sylvester Hassell, a youth. Yours, in affliction. M. M. H.

'Twas on a still and holy eve,
The sun was hid in gloom;
When they bore the sweet and gentle babe
To the silent, wayside tomb.

The clouds were wrapt in mourning then,
The heavens dropp'd many a tear,
The day they took thy sylph-like form
To the grave, O, Neffa dear.

The line of mourners came again,
And but one sun had set,
They bro't another lov'd one there,
And wept a fond regret.

Thyself, O, Emma, one so blith,
And Neffa by thy side,
Shall rest in peace and tranquillity,
'Till time's last ebbing tide.

Thy little spirits long have flown,
To the angles happy home,
To aid the band in the blissful Land,
To hymn around the throne.

WAYNE Co., Indiana, July 18, 1859.

ELDER BEEBE:

Deacon THOMAS MARTINDALE departed this life on the 23d day of March last, in the 58th year of his age. About twenty years of his life he had been a highly esteemed member of the Salem Regular Baptist Church, into which Church he was received and baptized by Eld. John Evans, then pastor of the church. Soon after this he was chosen and set apart as Deacon, in which office he promptly served the Church to her entire satisfaction, until his death. He continued steadfastly in the apostles' doctrine—salvation by grace alone, the immutable counsel of God—election, predestination, the unity of Christ and his body, the Church's special redemption—effectual vocation—the necessity of a new birth, by the Holy Spirit, good works as the fruit of that Spirit—the resurrection of the dead, and the eternal glorification of all the children of God, were the topics on which he took great delight to converse, and to hear from the pulpit. His house was a home for the Baptists. His well balanced course of life among men was such as to secure the full confidence and high esteem of all who knew him. His last illness was short and severe, but borne with marked patience, and an unshaken faith, and a sweet resignation. He fell asleep without the motion of a muscle, a sigh, a groan or even a hard breath. He died in peace with God and with all men, and serenely left the world with a smile, for the end of a good man is peace. His bereaved wife, an esteemed sister in the Church, now a widow, and his five children, together with the Church, and all his numerous friends, are left to mourn their loss. His funeral was largely attended, and a sermon was delivered on the occasion by Elder Wilson Thompson.

Yours, in the gospel,

WILSON THOMPSON.

NORTH BERWICK, Maine, July 16, 1859.

DEAR BROTHER BEEBE:

Please notice in the *Signs of the Times*, the death of NATHANIEL ABBOTT, of this place, who died the 22d day of June, 1859, aged 30 years, lacking seven days. Mr. Abbott never made any profession of religion, but was very constant at our meetings. Whenever I said anything to him about religion he would always say that he was a great sinner, a poor old helpless sinner, with tears in his eyes. He had a shock of palsy about three days before he died, which caused his death. He has left three children, and other relatives to mourn.

Also, GEORGE F. HALL, who died the 13th of June, 1859, aged 5 years, and

about 10 months, son of Mr. Benajah Hall of this place.

WILLIAM QUINT.

Associational.

TIME AND PLACE OF MEETING.

Lexington—With the South Westerlo Church, Albany county, N.Y., on Wednesday and Thursday, 7th and 8th days of September, 1859. Brethren in general, and especially ministers of our order, are invited to attend. Those coming by their own conveyance, will enquire for Oliver Bryan or Ludlum St. John, near the meeting house. Those who come by public conveyance, will land at Coxsackie, on the Hudson River, on Tuesday, the 6th, where they will find conveyances to take them to the meeting. By request of the brethren, S. WICKES.

Wabash District, Indiana—With Honey Creek Church, ten miles south of Terre Haute, Indiana, begins on Saturday before the first Sunday in October, 1859. Those coming by the cars from the east, north or west, will stop at Terre Haute, and those coming from the south, will stop at Hartford, eight miles south of Terre Haute, where they will be met on Friday afternoon, and conducted to and from the Association. A general invitation is given to ministers and brethren to attend. In behalf of the Church, ELIJAH STAGGS.

Pig River—With Bethel Church, Franklin county, Virginia, on Friday before the fourth Sunday in August, 1859.

Clay Bank—With Beaver Dam church, eight miles north of Elba, Coffee county, Alabama, on Saturday, before the second Sunday in September, 1859.

Bulah—With the church at Concord, Tallapoosa county, Alabama, five miles east of Dadeville, on Saturday, before the third Sunday in September, 1859.

New Hope—With the church at Bethlehem, Carroll county, Georgia, three miles south west from Bowdoin, on Saturday before the second Sunday in September.

Harmony—With the church at Mount Olive, Chattahoochee county, Georgia, on Saturday, before the second Sunday in October.

Primitive Western—With the church at Hopewell, Fayette county, on Saturday, before the third Sunday in October.

Cane Creek—With the church at Rehoboth, on Saturday, before the third Sunday in October, 1859.

Midway—With the church at Salem, Barbour county, Alabama, on Saturday, before the first Sunday in October.

Conecuh—With the church at Ramah, Pike county, Alabama, four miles from Monticello, on Saturday, before the second Sunday in October.

Choctawhatchee—With the Mt. Olive church, Dale county, Alabama, on Saturday, before the fourth Sunday in October.

Antioch—With the Ebenezer church, Butler county, Alabama, on Saturday, before the fourth Sunday in October.

Ebenezer—With the Bethlehem church, Montgomery county, Alabama, on Friday, before the first Sunday in October.

Des Moines River—With the Cedar Creek church, Wapello county, Iowa, four miles north of Dahlonea, on Saturday, before the third Sunday in August.

Hazel Creek—With the Hopewell church, Wayne county, Iowa, on Friday, before the fourth Sunday in August.

Sandy Creek—With the Spoon River church, Starke county, Illinois, at ten o'clock, a. m., on Saturday, before the second Sunday in September, 1859.

Old School Meetings.

The Yearly Meeting of the Bethel church will commence at their meeting house in Newcastle county, Delaware, on Saturday before the second Sunday in September, 1859, and continue three days.

The Yearly Meeting of the Rock Spring Church, Lancaster County, Pennsylvania, will begin at 10 o'clock A. M., on Saturday before the third Sunday in August, 1859. Brethren and sisters of the Old School Baptist Order and friends in general, are invited to attend. Brethren in the ministry are especially requested to attend.

OLD SCHOOL MEETING IN DELPHIA, N. Y. The Old School Baptist church, of Delphia, Onondaga county, N. Y., have appointed their Yearly Meeting, to commence at their meeting house, in Delphia, on Thursday, the 16th day of September, 1859, and continue three days. A general invitation is given to attend. Those coming from the East or West, by railroad, will leave the cars at Syracuse, where they will find teams (at the Newell House, on Fayette street,) to convey them to the meeting. The teams will be at the Newell House, on Thursday, the 15th, at three o'clock, p. m.

In behalf of the church, J. P. SMITH.

NOTICE.—There will be a meeting, the Lord willing, at the Baptist meeting house, in Columbia, Jackson county, Michigan, commencing on the Friday (28th) before the fifth Sunday in October, 1859, at ten o'clock, a. m., and continue three days. The meeting house stands on the county line, two miles east of the north west corner of Lenawee county. Ministers of our order, in Ohio, have agreed, the Lord willing, to be with us. A general invitation is given to all the Old School brethren and sisters to attend with us.

JAMES P. HOWELL, Pastor.

Associational Meetings.

The Greenville Association will meet with the Stillwater church, Darke county, Ohio, eleven miles north east of Greenville, on Friday before the fourth Sunday in August.

The Sugar Creek Association will meet on Friday, August 20th, with the Sugar Creek church, in Crawfordsville, Indiana. The New Albany and Salem Railroad passes through this place. A general invitation is given.

The Little Flock, Old School Regular Baptist Association, will meet with the Mill Creek church, in Hamilton county, Ohio, (near the turnpike leading from Cincinnati to Hamilton, Ohio, eleven miles from the former and nine miles from the latter place, on Saturday before the second Sunday in September, 1859, at ten o'clock, a. m. A general invitation is given to all who love the truth, especially ministers of our faith and order. Brother Beebe, can you come and see us at that time?

JOSEPH HOWELL.

The Conn's Creek Regular Baptist Association will meet with the Gilgal church, in Lawrence county, Indiana, eight miles east of Guthrie's station, on the New Albany and Salem Railroad, (at which station all who come by the cars will be met with conveyances on Thursday before the meeting,) which will commence at ten o'clock on Friday before the first Sunday in September, 1859. Those coming in their own conveyances will enquire for Maltonsville, and when approaching that place will hear of places of entertainment. Those who come by the cars should take the morning train from New Albany and Green-Castle, which will meet at the said station. Brother Beebe, we earnestly desire that you would attend with us this time. Please publish the above and give your consent to come.

TYRE HENDERSON.

The Corresponding Association, Virginia, will meet (Providence permitting) with the Church at Mt. Zion, Loudon county, Virginia, on Thursday before the Third Sunday in August, and continue three days. A general attendance of ministering and other brethren

is requested. Those coming by public conveyance will find carriages at the Gainesville station, on the Manasas Gap Railroad on Wednesday morning to convey them to the vicinity of the meeting. Those who cannot get on so early can take the Middleburg stage at Alexandria on Thursday morning, and arrive at the meeting at the meeting house about half past three o'clock.

ROBERT C. LEACHMAN.

The Mad River Predestinarian Baptist Association will convene with the Sugar Creek Church, in Putnam County, Ohio, (12 miles north of Lima, Allen County,) on Friday before the first Sunday in September, 1859. Those coming by the cars from the east or south, will stop at Lima where they will be met by brethren of the church to convey them to places of entertainment; and those coming from the west will stop at Delphos, where they will also be met by some of the brethren and conveyed to places of entertainment and to the meeting. Brethren coming by the cars will be particular and be at the above stations on Thursday before the meeting. Brethren of our faith are invited and will be cordially received, especially Ministers of the gospel, who preach Jesus, and not means and instrumentality.

JOHN DEFFENBAUGH, Church Clerk.

The Licking Particular Baptist Association will meet with the church at Mount Gilead, Mason county, Kentucky, at 10 o'clock A. M., on the second Saturday in September, and continue three days, at which time and place we hope to see a goodly number of brethren and sisters in the Lord. We have the promise of several very able brethren in the ministry, from sister States, and we hope to see a general turn out. Can't you come, brother Beebe? Those coming from the N. W. and N. E. N., will land at Cincinnati on Thursday, leave on boat for Maysville that evening, take stage Friday evening for the village of Mt. Gilead, distance 12 miles, at which place they will be met and provided for; those coming by their own conveyances, will enquire for brethren S. Hull, J. T. Power, or J. S. Wallingford.

SAMUEL JONES, Pastor.

The White Water Association will meet with the Shiloh Church, in Hancock Co., Indiana, seven miles south-east of Greenfield station, on the Indiana Central Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyances will enquire for James Tyner or Richard Hackleman, near the place of meeting. The Association will meet at 10 o'clock A. M., on Friday before the second Saturday in August, 1859.

HANCOCK Co., Ind., April 22, 1859.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Rosnoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet steadily for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9.

Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10.

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Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15.

Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 16.

Written Expressly for the Signs of the Times.

JESUS' BLESSINGS.

NUMBER TWO—BY C.

Blessed are the souls that mourning,
Labor to be free from sin;
Groan beneath the hateful burden
Of impurity within.

Toiling on the pathway upward,
Heeding not the world's cold frown;
Yet when looking on their progress,
Deem that they are sinking down.

They despair of human goodness,
Nothing worthy inward see;
Turn their eyes to heaven streaming,
Longing, sighing to be free.

Jesus o'er the fated city,
That in pomp and glory slept,
Fain would spare his suffering children,
Lifted up his voice and wept.

His own life was one of sorrows,
He looked forward to that day,
When the bitter cup left empty,
Should wash all their guilt away.

Round him in his heavenly kingdom,
Should these weeping mourners stand
Free from every thought of sorrow,
In a sinless, painless land.

He omniscient spake this blessing,
And his words were soft and kind,
Blessed is the soul that mourneth,
It shall peace and comfort find.

CORRESPONDENCE.

For the Signs of the Times.

BROTHER BEEBE:—Brother William F. Kercheval, of Missouri, some time since requested my views on Rev. vi. 12-17: "And I beheld when he had opened the sixth seal," &c. I understand the book of Revelations to be a prophetic book, and pointing out the leading events that should transpire in connection with the external progress of the Church in regular series to the end of time, embracing the rise and fall of the several opposing powers arrayed against the Church, in her travail. That external influence which, in all ages, has been at work to try to destroy the divine beauty and power of the Scriptures by representing its declarations and words as having no definite meaning or application, and may be construed and applied just to suit men's fancies, has, I think, had considerable influence on the minds of many christians in reference to the book of Revelations. Hence, they have been led to consider the prophecies of particular events, which, of course, must relate to a particular period of time, as relating alike to all time. The prophecies of the Old Testament, excepting such as relate directly to Christ and his kingdom, &c., had a twofold application—First, To national Israel or its surrounding nations,—and secondly, To the anti-type, spiritual Israel or its surrounding foes. But under the gospel the shadows and types are withdrawn, and, therefore, New Testament prophecies can have but one direct and legitimate application, though they may afford general

instruction. I have thought, though I may be wrong in all these views, that God had a twofold design in foretelling the events that should take place, or in declaring the end from the beginning. First, To testify that he, who is the author of the Scriptures, is God, infinite in knowledge, in power and in sovereignty. Thus he appeals to the false god's to show the things that shall come hereafter, that we may know that they are gods, Isaiah lxi. 21-26. He also refers to his declaring before they come to pass the things that he would do, as proof that he is God, Isa. lxii. 8-10, and lxiii. 9-12. Hence, we have in the continued fulfilling of prophecy a continued miraculous witness of the truth of the Scriptures, with which to combat those that are without. Authentic profane history is but a witness of the truth of divine revelation. In the second place, prophecy is designed and well calculated for the encouragement and comfort of the children of God under the various discouragements and trials from without that God has appointed for them. Amidst the divisions, declensions, &c., which the Church has had to experience, and the persecutions and opposition she has had to encounter, instead of leading wholly to the desponding conclusion that all these evils have been brought upon her by her own neglect of duty—that God has been provoked by her sins to bring these judgments upon her—and that it remains for her to reinstate herself in the favor of God by greater circumspection, zeal, &c., and to heal these divisions by the exercise of a more mild and compromising spirit; the Church may learn from prophecy that all these trials are but the carrying out of the before declared purpose of God, and are, therefore, all ordered in infinite wisdom and goodness. And she is further assured, from the same prophecies, that the Lord will in his own good time, *plead her cause and bring her forth to the light*; bring her forth purified by these trials and triumphant over them, and that she *shall behold his righteousness*. Now, if we construe these prophetic declarations of Scripture so as to make them indefinite and general in their application as to time, as are the instructions as to doctrine and order, &c., contained in the epistles, we destroy the proper relation between them and their legitimate fulfillments, and thereby destroy the testimony they bear to the truth of divine revelation, and deprive ourselves of the consolation we might otherwise derive from beholding the exactness of their fulfillment. Having thus lengthily extended my remarks on prophecy in general, I will now as briefly as I can give my views on the particular prophecy named by brother Kercheval, and designated as the opening of the *sixth seal*. I understand by the *seven seals* of the sealed book the events that should

mark the reign of the Dragon or Imperial Rome, as professing christianity, on to its downfall. Hence, in the opening of the first seal, verse 1 and 2, is foretold that full liberty that should be given for the spread of the gospel, under the decrees of Constantine, Emperor of Rome, favoring christianity, Paul in 2 Thess. ii., speaking of the manifestation of the *Man of Sin*, saith, verse 6-8, "And now ye know what withholdeth," &c.; For the mystery of iniquity doth already work; only he who now letteth with let until he be taken out of the way. And then shall that wicked be revealed," &c. The term *let* in this passage is used in the sense of *hinder*, as it was formerly used. And he which *let* or hindered was the Dragon or Imperial Rome, for the power of the Emperors would not admit the seven headed Beast or Wicked to be revealed in his full power of wickedness until it was destroyed. The events of this sixth seal I understand to be the final destruction of the Roman or Western Empire, and, therefore, the taking-out of the way that hindrance, by the invasion of the Goths and Vandals during the Fourth and Fifth centuries. The language employed to describe the downfall of the Roman Empire is very strong. But when we consider the extent of that Empire, and the power it had for ages, exercised over the nations of the earth, as the fourth or iron kingdom of Nebuchadnezzar's dream, Dan. ii. 31-45, and the dividing it into ten kingdoms answering to the *ten toes*; and also the horrors of the siege and taking and plundering of Rome; in a word, in the visiting upon that city and Empire the judgments incurred by their cruel persecutions of the Church and people of Christ, we shall not consider the language too strong. The terms *sun*, *moon* and *heavens* are used in reference to other nations in prophecy; as in Joel ii. 10 and 30-31, see also Acts ii. 16-21. Here the Jewish government and nation are pointed out as existing under the Sinai covenant. The same figurative expressions are also used to point out the destruction of Babylon by the Medes, Isa. xlii. Thus the governments and nations are represented as a world in themselves, a system like our solar system. And these prophecies by these figures point out the total dissolution of these governments and nations. Thus the Western Empire, that is, Rome and its dependencies, were ravaged again and again from about A. D. 400 to 591 by the various Gothic hordes, until all vestige of the Roman government was destroyed, and the *let* or hindrance removed to the full development of that *Wicked*. See Jones' Church History, chapter 3, sec. 3 and 4, or any authentic history of the fall of the Roman Empire, and you will see that the language of prophecy in this case is not too strong. "For the great day of

his wrath is come," &c., verse 17. Jones represents this as the final fall of Paganism in the fall of Rome, but I consider it as the fall of Rome christain, or the Dragon being cast out. The Jews, as a nation, committed many and gross abominations in giving way to idolatry before the Babylonish captivity, after that they were cleansed of that abomination, but in their zeal to go about to establish their own righteousness, according to Moses' law, they were led to reject Christ, because his doctrine did not suit them, and thereby they brought upon themselves the *wrath of God to the uttermost*, 1 Thess. ii. 16. Thus their last estate was worse than the first, according to the parable which our Lord spake concerning them as applied to that generation, Matt. xii. 43-45. So in reference to the Roman Empire, it had committed great abominations whilst Pagan, in persecuting the Church and people of God, so that under the *fifth seal* the souls of them that were beheaded are represented as calling upon the Lord to avenge them upon them that *dwelt on the earth*, that is, Pagan Rome, for not having then professed the christain religion, they were not then in heaven, as the Dragon afterwards was. They were told to rest for a little season, until their fellow servants and their brethren that should be killed as they were, should be fulfilled, see verses 9-11. And after Constantine's professed conversion to christianity, having established that religion, as the religion of that Empire, he and his successors began to persecute all, whether Pagan or Christain, who would not conform to the Nicene Creed, and to the ceremonies and forms established by their edicts. Among others, the Novations and Donatists, who withdrew from the Catholic or National Church, on account of its corruptions, and multiplicity of forms and ceremonies, were cruelly persecuted, and butchered—and then was filled up the measure of their national iniquity, and those who had been before slain, had no longer to wait for vengeance to be executed, for the *great day of the Lamb's wrath came*. And none were able to stand. Palaces, private houses and churches (or places of worship) were alike plundered; high and low, great and small, bishops, priests and laity, christain professors and others, all alike realized the terror, and were subjected to the vengeance which God poured upon the Roman Empire, by the hands of the Goths, Vandals and other barbarians. I have thus, brother Kercheval, given you a sketch of the fulfillment of that prophecy referred to by you, as I understand it. A more full illustration, as before remarked, may be found by referring to the histories of those times. In conclusion, I will remark,

that from the fact that the Jews did not fill up the measure of their iniquities until they had reformed from idolatry, and as a people became zealous of the law, and that the Roman Empire and government did not bring upon itself the *great day of wrath* until it acted under a profession of christianity, many in our day who are crying against our national sins, and would christainize our Government as such, that is, would have it exercise a religious discipline, would do well to take warning.

Yours, in love,
FAIRFAX C. H., Virginia, July 3, 1859.

S. TROTT.

LAUDERDALE, Co., Alabama, July 10, 1859.

BROTHER BEEBE:—I think your paper will do much good in this portion of our country, and hope you may be compensated for your labor; and I feel a desire to do what I can to extend its circulation, and have made up a club which I now send with the money.

As many of the brethren and sisters have related, through your columns, the dealings of the Lord with their precious souls, I also feel constrained to relate what I hope the Lord has done for my poor soul, if I am not deceived.

I always, from my youth, expected to get religion, at some future time; but was sadly disappointed in the way that religion is obtained. I once thought that it might be obtained by the works of men; but I have found that it is all of grace. I once was present at a baptizing, and made sport of the young converts which were being baptized, and at that time I hope the Lord was pleased to send conviction to my heart, which I tried to get rid of, and I tried also to keep the convictions of my mind hidden from every one; but my troubles grew to be so great that I was not afraid to let them be known, for I thought I should die before morning, and be lost, forever lost, as I had often made profane imprecations against my own soul. After I had worked myself out of all my works, I prayed the Lord to have mercy on me; for I was convinced that if my soul were sent to hell, it was perfectly just. But at a very unexpected time to me, the Lord removed my burden of guilt and condemnation, and then all things appeared to bear a different aspect. I then thought I was done with troubles and trials, but in that I was deceived, for I was soon fearful that I had only caught the shadow and missed the substance. In reading the Scriptures I found it written, If ye love me, keep my commandments. I did love God's people, and indeed I loved every body. And the things which I had once delighted in I now hated, and the things I once hated I now delighted in. I find that in me, that is, in my flesh, dwelleth no good thing. To will, is present with me, but how to perform that which is good I find not. I do not find it to be with me as I once desired that it might be, for once I tried to be a Methodist; but the Lord has showed me it was not to be as I pleased. In searching the Scriptures I finally was compelled to be an Old School Baptist, and if really one in truth, I do feel that I am the least of all, and desire the prayers of God's dear children.

Yours, in christain bonds,

WILLIAM McCLANAHAN.

BROOME, Schoharie Co., N. Y.,
December 4, 1859.

ELDER BEEBE:—The subject has been for some time on my mind to write and tell you what I hope and trust the Lord has done for one so unworthy as I feel myself to be, but I have felt incapable, and have tried to keep it out of my mind, but could not. I have taken much comfort in reading your paper for several months past; but have hardly taken one in my hands without being more and more impressed that I must be one of the Lord's witnesses. My parents have taken the *Signs of the Times* from my earliest remembrance, and long before, and I always had the privilege of reading it if I would; but I had no disposition to do so, and I scarcely ever read it much, until the past summer; it has been a different paper to me. To-day, as I am alone, I feel inclined to try to write; and may the Lord guide while I make the attempt.

I was born in 1833, and have been a great sinner all my days, and am yet. Several years ago I thought a great deal about death and judgment, and felt anxious to become a christian. My health was very poor; and often I had to remain at home when my young friends have had the privilege of going abroad. And at other times when I went it has fatigued me so much that I have resolved to go no more. Often I have felt as though I was no comfort to myself or to any one else, and if I were only prepared to die, I would have no desire to live, unless I could have better health. And I promised if the Lord would give me better health I would serve him all my days. At length my health improved, but my promises were as easily broken as they had been made, and I continued in my sins. After I had been to a frolic I would feel bad, and would resolve to go no more, but the next time I would be as ready as before. Sometimes I attended protracted meetings, and at such times would think more about it, and wish I had religion; but I never wanted to go to the anxious benches to try to get it, for I never believed any one ever got it any sooner by going to them; I did not want that kind of religion; I wanted the religion of our Lord Jesus Christ; but I knew not how to obtain it. These impressions would soon be gone, and I would think there was time enough, as I was young, I would wait until another time, and then I would leave off sinning, and serve God. But if it had been left to me, I would never been ready, for I had become so hardened that I seldom thought seriously on the subject. When I went to meeting, it was thoughtlessly, I heard what was said, but it made no lasting impression on me, I did not realize that the eye of God was upon me. On the second Sunday in July, I think it was, I had been to meeting as thoughtless as ever, more perhaps to see the people than anything else; but towards dark I lay down on the lounge feeling no way different than usual; but in a few minutes it appeared to me that I was so great a sinner that hell was surely my doom. No tongue nor pen can describe my distress at that time. I could not suppress my tears; and for fear of being noticed I retired to bed. As I went I thought if I prayed perhaps the Lord would have mercy on me; but when in my room, it appeared to me, I was so great a sinner, if I

attempted to pray it would be an unpardonable sin. All I could say was, Lord be merciful to me, a sinner. I went to bed, but not to sleep; I never witnessed such a night before; every sin that I had committed seemed then to lie before me; and it seemed that I was worse than any one else. My heart was, and always had been, so deceitful, I could see no way that I ever could be saved. I thought the day had been when I could have been saved, but alas, that day was passed. The enquiry arose, Was it the Lord that had awakened these feelings in me? If he had began a work he would perform it. But I could not claim that consolation, for I felt as though I was delivered over to satan, and the Lord would have nothing to do with so great a sinner. I tried every way to drive away these feelings—I tried to get to sleep, and thought perhaps in the morning I should not feel so bad. Finally I got to sleep, but when I awoke I felt no better, only I could hide my feelings better. My mother asked me if I was sick; to which I answered, no. She asked what was the matter; I replied, not any thing. I felt that I had done wrong in saying so; but I could not bear that any one should know the distress of my mind. I thought I should never be any better, and if there was no mercy for me, I wished to get rid of these feelings, and never think on the subject again. Thus I continued four or five weeks, feeling no better. I then thought there was no hope of ever being any better prepared for another world, and I wanted to enjoy the comforts of this world. Again I went into young company, and thought to get rid of my distress, and did to some extent, for I went on in sin as badly, and I sometimes think, worse than before, for four or five months. In this time I went to Courtland county to visit my sister, and when riding on the cars, an old lady asked me if I was not afraid. I told her I was not. She said she was. Then I thought perhaps something would happen, and I should be killed, and if so what would be my doom? Then I thought I should not die until my time come, and if it was then, I was as well prepared for it as if I were at home. I tried to work up my feelings, but could not feel bad about it. Then I felt as though I was given over fully to hardness of heart. But in the winter my distress returned. I thought the time was near when I was to give an account for all my sins. About this time I was visiting two or three weeks with my brother. The first Sunday I was there I went with him to Rensselaerville to meeting. The words of the text, Deut. xxxii. 31, were heavy on my mind. When I returned I read the chapter, but found nothing there to comfort me. Meetings were held there night and day for several weeks, but I did not go again for two weeks; then my brother had a chance to go with a neighbor, but offered me his chance, and I got ready very willingly; but after we had started, I thought, what was I going for? It was not to see the people, for they were strangers; but still I could not tell what I was going for. I never attended a funeral in my life that appeared so solemn—everything looked gloomy and deathlike. I went in and sat down, but it seemed almost that I must sink through the floor; but I tried to hide my feelings. After

preaching they invited all who wanted religion to come to the anxious bench. If ever a sinner needed religion it was me, but I had no inclination to go to the anxious bench. I felt conscious that if I ever were saved it must be by the grace of God, and not by anything I could do, and if God had mercy in store for me he could see me as well where I was as in any other seat, and as for the world I did not want them to see me. On my returning from meeting I almost regretted that I had been, for I felt much worse than I did before. I was glad, on entering the house to find the family all asleep. I went to bed after the clock had struck three, and fell asleep and dreamed that I had returned home and told my parents about the meeting, and they asked where the text was, and I told them, and tried to tell them how the preacher talked; but I thought they acted as though they did not believe me; and I thought they would not believe me if I should tell them my feelings, nor have any sympathy for me. When I awoke I thought of my dream; but it afforded me no comfort. In the morning, which was Sunday, I set out for home, and came to the school house to meeting where I was in the habit of attending; but I heard nothing there to comfort me. I was plainly told that I could not serve two masters. I knew I was not serving God. On the next night I attended a singing school, and there received an invitation to a party. Had I spoken as I felt I would have quickly said I did not wish to go; but as I thought none of them knew of my state of mind, I could think of no excuse, and for fear of remarks I said I would go. I thought if it was not right for me to go, I sincerely wished that something would occur to prevent it. But the time came and we started, and we went as far as Livingstonville, (a little more than half the distance,) and the Presbyterians had meeting there, and instead of going on to the party we stopped to attend the meeting. Sometimes when in company I could joke my troubles off, to some extent; but at other times I have wished that I were alone. I often said things to hide my feelings, fer which I felt condemned before the words were fully uttered, and how many sleepless nights I have spent when others were enjoying their repose, when all the relief I had was in my tears; for my troubles always distressed me most when my head was on my pillow. So the time passed on until nearly the first of June; I had tried to pray the Lord to have mercy, but found no relief, and I could not get rid of my feelings; one night when mourning over my condition, and thinking there was no mercy for me, I thought it was wrong for me to feel so—I was in the hands of a just God, and if he sent me to hell it was no more than I deserved; and I felt that it was right, and I would have no more trouble about it, and in a few minutes a voice seemed to say to me—“Your sins, which are many, I freely forgive.” That moment my burden was all gone, and I felt like a new creature. At that time I would have gladly told every body what I thought the Lord had done for me; but they were all asleep in the house but me. These feelings did not last but a few minutes, when I thought I had not heard anything—that I had

dreamed it; but then I was quite sure I had not been asleep; then it was suggested that it was only imagination, and if so I should soon forget it. But in the morning these words were the first that sounded in my ears. I went out and everything looked beautiful and lovely. The trees were all leaved out, and the pear trees in blossom. I never had beheld such beauty in them before. Everything I saw seemed to be praising God. When I went in I said, How lovely everything looks this morning. By that time I felt condemned, and feared that I was deceived, and was about to deceive others. I was very anxious to read the bible, and it appeared like a new book to me; but I did not want any one to see me read it. When I went into a room to work alone, I took the bible with me, and would read for a time, and then go on with my work; but if I heard any one coming I would hide my book. I must say I had more perplexity for more than three weeks than before, for then I well knew I was a sinner; but now I did not know what I was. But it was my sincere prayer that if I was deceived that I might not be permitted to tell any one or to deceive others. One day when I was reading the bible I felt a strong evidence that I loved the Lord and his people when these words came to me, "If ye love me keep my commandments." Then I thought if I were fit to harbor a thought that I am a child of God, would I be ashamed to be seen reading the bible? I thought I would never hide the book again let who would find me reading it. Sometimes I felt impressed to tell some one my exercises of mind, and thought I would defer it no longer. I sometimes felt as though I had no friends. I thought I would tell my mother, but when the time came I could say nothing. I thought a good deal about being baptized, but that I thought I could put off a good while, for others did. My mind had been in this condition about three weeks, when on the next Sunday Elder Choate was expected in the neighborhood. I felt anxious to have him come to our house, as it would be a great satisfaction to have a talk with him; but I must try and tell others before he came or he would say nothing to me. He came, but I had not told any one; for I thought perhaps I was deceived, and would say nothing about it. On Sunday morning he was talking with my sister who was at home on a visit, and he told her what chapter to read. I thought I would remember, and at a convenient time I also would read it. I went that forenoon and heard Elder Choate preach, and in the afternoon I went to a Methodist meeting. When I got home I felt as though I could keep still no longer. Elder Choate was not expected to be here again in six weeks, and could I live in my situation six weeks longer. I felt that I could not live half of that time, and I thought, What shall I do? I thought I would go into a room by myself and read that chapter. So I took the book but had not read two verses before the Elder came into the room; at first I thought I would tell him; then I thought I would be laughed at, and I shut the book and left the room without speaking. In a short time the rest went about their work, and the Elder went to the barn to take care of his horse. Then I again attempted to read the chapter, but before I had read it half through he came into the room again.

At first I thought I would do as I had done before; then I thought I would try and talk with him, let the world say what they might. And I tried to tell him of my troubles, and what he said to me gave me much comfort and satisfaction. But I felt then that I had more to do; I must be baptized, and I did not feel as though I could wait as I had thought I could. The inquiry arose as to what order to join. It would be popular to join any other around here except the Old School Baptists; but I felt as though they were my people, and I could see no other way taught in the bible. I knew the Baptists were a poor, despised people, and if I joined them I should be despised. After some struggling I felt willing to do as Christ directed, and at the next church meeting I went and tried to relate to the church what I hoped the Lord had done for me. I was received and in two weeks, August 8, 1858, I was baptized by Elder Wm. Choate. Since then the most of the time I have felt as though I could go on my way rejoicing. I have taken more delight when all alone in meditating and thinking of the goodness of God, than I ever did in sin and folly. Still I have many doubts and fears, and think if I were a christian I should live and do better than I do.

But I must stop. I have written more than I expected to; but I could find no stopping place, and I have some fear that I have done wrong in writing any. I hope you will pray for me.

From your unworthy sister, if a sister at all,
ORPHA BORTHWICK.

ATCHISON Co., Kansas Terr., July 3, 1859.

BROTHER BEEBE—If one so unworthy may use that appellation, I have desired for some time to write to you and to the dear saints, but feeling my inability I have deferred it from time to time, and with much feebleness I now make the attempt. I wish to tell the dear saints, through your valuable paper what I hope the Lord has done for me, a poor sinner, who if everlastingly saved must acknowledge it is through the sovereign goodness and grace of God alone, and to praise him is my greatest desire.

When I was quite young I had serious thoughts on the subject of death and eternity; but I would ease my mind by promising myself that I would reform. I thought I was too young to become a christian: and Satan suggested that I was too young to leave my worldly pleasures—that I might live until I become old and then serve the Lord. I thought I could get religion at any time; but I found it to be quite different.

One day when I was about fourteen years of age there were two or three boys with me, and we were enjoying ourselves together, when one of them took up the bible and began to read. At that time I saw myself a condemned sinner in the sight of a thrice holy God; the word seemed to condemn me above all creatures, and it seemed that there was hope for all others, but none for me; that I was the most guilty of all the human family and my condition the most hopeless. I was compelled to leave the house lest they should notice my state of mind; but this did not relieve my mind. I continued thus for weeks and months. Many sleepless nights I spent in weeping, and my prayer was, Lord save, or I perish! I wished that I

could change conditions with the brute creation, as they had nothing to fear after death; but it seemed to me that I must spend my days here in weeping and mourning, and finally take my everlasting portion with hypocrites and unbelievers. Often when in young company I tried to be gay and happy, but this only made the matter worse. One night as I was lamenting my case I thought I saw Jesus pass me, and he seemed to frown on me. I could not bear to read the bible, for every word seemed to condemn me. Thus I continued until I hope it pleased the Lord to reveal his way of salvation through Jesus Christ, to me. My mind was relieved with the assurance that Christ had died for the ungodly, and that God could on principles of justice save such a sinner as I, and my very soul was made to praise God that the Son of God was made the son of man, to redeem his people. My trouble was gone, but if ever I prayed it was to get back my load of grief: that when relieved I might know that my deliverance was real, and not imaginary; and I thought I would hold on to my troubles until I could witness the smiles of a dying Savior. In the Spring of 1849 my father moved to Kansas, and in the fall of 1857 a church of Old School Baptists was constituted near where we lived. Although but few in number, it pleased the Lord to visit them during that winter and several joined them on experience. Although I had been very wild, my little experience was brightened up in my mind, and at times seemed to be to me like an anchor to my soul, both sure and steadfast. One day when conversing with Eld. Wm. Jones, I related some of my exercises to him, and he told me I was living in neglect of my duty; that instead of living out of the church I should be proclaiming the unsearchable riches of Jesus Christ. But it was probably easier for him to tell me this than for me to believe it to be so.

At length, however, I went forward and related to the church what I hoped the Lord had done for me, and was received, and on the following day I was baptized by Eld. Jones. My mind still continued to labor in regard to the work of the ministry; but the very thought of my trying to preach the gospel seemed to be a great burden. What! to think that I, only about twenty years of age, with but little learning, and slow of speech, and of but limited understanding, should stand up before a gainsaying world to advocate that so much despised cause, and say to the wise of this world that God will bring their wisdom to naught, and to the mighty that God has chosen the weak things of the world to confound the mighty, and to the high-minded and exalted, that not many such are called! To stand in my feebleness before the critic, and testify to the worldly-minded that the kingdom of God is not of this world; this seemed to be too great a cross for me. But, "Wo is me if I preach not the gospel," followed me.

In November, 1858, I was called on to exercise my gift, and on that night they put me forward, and I have ever since that time, when opportunity rendered it expedient, been trying in my feeble and imperfect manner, to tell what I understand the scriptures declare of God, and of his plan of salvation, which if I did not understand to be all of grace, I should be com-

pelled at once to abandon all hope of ever reaching haven and immortal bliss.

Man, as descending from Adam, is entirely unholy, depraved, and under the dominion and condemnation of the law, without ability to redeem himself from the curse. The law requires the life, and to get that the head must be taken. If a law had been given that could give life, verily righteousness should have been by the law. But it is not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration, and the renewing of the Holy Ghost. Who hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace which was given us in Christ Jesus before the world began. Yea, God in eternity hath saved his people in Christ Jesus, in whom he chose them before the foundation of the world, and in whom he loved them with an everlasting love. Yes,

"Lov'd when a wretch defil'd with sin,
At war with heaven, in league with hell,
A slave to every lust obscene,
Who living, lived but to rebel."

But we were ignorant of this love until it was manifested by the appearance of our Lord and Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. But this life existed before it was brought to light, and the bringing it to light was not the creation of it, but the manifestation of what already existed; for it is called *Eternal life*, and must therefore have existed as long as there has been a Jesus; and certainly he was from everlasting, or ever the earth was. He is the Everlasting Father and the Prince of Peace. And as he is the Everlasting Father of all his children, the life of his children must be everlasting in the same sense. The very existence of a father implies the existence of children; and the existence of a husband implies the existence of a wife, and the existence of a head certainly implies clearly the existence of a body.

The body of our Lord Jesus Christ is the Church of the living God, which is built upon the Rock of Eternal Ages, against which the gates of hell shall not prevail. Jesus Christ is her foundation and chief Corner Stone. This is a chosen and tried stone, elect and precious. Then Christians look ahead; as long as Jesus lives ye shall live also. Truly he is all in all to the christian, their guide, their refuge, and the Captain of their salvation. He is the King of kings and Lord of lords. He is a hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land.

Brother Beebe, may God bless you and enable you to contend earnestly for the faith which was once delivered to the saints. I admire the noble stand you have taken against the corrupting errors of the day. May you long continue to wield "The Sword of the Lord and of Gideon."

Yours in hope of a better resurrection,
WILLIAM M. TOWNSEND.

HUNTINGTON, Tenn., July 4, 1859.

DEAR BROTHER BEEBE:—I have been a reader of your valuable paper for nearly four years, and I wish it continued to my address for another year. It therefore behooves me to send you the remittance for another year. Your paper is truly appre-

ciated by me, and I enjoy the reading of them so much that I cannot feel satisfied to give them up, and I could wish that every family in the country had it, and were prepared to endorse the doctrine therein set forth, for I believe Heaven and earth shall pass away, but the Truth contended for in the SIGNS must stand throughout eternity. The able doctrinal and experimental communications that appear in the columns of the SIGNS are, in my opinion, calculated in their nature to comfort and console, edify and instruct the children of God in their pilgrimage here on earth. I love the principles and the many evidences which the brethren and sisters give in their communications; that it is not by might nor by power, but by my Spirit, saith the Lord. "Not of him that willeth, but of God that sheweth mercy; not of works lest any man should boast. I trust we know this by experience, and although some of us have professed to know the Lord for many years, we still feel that we are but poor sinners, constrained to rely alone on Jesus.

I am now 62 years of age, and I feel as though Jesus is on his way to visit his people. I am a stranger to you in the flesh, but hope that I am not in the Spirit. I remain yours in hope of eternal life through Jesus Christ,

ANN ALLEN.

WEST LIVINGSTON, Green Co.,
N. Y., January 7, 1859.

BROTHER BEEBE:—As the time has come to renew my subscription I enclose \$5 for the SIGNS for I cannot very well do without them. By reading them I find there are those in the East, West, North and South who all speak the same language, and are willing to own, with Jonah, that salvation is of the Lord, and that the Lord can work and none can hinder or aid him; that he is of one mind, and none can turn him; that he is the same yesterday, to-day and forever. They rejoice that the Lord Jesus Christ is the Mighty God, the Everlasting Father, and the Prince of Peace. I also find by reading your paper that evil men and seducers wax worse and worse, deceiving and being deceived, and that many of them are now crying, Lo here! and lo there! and with good words and fair speeches trying to deceive the hearts of the simple. There are some also around here who teach for doctrines the commandments of men; but this is fulfilling the Scriptures which admonish us that in the last days shall come perilous times, and many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

If it is not out of place I will tell you some things that a man said from the pulpit last Sunday. He said if he believed as some did, that the Lord had elected a certain number of Adam's race to eternal life before the foundation of the world, and that such should certainly be saved, &c., he would never preach another sermon. But Paul said, "Wo is me if I preach not the gospel." And Peter's commission was, To feed the sheep and lambs of Christ. But this modern preacher said that there were none elected until after they are born of the flesh; "for how," said he, "could they have the mind Christ before they were born. The scriptures assure us, of Christ that his delights were with the sons

of men, before the highest parts of the dust of the world was formed. His people were created in him unto good works which God before ordained that they should walk in them. And we are assured that all that the Father gave to the Son shall come to him, and that they shall in no wise be cast out; for he says, I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hands. And God has said, And I will be their God and they shall be my people. They shall not come into condemnation, but are passed from death unto life. The Captain of their salvation has said, Because I live ye shall live also.

What a precious promise this is to the children of God. For if children then heirs, heirs of God, and joint heirs with Jesus Christ; heirs to a crown of unfading glory. O may it be my happy lot to be one of that number who are kept by the power of God through faith unto salvation, and ready to be revealed at the last time. If I am saved it is all of grace from first to last, and I shall sing with all the redeemed family, "Not unto us; not unto us, O God, but unto thy name be all the glory."

JAMES MILLER.

MILTON, Indiana, July 8, 1859.

BROTHER BEEBE:—The blessings bestowed upon poor unworthy me during the past year are so numerous that a small volume would not contain a record of them all. I will however give you a brief sketch of the Lord's doings with me, who of all his children am the least worthy. But our Bank is exhaustless, and since our heavenly Banker is disposed to deal so liberally with us, we have no right to ask, "What doest thou?" Let us be thankful for what he gives, and try to walk humbly before him, and let us not murmur at what may seem to us be hard. I have very often found—

"Behind a frowning Providence,
He hides a smiling face."

Our Western churches have been greatly refreshed of late, and there seems to be a bleating among the lambs of Christ's fold, who have not yet openly professed their love to Christ by following his footsteps. But some have come out boldly and declared what God has done for them; and one dear young convert wonders how she has stayed away so long; for it is so sweet to know that we have obeyed our kind and gracious Redeemer. I have seen three follow their Lord and Master down into the liquid tomb; one in May and the others in June at Salem. The June meeting at Salem, eleven miles north of me, I think will be long remembered by myself and many others. I saw what I had never seen before, our dear old pastor, Elder Thompson, lead brother John Allen, and Mary his wife, both down into the water at once, and baptized them as our dear Redeemer was.

O, my dear brethren and sisters, how I wished you could have been there. It reminded me of the old Apostles' days. I think old brother Peter enjoyed such a season at the house of brother Cornelius. And I was reminded of the day of Pentecost, for they all spake the same things, and glorified the God of heaven for his unspeakable mercies towards them. I hope these disciples may adorn their profession by a well ordered life and godly conversation, and have no confidence in the flesh.

May they have the blessed assurance that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

In May a brother Petty left all his kindred and took up his cross and followed the Lord in the ordinance of baptism, in the same church and by the same administrator. He was a stranger to me, but I hope we are no more strangers, but fellow-citizens with the saints and of the household of God. There is quite a stir in several other of the churches, and to some there has been recent additions.

Another blessing I would record, is that the Lord has sent our brother, Elder G. C. Millsbaugh and family to reside here: so I am no longer alone in regard to religious society. It is sweet to enjoy the companionship of the saints; it makes me feel that I am,

"No more a stranger nor a guest,
But like a child at home."

I enjoy with them a freedom and confidence which I can feel no where else. We have had visits from several brethren and sisters, which have been very refreshing. Still I often find a thorn in the flesh, and too often step aside in thought or deed, Yet though I have him oft forgot,
His loving kindness changes not."

Eighteen years ago last February I made a profession of religion, and when I take a retrospective view of my life since that time, I feel like hiding my face for shame, that my deportment has been so little like a christian, yet his mercy still endures. I have passed through sorrows, temptations, and various afflictions; but his grace has proved sufficient for me, and I hope he will sustain me to the end. And when all the redeemed family shall be gathered round the throne, may I be so happy as to join them in full chorus in rehearsing the story of salvation by grace. There may I meet you, brother Beebe, with all the faithful laborers on the walls of Zion who have not shunned to declare all the counsel of God, who have fought the good fight, finished their course and kept the faith—who shall then go home and receive their crown of joy.

I tender my thanks to brother T. P. Dudley for answering my request. I am well pleased with his views on the subject.

I was also well pleased with the views of brother H. L. Power, on the future state of the soul, after the death of the body, and your editorials have been very refreshing to me. Go on, dear brother, and seek to know the Lord, and to practice all you know:

And if we meet no more
On Zion's earthly ground,
O, may we reach that blissful shore,
Where all the saints are bound;

Is the prayer of the least of all,

SARAH H. IZOR.

HAMILTON, Ohio, 1859.

DEAR BROTHER BEEBE:—Having to write to you on business I feel like bearing testimony to the goodness of that God who has watched over me from the earliest period of my existence to the present hour—provided for every returning need—has borne with my many sins and imperfections, and has given me a blessed hope of a glorious immortality beyond the grave. Well might the inspired writer compare it to an anchor cast within the veil; without this hope my poor, frail bark would soon be dashed in pieces; but blessed be the name of Israel's God, this hope is an abi-

ding hope; and though sometimes it seems little faint and weak, yet I would not exchange it for all the world calls good or great. Although I am blessed with this glorious hope, I have to lament often a hard unfeeling heart, and a wordly mind; and although I read that if I am risen with Christ, I should seek those things which are above. I often have to exclaim with the poet:

"See how I grovel here below,
Fond of these trifling toys;
My soul can neither fly nor go,
To reach eternal joys."

At these times I am made to feel that I am dependent on the Lord for every aspiring thought—yea, even for every good desire; for I sometimes feel that I cannot, even think upon the name of Jesus. My mind is like the fool's eyes, wandering to and fro through the earth—here, there, and everywhere. So I have daily to confess that in me, that is in my flesh, dwells no good thing:

"But though I have him oft forgot,
His loving kindness changeth not."

And I sometimes feel assured that he that has helped me hitherto, will still be my present help in every time of trouble. I am daily made to feel that I need a whole Savior—one that is able and willing to save to the uttermost all that come unto God by him—one that saves his people with an everlasting salvation—one that not only begins a good work in the hearts of poor sinners, but carries that work on, and performs till the day of Jesus Christ. Well might one of old exclaim, He is a Rock, and all his work is perfect. I sometimes feel to adopt the language of the poet, and exclaim:

"So guilty, so helpless am I,
I dare not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God."

Brother Beebe I have endeavored to pen a few lines of my daily exercises; do with this as shall seem good to you, and it will be all right with me. May the God of Israel long spare you, and make you a blessing to his people, is the prayer of your sister in tribulation,

MARY CLARK.

EVANSVILLE, Indiana, July, 1859.

BROTHER BEEBE:—Not being very well, and having a little leisure time, I thought I would write you a few lines, which if you deem worthy a place in the SIGNS you may insert.

Brother Beebe the last letter I sent to you, when I left it in the Post Office I felt very bad; the matter contained in it looked to me so small; but on the other hand it is everything to me, and to which I often have to refer when doubts and fears assail me, which reminds me of what was said to Israel: Remember the way the way the Lord thy God led thee forty years in the wilderness; and when I cannot look forward and view my interest in that matchless Redeemer, and read my title so clear as I could wish, I have to retrace my steps and look over the way the Lord has led me, and when the enemy comes with his wiles and questions, every step I survey and sets at naught almost everything that is near and dear to me in my past experience, all the precious promises that my soul has delighted and rejoiced in, and in which my soul has taken the greatest delight—when all these are questioned by that enemy, and I am left in the dark and shut up, and cannot come

forth, my cry often is, O wretched man that I am, who shall deliver me? Or, who is me, for I am undone; and truly we are undone. Our strength and our righteousness have gone, for we have tried them many times and they always fail us; now the cry of the saint of God is, Lord undertake for me; deliver me from my strong enemy; O Lord, I beseech thee, deliver my soul, and let me see my interest in thy wounded side; let me read my title clear once more; let me see my interest in that everlasting covenant; let me see by faith my unworthy name on the palms of thy hands. Blessed be the Lord, Israel's strength, he will not turn a deaf ear to his children's prayers, but will cause his ear to hear; he hath not in anger shut up his tender mercies, but will shew them his covenant, and lead them to fountains of living waters, turn their captivity like the streams in the South, and make them joyful in the God of their salvation. He will joy over them with singing, and will lead them into that everlasting covenant that is ordered in all things and sure, and shew them that he has loved them with an everlasting love, and now with loving kindness draws us to himself and that we love him because he first loved us. Time was when the Lord was unto us, as the Prophet declares, as a root out of dry ground, having neither form nor comeliness, that we should have desired him; but now he is our all and in all; yea, the chiefest among ten thousand and altogether lovely. He is all the christian's hope for time and eternity; he is their hope, their refuge and salvation—their Redeemer, their strong hold in the day of trouble. Yea, he is their Prophet, Priest and King; he shields, guards and protects them through this unfriendly world, and finally will present them to himself, a glorious church, without spot or wrinkle, or any such thing.

This people the Lord has formed for himself, and they shall shew forth his praise. They are called by his grace, made new creatures in Christ Jesus, being born again, not of corruptible seed, but of incorruptible—not of the will of the flesh, nor of the will of man, but of God; they are begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, and have the earnest of that inheritance, being given them, and are partakers of the Divine nature—called to be saints, delivered from the bondage of corruption, and translated into the Kingdom of his dear Son. Now the command is, "Follow me," your meek and lowly Master; take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls. It may be that many of God's dear children will read this, who have received evidence after evidence, and tried the Lord many times as Gideon did with the fleece, and have received many a refreshing season from the presence of the Lord, have sat under his shadow with great delight, his fruit has been sweet to their taste, and they still refuse to obey his divine command. If ye love me keep my commandments. My Father's children, let me admonish you for your good; never expect to find perfection in yourself; if you wait for that you will never come; the perfection of the children of God is in Christ Jesus their head; never expect to enjoy much peace of mind as long as you neglect your duty.

Some one may say, if I was assured that I was one of the Lord's family, I think I could take up my cross; but I see so much evil in myself, I have such an evil heart of unbelief which is so prone to depart from the Lord, I am so full of doubts and fears, I sometimes fear if I was to join the church, I might disgrace the church and myself too; but still there is something in my heart the world cannot fill. My friend, notwithstanding all these excuses, doubts, fears, temptations, suggestions of your own mind, as well as satan's suggestions to you, still the command is, "If you love me, keep my commandments." Well, says the soul, I believe that I love the Lord, I love his people's company, I love to hear them talk about the Lord Jesus Christ, and what great things he has done for them, for they often come across my path, and tell some of the things I have experienced, it gives my soul so much comfort and consolation.

"Come after me, Immanuel cries;
Fear not the frowns of men;
I send my servants to baptize,
And will be with them then."

My fellow-travelers through this world of persecution and toil to the haven of Eternal Rest, I see no better way for you and me than to take the Lord at his word, obey his divine command, remembering his promises, and rely on his word, "When thou passeth through the waters, it shall not overflow thee, and through the fire it shall not kindle upon thee." Again, "In six troubles I will be with thee, and in seven not forsake thee." No temptation shall take us, but the Lord will make a way for our escape, or give us strength to bear it. Then let us follow him down in the liquid grave, surround his table, and commemorate his death till he come. Remember his sweat and groans in the garden for us, his dying groans upon the cross for his Bride; and O, matchless love! that he should then remember you and me. My soul often stands amazed at his love, that he should die for us when we were yet sinners. Salvation there completed, the law received its due; justice is satisfied, and the sinner freed. If the Son shall make us free, we are free indeed. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

I see my paper is nearly full. Let us follow God as dear children, and walk in love through evil as well as good report, remembering what our Head has said, "In the world ye shall have tribulation, but in me ye shall have peace." Be of good cheer, I have overcome the world. Our time is short here, we shall soon be gone the way of all the living to that place from whence no traveler returns.

Brother Beebe accept of my best wishes, and may the blessing of him that dwelt in the bush rest upon you while here, and I last receive you to himself, where parting is no more; and you, correspondents, cease not your labors; you know not how many thousands of God's dear children receive comfort through your labor.

I remain yours, in the best of bonds,
THOMAS MACER.

POLO, Ogle Co., Illinois, Feb. 13, 1859.

BROTHER BEEBE:—As I have had to write you on business, and have some blank paper left, I would again like to say a few words, through the *Signs of the Times*, to the saints scattered abroad, if I was not fearful that it would be too

great a trespass on your time to read my scribble, and crowd out better matter, if you should publish it. Nevertheless I will write a few words, and let you do with them as your better judgment shall dictate. I am truly pleased to learn from the first number of the current volume that the circulation of the *Signs of the Times* is still increasing, and I pray God that it may continue to increase until it shall accomplish all that God has purposed it to do. I have also been highly pleased with the spirit of love and forbearance which has characterized the communications of the various writers for the *Signs of the Times* the past year. It is truly soul cheering to see so many, who are strangers in the flesh, and are scattered up and down, the length and breadth of our land, all speaking the same things, and contending for the same eternal truths. Is it not incontrovertible evidence that they have all been taught in the same school, and have all had the same teacher? They are all born of the same parents. God is their Father, and "Jerusalem which is above" is their mother, Gal. iv. 26. Yea, "they are all one in Christ Jesus," Gal. iii. 28. O, what a glorious family is this! What a mysterious family! Although in the flesh they are many, and strangers, and rivers, lakes and mountains separate them far apart; yet in spirit they are one, and often meet and sympathize with each other, in joy or in sorrow. It would fill a volume to speak of all the glories and mysteries of this family, and I must pass them by, as they are also a tried and afflicted family, and desire, if the Lord will enable me, to say something for their comfort. They are strangers and pilgrims here, and are traveling through an enemy's land, where they have no continuing city, and are often attacked by their enemies, and have many sore conflicts with them; so that they often feel as though they were almost bereft of life; and are made to conclude that they will never reach their Father's house, towards which they are traveling. But they should remember that Jesus, their Elder Brother, is the Captain of their salvation, and has traveled the same road before them, and has paid all their debts, and made full provisions for all their expenses on the road, and placed soldiers all along the way for their protection; so that although their enemies may sometimes harass and perplex them, yet they cannot overcome and destroy them. Their final perseverance and safe arrival home is as fixed and sure as the throne of God. Does any one doubt it? Let them read the following language of their elder Brother, which is found written in the records of the family: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out: 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 at the last day," John vi. 37, 38, 39. Does any one doubt his power to fulfil his promise and accomplish the will of the Father? Let them read the following records: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth," Matt. xxviii. 18. If he has "All power in heaven and in earth," who or what can prevent his accomplishing the will of the Father? Certainly, nothing can. The idea is preposterous in the extreme. Then cheer up, dear, tried and afflicted soul, for a few more weary days of travel, a few more conflicts, a few more battles with your enemies, and you will come off triumphant! Your father will call you home, and you will see your elder Brother, and be like him, and be forever with him. That we all, who have named the name of Jesus, may ever have this in view, and be enabled

to "war a good warfare, holding faith, and a good conscience," is the prayer of one who is "less than then the least of a I saints."

CLEMENT WEST.

EDITORIAL.

MIDDLETOWN, N. Y., August 15, 1859.

ELLISVILLE, Miss., July 18, 1859.

BROTHER BEEBE—In a former letter I requested your views through the *Signs of the Times*, concerning the "ten lepers," and I still request your views on the same. JAMES SHAW.

REPLY.—Our brethren should bear in mind that we are constantly receiving calls for our views on various portions of the scriptures, and if we were competent to explain them all, it would require more time and space than we can command. But, the truth is, we are not competent—we are as dependent for every ray of divine light as any of our brethren or sisters can be. Still, we do feel disposed to do the very best we can, and when called on, if we have any light on the subject presented, we take great delight in offering it; but when queries are sent to us, and we do not reply, let it be fully understood that it is because we have no satisfactory light on the subject; but we never decline from neglect or want of respect for those who call on us.

In the subject of the ten lepers and their being cleansed, we discover one of the numerous demonstrations of the goodness, power and Godhead of our Lord Jesus Christ. When in his incarnation he dwelt among us, he went about doing good, healing the sick, raising the dead and casting out devils, yet bearing the reproaches of a wicked and gainsaying world. In all his wonderful works, in all his mercies performed, our faith may discern important lessons, not only of his goodness and power, but also of admonition and instruction for our special benefit. For instance, these lepers represent the loathsome and incurable disease of sin and pollution by which we were defiled, and which, like the leprosy under the ceremonial law, shut us out from the privilege of mingling with the congregation of the Lord. No human power or skill could cure us. Our condition was wretched and hopeless, until Jesus, the great Physician, revealed himself and took us in hand. He spake the word, and it stood fast; he commanded, and we were made whole. The power and grace of God our Savior is wonderful indeed in cleansing us from the leprosy of sin and guilt, and we are made to rejoice in the efficacy of his blood to cleanse and his righteousness to justify us. But, in this case, there were ten lepers cleansed, and but one of them returned to give God the glory. How very apt are we to forget the obligations of love and gratitude to God that we are under for his amazing goodness and grace displayed in our salvation. It is true the ten were all perfectly cured of their leprosy, whether they were quickened by the Holy Spirit and born of God at the same time or not; it would certainly appear from the saving faith in Christ possessed by the one who returned, that he was indeed a subject of the new birth; but of the others we are not positively informed of their having received more than a temporal cure. But it is certain that those who are cured of the defilement of sin, are all born of God, and shall eventually return to give glory to him. Yet it is to be feared that there are many, and, if we are not greatly mis-

taken, a very great many who have witnessed the healing efficacy of the Savior's blood,—who have been delivered by him from their burden of sin and guilt, and have been made to rejoice in him as their precious Savior, who have never returned in any public manner to give him glory by declaring in Zion what he has done for their souls, or by publicly owning him in the ordinance of baptism, or by uniting with his disciples in the fellowship of the gospel. To all such delinquents, what must be the reproof of his interrogation, "Were there not ten cleansed? but where are the nine?" Can it be supposed that all who have received an evidence of his saving power and grace, have owned their allegiance to him as their Lord and Master, by obedience to his commands.

And in our solemn assemblies, when a few, and but a few, of those who profess to love the Lord, are found in their seats, may not the enquiry be made, "Where are the nine? or where are those whose vacant seats occasion sadness to the few who have not forsaken the assembling of themselves together?" And, in many other applications of these words, may we contemplate them with propriety and profit.

SHROB, Jasper Co., Ill., May 7, 1859.

DEAR BROTHER BEEBE—I earnestly desire you to answer, through the SIGNS, the following questions: 1. Why do the Old School Baptists object to their members joining secret and oath-bound Orders, as the Free Masons and Odd Fellows? 2. What course should a gospel church take with members who join those Orders and attend their Lodges? For one, I feel deeply the importance that the Baptists should be well informed on these points, for numbers of them are joining those Orders. I mourn that it is so. Please answer early. Affectionately, your unworthy brother,

D. BARTLEY.

REPLY TO BROTHER BARTLEY.—In replying to the enquiries of brother Bartley, it is not necessary for us to attempt to show what are the merits or demerits of the societies or orders of which he speaks, and we frankly confess our utter inability to do so from our own knowledge. We have never been connected with any of them either directly or indirectly. Like most of the modern self-styled religious societies of the present age, these orders claim to be benevolent, moral and philanthropic, and to possess some valuable secret, which their philanthropy does not lead them to divulge without money and without price. Our soul has never come, nor sought to come into their secrets, with their assemblies we have had no inkling to be connected. As worldly, social, or benevolent institutions, we shall not attempt to analyze them, nor to pronounce sentence of approval or condemnation on them. But the question of our brother calls for the reason of the course pursued by the Old School Baptists in regard to their own members, and we deem it proper that we should, so far as we are able, reply to his enquiries. Of course, he does not expect us to answer for all the Old School Baptists, or to pledge all Old School Baptists to indorse what we may say on this or any other subject, but merely to give such reasons as have weight on our own mind on the subject.

The first reason we have to give why we do not join those institutions, or feel willing that our brethren should join them is, that whatever may be their excellence, even admitting them to be as pure and benevolent as their advocates claim that they are, we find in the gospel of Christ,

and in the organized church of the living God, a fulness which leaves no room to hanker for any of the *leaks* or *onions* of Egypt. In Christ, it has pleased the Father, that all fulness should dwell, and if, as professed disciples of Jesus, we are found seeking for treasures or comforts which are not found in Zion, we imply by our conduct that there is not that fulness in our Father's house which has been represented. Why should we go abroad for joys if we have a feast at home?

Second. Whatever may be the secrets held by Free Masons or Odd Fellows, we have a secret which is far more profound, more useful and important; for the secret of the Lord is with them that fear him, and God will show to them his covenant. As heaven is higher than earth, so does the Lord's secret transcend all human mysteries. In Jesus our Lord are hidden all the treasures of wisdom and knowledge. And this fact the apostle has declared to the saints, *lest any man should beguile them with enticing words.*—Col. ii. 3-4. This wisdom and knowledge comprise all that can be profitable to the saints; for in him is given to them *all things that pertain to life and godliness.*—2 Pet. i. 3. This heavenly treasure, this divine secret of the Lord, which God has hidden from the wise and prudent of this world and revealed unto babes, is far superior to any secret of the Orders under consideration. First, because it is the free and sovereign gift of God, and cannot be bought with money. Secondly, it requires no oath, pledge, or penalty to keep it; for none but God can reveal or show it, and none but those who are born of the Spirit of God can possibly learn it. Christians may talk freely about it before all men; ministers of the word may proclaim it unreservedly to Jews and Gentiles, without the fear that any of Adam's race will ever know it unless it be to them revealed as it was to Simon Bar-jona by our Father which is in heaven. To seek for a secret or mystery in any other fraternity or brotherhood than that of the household of faith is to depart from the greater to seek a less.

Third. Old School Baptists object to their members uniting with those Orders, because the obligations assumed in doing so conflict with the obligations assumed in their allegiance to Christ, to be subject to the watch care of one another. In visiting the lodges, they cannot be under the watch care of their brethren, who are not permitted to accompany them in their secret conclaves. That which makes void the laws of Christ is incompatible with the christian profession.

Fourth. It is said an oath or affirmation, a solemn pledge, or profane imprecations, are exacted of those who become members of those Orders. Presuming this to be the case, the Old School Baptists object to their members assuming such obligations, because the King of Zion has forbidden them to forswear themselves.

Fifth. To wave all other objections, it is certain that when members of the church unite with those institutions, it occasions grief and trouble to their brethren. This, of itself, is sufficient to render it highly improper and disorderly for any member of the church to join such Orders. They have professed to prefer Jerusalem above their chief joys; and, if they do not, they certainly never ought to take on them the sacred name of Jesus, or profess before

heaven and earth to be disciples of the Son of God. Those who name the name of Jesus should regard it as the business of their lives to keep the unity of the Spirit in the bonds of peace—to follow after the things which tend to peace, and things whereby one may edify another. What can there be in our joining the secret Orders of Free Masons or Odd Fellows that tends to the peace or edification of the saints of God? Churches have been thrown into disorder, distress, and, in some instances, have lost their visibility from this very cause. But who that sincerely loves our Lord, who is willing to deny himself, take up his cross daily, and follow the Lamb, will persist in breaking the peace of the church, wounding the hearts of dear brethren, and in bringing reproach upon the sacred cause of God, for this gratification of his fleshly mind? Who would, like Esau, for one morsel of meat, sell his birth-right among the saints in the house of God? We have Christ and his apostles as our example, and until we can find them running into these connections, and disregarding the peace and comfort of the church, we are solemnly bound to abstain from them.

These are, at least, some of the reasons, as we apprehend, why Old School Baptists object to their members joining any of these societies, and they are some of the reasons why we could not consent ourself to join them, or feel satisfied with brethren who do join them.

The second question of brother Bartley is, "What course should a gospel church take with members who join those Orders and attend their Lodges?"

ANSWER.—According to our understanding of the laws of the kingdom of Christ, a gospel church should labor faithfully, affectionately and prayerfully to reclaim such disorderly members. Point out to them the impropriety and wickedness of their course, and to restore them to the order of the church. But if, after a gospel course of labor, they cannot reclaim them—if they really prefer the society of Free Masons and Odd Fellows to that of the church of the living God, then the course of the church is very plain. Let them go to their own company; but let the church withdraw from every brother that walks disorderly, as Christ by his apostle has commanded. If they refuse to hear the church, let them be unto thee as heathen men and as publicans.

Before we close this article, we wish to say, that on all subjects of discipline, a hard, overbearing, or domineering spirit should be studiously avoided. You that are spiritual should attempt the work of restoration in the spirit of meekness. Let nothing be done through strife or vain glorying, but with singleness of heart to the glory of God. We have doubted the propriety of requiring of a brother who has joined any of these Orders to come out and denounce them, or to divulge any of their secrets, which he has promised or pledged himself to keep secret. To satisfy our own mind, it is enough that the brother discontinues his connection with such institutions, come out from them, and walk no more with them.

One word more. We hold the same objections to our brethren or sisters joining any of the professedly religious or benevolent societies of the age, except the church of God, whether it be for religious,

moral, social, or political purposes. Whatsoever things are pure, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, may be pursued, without any unjustifiable confederacy or organization with any of these institutions. And we should never turn aside from the footsteps of the flock of Christ for any cause or pretext whatever. If, for instance, Mission, Tract, or Sunday School Societies do not require the forswearing of their members, yet they make more extravagant pretensions to religion than the Order of Free Masons or Odd Fellows do, and are perhaps more likely to decoy the unsuspecting. Other institutions for the ostensible purpose of temperance or politics, have used pledges, if not oaths, which are very far from being harmonious with either the spirit or letter of the gospel. Concerning all these things then, we would reiterate the admonition of inspiration, "Touch not, taste not, handle not." The man who attempted to go from Jerusalem to Jericho fell among thieves, who stripped, and robbed, and wounded, and left him half dead. Let us take warning, then, and remain in Jerusalem forever—

"Where our best friends and kindred are,
Where God our Savior dwells."

OLD SCHOOL BAPTIST CONFERENCE OF WESTERN NEW YORK.—We have received the manuscript Minutes and Circular Letter of the last session of this Association. As we have not room for the insertion of the minutes, we will present a few extracts from them. The meeting was well attended and harmonious and pleasant. Ministers present from abroad were Elders J. L. Purington, of Ga., Gabriel Conklin, of N. Jersey, and J. P. Smith, from Onondago county, N. Y.

The next meeting of this Conference is to be held with the brethren of Riker's Hollow, New York, on Wednesday and Thursday succeeding the third Sunday in June, 1860.

Resolved, That any brother composing this Conference, being present at the session of any Association with whom we correspond, be considered a messenger.

A Corresponding Letter was prepared and adopted, and sent on for publication in the SIGNS, but is either lost in the mail or mislaid. Should it come to light, it will hereafter appear.

CIRCULAR LETTER.

The Elders, Messengers and Brethren of the Old School Baptist Conference of Western New York in session with the church at South Dansville, Steuben county, New York, to the churches whom they represent, and to the scattered saints to whom this may come, greeting:

BELOVED BRETHREN—We desire to utter a few thoughts for your reflection, and to "stir up your pure minds by way of remembrance," and therefore shall not attempt to say any *new thing*, but refer to what you already do know, if you have been taught by him who teaches as never man taught. The human race being involved in the fall, and consequently under the curse of God's law, no effort of theirs could extricate them from guilt. They must suffer the consequences of disobedience; for God's law is unchangeable, and he has said, "the soul that sinneth it shall die," and "no man liveth and sinneth not." All, therefore, having sinned, are under its curse. It is not, perhaps, necessary to present particular passages of scripture to prove this position, as all Old School Baptists agree to the doctrine of total depravity and man's inability to extricate himself

from the pit wherein he is fallen. Indeed, many of those who go with the multitude of "will-worshippers," and even some of the popular "will-worshipping" churches have this doctrine incorporated into their articles of Faith; so, there need be no dispute about the condition of the human race viewed through Adam, their natural head and representative, and in their relation to God's law: they are under its curse, and by the law there is no deliverance.

It is truly wonderful to the reflecting mind to contemplate the almost innumerable plans and schemes by which men attempt to escape from this curse, appease the wrath of the Almighty, gain his favor, and finally obtain future happiness. Notwithstanding the multifarious ways and means by which they expect to accomplish their wishes, and notwithstanding the pertinacity with which each contends that his way is right and others' wrong, it is very apparent that one governing principle actuates the whole, and that is, they expect to be accepted on conditions of obedience. While all men are to be judged according to their works, it is by that law which they have violated, and which must, of course, pour out its curses upon them in a greater or less degree, "according to their works." In view of the settled principles of equity, and their rebellion against that law, there can be no hope of mercy, so that when the poor, sin-sick soul pleads for mercy, knowing his condemnation is just, he naturally inclines to obtain remission of his sins by some acts of obedience, if the Spirit does not open to his view the true way of acceptance, and he clings to the law just so long as he thinks its requirements are binding, or rather until he sees there is no help for him in the law, and seeing also but too clearly the eternal justice of God's law, and that it only emits curses and threatenings against him, he is now ready to give up in utter despair, and concludes surely that hell is his everlasting portion.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."—John iii. 8. Nicodemus considered this saying of the Savior a great mystery, and asked how these things could be. His replies to Jesus were not indicative of a spiritual comprehension of his teachings whether he had been "born again" or not;—indeed the words of Jesus immediately following seem rather to imply that he had not. "Art thou a master of Israel, and knowest not these things? Verily, verily, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Paul told the Corinthian brethren, and "all that in every place call upon the name of Jesus Christ," 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"—thus adding his testimony that a man must be born again and made spiritual before he can see or discern the kingdom of heaven, or have a spiritual comprehension of the things of the Spirit. This shews why men make such blunders in reference to the great salvation—being dead in trespasses and in sins they do not know that they are "condemned already

and the wrath of God abides upon them," but believing that they are only "in danger" of shipwreck, they hope by careful watching and skillful steering to avoid the fatal rocks and quicksands, and safely land their bark on Canaan's happy shore! Their fleshly ears have heard the carnal teachings of worldly D. D.'s, and in their simplicity they expect to succeed in proving their title to the inheritance by showing their names on the roll of the famous "Corporal Try,"* and the record of youthful christian self-denial in saving their candy pennies to put in the missionary box, &c., &c.

But to return. How is it with those in whom the work of the Holy Spirit is manifest? Being made alive, or born again, they have spiritual eyes to see their pollution in sin, and utter helplessness; and they discover that "the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores." Even their very garments are polluted, and the stench of their self-righteousness so loathsome that they cast it off in disgust, and wander about in pain and distress, desolate and despairing, and sink they must, unless an angry God, (as he appears to them) extends his mercy, and in their great extremity they involuntarily cry out like the poor publican, "God, be merciful to me, a sinner." In the fulness of God's time, they are permitted to behold their justification through Christ, and to the joy of their souls find themselves healed of all their loathsome maladies, and clothed with a robe surpassingly beautiful, and are so astonished at the change that they can hardly believe their senses. Their peace of mind exceeds all comprehension, for it passeth knowledge, and their joy is "unspeakable and full of glory." They feel like exclaiming with the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." They want to speak forth the praises of him who has done such wonderful things for them, who has opened their blind eyes, unstopped their deaf ears, and put a new song into their mouths, even praise to God. They behold their union with Christ, and are enraptured with the stupendous wisdom and grace that devised the scheme, and the unbounded power that accomplished the eternal purpose of Jehovah, in bringing many sons unto glory. They feel the vivifying influence of the Holy Spirit prompting them to duties which were before performed upon legal principles, the love of God being shed abroad in their hearts predominates over their carnal minds, and now Jesus, who was before as a root out of a dry ground, has become the chiefest among ten thousands, and the one altogether lovely: they delight in the company of the saints, and are happy only when they experience the life-giving impulse of the Holy Spirit, which bloweth where he listeth, although it is beyond their natural capacity "to tell whence it cometh or whither it goeth."

The limits of a Circular Letter will only admit of a partial enumeration of blissful emotions produced in the children of God by the sovereign influence of the Holy Spirit working in their hearts, and we

*See Sunday School Advocate published by the Methodist Episcopal Church for particulars and objects of the "Try Company."

therefore close this imperfect exhibition of the few here presented, while we commend you to the rich and sovereign mercy of him who rules and governs all. Amen.
N. D. RECTOR, Moderator.
PERRY WEST, Clerk.

Miscellaneous Department.

ORDINATION.

NEAR BIRMING, Missouri, May 22, 1859.
BROTHER BEEBE:
The Baptist Church called Mt. Zion, Buchanan County, Missouri, convened, according to appointment on Saturday, May 7, 1859, and after an appropriate discourse by Eld. J. W. Thomas, proceeded to business. Brethren present: from Unity Church, Elders P. J. Burruss, J. W. Thomas and Dea. J. T. Murdock. Eld. P. J. Burruss was requested to act as Moderator, and R. M. Thomas as Clerk. The Presbytery being thus organized, the church presented brother Ezekiel Fidler for examination, and if thought expedient, for ordination to the work of the Gospel ministry. The candidate gave a relation of the reason of his hope in Jesus Christ, of his call to the ministry, and his views of the doctrine and order of the gospel; all of which being satisfactory, the Council proceeded to the Ordination. Ordaining prayer by Eld. J. W. Thomas, a solemn and appropriate charge by Eld. P. J. Burruss. Right hand of fellowship by the Presbytery, and by the brethren and sisters present.
On motion resolved, that brother R. M. Thomas be requested to send a copy of these proceedings to brother Beebe for publication in the Signs of the Times. Adjourned.
J. P. BURRUSS, Moderator.
R. M. THOMAS, Clerk.

Obituary Notices.

WASHINGTON, D. C., August 1, 1859.
BROTHER BEEBE:—Please publish in the SIGNS a notice of the death of sister MARY OLER, of Baltimore County, Maryland, who departed this life on the 26th ult., aged 66 years and 3 months. Sister Oler was baptized 12 years ago by Elder F. Thorne, and united with the Ebenezer church in Baltimore city, and remained steadfast in the faith until released from the earthly tabernacle. I was told by her son the day of the funeral that she died in full confidence that she was going home. She had been deprived of the privilege of assembling with the church for worship, for nearly two years on account of her delicate state of health; but she left a dying testimony of such a nature as to assure her dear friends that all her conflicts have ended in an eternal rest. A discourse was preached at her funeral from the following: "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."
WM. J. PURINGTON.

HYMN BOOKS SENT BY EXPRESS AND PER SHIP.—Elder J. E. Deatherage, Texas, 89.
By MAIL.—J. W. Tyson 1, G. W. Brooks 6, Wm. McClanahan 1, A. Blend 1, Levi S. Reynolds 1, T. Bailey 1—Total 100.

Maine Old School Baptist Conference—Will be held with the Church at North Berwick, York county, Maine, Saturday and Sunday, September 10th and 11th, 1859.

Subscription Receipts.

NEW YORK—James Tompkins 1, Mrs. D. Shepherd 1, G. J. Beebe 5.75, Geo. Climp 1, A. Blend 3, H. Webb 1, Miss E. Conklin 1, Mrs. Joseph Conklin 1, J. George Bender 1.50, Wm. Finn 1, \$17 25
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DELAWARE—Henry Messemore 1 00
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VIRGINIA—Mrs. E. Bice 1 00
NORTH CAROLINA—J. E. Parker 1 00
GEORGIA—George Leever 1, Wm. L. Beebe 5.13, B. Dollor 1, 7 13
ALABAMA—Wm. McClanahan 5 00
MISSISSIPPI—J. C. Burns 2.25, (deficient 25c) 2 25
TEXAS—T. Bailey 2 50
TENNESSEE—Eld. P. Whitwell 2 00
KENTUCKY—Eli Howell 50c, Jas. T. Oldham 3, Thos. I. Triplett 30c, G. W. Jennings 1, 4 80
OHIO—Wm. Brooks 5 00
INDIANA—John Lynn 1, Thomas Macer 3, 4 00
ILLINOIS—Mrs. Margaret Kimball 1, 1 00
MISSOURI—Dea. J. N. Bradford 10, Wm. Rogers 1, Richard M. Thomas 4, 15 00
Total, \$77 93

Associational.

TIME AND PLACE OF MEETING.

Okaw—With the Hickory Creek Church, in Jasper Co., Illinois, commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September. Those coming on the cars will come by the Ohio and Mississippi Railroad, and stop at Olney station, on Wednesday evening, before the meeting, where they will be met with conveyances to take them to places of entertainment, and to the meeting, which is a distance of twenty-four miles.
I. B. PARR, Church Clerk.
SHROB, Jasper Co., Ill., July 15, 1859.

Lexington—With the South Westerlo Church, Albany county, N. Y., on Wednesday and Thursday, 7th and 8th days of September, 1859. Brethren in general, and especially ministers of our order, are invited to attend. Those coming by their own conveyance, will enquire for Oliver Bryan or Ludlum St. John, near the meeting house. Those who come by public conveyance, will land at Coxsackie, on the Hudson River, on Tuesday, the 6th, where they will find conveyances to take them to the meeting. By request of the brethren, S. WICKES.

Wabash District, Indiana—With Honey Creek Church, ten miles south of Terre Haute, Indiana, begins on Saturday before the first Sunday in October, 1859. Those coming by the cars from the east, north or west, will stop at Terre Haute, and those coming from the south, will stop at Hartford, eight miles south of Terre Haute, where they will be met on Friday afternoon, and conducted to and from the Association. A general invitation is given to ministers and brethren to attend. In behalf of the Church, ELIJAH STAGGS.

Pig River—With Bethel Church, Franklin county, Virginia, on Friday before the fourth Sunday in August, 1859.

Clay Bank—With Beaver Dam church, eight miles north of Elba, Coffee county, Alabama, on Saturday, before the second Sunday in September, 1859.

Bulah—With the church at Concord, Tallapoosa county, Alabama, five miles east of Dadeville, on Saturday, before the third Sunday in September, 1859.

New Hope—With the church at Bethlehem, Carroll county, Georgia, three miles south west from Bowdoin, on Saturday before the second Sunday in September.

Harmony—With the church at Mount Olive, Chattahoochee county, Georgia, on Saturday, before the second Sunday in October.

Primitive Western—With the church at Hope-well, Fayette county, on Saturday, before the third Sunday in October.

Cane Creek—With the church at Rehoboth, on Saturday, before the third Sunday in October, 1859.

Midway—With the church at Salem, Barbour county, Alabama, on Saturday, before the first Sunday in October.

Conocochee—With the church at Ramah, Pike county, Alabama, four miles from Monticello, on Saturday, before the second Sunday in October.

Choctawhatchee—With the Mt. Olive church, Dale county, Alabama, on Saturday, before the fourth Sunday in October.

Antioch—With the Ebenezer church, Butler county, Alabama, on Saturday, before the fourth Sunday in October.

Ebenezer—With the Bethlehem church, Montgomery county, Alabama, on Friday, before the first Sunday in October.

Des Moines River—With the Cedar Creek church, Wapello county, Iowa, four miles north of Dahlonea, on Saturday, before the third Sunday in August.

Hazel Creek—With the Hopewell church, Wayne county, Iowa, on Friday, before the fourth Sunday in August.

Sandy Creek—With the Spoon River church, Starke county, Illinois, at ten o'clock, a. m., on Saturday, before the second Sunday in September, 1859.

Old School Meetings.

The Yearly Meeting of the Bethel church will commence at their meeting house in Newcastle county, Delaware, on Saturday before the second Sunday in September, 1859, and continue three days.

The Yearly Meeting of the Rock Spring Church, Lancaster County, Pennsylvania, will begin at 10 o'clock A. M., on Saturday before the third Sunday in August, 1859. Brethren and sisters of the Old School Baptist Order and friends in general, are invited to attend. Brethren in the ministry are especially requested to attend.

OLD SCHOOL MEETING IN DELPHIA, N. Y.
The Old School Baptist church, of Delphia, Onondaga county, N. Y., have appointed their Yearly Meeting, to commence at their meeting house, in Delphia, on Thursday, the 16th day of September, 1859, and continue three days. A general invitation is given to attend. Those coming from the East or West, by railroad, will leave the cars at Syracuse, where they will find teams (at the Newell House, on Fayette street,) to convey them to the meeting. The teams will be at the Newell House, on Thursday, the 15th, at three o'clock, p. m.

In behalf of the church, J. P. SMITH.

NOTICE.—There will be a meeting, the Lord willing, at the Baptist meeting house, in Columbia, Jackson county, Michigan, commencing on the Friday (28th) before the fifth Sunday in October, 1859, at ten o'clock, a. m., and continue three days. The meeting house stands on the county line, two miles east of the north west corner of Lenawee county. Ministers of our order, in Ohio, have agreed, the Lord willing, to be with us. A general invitation is given to all the Old School brethren and sisters to attend with us.

JAMES P. HOWELL, Pastor.

Associational Meetings.

The Greenville Association will meet with the Stillwater church, Darke county, Ohio, eleven miles north east of Greenville, on Friday before the fourth Sunday in August.

The Sugar Creek Association will meet on Friday, August 20th, with the Sugar Creek church, in Crawfordsville, Indiana. The New Albany and Salem Railroad passes through this place. A general invitation is given.

The Little Flock, Old School Regular Baptist Association, will meet with the Mill Creek church, in Hamilton county, Ohio, (near the turnpike leading from Cincinnati to Hamilton, Ohio, eleven miles from the former and nine miles from the latter place, on Saturday before the second Sunday in September, 1859, at ten o'clock, a. m. A general invitation is given to all who love the truth, especially ministers of our faith and order. Brother Beebe, can you come and see us at that time?

JOSHUA HOWELL.

The Conn's Creek Regular Baptist Association will meet with the Gilgal church in Lawrence county, Indiana, eight miles east of Guthrie's station, on the New Albany and Salem Railroad, (at which station all who come by the cars will be met with conveyances on Thursday before the meeting,) which will commence at ten o'clock on Friday before the first Sunday in September, 1859. Those coming in their own conveyances will enquire for Mattonsville, and when approaching that place will hear of places of entertainment. Those who come by the cars should take the morning train from New Albany and Green Castle, which will meet at the said station. Brother Beebe, we earnestly desire that you would attend with us this time. Please publish the above and give your consent to come.

TYRE HENDERSON.

The Corresponding Association, Virginia, will meet (Providence permitting) with the Church at Mt. Zion, Loudon county, Virginia, on Thursday before the Third Sunday in August, and continue three days. A general attendance of ministering and other brethren is requested. Those coming by public conveyance will find carriages at the Gainesville station, on the Manassas' Gap Railroad on WEDNESDAY morning to convey them to the vicinity of the meeting. Those who cannot get on so early can take the Middleburg stage at Alexandria on THURSDAY morning, and arrive at the meeting at the meeting house about half past three o'clock.

ROBERT C. LEACHMAN.

The Mad River Predestinarian Baptist Association will convene with the Sugar Creek Church, in Putnam County, Ohio, (12 miles north of Lima, Allen County,) on Friday before the first Sunday in September, 1859. Those coming by the cars from the east or south, will stop at Lima where they will be met by brethren of the church to convey them to places of entertainment; and those coming from the west will stop at Delphos, where they will also be met by some of the brethren and conveyed to places of entertainment and to the meeting. Brethren coming by the cars will be particular and be at the above stations on Thursday before the meeting. Brethren of our faith are invited and will be cordially received, especially Ministers of the gospel, who preach Jesus, and not means and instrumentality.

JOHN DEFFENBAUGH, Church Clerk.

The Licking Particular Baptist Association will meet with the church at Mount Gilead, Mason county, Kentucky, at 10 o'clock A. M., on the second Saturday in September, and continue three days, at which time and place we hope to see a goodly number of brethren and sisters in the Lord. We have the promise of several very able brethren in the ministry, from sister States, and we hope to see a general turn out. Can't you come, brother Beebe? Those coming from the N. W. and N. E. N., will land at Cincinnati on Thursday, leave on boat for Maysville that evening, take stage Friday evening for the village of Mt. Gilead, distance 12 miles, at which place they will be met and provided for; those coming by their own conveyances, will enquire for brethren S. Hull, J. T. Power, or J. S. Wallingford.

SAMUEL JONES, Pastor.

The White Water Association will meet with the Shiloh Church, in Hancock Co., Indiana, seven miles south-east of Greenfield station, on the Indiana Central Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the

meeting. Those coming with their own conveyances will enquire for James Tyner or Richard Hackleman, near the place of meeting. The Association will meet at 10 o'clock A. M., on Friday before the second Saturday in August, 1859.

HANCOCK Co., Ind., April 22, 1859.

The Lebanon Association will meet with the Pleasant Run Church, in Allen county, Indiana, three miles east of Roanoke station on the Wabash and Erie Railroad, at which station, those who come by the cars, will stop, and where the brethren will meet them on Thursday before the meeting, and convey them to places of entertainment, and to the meeting. Those coming with their own conveyance will enquire for John Kelsey, near the place of meeting. The Association will meet at ten o'clock, a. m., on Friday before the Third Sunday in August.

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THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middle-town, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1859.

NO. 17.

CORRESPONDENCE.

Letters to a Friend.

LETTER NO. I.

POLO, OGLE CO., ILL., May 21, 1856.

MY DEAR OLD FRIEND: I would have said Brother, but I have not; for it looks entirely wrong for one so bad as I am to call so good a man as you are brother.—Now, am I not the worst of men, when I am making disturbance in the church, by causing jars, and discords, and divisions, and pulling down instead of building up? And are you not the best of men, when you are doing all you can to convert sinners and build up the church? It looks so. Then how should I dare to call you brother? Your kind letter of the 9th instant was received the 15th, and has been read several times, and I am led to conclude from it that there is just about the same difference between us now that there was ten or fifteen years ago. There are several things in your letter which, to my dark and benighted understanding, look like inconsistencies: it is possible, however, that the inconsistency is all in myself. I will just notice one: You tell me you are acquainted with as good brethren as you ever wish to live with, who will not indorse the doctrine of Divine Sovereignty, and are arminian in sentiment in many articles of our creed, but still adhere to the main doctrines, &c. Now, I beg leave to inquire what are the "main doctrines?" If the Sovereignty of God, or Divine Sovereignty, as you term it, is not a part and parcel of the main doctrine, then I am certainly most grossly in the dark, and have been these many years. And often, in my most distressing seasons and darkest hours, it comes to my relief, and buoys me up amid the boisterous ocean, and the howling tempest which rages around me. Were it not for this I should have no hope. Take away the Divine Sovereignty, and you take away all. What is it that gives efficacy to the redemption wrought by the blood of our Lord Jesus but the Divine Sovereignty? Surely, it would fail to accomplish the design of Jehovah and fall to the ground, if the Divine Sovereignty did not cause it to effect that for which it was intended. But what saith the Scripture? "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. "The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. Thy throne is established of old: thou art from everlasting." "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." "The Lord reigneth; let the people tremble."—Ps. xciii. 1-2, xcvi. 1, and xcix. 1. If the above were all that the Bible contained on the subject, I

should think it ought to be sufficient to prove, to every renewed mind, the doctrine of Divine Sovereignty. But we will look further. "And I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."—Ex. vii. 3-4-5. What can you make of this but a declaration of the Divine Sovereignty? Again: "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. lii. 7. "And thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-11-13.

What are all the above passages but so many declarations of the Divine Sovereignty in the salvation of God's chosen people? Do they not show clearly that the Divine Sovereignty is a part of the main doctrine? Now, do you not see the inconsistency of saying that a man "will not indorse the doctrine of Divine Sovereignty," and "still adheres to the main doctrines?" If you do not, please inform me what you consider to be the main doctrines? For myself, I have understood the doctrine of Christ to be but one doctrine, and in that one doctrine I understand the Divine Sovereignty to be included. And it is so conspicuous, and shines so brilliantly throughout the whole of it, that I confess it sometimes looks strange to me that a person can be brought into Gospel light without seeing it. But when I consider the hardness of the heart, and darkness of understanding, in such mortal worms as we are, I sometimes cease to wonder, even at that. If you take a man out of a very dark room, in a very clear day, and bid him look at the sun in its meridian splendor, it would be so dazzling that he could not behold it, and he would have to turn away from it or shut his eyes; but after a little he would

be able to bear the light, and look at the sun sufficiently to see that it was in the sky. But if, instead of doing this, he should continue to keep his eyes shut, and contend that there was no such thing as the sun, what would we think of him? Would we not think that he was either blind or stubborn and wilful? And if he continued such a course, and every time we spoke of the sun he should dispute us, and tell us there was no sun, would we not become tired of his company, and conclude it was better to leave him, than to be all the time contending with him about a thing which is so plain to us? It seems to me we would. Now, that is the way with me in regard to some whom I hope are the children of God by grace. Being brought from the dark pit of nature, into the light of Divine Truth, their eyes are so weak, and the light so dazzling, they cannot behold it all at once, and they shut their eyes against it, or at least a part of it. And instead of praying for strength of eyes to behold it in all its glory, especially that part which reveals the Divine Sovereignty in their salvation, they keep their eyes closed against it, and pray that they may not see it, for fear they shall see an unjust God. O the folly and blindness of poor mortals to suppose that, if God is a Sovereign, and does his pleasure, he cannot be just! And they are so certain that they see the whole plan of salvation that they deny the existence of that part which they do not see. Hence, as soon as we try to show them the Divine Sovereignty, they are ready to deny it and contend against it.

Now, is it not better, for the sake of peace and harmony, that such should travel by themselves, until God gives them light and understanding so that they will not be continually warring against the truth, and marring the peace of Zion? So it looks to me. I am not in the habit of "sending" every man "to perdition" that I "cast off;" but I think it is well enough for such as profess to take the Bible for their rule of faith and practice, to obey its precepts and do as the apostle commands. There are some which he tells us to deliver "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 5. Again, he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—2 Thes. iii. 6-14. Now, what is the apostle's "word by this epistle?" Is it not that we should "stand fast, and hold the traditions which ye have been taught, whether by word or epistle?"—1 Tim. vi. 20. Do not the "traditions" here spoken of include the doctrine as well as

the practice of the saints? Is not the doctrine of Divine Sovereignty held to view in this epistle? Does not the apostle say, "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth?"—13 v. Is not the doctrine of Divine Sovereignty, in the choice of God, held to view in this text? How do they manifest that they are "chosen to salvation" through "the belief of the truth," when they deny the truth? Is not the doctrine of Divine Sovereignty the truth? You, as I, say it is. Then they who do not believe it, do not believe the truth. Then how do they manifest that they are chosen to salvation through the belief of it? Can you tell of any other way that God's people are chosen to salvation except through the belief of the truth? Can you cite me any passage that says they are chosen to salvation through the belief of error, or that which is not truth? How, then, can a man "give the brightest evidence of being born again," when he does not believe truth, but contends against it? You say, "Suppose there was not another brother in the church that believed as I do, would it be right for me to live all alone, and never go with them in worship or in church relations so long as they maintained a part of the same view that I did? I think you would say nay; but, my dear brother, do you not see that this sentiment would destroy peace, harmony and brotherly love, which we are commanded to sustain?" I was not aware that you had become an open communion Baptist; but I should judge, from the reading of the above extract, that you were one; for I confess I cannot see who you can exclude from your "church relations," according to the plain reading of that extract; for I know of none, among all the different denominations that I am acquainted with, whether Baptist, Methodist, Presbyterians, United Brethren, or Universalists, who do not "maintain part of the same views" that you do. Please tell me if you admit all these into your church relations? and if you do not, please tell me on what ground you exclude them?

Again, you say: "I would ask again—What benefit to me? Would this have a tendency to cause me to seek for greater and higher advances in the divine life, and would it be the means of letting my light so shine that others might see that I was walking with Jesus, possessing his spirit, and desiring to aid the cause for which he bled and died?" It is impossible for me to tell what effect it would have upon you to leave the ranks of the popular religionists of our day, and stand alone in your opposition to them; neither can I tell what benefit it would be to you: for I know not how much of the love of Christ you possess. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me." Again, he says, "If a

man love me, he will keep my words." "He that loveth me not, keepeth not my sayings."—John xiv. 21-23-24. How much evidence a man can give that he is "walking with Jesus, possessing his spirit, and desiring to aid the cause for which he bled and died," while he is walking in disobedience to him, and "teaching for doctrines the commandments of men," and rejecting his commands that he may keep the traditions of men, I shall leave for you to judge.

Again, you ask: "In ten years would I have done as much good and would I have done my Master's will?" Here, again, you are too much for me; for how much good you would have done I can't tell, neither do I know how much good you have done; but I am to conclude, from the run of your letter, that you have done a vast deal: while I, a vile rebel, have done evil, and only evil, and that continually.

As regards the effect of leaving a church that I could not agree with: After I was excluded from the church at ———, and myself and the other brethren that were excluded united together in holding our little meetings by ourselves, I enjoyed a peace and happiness that was worth more than all the world besides. And I used to think, sometimes, that if you could only be with us, and enjoy what we enjoyed, you never would again seek the company of those that excluded us. Again: the trial that I passed through last summer or fall, which I think I told you of, has had the effect to strengthen my faith, and increase my desire that God's name might be glorified. I think I have learnt, by experience, what the wise man meant when he said, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." "It is better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house."—Prov. xvii. 1, and xv. 16, and xxi. 9, and xxv. 24. I have been led to "Cease from man, whose breath is in his nostrils," (Isa. li. 22,) and to ask wisdom of "God, that giveth to all men liberally, and upbraideth not."—James i. 5. And what little I have learnt from the Bible, and my own experience, within the last fifteen or twenty years, has so established me in the course that I have pursued, and the faith that I have tried to contend for, that all that this world calls good or great, with all the applause of men, would be no inducement to me to unite with such a church as you are a member of; if I can draw a right idea of it from your letters. In all your boasted soundness, I can discover little except rottenness. As I have said before, it may be owing to my own blindness. Now, the way I reason upon it is this: If those who believe it is the duty of Christians to build up Sunday Schools, Bible Classes, and Mission Societies, with all their kindred institutions, are right, then I have no business in the same church with them; for I am an unbeliever in those institutions, having never found any precept or example for them in Bible; and my presence in such churches would only tend to mar their peace and disturb their tranquility. And if I am right in my views concerning them, then those who build them up are wrong; and I am in duty bound, by my allegiance and love to Christ, to reject them. No matter how crossing it may be to natures; no matter how much reproach I may have to bear in consequence of it; if Christ, as King in Zion, has nowhere in his statute-book laid

down a rule for them, or given authority for them, I have no business with them, and am bound to discard them. I may, possibly, for so doing, have my name cast out as evil; I may have to bear shame and reproach; I may be defamed, and "made as the filth of the earth, and the offscouring of all things."—1 Cor. iv. 13. Yea, some may think they are doing God service by trying to kill me; that is, by trying to destroy my character as a man; but what of all that, so long as God grants me that peace that passeth all understanding, and enables me to rejoice that I am counted worthy to have my name cast out as evil for his sake?

There is one more sentence in your letter that I must notice, and then I must close and relieve your patience. You say, "I must content myself to make some short journeys among my friends, and then make due preparation for that great and last journey from time to eternity." I confess, I was somewhat surprised at finding that sentence in your letter. I did suppose, from the preceding part of your letter, that you were trying to live in constant preparation for that journey, so that it should not come upon you unawares, and find you unprepared. But if that is not the case with you, and you are still unprepared, it strikes me that wisdom would dictate that you should prepare for the great journey before you take the short ones: for it is uncertain whether you will have time to take the short ones before you are called to take the great one. I do beseech of you, as a friend and well-wisher, for time and eternity, to consider this matter at once. Delay not a moment. "Delays," you know, "are dangerous." Why, then, do you delay a matter of so great consequence, to attend to things of less import; things which are of a trifling nature in comparison to it? I do beseech you to set about the work at once, and not cease until it is accomplished. Give not sleep to your eyes, or slumber to your eyelids, until you are fully prepared. It is possible that I have misunderstood you as to the preparation you wanted to make; if I have, please correct me. For if I have understood you, I consider it truly to be, as you say, "a great undertaking;" so great, indeed, that no sinner ever did or ever will perform it. I have thought, for years, that the undertaking was so great that none but God could accomplish it. I have thought, and verily believed, and do still believe, that none but God can prepare his people to pass from time into eternity. And if he does not prepare us by his free, rich, and sovereign grace, our case will be hopeless indeed. "So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. "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."—Tim. i. 9.

I must now close, by just saying that if you should find anything in this letter that looks hard and uncouth, you will please attribute it to my ignorance, and not to any desire to wound your feelings, for I have no such desire. You will remember, that in writing as I have, I have only acted in accordance with your admonition, to "Preach God's truth, prove it, continue to pour into their hearts light." This is what

I have been trying to do, and if God blesses it to your good, I shall be abundantly satisfied; and to Him will belong all the praise.

I remain truly and sincerely yours,
CLEMENT WEST.

LETTER NO. II.

POLO, Ogle Co., Ill., July 27, 1856.

DEAR BROTHER: I call you brother because you call me so, and because you tell me you did not mean what your former letter plainly indicated to me; and again, because I have some little hope that we are brethren in Christ, notwithstanding the difference in our views.

Your kind letter of July 3d was received the 7th, and read with interest. I confess it brought old scenes vividly to my mind. It reminded me, forcibly, of the time when I lived at ———, and Eld. ——— lived a few rods from me, and brother ——— a little further off. Brother ——— would call in at Eld. ———, and the Eld. would want him to read a piece in the *Baptist Register*, and brother ———, to accommodate him, would take the paper and read aloud; and directly he would read a sentence which would be so glaring that Mrs. ——— would say, "Why, they don't mean so!" "Well," brother ——— would say, "if they don't mean what they say, I don't know what they do mean." I honestly confess, I thought the drift of your letter went to show how much better a course you had pursued, for a few years past, than I had; inasmuch as you had been building up the church, and I had been pulling it down, and of course you must be a better man. For I believe it is generally understood that a man is good or bad according to the course he pursues through life. It seems to be the difficulty of some, whom we would fain hope want to do right, that they can neither write or speak what they mean. They desire to speak and write sound doctrine, but somehow or other, their writing and speaking conveys very unsound ideas to their readers or hearers. I don't want to hurt your feelings, for I believe we are friends, and we were once brethren in the same church, and you know what divided us; and God knows my heart, and I rejoice that he does, and he knows that I have no desire to hurt your feelings when I undertake to follow the admonition in your former letter, to "Preach God's truth, prove it, continue to pour into their hearts light."

You will not, then, I trust, think hard of me when I tell you that your letter strongly reminds me of a certain class of people that were once found in Jerusalem, that "Spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."—Neh. xiii. 24. Your father, perhaps, was a Jew; but your mother, I think, must have been of Ashdod.

You tell me that you verily believe the doctrine of Divine Sovereignty, and that you "can say *Amen*" to every word I wrote concerning it. You tell me that the texts I quoted are your "joy and comfort," and your "strong tower in the hour of trial and sorrow." And, notwithstanding all this, you treat it as of but secondary importance, and instead of dwelling upon it, as though the theme was a delightful one, you leave it, and go on to tell me of the difference "in looks, feelings, actions, faith," &c., of men, and seem to try to give me to understand that you think a

man can give just as good evidence of being a child of God while he rejects that glorious truth, which is your joy and comfort, as though he believed and rejoiced in it: and how much you and your brethren are doing in the good cause in your Sunday Schools and Bible Classes. I have no idea that you intend to boast; no, far from it. But if you did really love the doctrine of Divine Sovereignty, as you say you do, would you not dwell more upon it in your letters, and less upon your own doings? Would you not dwell more on what Christ has done to save sinners, and less on what you and your brethren are doing? I find in my travels two kinds of religionists. One of them is continually speaking of their own doings in trying to help forward the good cause. Some of this class tell me, in so many words, that they believe the doctrine of Divine Sovereignty, and if they had not told me so, I should never have guessed it of them, for their conversation is altogether on what they have done, and what they are doing, and what they ought to do, and what they intend to do, and what they must do; it is all do, do, do, with them. They have so much to say about their own doings, that they have no time to tell what God or Christ has done, or to talk about the Divine Sovereignty in the salvation of sinners. The other have but little to say about themselves, or what they have done, or are going to do. They say of themselves, that they are vile sinners, and have no hope of salvation only through what God and Christ has done, and must do to save them. And instead of telling me, in so many words, that they believe the doctrine of Divine Sovereignty, and then leaving it to tell of their own doings, they tell what God and Christ has done; and the doctrine of Divine Sovereignty shines so clearly in their conversation, that I can't help seeing that they believe and love it above all things else. Whenever I come across one of this latter class, he has my heart and hand; even if he does not understand every particular minutia just as I do, I cannot withhold from him my love and fellowship. And I say to him, "Dear sir, with your permission, I should be glad to walk in your company, if you can bear with my weakness and imperfection." Whenever I get into company with one of the former class, I say to him, "Dear sir, you are so much stronger and better able to labor, and are capable of doing so much more than I am, I beg of you to pass on and leave me behind, for if you undertake to keep me company I shall only be a detriment to you." Although I would fain love them, and wish them well, and desire to do them all the favors in my power; yet, with their bustling about, and doing so much, they raise such a dust and smoke, that it is very disagreeable to me to be in their company, and I prefer being alone.

You say, "Now, shall we cast off a brother, who gives good evidence of faith in Christ, because his conceptions of truth are not as clear as our own, and he feels that as he does not clearly understand the doctrine of Divine Sovereignty he cannot fully receive it and therefore rejects it?" I think I asked you, in my former letter, to tell me how a man could give good evidence of faith in Christ, while he rejects the doctrine of Christ? If a man loves Christ, he will love his doctrine. If he has faith in Christ, he will have faith in the

doctrine of Christ. He may not be able to view it clearly in all its parts, but he will not reject it and say it is not so; he will rather inquire if it be so. And he will search the scriptures, and ask God for wisdom to teach him and lead him into truth. I honestly confess, it is hard work for me to gain "good evidence" that a man has faith in Christ while he rejects, and is at war with, as prominent a point as any there is in the doctrine of Christ. You go on and say, "He gives a good relation of his experience, and thinks he has good reason to believe that he is a redeemed soul as he exercises faith on the Lord Jesus Christ." "Exercises faith on the Lord Jesus Christ!" Will you please tell me where you got that? It sounds to me like the language of Ashdod. I do not think you will find it in the Jews' vocabulary.

Now, I understand that faith is the gift of God; is given by the Spirit, and is the fruit of the Spirit.—Eph. ii. 8; 1 Cor. xiii. 2; Gal. v. 22. And instead of exercising faith, faith exercises us. Instead of faith's acting in obedience to us, we act in obedience to faith. Hence, we read, that "A great company of the priests were obedient to the faith."—Acts vi. 7. And Paul says, "We have received grace and apostleship for obedience to the faith."—Rom. i. 5. If we act in obedience to any person or thing, then that person or thing exercises us, and not we it. When a man gives a relation of good experience, (not a "good relation of his experience," as you say,) and manifests that he is exercised by faith in the Lord Jesus Christ, (not that "he exercises faith," &c.) I think it is my duty to receive him, although he may not see just as I do in every particular. But if he becomes contentious and disorderly, and tries to lead the church into error, either in doctrine or practice, I think he should be excluded, and kept out of the church until he repents of his misconduct. Again: You ask, "Do you not believe it is the duty of every one, who feels the joys of pardoned sin, to make a public profession by baptism and joining themselves to the brethren?" If he finds a band or company of brethren that believes, and walk in agreement with the New Testament of our Lord Jesus Christ, and believe he ought to join them; but if he does not find such, I think he had better wait until he does. I believe it to be far better for every child of God to live entirely alone than to unite with a false church. I believe it to be the duty of every child of God to stand aloof from, and bear testimony against, every professed church that does not believe and practice in agreement with the New Testament.

Again: You say, "We are those who have a 'thus saith the Lord' for our creed." Is it not in accordance with, or is not a part of, your creed to have a Sunday School and Bible Class? Will you please give me a "Thus saith the Lord" for them? If you cannot give a "Thus saith the Lord" for them, will you not acknowledge they are of men?

I find a quotation in your letter which I suppose you intended for, and probably thought was, scripture! If you can find it in the Bible, I wish you would tell me where it is, for I have been looking for it, and don't find it. I find one, however, that reads very near like it, and is probably the one you had reference to. It has about the same meaning, I doubt not. You quote

as follows: "Ye are my children," says he, "when ye do whatsoever I command you." The one I found reads as follows: "Ye are my friends, if ye do whatsoever I command you."—John xv. 14. There is but little difference in the language, and the idea is nearly the same. The text is well worthy our contemplation. May God help us to take heed to it. And may we be enabled, in the light of it, to discover whether we are truly his friends, or whether we are not. Would it not be well for us to examine his word carefully, and try and learn what his commands are? I think it would. We need not calculate that we are keeping his commands, or showing ourselves to be his friends, while we are teaching for doctrines the commandments of men; or while we reject his commandments, that we may keep our own traditions; for he has told us that it is in vain that we do these things.—Matt. xv. 9; Mark vii. 7-9. Why, then, will those who profess to be his friends, and profess to love him with such ardent love, try to build up those things which he has never commanded? We conclude that his commands to his followers are all recorded in the New Testament; and when men would teach us to observe, or do anything, which we do not find example or precept for in that we must conclude they are but the commandments or traditions of men, and if we are the friends of Christ we will reject them and stand aloof from them. No matter how pleasing they may look to us, or how highly they may be esteemed among men, or how much reproach and contumely we may have to suffer for our rejection of them; as I said before, if we are truly the friends of Christ we will reject them, for he has taught us in his word that, "That which is highly esteemed among men, is abomination in the sight of God."—Luke xvi. 15. He has commanded us to "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. vii. 15. Are we doing "whatsoever he commands" us, when we are walking in disobedience to this command, and receive to our embrace those teachers who would lead us away from the simplicity of the gospel, and teach us to obey the commands and follow the traditions of men? It is but little matter how strongly a man may profess to believe and preach the doctrine of Divine Sovereignty, if he, at the same time, teaches his followers or hearers to walk in disobedience to the commands of Christ, by yielding obedience to the commandments and traditions of men, he is a false prophet; if we are the friends of Christ, we will beware of him.

Again: Our Lord has commanded us, by the mouth of Paul, to reject a man that is an heretic, after the first and second admonition.—Tit. iii. 10. Are we doing "whatsoever he commands" us, when we are living in disobedience to this command, by receiving into our fellowship those who preach false doctrine? I think not. No matter how strongly a man may try to inculcate obedience to the commands of Christ in our outward walk and conversation before the world, if he preaches false doctrine or heresy, he is a heretic; and if we are the friends of Christ, we will reject him.

In short, if we are the true friends of Christ, we will beware of, and reject all that is contrary to sound doctrine or a well

ordered walk before the world. We will be found doing His commands, and not the commands of men. We will be found contending for the truth, not only by our words, but by our example. We will not say the scriptures are a sufficient and the only rule of our faith and practice; and then be continually inventing and following other rules of practice. No; we will not only bring our doctrine to the test of the Bible, but we will bring our practice there; and whatsoever is not in accordance with that test, we will reject. I am well aware, as you say, that there is a great variety of shades and colors in the human character, and also in their views of the doctrine of Christ, and that "there be gods many and lords many;" yet, "To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. viii. 5-6. "One Lord, one faith, one baptism."—Eph. iv. 5. And one language: "For then," saith the Lord, by the mouth of the prophet, "will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 9. The language of Zion is one language, and it is a pure language. It is a language which abases self, and exalts the God of our salvation. It is a language which is not learnt in the Sunday School or Bible Class; in the College or Seminary; for it is not taught there. It is taught and learnt only in the school of Christ; and none but true Israelites can ever learn to speak the whole language in its purity, and none others understand it. And when two of these meet together, and begin to speak the language, their hearts will run together like two drops of water. And if they say anything about their own doings, they will tell us that their own best doings need cleansing in the blood of the Lamb, or they will never do to appear before the spotless throne above.

The explanation you have given of your remarks in regard to making "due preparation for death," is perfectly satisfactory. Please forgive me for not understanding you better, and for censuring your remarks so hard. When I hear a man, who has been a professor of religion for many years, and professes to believe in the doctrine of Divine Sovereignty in the salvation of God's chosen people, speak of making "due preparation for death,"—as though it were a work he had still to do,—it raises a query in my mind at once as to what he means. Does he mean by it that he must settle up his worldly affairs, and make such arrangements as to the disposal of his property after his death as to meet his own mind, and save others trouble in the settlement of his worldly affairs after he is gone? If this is his meaning, it is well enough; for such preparation he can make. But if he means by it that he must prepare himself to meet the scrutiny of a sin-avenging God in peace, my soul trembles for him. I think, is it possible that he has so long been a professor of the religion of Christ, and been professing to contend for the truth as it is in Jesus, and is he still ignorant of the only way in which he can be prepared to meet God in peace? Is he ignorant of the fact that nothing else can prepare him to meet God in peace but cleansing in the blood of Christ? And has he no faith in the efficacy of that blood? Does he think that

that blood will not prove efficacious in his case unless he mixes his own efforts along with it? Is he still ignorant of the "faith of God's elect?" That faith which works by love, and purifies the heart!—Gal. v. 6; Acts xv. 9. You say you "Have not the least doubt but we both would speak the same things, and rejoice together in the same spirit, and be encouraged in sustaining the same truth, and love one another as brethren of the same Gospel." I should have no doubt of it either, if we only understood it alike. But there appears, some how, to be a wide difference in our views; and while that continues to be the case with us, we can neither "speak the same things," nor "rejoice together in the same spirit."

My paper is nearly full, and I must draw to a close. I will therefore just remark that you must not judge too harshly of me, and think I have no charity or love for you because I have written what I believe to be the truth, that will stand the test in a coming day. Think not that I am "your enemy, because I tell you the truth."—Gal. iv. 16. I have no particular desire to make enemies out of friends, but would rather be friendly with all men; but I dare not sacrifice the friendship of God, to gain or keep the friendship of any man, for I read "That the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world, is the enemy of God."—James iv. 4. And unless I am greatly mistaken, the Lord taught me several years ago, while you and I lived at —, that "It is better to trust in the Lord, than to put confidence in man: It is better to trust in the Lord, than to put confidence in princes."—Ps. cxviii. 8-9. "Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good work;" (2 Thess. ii. 16-17.) and keep us in constant preparation for our great and last change; and finally give us a happy admittance into the mansions of the blessed, where we shall see Jesus as he is, and be like him.

Give our best wishes and respects to your family. Please write again, soon as convenient.

And believe me, truly and sincerely, yours,

CLEMENT WEST.

(To be concluded in our next.)

WILLIAMSTON, June 18, 1859.

DEAR BROTHER BEEBE—Through the kind providence of our heavenly Father we reached home in safety. We left brother Gilmore's Tuesday morning, and got to Williamston about 12 o'clock Wednesday night. When we reached our home, we found all quietly sleeping; we roused one of our sons, and entered our peaceful dwelling, and retired to rest for the night, and in the morning we had the pleasure of greeting our numerous family and taking them by surprise. Mr. Hassell and myself, together with sister Biggs, were highly gratified with our late visit, and look back upon it with great pleasure. But the visit was too much hurried for myself to take that satisfaction with my friends that I for these many years have desired. But when duty calls, we must go, whether our feelings are fully gratified or not. It is truly a great pleasure to meet our friends and brethren in the Lord, if it

be only for a few passing moments. Such is life—we meet and part.

O how blessed will be that day when saints shall meet to part no more!—when everything earthly shall have passed away and time shall be more. Then all the sorrows and afflictions which we have here to encounter will be at an end.

I formed the acquaintance of several brethren and sisters who I had never before met, and became very much attached to them. It seemed very precious to me to meet with so many of my dear brethren and sisters with whom I had been formerly acquainted, and with whom I have taken sweet counsel and walked to the house of God in company. Some of these have been with me in the hours of deep affliction, when I have been called to drink the bitter dregs of that cup. And I would but call to mind the loving-kindness of my God toward me. I feel that I ought to exalt his name. He has ever watched me with peculiar care. He has blessed me both in providence and grace. His hand has been most clearly and peculiarly manifested toward me, and he alone can have the glory. I feel, dear brother, that there is no one living who has greater cause for gratitude, and who has greater reason to praise and bless the Lord than I have. I have been a sharer in the rich bounties of his love and mercy over these forty years, and they have flowed to me in rich profusion, and amongst the number of these blessings have been afflictions, keen and deep; but in the hand of him who dealt them out, they have always proved my richest blessings, although in disguise. How can I praise him for love so great, so rich, so free? Truly, my soul hath cause to magnify the Lord and the riches of his distinguishing mercy and electing love, flowing through the blood of the Lamb to such a rebel sinner—one so deserving banishment from his holy presence. And I most deeply feel at this present time my unworthiness and my unlikeness to him whom I have professed to love. I have not the least fragment of righteousness to rest upon. I am utterly helpless and destitute, as when I first saw myself a poor helpless sinner. O, that I might ever be enabled to look to Jesus; he is the perfection of beauty and righteousness, the fountain of salvation and eternal blessedness. I desire to realize more clearly by faith, living and active, that I am united to Christ, the living Vine. O, how precious to realize one ray of light from the Sun of Righteousness, beaming upon our dark, frozen hearts!

O, my dear brother, I delight to look back upon our late visit to your two Associations. The gospel, as proclaimed by the ministers of the sanctuary that were there, was truly in the demonstration of the Spirit and with power to those who believe. Truly, it was a united testimony in defence of the glorious gospel of the Son of God, and the wonders of his redeeming love. Truly, it was and is glad news of great joy to every weary pilgrim of Zion, and to all the outcasts in the land of Assyria, who are ready to perish; to all such this salvation is good news of great joy. Blow ye the trumpet, my dear brother; your labors and toils in a few more short years will be ended, and then will your rest be glorious. You will feel when you get home, away from this land of toil, pain and affliction, rest will be blessed, and

this will be the case with all the children and servants of God. I do feel—I can but feel—for all the servants of God. They are oxen, and have heavy burdens to bear, and some seem to have to carry heavier burdens than others. But the good Shepherd holds the seven stars in his right hand. Some of these stars may have to stand nearly alone, as it regards their testimony for Jesus and his gospel; but they are held steadily in the hand of him who holds the earth's huge pillars up; therefore, they have nothing to fear from the enemies of Zion; "for who shall hurt you, if ye be followers of that which is good?" May the Lord bless his servants, his cause, and his people, is my humble prayer. My soul doth wish Mount Zion well, whate'er becomes of me. O, may I have a heart to pray for her while life and breath remain.

O, my brother, the kindness and hospitality which we realized among our brethren and friends, from first to last, in our late journey, has made deep impression on our hearts, and shows clearly and strongly the strength of christian union. O, may the richest of heaven's blessings rest upon our dear brethren and friends, together with the whole household of faith, is our united prayer.

Brother Beebe, I hope you will pardon my trespass upon your time to read this letter. I enclose with this a letter I wrote you a few days before I left home to attend your Association, and did not send it; but as several have begged me to write to you after my return, so that they might hear from such a weakling, I venture to send it. I do in nowise think it worth the notice of the eye of any one; I will, therefore, leave it to your judgment. I am willing still to bear my humble testimony in behalf of the truth with the humble followers of the Lamb. But O, my unworthiness! My companion joins me in sending christian salutation to you and yours, and all who are with you in the Lord, and our kind regard and best wishes for all your dear family. Your affectionate sister in Christ, I humbly trust,

MARTHA M. HASSELL.

WILLIAMSTON, May 23, 1859.

DEAR BROTHER BEEBE—The regard I have for you as a brother and servant of Christ, together with the love which I have for the household of faith, induces me to take my pen in hand to drop you a few lines one time more, notwithstanding my unworthiness and inability. I have written you several letters since you received one from my hand, but after writing would destroy them, not thinking them worth your inspection. If I am a child of grace, I sensibly feel that I am one less than the least of all, and give the least evidence by the fruit which I bear of belonging to the true Vine; yet, if I am not awfully deceived, my regard and affections are toward the household of faith, and my desires are for the welfare of Zion and the upbuilding of her cause. I fall short in everything. I humbly desire to hide my head with all my sins and follies beneath the cross of the bleeding Lamb; here I desire to feel the droppings of his blood, and hear his gracious words. But O my nature, my wretched nature! To say that I love the world I cannot; but yet I am so conformed to it, watch so little, pray so little, live and act so little like a christian,

how can I be a child of grace? is my serious inquiry. I often feel as though I wished to confess my sins and follies before the whole household of faith. My hopes and desires are not fully on earth, yet a mere passer-by might judge thus of me. I often wish I knew whether a real christian ever felt like I do.

O, the wonders of God's mercy and love toward poor sinners, and especially unworthy me, is enough to lead me to exalt his most holy name. In view of that love, I am led to adopt the language of the poet:

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

There is no subject so worthy of our contemplation as the wonders of redeeming grace and dying love. We may meditate on the fading and evanescent nature of all sublunary things, and of the changes which are transpiring from time to time, which tend to agitate and convulse both nations and empires, as well as communities, families and individuals. We may also turn our thoughts and meditations on the wonders of creation, and ramble with delight until our vision becomes amazed with the beauties of nature, both in the firmament above and on the earth beneath. We get weary; we are lost in thought; we cannot comprehend the mighty One. We may turn our thoughts to man, the great workmanship of God; we may look with admiration at the statesman, the warrior, the mathematician, the poet, the orator, the historian, the astronomer, the painter, and the sculptor; in a word, we may look upon all the splendid achievements with which the world abounds, even to the Atlantic cable! yet this has already proved not to be like the cable of God's love which cannot be broken.

Our minds may traverse creation in search of wisdom, knowledge and wealth, but where is it to be found? We may behold all the wealth of nations, all the honors, all the pleasures, which the world is said to afford, until our hearts sicken within us, they are so evanescent in their nature, and were not made to satisfy the longings of the immortal mind; they are no more than the smallest bubble that floats upon the ocean's wave, when compared with things eternal and unseen, and the riches of that kingdom invisible to the mortal eye. But glory and honor be to the Great I Am who dwells in the ocean of eternity, that we through divine grace may turn from looking at all these things and behold the glorious Man—he who is the Rose of Sharon, the Lily of the Valley—he who is white and ruddy. My heart leaps at the thought to think of the name of Jesus. When we behold him, we see that beauty and glory which can never fade. We may look and look upon this glorious man, Jesus, and behold the uncreated glories and beauties of his character, and we shall never tire; therefore, let us look to Jesus, look to the fountain of his love, look to the wonders of his grace; let us trace him from heaven to earth, from the cross to the crown—when we get there we are lost in wonder; we there enter upon an ocean that can never be fathomed through the boundless ages of eternity; there are wonders, there are riches, there is wisdom, there is wealth, there is honor, there is pleasure, there is glory, there is life, there is joy forevermore at the Father's

right hand, there is everything—where else can it be found?

O, dear believer, look to Jesus—you will never get weary. Are you weary of self and sin, look to Calvary—look to the dying Lamb. How precious is the word redemption! We have redemption through his blood even the "forgiveness of sins." He has arisen a victorious Conqueror over death, hell and the grave. The sacrifice of Christ was a perfect sacrifice, full and complete. It was accepted—it was a goodly ransom. Oh, the agonies of our dying Lord! What language can portray his agony?—what mind imagine the horrors of that hour when he bore the sins of his people on the tree of the cross? Shall any one dare say that his sacrifice is not complete, and that there is something yet left to be done or undone before the sinner can be saved? Ah, no! Salvation is complete—"it is finished," is the language of our expiring Lord. The mighty Conqueror hath come forth, leading captivity captive.

O, my dear brother, when we speak of salvation by grace, we touch upon a theme which will take an eternity to unfold—it will never grow old. We speak about salvation, about heaven and glory, and we hardly know what we are talking about, we fall so infinitely short. But it is blessed to think of that Fountain which grace hath dug; it is deep, and ever gusheth with waters pure as crystal; each drop is a cordial to the child of grace; it alleviates his woes and cheers his wounded spirit amidst the afflictions and ills of this life; for the pilgrims of Jesus have to walk through deserts dark as night; yet faith and hope cheer them on their way. Many are their fightings without and fears within; yet their hope in Jesus cheers them on their way, so at times they are enabled to rejoice with joy unspeakable and full of glory, for faith carries them above these low grounds of sorrow. They occasionally drink of those streams, the river whereof makes glad the city of our God.

I hope, dear brother, you will excuse this scrawl, for I did not intend to write over two pages when I took my pen in hand. I now close with my best wishes for you and the household of faith. I am in hopes, the Lord willing, to accompany my husband to visit your Association, to meet you and many more of the faithful in Christ at your Association. Yours, I humbly hope, in the bonds of the gospel,
MARTHA M. HASSELL.

BECKENRIDGE Co., Ky., June 23, 1859.

BROTHER BEEBE—I have been a complainer more than thirty years, and it is a malady that rages within and which all the earthly physicians in the world cannot cure. I sometimes think it is hereditary, though in early life I knew nothing of it, but verily thought all was well with me, until I was about twenty-seven years of age, when it very suddenly made its appearance, and seemed to threaten speedy dissolution. This caused me considerable uneasiness and distress of mind, and a considerable wandering about from place to place, even in the woods and fields, and often to the most solitary places I could find, where I would fall upon my knees and implore the mercy of God to heal me of my malady; for it ran through every avenue of my whole system, causing a gloominess of mind, a dimness of sight, so that even the Sun shined but gloomily upon me, and

the trees of the forest wore a dismal aspect. It seemed to me that I had not a friend on earth or in heaven. I was a vile and miserable wretch, undone to all intents and purposes. The heavens were like brass above me to shut out my prayers, and my heart seemed hard as a rock, wicked and deceitful. Who could know it? All my actions were hypocritical, and all I did in trying to commend myself to God was only pretense. I never could find a right place to pray—a place where the Lord would hear me. I really thought I had to do something good to commend me to the favor of God. I read, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Vainly I tried to comply with the requisitions of the law. By day and by night I was in a continued scene of fearful apprehensions of death and judgment. Finally, I utterly despaired of ever paying off the debt by my prayers or good works. While at work on my tobacco ground one day, under solemn reflections and a heavy burden of mind, I was constrained to cry out in bitterness of soul, "O Lord, I never can fulfil thy law." The answer seemed to be written, "No, poor creature, you cannot; but Jesus can." Believe me, this was the first time I ever had any use for a Jesus, although I had mentioned his name frequently in my prayers. So, you see, there are some in the world who have no use for a Savior, but can do all themselves; and I have no doubt, if I could have had my way, I would have made as good a pharisee as any in our day. But, blessed be the name of the Lord, his plan is the right plan, and his way is the right way. "O, that men would praise the Lord, for his wonderful works to the children of men." My troubles are not yet at an end. I have had a view of Jesus as the end of the law for righteousness to every one that believeth. Now I wanted the righteousness of Jesus, and desired holiness above all things. But instead of holiness, all with me was corruption, my heart a sink of sin, full of abominations and evil thoughts. And when I would be composed, and even in the attitude of prayer, my thoughts were like the fool's eyes—wandering to the ends of the earth. Finally, I gave up all for lost, and was reflecting on my awful condition, and wondering why my case was so different from every one else; for I could hear of others obtaining a hope, and I was left out. I concluded that I had taken a wrong way, when, unexpectedly, it was suggested to my mind, "It may be that you have religion." Quick as thought I denied it. My plea was that I had not suffered enough to obtain such a favor; and *right here* I took a new stand, and tried harder the last time than the first. Thus, you see, I was determined to pray for my religion; I was unwilling to put up with such a little hope; I wanted a very large hope, and, in fact, I wanted just one time to know that I had religion. But after trying my strength this second time, I finally had to go back and take the little hope which I obtained more than thirty years ago. And here I am yet, groveling with the things of the earth, which are often very burdensome to me.

Now, brother Beebe, the half is not told. After surrendering, and willing to receive Jesus for my portion, there seemed still to be something not complied with. The subject of baptism was intensely impressed

on my mind, so that I could scarcely think of anything else. At length I went to the church and told the Old Baptists the exercises of my mind, and, to my surprise, they received me, and on the next day I was baptized by old Blachead William Leftwich, of Virginia. Well, now surely I shall have peace of mind, for I verily felt the answer of a good conscience toward God, and I did truly go on my way rejoicing, like the Eunuch of old. And what next? A little while, and I entered into temptation, and I fully thought I was deceived, and that I had misrepresented my case to the church, and had deceived them, and that the last state of things was worse than the first. I shall never be able to do more than give a glance at the difficulties through which the Lord has brought me; but it has been a pathway of continued warfare. If I know anything about the Lord's hidden ones, their path is a path that no fowl knoweth, the vulture's eye hath not seen, nor has the lion's whelp trodden it. The world knows not the fightings and fears, the trials and sorrows, the disappointments and perplexities of the children of God, especially of those whom God has called to testify the gospel of his grace. They have not only to contend with the flesh and the devil, but against principalities, and powers, and spiritual wickedness in the high places; and to resist and oppose the flood of corruption which wicked and designing men have brought and are bringing in upon the church of the living God. Yours, in bonds,
C. T. MEADOR.

NEW CASTLE, Delaware, April 22, 1859.

BROTHER BEEBE—Several poems have been handed me by a friend, I suppose for publication, if I thought them worth publishing, from which I have selected one to offer you, thinking it suitable to the columns of the SIGNS. It is original, composed by Mrs. Shurtz, whose name is signed to it. The writer is not a Baptist, but she has opened her house to Baptist preaching, and I trust that her heart is open to receive instruction. Your friend and brother,
E. RITTENHOUSE.

THE PASTOR AND THE FLOCK OF HIS CHARGE.

Great Shepherd of thine Israel,
Who deign'st among thy flock to dwell;
O! bless the pastor of our choice,
And let the flock in thee rejoice.

Grant him the unction from above;
Imbue his heart with Jesus's love,
That he may lead thy flock below
Where streams of living waters flow.

May he a blessing to us be,
His labors all be owned of thee;
Keep us in love and peace, we pray,
Nor let us turn from wisdom's way.

Thus guide us, Savior, by thy love,
Until we reach the fold above;
There may we our bless'd Savior see,
And all be happy, Lord, in thee.

M. C. SHURTZ.

As I have yet space I will offer you another, and you can do as you think best with it. I have amended it some. E. R.

THE HOUSE OF GOD.

When from the house of God I stay,
While saints together meet,
With little pleasure doth the day
My toiling spirit greet.

I sit and think of heavenly things;
I read the sacred word;
But still my soul would spread her wings
For the temple of her Lord.

I know my God's not only known
In temples made with hands;

But there of old his glory shone,
His name there firmly stands.

He loves the gates of Zion more
Than all our dwellings here;
There humble souls his grace adore,
While he invites them near.

Rich is the feast he there provides,
And strength the food imparts,
While doubt, and fear, and grief subsides,
And joy fills drooping hearts.

Blest emblem of the church above,
The house of God beneath;
My soul his earthly courts shall love
Until my latest breath.

M. C. SHURTZ.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1859.

NEWBERNE, N. C., Feb. 4, 1858.

BROTHER BEEBE—Will you please give your views on Rom. v. 14? Who were those who had not sinned after the similitude of Adam's transgression? May the Lord abundantly bless you, and enable you to conduct the press to the honor and glory of his great name, and to contend earnestly for the faith which was once delivered to the saints. Yours, as I hope, in tribulation, and in hope of immortality,
JOHN S. BRAINSON.

REPLY.—The word "similitude" in the text referred to, as in other passages of the scriptures, simply means *in the same manner*. In this fifth chapter, Paul proves that the family of mankind were under law to God before the Mosaic dispensation, or before the Sinai law was given to Israel through Moses. As sin is a transgression of the law, and death is the wages, or consequence of sin, so the fact that death reigned from Adam to Moses, demonstrates that sin was in the world, and, sin being the transgression of the law, the law must have existed before sin entered; for, where there is no law, there can be no transgression. That all the family of man were involved in Adam's transgression, is proved from the fact that infants as well as adults died before Moses proclaimed the Sinai covenant to Israel. Adam was not deceived; he had a knowledge of the authority against which he rebelled and the precept which he transgressed when he followed our mother Eve in the transgression. But those—either infants or idiots—who do not after that manner or similitude sin, are equally subjects of mortality, because they were in Adam, and were Adam, when he ate of the forbidden fruit.

Again: Adam is the figure of him that was to come; that is, Adam is the figure of Christ, and consequently his transgression was a similitude of the manner of Christ's assumption of the guilt of his church. Paul says that Adam was not deceived, but the woman, being deceived, was in the transgression. "This is a great mystery, but I speak concerning Christ and the church." Christ, the second Adam, being the Lord from heaven, could not have been deceived when he followed his bride (to redeem her) into the transgression, when he was made sin for her, who knew no sin, that she might be made the righteousness of God in him. The type or figurative import of Adam's transgression pointed to the coming of Christ to put away the sin of his bride, by the sacrifice of himself. But death reigned from Adam to Moses over all his posterity, whether they had sinned in the manner, form, or similitude of Adam's transgression or not.

ELDER BEEBE—Please give your views on 1 Cor. ix. 14. Even so hath the Lord ordained that they which preach the gospel should live

of the gospel. I want your views particularly on the ordination of God relative to the Lord's preachers living by the gospel. I presume you believe that what God has ordained comes to pass; if so, why is it that the Old School Baptists preachers generally get little or nothing of a temporal support? Are they not called to preach? or does the ordination of God fail? By attending to the above request you will much oblige an enquirer after truth,
ISOM CRANFILL.

REPLY.—The word "ordain," like many other words in our vocabulary, is used to express more than one idea. Sometimes it is used in the scriptures to express the determined counsel or decree of God, as in Eph. ii. 10. Sometimes it is applied to the setting apart of elders, pastors or apostles to the work whereunto the Holy Ghost has called them, &c.; but in the text under consideration, it is, as we understand it, intended to signify that the Lord had instituted or commanded that they which preach the gospel should live of the gospel—just as he ordained, instituted or commanded in the ceremonial law, that they which minister about holy things, should live of the things of the temple, and they which waited at the altar should be partakers with the altars. Even so has he given commandment concerning his gospel ministers, who devote themselves to that work, that they shall be sustained by the brethren. They sow to the brethren spiritual things, and receive from them of their carnal things.

But, like all the other commands of Christ, this is sometimes disobeyed; and, for this very reason, the apostle admonished the church in regard to it. Inasmuch as Christ our King has ordained or enacted this as a law or precept, and made it binding, it should be solemnly regarded by all his loyal subjects.

We certainly believe that the firm decrees of the throne of God shall all be fulfilled. What he predestinates must surely come to pass. As many as were ordained to eternal life believed. And Christ was ordained before the foundation of the world as a Lamb slain for them who, by him, do believe in God, &c. But when the word is used in reference to his laws and ordinances in the church, it does not express what he has promised himself to accomplish, but what he has enjoined on his saints to do in obedience to his commands.

We certainly believe that Old School Baptist preachers are called to preach; for they are the only class of preachers under heaven, that we know anything about, who do preach the gospel of Christ; but why they, or any of them, fail to receive an adequate support, would be as difficult for us as for brother Cranfill to tell. In some instances it may be that they are located among brethren that are poor, and unable to be as liberal as they wish; and in some cases it may result from a reprehensible negligence, or disregard for the laws of Christ.

But it is possible that the ministers themselves are in fault. When Jesus sent out the seventy as lambs among wolves, he allowed them not to take purse or scrip with them. They were to rest solely on the indemnity of his name, and leave the whole matter of their support to him; and they returned, and reported that they had lacked nothing. Christ's ministers are still required to go in his name, and to rely on his power and providence to sustain them; and if, in doing so, they lack anything, let them report the matter to him.

Some of our preachers have, in protesting against making a trade of divinity, or merchandize of the gospel, been understood to hold that it is wrong for ministers to be supported by the liberality of the saints, and to denounce those who are so sustained as hirelings. Others, again, have, by an overreaching greediness of filthy lucre, by storming, scolding, fretting, and complaining of the meanness and covetousness of their brethren, disheartened them. The most liberal hearted christians are, probably, as a general thing, those who are the best fed. But there can be no reasonable doubt that too little regard is paid to the authority of Christ by the churches in regard to the obligation laid on them to communicate to the support of those who labor in word and doctrine among them.

From the Religious Herald.

The Higher Light House.

"I am the light of the world."—MESSIAH.
I look'd on the treacherous ocean of time,
Where the gay bark of pleasure was sailing;
The Zephyr's light wing bore the Syren's full chime,
And the youth were her music inhaling.
I look'd, and I saw, in the dim, distant verge,
A cloud curl its way from the billow,
The hurricane swept o'er the trembling surge,
And the skiff-mast bent low like the willow.
And now sable night spread his mantle of gloom,
Like a funeral pall on the ocean;
Grim death, like a spectre, sat perched on the boom,
And hushed was hope's slightest emotion,
Till a light, through the vista of ruin appears,
Like a herald of mercy uplifted;
Then hope, a bright rainbow, shines out thro' the tears,
That bedewed the lone bosom, all rifted.
And such was my passage on folly's smooth stream,
As I sailed in the light of false pleasure;
And dark was the hour that extinguished the beam,
Which had guided my bark and its treasure.
The storms of high Justice—uncovered—and I
Had no shelter—no hope of salvation;
Till the "Light of the World," like a star from the sky,
Led my soul to a safe anchor-station.
O, thou star of my Soul! when thro' darkness I steer,
And thou makest my pathway of sorrow,
Let the Bow of thy promise arch over my fear,
And rekindle my hope of to-morrow:
And still more, when I stand near ETERNITY'S LEE,
And the gulph stream looks restless and hoary,
May thy light from on high throw its beams o'er the sea,
And shine full on the haven of Glory.
E. S.
PITTSFIELD, Mass.

My Psalm.

BY J. G. WHITTIER.

I mourn no more my vanished years;
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.
The west winds blow, and, singing low,
I hear the glad streams run.
The windows of my soul I throw
Wide open to the sun.
No longer forward nor behind
I look in hope and fear;
But grateful, take the good I find,
The best of now and here.

I plow no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebuke my painful care.
I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away,
I welcome at my door.
The airs of spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the autumn morn.
The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.
Not less shall manly deed and word
Rebuke an age of wrong:
The graven flowers that wreath the sword
Make not the blade less strong.
But smiting hands shall learn to heal,
To build as to destroy;
Nor less my heart for others feel
That I the more enjoy.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
That all my prayers have told!
Enough that blessings undeserved
Have marked my unerring track—
That wheresoe'er my feet have swerved,
His chastening turned me back—
That more and more a Providence
Of love is understood,
Making the streams of time and sense
Sweet with eternal good—
That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight—
That care and trial seem at last,
Through Memory's sunset air,
Like mountain ranges overpast,
In purple distance fair—
That all the jarring notes of life
Seem blended in a psalm,
And all the angels of its strife
Slow rounding into calm.

The Truth Doth Never Die.

Though Kingdoms, States and Empires fall,
And dynasties decay;
Though cities crumble into dust,
And nations die away;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud—
The Truth doth never die.
We'll mourn not o'er the silent past,
Its glories are not fled,
Although its men of high renown
Be numbered with the dead
We'll grieve not o'er what earth has lost,
It cannot claim a sigh;
For the wrong alone hath perished—
The Truth doth never die.
All of the past is living still—
All that is good and true;
The rest hath perished, and it did
Deserve to perish, too!
The world rolls ever round and round,
And time rolls ever by,
And the wrong is ever rooted up,
But the Truth doth never die.

BROTHER BEEBE:—Please publish the following notice:

The Yearly Meeting of the Old School Baptist church at Broome will be held on the first Wednesday and Thursday of October next, at the school-house, near brother H. B. Roe, in the town of Gilboa. Ministering and other brethren are sincerely requested to attend with us.
BERNARD COLE, Church Clerk.
GILBOA, September 1, 1859.

NOBLY DONE.—A committee of gentlemen in Baltimore has just collected a purse of \$718 for the relief of the family of Mr. Geo. H. Hall and his son, who, a few days since, were killed by lightning, leaving their family in destitute circumstances.

From the Primitive Baptist.

BROTHER TEMPLE:—Having recently paid a visit to two of our Northern Associations, I feel anxious to express to you my gratification at their proceedings. On the 27th of May, accompanied by Mrs. Hassell and sister Biggs, wife of Judge Biggs, I set out for the Delaware River and Warwick Associations. I went as a Corresponding Messenger from the Kehukee. On the 28th we reached the house of brother J. J. Lawrence, near South Quay M. H., Southampton Co., Virginia, where we remained two days, being well and kindly entertained by brother Lawrence, one whom I have known for many years as a firm Baptist, zealous and active member of the church. I endeavored to preach for the South Quay church on Saturday and Sunday, the 28th and 29th. The congregation was large and attentive to the word preached, and we can but hope that the same may be blessed to them. On the 30th, we left for Philadelphia, brother Lawrence sending us to the Seaboard Railroad at Franklin depot, and on the 1st of June reached that city, calling on our friend and brother, William Crawford. At his house we met with a number of brethren and sisters, who were also bound to the Delaware River Association. We dined at brother Crawford's, who spared no pains to render us comfortable; and in the afternoon took the wagons that brethren from the neighborhood of Southampton M. H. had brought down for our benefit. Brother Isaac P. Hellings took our company, including brother Robert R. Watkins and wife, from Middletown, Delaware, and our baggage to his house, about seventeen miles from the city, and about two and a half miles from the meeting-house. Brother Hellings recently moved from the city to the country and is settled on a good farm, well cultivated and improved. He has an interesting family, all of whom appear well pleased with the change from city to country life. Bucks county, Pennsylvania, is truly a delightful country. For good roads, farms, farm houses and stock, I think it surpasses anything I have seen elsewhere, and the inhabitants seem prosperous and happy. We attended the Delaware River Association for three days—1st, 2d and 3d. I was much pleased with the simplicity of the proceedings in this body, and also much gratified to hear the "Wonderful works of God" declared "in our tongue wherein we were born," by the visiting brethren in the ministry who were present from different quarters of our Union. Elder Daniel L. Harding is the pastor of Southampton church. We remained with him one night, and became much attached to him and sister Harding. Elders Hartwell and Conklin also belong to this Association, and were present. I endeavored to preach the opening and closing discourses at this Association. Elders Slater, Trott, Barton, Beebe, Purington and Norris also preached. After the close of the meeting on the third day, we parted with the dear brethren and friends at this place and moved on towards the city of New York. I think I shall recur often to the pleasures of this visit. The scenes are endearing, and the people whom we left behind are more so. Grace has done much for them. I hope long to remember their christian kindness, and humbly hope the Lord God will con-

tinue to dwell in their midst. We reached New York city on the night of the 3d. Several of the brethren, returning home, accompanied us part of the way. Elder Trott also, on his way to the Warwick Association, accompanied us as far as Rahway, N. J., where he rested for the night. The next day he joined us in the city, at brother John Gilmore's, a staunch and strong friend of the Baptist cause, and at whose house we remained three days. On Sunday, the 5th, Elders Trott, Goble and myself, occupied the pulpit, morning, afternoon and evening for the Ebenezer church. This was a very agreeable day. Nearly all present appeared to enjoy the meeting. On the 7th we left the city for Middletown, Orange county, N. Y., and put up at the house of Eld. Gilbert Beebe, that long tried and faithful sentinel on the watch tower. Eld. Trott preached that evening in Middletown, much to the satisfaction of brethren who were present. On the 8th we reached New Vernon M. H., Orange county, N. Y., where the Warwick Association was to be held. I was requested to preach the Introductory discourse also to this Association, which I attempted to do; after which the Association convened and proceeded to business. The proceedings were conducted pretty much the same as at our Associations in North Carolina. The three days spent there were greatly enjoyed. Nearly all the brethren in the ministry who visited the Delaware River, also came on to this Association, and here an additional number joined them. There were seventeen present in all, and fifteen of them from sister Associations and Old School meetings. Nearly all of them preached at the Warwick, some within doors and some without, for the congregation was so large the house would not hold them, and brethren were requested to preach in the grove to those who were outside the house. The preaching at these two Associations was all of a piece; not one jarring note was heard to disturb the harmony of the occasion; and each listening member from abroad might well fancy himself at home when attending to the word preached. The Warwick Association corresponds with seventeen others, situated in different parts of the country; and the Delaware River about the same number; and this is one reason why so many ministers attend them. They are mostly from abroad. As a matter of gratification to myself and perhaps interest to others, I will here give the names of the ministers, with their post office address, who attended the Warwick Association, namely:
Elder Samuel Trott, Fairfax C. H., Virginia.
Elder Gabriel Conklin, Baptisttown, New Jersey.
Elder P. Hartwell, Hopewell, New Jersey.
Elder Daniel L. Harding, Davisville, Pennsylvania.
Elder Leonard Cox, Jr., Cambridgeport, Massachusetts.
Elder J. L. Purington, Newton Factory, Georgia.
Elder William Choate, Sanfordville, New York.
Elder Jacob Winchel, Olive, Ulster county, New York.
Elder Isaac Hewitt, Hallcottsville, New York.

Elder Harvey Alling, Lexington, New York.

Eld. Gilbert Beebe, Middletown, Orange county, New York.

Elder Wilson Housel, Warwick, Orange county, New York.

Eld. W. C. Norris, Fayetteville, Georgia.

Elder J. F. Johnson, Lexington, Kentucky.

Elder G. W. Slater, Salisbury, Maryland. Counting myself, makes the seventeen.

On Friday, the 10th of June, we bid adieu to these friends at New Vernon, and felt mortified in doing so, because we had not visited the houses of as many as we had wished to, or been in their company long enough; neither had we ascended the south side of the Shawangunk mountain, on which some of our friends and brethren live, and which forms one of the most beautiful spots on this beautiful green earth of ours. New Vernon M. H. lies at its base, and I am in hopes to reach its summit the next time I behold it, if ever I should be so highly favored.

Gilbert J. Beebe, Esq., son of Elder Beebe, and editor of the *Banner of Liberty*, was untiring in his efforts to accommodate the strangers present during the three days' meeting, and on the last day took several of us in his carriage down to Middletown, and landed us at his own door. He did all in his power to render us comfortable, and succeeded admirably in doing so. We spent the remainder of the afternoon with him very pleasantly, although the weather was cool and stormy without. This gentleman edits one of the most efficient periodicals in the United States. It clips the wings, plucks the feathers, and not unfrequently cuts off the legs, and bruises the head of Priestcraft at a most amazing rate. It is a deadly foe to fanaticism of every hue, and has proven a valuable adjunct to our Baptist periodicals in exposing the corruptions and arresting the strides of Protestant Jesuitism in this country.

In the evening we repaired to the Hall over Elder Beebe's printing office, and there I endeavored to preach to quite a good sized and attentive congregation. Elder Johnson followed in some very appropriate remarks, and the meeting closed.

On Saturday, the 11th, we took the cars for New York city again, Elder Cox, Eld. Johnson and wife and daughter, myself, wife and sister Biggs, forming the company. After reaching the city, Eld. Cox passed on homewards, and the rest of us, six in number, quartered on brother Gilmore again acting upon the principle, I suppose, "That it is useless to have friends unless we can use them." Brother and sister Gilmore were exceedingly kind to us, and manifested the genuine Baptist hospitality.

On Sunday, the 12th, Eld. Johnson and myself endeavored to preach to the Ebenezer church. We occupied the pulpit forenoon, afternoon and evening.

Here is a tried, thinned out, but yet faithful company of believers, even in the great city of New York. A small company indeed among many hundred thousand opposers of the truth to stand up in defense of the gospel of Christ and form a witness against the corruptions of worshippers around them.

The Lord's people are few in any place, yet there are a few in almost every place;

scattered they be up and down throughout the world, as the salt of the earth. They usually congregate in country places more, and avoid cities, and towns to a great degree. Yet we count one church in New York, one in Philadelphia, one in Wilmington, Delaware, one in Baltimore, one in Wilmington, N. C., etc.

The fellowship of the Primitive Baptist church is not affected by political distinctions or geographical lines. North and South meet together in love and peace—faithful to their Articles of Faith, and faithful to the Constitution and laws of their country.

On Tuesday, the 14th, Elder Johnson left New York for Kentucky, and I for North Carolina.

On Wednesday night I reached home, and found all rather better off than when I left.

The Baptists from nine different States in the Union were represented at the Warwick Association, through their ministers. Some few of those brethren in the ministry have promised to visit the Kehukee next fall.

Cannot you not meet with them, brother Temple?

We should be glad to see you, and so would they. Our next will be at Skewarkey, the Lord willing, within one mile of Williamston, and occur on the 1st, 2d and 3d days of October next.

Yours, in hope of eternal life,
C. B. HASSELL.
WILLIAMSTON, JUNE 30, 1859.

The stereoscope, what an infinite source of gratification it is! What a world of instruction it offers to us! It brings to our observation every remote and interesting object extant, worthy of our notice and familiar to us in the history of the past and the present. A pretty toy, says one. A mere picture machine, says another. And nothing more? We mean to say that conjecture is utterly at fault to determine the valuable uses to which it shall be applied. Like the steam engine, printing machines, the telegraph, it is destined to a wide field of service, and here is a hint of the fact. A clever Yankee is about already, selling the furniture manufactured by an eastern house from stereoscopic patterns—nay, views in every variety of position, of the article itself, so perfect and distinct that every detail may be examined, even to the grain of the wood! It is a shrewd appropriation of art and science by the substantial interests of business life. When cheapness has domesticated the stereoscope, the family of to-day will be in visible existence to be looked upon by the remote posterity of centuries beyond. The home, the scenes of our every-day life, will have a positive reality a hundred or a thousand years hence, with the people of that day and generation.

Obituary Notices.

LEXINGTON, Illinois, July 23, 1859.

BROTHER BEEBE:—The subject of this notice, WILLIAM H. SMITH, departed this life the 22d of January, 1859. He was born in the State of Kentucky, Bourbon county, June 24, 1823—was married to Miss Elizabeth J. Grimsley, of Boone county, Kentucky, December 23, 1846. He emigrated to Illinois with his family, then consisting of a wife and one child, a little boy, about two years old, in the fall of 1850. Some time after his arrival in this State, he became concerned about the welfare of his soul. After some hard struggles with the powers of darkness and the corruptions of his own heart, he became convinced that Christ was the only door and the only way—he perused the Scriptures with deeper interest, and found in them the word of life—every sentence struck him with peculiar force—he saw himself a lost and condemned sinner, and

as such he threw himself upon the mercies of Christ, and soon obtained free and full pardon. His death was remarkable and quite unlooked for. He went from home on the morning of the 22d of January to the woods, about a mile from his residence, for a load of wood, and he appears to have been in the act of rolling a log on the sled, when his feet slipped and he fell with his head on the fender—the pin went some three inches into it—and it is supposed he died almost instantly. It was thought from the amount of work he had done, that he had been lying there between four and five hours. The horses had not moved. He has left a large circle of friends to mourn his loss. But those who most deeply feel the poignancy of the dart, are his loving wife, three little children, an aged mother and affectionate sisters. He was a kind husband, an indulgent father, a dutiful son, and a noble brother. His mother, a widow, and six sisters came from Kentucky to be with him—and they ever found in him a protector—they all looked to him as their principal friend in a land of strangers. Their loss is irreparable. His aged mother almost sinks beneath the blow. But may God support them, in this gloomy furnace. May they be enabled to bow down and kiss the rod, and say, Nevertheless not my will but thine be done. But while human nature mourns, the christain can rejoice with joy that is unspeakable, and full of glory in the assurance that his soul hath taken its flight to meet the great Bridegroom, who hath washed him in his own blood, and redeemed him from sin, and clothed him with a garment of salvation.

Yours, unworthy as ever, F. A. CUMMINS.

EDINBURG, Indiana, Aug. 17, 1859.

DEAR ELDER BEEBE:—By request of my parents, I send you the following obituary notice, which you will please publish in the *Signs of the Times*: Died at his residence, in Shelby county, Indiana, August 4th, 1859, JAMES H. SAWIN, Jr., aged 27 years, 6 months and 17 days. He experienced a hope in Christ, and united with the South Stotts' Creek Church in the year 1855, together with his wife, (whose obituary notice appeared in a late number of the *Signs of the Times*), where he remained and conducted himself to the satisfaction of the brethren and sisters of that place until the latter part of the year 1857, when circumstances changed and he removed to within the bounds of Lewis' Creek Church, at which place he was received by letter soon after his removal, where he lived a well ordered life—loved and respected by all his surrounding friends, who, in his sudden demise, sensibly feel an irreparable loss—but we humbly trust our loss is his eternal gain—and indeed we are quite assured on witnessing the many consoling evidences manifested in his last illness, which continued about three weeks, and painful and distressing as his affliction was, it was borne with meekness and christain fortitude—we cannot doubt the assurance we have had of his being at rest, and verily believe that his life was hid with Christ in God, and that when Christ, who is our life, shall appear then shall he also appear with him in glory. The writer of this was a constant attendant at his bedside during the last ten days of his illness, and at his request would get the Bible and

read, and converse upon the glorious plan of salvation as revealed in the death and sufferings of our Lord and Savior Jesus Christ, which at times would seem to encourage and elevate his mind, to gloriously contemplate the approaching change that must soon take place, when he would be freed from the troubles and disappointments of this world, and be prepared to enter the Celestial Kingdom with all the rest of the blood bought throng—in obedience to the command, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In his death two small children have been made orphans—dependent upon the sympathies of the friends of the deceased, and the Church has lost a faithful member, the father and mother a dutiful and devoted son, and we a kind and affectionate brother. Elder W. Tyler preached to a large concourse of friends and relatives of the deceased on the occasion from the three last verses of the 5th chapter of Paul.

Yours, in the bonds of christain friendship,
JOHN G. SAWIN.

HENRY Co., Virginia, Aug. 10, 1859.

BROTHER BEEBE:—By request, I send you the following obituary notice for publication in the *Signs of the Times*: Died, in Henry county, Virginia, on the 10th of August, 1859, Mrs. MARY NAPIER, consort of Mr. George W. Napier, in the 44th year of her age. Her disease was thought to be consumption, which she bore for many years with christain fortitude and resignation. She was as much reconciled to her sufferings through her affliction as any person I ever saw, as I often visited her in her sickness, and never heard a murmur from her, which made me often think of the patience of Job. Mrs. N. made a profession in early life, and joined the Methodist Church, as she informed me, but was not satisfied, and had not considered herself a member for many years, before her death, though during that time her walk and conversation was, I thought, that of a christain, and gave strong evidence of her faith in the glorious Redeemer as her Savior, and when able she was a regular attendant at Old Baptist meetings, and seemed fond of their company to her last breath, and, I trust, fell asleep in Jesus. Mrs. Napier was a kind and affectionate wife, a tender mother, and a kind neighbor—and was much beloved by all who knew her. Our loss, we trust, is her great gain. She has left a kind and affectionate husband, and five children to mourn their loss.

E. B. TURNER.

ASYLUM, Pennsylvania, July 23, 1859.

DEAR BROTHER BEEBE:—Please publish the death of sister DEBORAH INGHAM, who departed this life July 18th, 1859, in the 58th year of her age. Her disease was nervous fever, and she continued to fail from the time of the Association until she died. She did not enjoy as much of the presence of God as she wished too, yet she manifested a firm reliance upon the blood and righteousness of Christ for her acceptance with God. She repeatedly said she was trusting in Jesus, none but Jesus could do helpless sinners good. She was not in her right mind for some time before she died, therefore, she did not know that she was dying, but supposed she was getting better; but she has gone, and we humbly hope and trust to a better

world than this, where she will enjoy the presence of God.

Yours, truly, ABIGAIL DODGE.

DIED, at Jefferson, Schoharie county, N. Y., POLLY ARVILLA, daughter of David C. Hix, aged one year, four months and ten days. Although it seems hard to part with our dear babe, we would say—

"Sleep on, dear one, and take thy rest, God call'd thee home, he knew 'twas best." Dear little Polly, can it be? Your face we never more shall see.

Then rest, sweet one, in heaven above, Where all is joy and peace, and love. B. HIX.

Record of Marriages.

August 20—By Eld. Isaac Hewitt, at the residence of the bride's father, Mr. ALONZO R. CHAPMAN to Miss NANCY I. HEWITT, both of Middletown, Delaware county, N. Y.

Subscription Receipts.

Table listing subscription receipts from various locations including NEW-YORK, PENNSYLVANIA, VIRGINIA, NORTH-CAROLINA, LOUISIANA, TEXAS, MISSISSIPPI, TENNESSEE, KENTUCKY, OHIO, INDIANA, ILLINOIS, MISSOURI, IOWA, and CANADA WEST.

Associational.

TIME AND PLACE OF MEETING.

Kelukee Association—With the Church at Skewarkey, Martin county, North Carolina, within one mile of Williamston, on Saturday, Sunday and Monday, the 1st, 2d and 3d days of October next. We shall be glad to see on that occasion as many of our ministering and other brethren from abroad as may feel a willingness to meet with us.

Wabash District, Indiana—With Honey Creek Church, ten miles south of Terre Haute, Indiana, begins on Saturday before the first Sunday in October, 1859. Those coming by the cars from the east, north or west, will stop at Terre Haute, and those coming from the south, will stop at Hartford, eight miles south of Terre Haute, where they will be met on Friday afternoon, and conducted to and from the Association.

Primitive Western—With the church at Hope-well, Fayette county, on Saturday, before the third Sunday in October.

Okaw—With the Hickory Creek Church, in Jasper Co., Illinois, commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September. Those coming on the cars will come by the Ohio and Mississippi Railroad, and stop at Olney station, on Wednesday evening, before the meeting, where they will be met with conveyances to take them to places of entertainment, and to the meeting, which is a distance of twenty-four miles.

I. B. PARR, Church Clerk. SHURON, Jasper Co., Ill., July 15, 1859.

Maine Old School Association—With the Church at Whitefield, commencing on the 16th day of September, and continue three days.

Harmony—With the church at Mount Olive, Chattahoochee county, Georgia, on Saturday, before the second Sunday in October.

Cane Creek—With the church at Rehoboth, on Saturday, before the third Sunday in October, 1859.

Midway—With the church at Salem, Barbour county, Alabama, on Saturday, before the first Sunday in October.

Conecuh—With the church at Ramah, Pike county, Alabama, four miles from Monticello, on Saturday, before the second Sunday in October.

Choctawhatchee—With the Mt. Olive church, Dale county, Alabama, on Saturday, before the fourth Sunday in October.

Antioch—With the Ebenezer church, Butler county, Alabama, on Saturday, before the fourth Sunday in October.

Ebenezer—With the Bethlehem church, Montgomery county, Alabama, on Friday, before the first Sunday in October.

Old School Meetings.

OLD SCHOOL MEETING IN DELPHIA, N. Y. The Old School Baptist church, of Delphia, Onondaga county, N. Y., have appointed their Yearly Meeting, to commence at their meeting house, in Delphia, on Thursday, the 16th day of September, 1859, and continue three days. A general invitation is given to attend. Those coming from the East or West, by railroad, will leave the cars at Syracuse, where they will find teams (at the Newell House, on Fayette street), to convey them to the meeting. The teams will be at the Newell House, on Thursday, the 15th, at three o'clock, p. m.

In behalf of the church, J. P. SMITH.

NOTICE.—There will be a meeting, the Lord willing, at the Baptist meeting house, in Columbia, Jackson county, Michigan, commencing on the Friday (28th) before the fifth Sunday in October, 1859, at ten o'clock, a. m., and continue three days. The meeting house stands on the county line, two miles east of the north west corner of Lenawee county. Ministers of our order, in Ohio, have agreed, the Lord willing, to be with us. A general invitation is given to all the Old School brethren and sisters to attend with us. JAMES P. HOWELL, Pastor.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet staidly for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 4,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$8, or twelve copies for \$11. Imitation-Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middleton, Orange Co., N. Y." TERMS.—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

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REFERENCES:

Hon. Ira Harris, L. L. D., Hon. Amos Dean, L. L. D., Albany, N. Y.; G. Beebe, Editor of the "Signs of the Times," G. J. Beebe, Esq., Editor of the "Banner of Liberty," Middletown Bank, Wallkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President Chester Bank, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lowndes & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Colonel Thomas P. Babey, Hudson City, Missouri.

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MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Furlington, Reuben Townsend.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., SEPTEMBER 15, 1859.

NO. 18.

CORRESPONDENCE.

Letters to a Friend.

LETTER NO. III.

POLO, Ogle Co., Ill., Sept. 1, 1856.

DEAR BROTHER: If I may be allowed to use that appellation in addressing you. I do not wish to use the appellation out of mere compliment; for, as I said in my former letter, I have some little hope that we are brethren. I have sometimes dared to indulge a faint hope that Christ has undertaken to save one so vile as I; and if he has, and has manifested himself to me, then, notwithstanding all my vileness and unworthiness, I have the holy and happy privilege of calling others of his children brethren. I have often thought it was presumption in me to dare to call any child of God brother, from the fact that I was so unworthy, so unclean, and so polluted; but when I have met with others that confessed themselves to be as unworthy, unclean, vile and polluted as I feel myself to be, I have dared to call such brethren, for I have, some how or other, felt that we were brethren, and I could not well help it. But when I have seen others that could go far beyond me in doing good, and could give so much stronger evidence than I could of being good, I have felt a shrinking back from them, as though I was unworthy to call them brethren, or to be in their company.

Having said thus much, by way of explanation, I will proceed to reply to your kind letter of August 4th, which was received the 15th. And I hope you will not think that I claim to be infallible—for I am far from it—but I want you should test what I write, by the scriptures, and receive or reject it according as it agrees with them. You tell me you received my "last letter of the 27th ult., and read it with painful emotions." I am truly sorry that truth should give you pain, nevertheless, if God, in his goodness, blesses it to you for your good, it will no doubt be beneficial to you in the end. If you were lying on a bed of sickness, and should send for a physician, and he should visit you and examine your case, and should refuse to give you the only medicine he had that would be of any use to you, merely because it would be disagreeable to your taste and give a little increase of pain while in operation, I conclude you would think but little of him as a physician, and would not send for him again. I hope, then, you will not think hard of me for applying the only remedy which I think will be of any use in your case. I know of no better remedy for the disorder under which you are laboring than truth—plain, unvarnished truth. I am not in the habit of daubing with untempered mortar—I do not think it is the right course to pursue. But truth is worth something. It is worth contending for. Truth will stand when

this world and all its errors and falsehoods are burnt up and destroyed. It may cause you some pain to hear the truth, and although I have no desire to give you pain, yet I must administer truth to you, praying that God would bless it, and make it beneficial to you in removing your disorder of mind, although in its first operation it may give you some pain.

On the second page of your letter, after telling me what a Sabbath School is, and quoting one or two passages of scripture, you say: "In what way are our children to become acquainted with the word of God but by having it taught them, and it matters not how they obtain that information that will make them good, moral persons in the community, and if any of them become the subjects of divine mercy, for it is by the foolishness of preaching that God designs to save them that believe, will they not be better able to receive the ingrafted word of truth, and make better christians, and do more good than ignorant persons who are converted?" As you have, in your former letters, denied the idea of being able to make christians in your Sabbath Schools, I am led to the inevitable conclusion that the idea you wish to convey is, that you can so prepare the timber for christians, in your Sabbath Schools, that God can make better christians, and do it easier than he otherwise could. Just read that sentence again, carefully, and see if that is not the plain and only inference that can be drawn from it. And then tell me, if you please, which made the better christian, the learned "Saul of Tarsus," or the unlearned and ignorant Peter and John?

The case of that "young man, eighteen years of age," that you mentioned, was truly lamentable. I cannot imagine where he could have been all his days, to not have even so much as heard of a God. It rather strikes me, from your description of him, that he was *non compos mentis*. No doubt, if he had been taught in a Sabbath School, he would have known more than he did, and might, possibly, been able to do as well as a young man that I was once acquainted with, who was a Sabbath School teacher: he committed several forgeries and fled the country. Will you tell me how much benefit his Sabbath School education was to him? Very often I read accounts, in the papers, of some of the Rev. Clergy that stand connected with the popular religionists of the day, having committed some vile act, such as running away with other men's wives or daughters, and leaving their own wives to take care of themselves. Will you not tell me how much better christians these men are, and how much more good they do for all their Sabbath School and Seminary instruction?

You have taken considerable pains in this, and also in your former letter, to give me a description of your Bible Class, and

instead of giving me a "Thus saith the Lord" for it, you tacitly acknowledge that you have none; and ask me where I "find any scripture to prove that covenant meetings once a month, or Associations once in a year, or Ordinations of Ministers recorded?"—just as though two wrongs could make one right; or, just as though, because some have done wrong in departing a little from the Bible rule, that would justify others in not only doing the same, but in departing still further from it. It rather strikes me, that if we were led by the right spirit, instead of trying to justify our great departure from the Bible rule by the small departure of others, we will retrace our steps, and try to persuade others to do the same. That is the course I have pursued. I have not been a member of an Association for several years, and I trust God has given me some success in trying to convince others, within the small circle of my acquaintances, of their inutility. It is true that I sometimes visit Associations, when I am satisfied that they will spend the time, while together, in preaching "Christ, and him crucified," for I think I have some little Bible authority for that; but when I am satisfied that they will spend a great deal of their time in preaching up Sabbath Schools and Bible Classes, Missionary and Bible Societies, Seminaries, and all that sort of thing, I stay away—I can find no authority for them.

As to Bible authority for the ordination of ministers, and covenant meeting, I think the following will suffice: "Now, there was in the church at Antioch, certain prophets and teachers; as Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manean, which had been brought up with Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away."—Acts xiii. 1-2-3. Here I find an example for an ordination, and the ministers' names recorded.

Paul, in writing to his Corinthian brethren, says: "If, therefore, the whole church be come together in one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." "How is it, then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath an interpretation. Let all things be done unto edifying."—1 Cor. xiv. 23-24-26. The above looks to me a little like a covenant meeting, where the whole church is together, and each member has the privilege of freeing his mind; for the apostle says:

"For ye may all prophesy one by one, that all may learn, and all may be comforted."—xiv. 31.

Again: he says, "Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord; Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ."—Eph. v. 19-20. Again: he says, "And let us consider one another, to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 24-25.

I think I have quoted sufficient to prove that the primitive saints met for the worship of God; and when you will show me as much to prove that they had Sabbath Schools and Bible Classes, I will try to follow their example by going to them—until you do, you must excuse me.

You say: "If we reject the means used for our children to gain the knowledge of the scriptures, we must close our Bibles and houses of worship and prayer; this would carry out your views of these institutions, and would inevitably lead to that result." In this sentence I discover a little manifestation of the native enmity of the human heart against God's method of saving sinners, and comforting and edifying his chosen people, whom he has given to know the mysteries of his kingdom.—Matt. xiii. 11. Because we dare not do those things which God has not commanded us to do, you tell us we may just as well not do, or we must not do the things he has commanded us to do. Do you not see that this is the force of your reasoning? Because we will not have a Sabbath School or Bible Class, which he has not commanded us to have, for the instruction of our children, or for our own instruction in the scriptures, you tell us we "must close our Bibles, and houses of worship and prayer." As much as to say, we must not read our Bibles ourselves, or meet together for worship, by preaching, prayer, or praise; all of which we have a direct command for doing. Now, tell me, if you do not honestly believe that if you should hear your children read a chapter or two at home on Sunday, instead of sending them to Sabbath School, they would learn full as much about the scriptures, as they do to get a few verses by heart, and go to Sabbath School to recite them, and then get a religious novel to study the rest of the week? I think they would, and more, too.

You tell me that it does really seem to you that I am "contending more about names than real substance." I am contending for a name; and it is the name of Jesus: that name which is exalted above every name.—Phil. ii. 9. It is the only name "whereby we must be saved."—Acts iv. 12. It is a name which is truly pre-

cious to every true believer.—1 Pet. ii. 7. The name is, Jesus. "Thou shalt call his name Jesus: (i. e., Saviour,) for he shall save his people from their sins." "They shall call his name Emmanuel, which, being interpreted, is, God with us."—Matt. i. 21-23.

Ah! yes, and there is substance in this name, too. It is food for the hungry soul and drink for the thirsty. Says Jesus: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."—John vi. 54-55-56-57-58. Is not this a glorious name? Is not this a great and glorious substance, when it causes every one who eats of it to live forever?

Why, if you had taken as much pains in your writing to me to exhibit to my view the beauty and glories of our Emmanuel, as you did to exhibit the beauties of your Sabbath School and Bible Class, it would have given me some evidence that you had had a discovery of his glories, and was in love with him. But when I read your letter over, which I have done several times, the conviction will come into my mind that you love the Sabbath School and Bible Class better than you do Jesus. Why? Because you have so much more to say in their praise. The tenacity with which you hold on to them, and plead for them, brings forcibly to my mind the language of Micah to the Danites, when they had stolen his gods: "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more?"—Judges xviii. 24. Alas! what would you have more, if these were taken from you?

You say you "have no doubt if we were to meet together we should find if we are truly the children of God, that we could harmonize in one sentiment, and enjoy a happy season." I think if we should meet together, you would have to talk considerable different from what you write, or there would be but little harmony between us. While you would want to speak of the beauties of the Sabbath School and Bible Class, I would want to speak of the glories of Emmanuel. I would want to speak of the glory of his kingdom, and talk of his power.—Ps. cxlv. 11. I would want to tell of the glorious riches of his grace, in bringing his subjects from nature's darkness into his marvelous light. I would want to tell how he found his subjects in a desert land, in a waste, howling, wilderness; and led them about, and instructed them, and kept them as the apple of his eye.—Deut. xxxii. 11. I would want to say, that all the instructions they could get from men, while in a state of nature, would be of no avail towards making them better Christians, or giving them a knowledge of God. "For after that, in the wisdom of God, the world by wisdom knew not God."—1 Cor. i. 21. If the world by wisdom knows not God, how, then, can it teach others to know God? I would want to say, that men might, in the

present day, be as learned in the letter of the scriptures as Saul of Tarsus was, and be as ignorant of Christ as he was before his conversion. I would want to say, that the great majority of the popular religionists of the day are in about the same fix that the Jews were when Christ was on the earth. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."—Acts xiii. 27. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."—Luke x. 21. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. viii. 10-11. How well this last verse agrees with what Paul says, in Gal. i. 11-12: "But I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Again: this agrees with what Jesus said to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 17. These are the things that I would want to talk about, and tell of the exceeding goodness, and mercy, and grace of our Emmanuel, in opening the understanding of the subjects of his kingdom, that they may understand the scriptures.—Luke xxiv. 45. Now, while I would want to be speaking of these things, and would attribute what little knowledge I have of the scriptures, if I have any, to the teachings of my divine Lord and Master, you would want to speak of the Bible Class, and tell how much "knowledge of the scriptures" you had got through that, and what a "useful means of growing in the knowledge of the truth" it had been to you.

My paper is nearly full, and I must close. Please examine what I have written, carefully, and compare it with scripture; and may God enlighten your mind, and "Grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, and that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."—Eph. iii. 16-17-18-19-20-21.

This leaves myself and family in common health. We all join in sending love and respects to you and yours. Please remember us to old friends, if there are any

there; and write again, soon—I shall always be glad to hear from you.

I remain, as ever, truly and sincerely yours,
CLEMENT WEST.

BUCHANAN Co., Missouri, May 22, 1859.

BROTHER BEEBE:—As I have to send the foregoing to you, I feel disposed to pen a few thoughts, suggested by the solemn occasion here recorded, which are at your disposal.

In witnessing this scene my mind was drawn to reflect upon the high and holy calling of the Gospel Minister, his mission, his duties, and his responsibilities; also the many trials through which he is called to pass, and the various and checkered scenes that attend his pathway while trying to preach Jesus, the Way, the Truth, and the Life, to his sinful and perishing fellow-travelers from time to eternity.

The Apostle Paul in his second letter to Timothy, 4th chapter and 5th verse, says: "But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry."

The Apostle in his letters to Timothy and Titus, gives to all gospel ministers a charge the most solemn and impressive. But he appears to sum it all up in the 1st and 2d verses of this 4th chapter, and in the 5th verse gives a serious admonition, commencing with the words, "But watch thou in all things." How urgent and how strict! Precisely in accordance with the command of the Savior, when he so repeatedly admonished his disciples to—"Watch and pray lest ye enter into temptation." Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.—Mark xiv. 38, and xiii. 35, 36 and 37; also Matt xxiv. 42, and xxv. 13. Jesus was warning his disciples of the "lo here's" and "lo there's" that should come up, of the many that should come in his name, saying, "I am Christ, and shall deceive many, that there were to arise many false Christs and false prophets that should show great signs and wonders, insomuch that if it were possible they should deceive the very elect. But the disciples were to go not after them, nor believe when they said, Lo here is Christ, or lo there." I believe Paul has in view the same sort of characters, when he exhorts Timothy to watch in all things, for after charging him before God and the Lord Jesus Christ, to Preach the Word, &c., in the 1st and 2d verses, he goes on in the 3d and 4th verses to say, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." He also says in the 3d chapter and 1st verse, "This know also that in the last days perilous times shall come; and goes on to describe what men shall be, and says, Having a form of Godliness, but denying the power thereof; from such turn away. In all this was Timothy to watch, and not only in this, but he was to take heed unto himself, and unto the doctrine, and continue in them. 1st Timothy iv. 16. He was to flee those things which, while some coveted after, they have erred from the faith, and pierced

themselves through with many sorrows, and follow after righteousness, Godliness, faith, love, patience and meekness. See 6th chapter, verses 9, 10, 11 and 12. He was to keep that which was committed to his trust, avoiding profane and vain babblings, and oppositions of science, falsely so called.

But Timothy (and I think it applies to all God's ministers,) had not only to watch in all things, but he had (and they have) to endure afflictions. It appears through the whole volume of inspiration that affliction, tribulation and persecution abide God's people here upon the earth. It is said (Acts xxiv. 22) That we must through much tribulation enter into the kingdom of God. Paul says (2d Timothy iii. 12) Yea, and all that will live Godly in Christ Jesus must suffer persecution. And in Psalm xxxiv. 19: Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

But some poor, bleating lamb may ask, Why do they have to travel this rugged road? Because it is God's way of bringing his chosen people to a perfect knowledge of his own glorious beauties and excellencies. Because it is the path their leader trod, and they desire to follow in his footsteps. He is despised and rejected of men. He is a man of sorrows and acquainted with grief, and we hid as it were our faces from him. He was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken, smitten of God and afflicted. (See 53d chapter of Isaiah.)

We see that the beloved Son of God endured afflictions; he was evil spoken of—mocked, buffeted, spit upon, scourged, crowned with thorns, his hands and feet were nailed to the fatal wood, and he died the shameful and painful death of the cross, and all this for the wickedness and rebellion of his chosen people who, like sheep have gone astray. But the Lord hath laid on him the iniquity of us all. Surely then they that would be his disciples must expect to endure afflictions. If they call the master of the house Beelzebub, how much more shall they call them of his household. (See Matt. x. 21st to 26th verses.) Jesus says (John xv. 18) If the world hate you, ye know that it hated me. If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you. Hence we find that because of the close union or oneness subsisting between Christ and his chosen people, (which is spiritual and eternal,) their afflictions are his afflictions, their sufferings are his sufferings, and when they are persecuted he is persecuted. For it is said, "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; he bare them and carried them all the days of old. Again; (Zeph. iii. 12) I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Again: (Matt. 25th chapter, from 31st verse to the end of the chapter.) "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered and ye gave me meat, I was

thirsty and ye gave me drink, &c. Then shall the righteous answer him, saying, Lord when saw we thee a hungered and fed thee, or thirsty and gave thee drink, &c. And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of these my brethren, ye have done it unto me. And on the other hand, in his answer to those on his left hand, he says, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." Paul says, "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. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him. In the account of Paul's conversion Jesus claims to be the character persecuted, for he says, "I am Jesus whom thou persecutest." Much more might be added, but this is enough to prove the oneness of Christ and his people in affliction, suffering and persecution, and may, in some degree show why Paul said, "endure afflictions." Himself suffered much, and was oft in bonds and afflictions, but he says to Timothy, (2d Ep. i. 8, 9,) "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

O what a precious promise! What a comfortable hope! And in view of such a glorious prospect well might he say, But watch thou in all things, endure afflictions; yea, exhort to endure hardness as a good soldier of Jesus Christ. But there is something more that is worthy of our attention and consideration. "Do the work of an Evangelist; make full proof of thy ministry." The great mass of religionists of this age of the world contend that the work of an Evangelist is to make christians. Hence this great ado about efforts, men and money for the purpose of evangelizing or christianizing the world, that is, professedly. They profess to believe that the preachers can awaken dead sinners from their lifeless state, can make them see, hear and understand, and induce them to flee from the wrath to come, and that it is their prerogative to offer them life and death, or salvation upon the conditions of the gospel, as they term it, and it is with the sinner to choose or refuse. But we have not so learned Christ, nor do we understand the scriptures so to teach. It is the prerogative of God alone to bring dead sinners to life by an implantation of divine or spiritual life within, to bring them from death to life, from darkness to light, and to translate them from the power and dominion of sin and satan into the kingdom of God's dear Son. Yea, the sinner must be born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. And after they are thus regenerated and have spiritual appetites, can

partake of spiritual food, are susceptible of spiritual instruction, and thereby may grow in grace and in the knowledge of our blessed Redeemer.

Hence it is not the work of an Evangelist to make christians, but to feed the dear sheep and lambs of the fold. The term Evangelist signifies, "One who bringeth good tidings;" and this is clearly expressive of his mission. It is to publish the glad tidings of life and salvation through the Lord Jesus Christ. It is to spread the glorious news of redemption through the blood of Jesus. It is to do as Philip did to the Eunuch, preach Jesus to the poor, heavy-laden, sin-sick soul. It is, like Paul, to know nothing among the people save Jesus Christ and him crucified. It is to preach Jesus, the Way, the Truth, and the Life, the sure foundation, the precious corner-stone. The stone which is set at naught by the workmongers, but which is become the head 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." Acts iv. 11, 12. Paul says, (Eph. iv. 11) And he gave some Apostles, and some Prophets and some Evangelists, and some Pastors and Teachers. And what were they given for? Let him answer: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Here we have clearly told us what an Evangelist is given for, and it is to *this* great end. "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 sleight 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.

How totally different the Apostle's preaching is from that of the popular religionists and Judaizing teachers of the present day, and indeed of all ages. They are continually calling upon sinners, dead in trespasses and sins, to be "up and doing." That God has done all he can or will do for them, and now they must perform their part or they cannot be saved, but they must close in with the overtures of mercy, they must accept the terms of the gospel, and live in the use of means, which the preachers tell them they are able to do, that they can make themselves good and holy, that God is waiting, yea, and anxious to save and bless them, if they will only choose it; that if they will love and serve him he will love and bless them, but if they hate and refuse to serve him he will hate and curse them, and that their eternal salvation depends upon their own works and will, &c.

Can the proclaimer of such stuff as this be called "The bearer of glad tidings?" Is it good news to the poor sinner, who has been made acquainted with himself, as a poor, lost, helpless, sin-defiled, polluted, hell-deserving wretch, to tell him that his recovery from this awful situation is dependent upon his meritorious performances; that poor as he is he must bring something as a price in his hands with which to procure divine favor; that lost as he is he must find his way to the Savior or be lost eternally; that helpless as

he is he must work his way to God, who has come as far as he can to meet him; that sinful, polluted, and undone as he may feel, the requisitions of the law, or as they sometimes term it, the conditions of the gospel, must be complied with, or they cannot hope for acceptance with God? Would not such news be more likely to sink him down in despair, to cover him with the deepest anguish, and cause him grievously to mourn and lament? Let the bitter experience of every child of grace answer. But let such an one hear the heavenly sound of pardon and peace through the blood of the Lamb—let him hear the welcome message that Jesus is the Savior of just such sinners as he is—that though he is vile, wretched and hateful, without the least shadow of goodness to recommend him, Jesus has borne all his sins in his own body on the tree, that he has put away sin by the sacrifice of himself, and that he is the end of the law for righteousness to every one that believeth. And that though he was lost Jesus has found him, though he was blind Jesus has made him see, though he was poor and helpless, in Jesus is his riches and strength; and though in and of himself he is nothing and has nothing, in Jesus Christ he is chosen and sanctified, and has everything, for he giveth him richly all things to enjoy, yea, he giveth him himself, and surely that is enough. And will he not hail such news as glorious and heavenly indeed? And will it not raise him from the depths of despair and anguish, and cause him to rejoice in Jesus his Savior and Redeemer; yea, will it not build up, strengthen, comfort and edify the poor, humble child of grace? And will he not esteem the bearer of such news, as the bringer of good news and glad tidings of great joy? And can he not truly say, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

This then is the work of an Evangelist; and he is not called to it by men, neither is he sent forth upon the promises and by the institutions of men, but is called of God and sent forth by him, relying alone for grace and strength to sustain and uphold him in his needful hours and trying moments upon the firm and gracious promises of him who has said, "My grace is sufficient for thee; I will never leave thee nor forsake thee. Lo, I am with you always, even unto the end of the world."

And he that is thus called of God to this great work is also to "Make full proof of his ministry," and this we are disposed to believe, the servant of the Lord who is fully impressed with the sense of his duty, and a heartfelt desire to discharge it, will, by the enabling grace of his heavenly Master, be sure to do. He will meekly endeavor to follow the sacred injunctions "Feed my sheep and lambs." "Preach the word." "Be instant in season and out of season." "Reprove, rebuke, exhort, with all long suffering and doctrine." "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men." "Study to show thyself approved unto a God, a workman that needeth not to be ashamed, rightly divining the word of truth."

It does appear that he who is thus engaged is surely making "full proof of his ministry." The best evidence that the

brethren and sisters of the "Household of Faith" can have that a brother is called to preach his gospel is, that he does preach it—for it is said, "How shall they believe without a preacher? And how shall they preach unless they be sent?" &c. He whom the Lord sends to preach his gospel will pronounce the "Shibboleth" plainly. And when he "blows the trumpet in Zion, and sounds the alarm in God's holy mountain," it will be a "certain sound," and the people of God will not be at a loss to know its true meaning, for they will be able to hear clearly and understand correctly. This is not the case with the ministers of anti-Christ.

Truly, then, how great, glorious and heavenly is the calling of a true gospel minister! But the poor, trembling, shrinking creature is ready to ask, Who is sufficient for so great a work? Christ says, Without me ye can do nothing. Paul says, "I can do all things through Christ which strengtheneth me." And again: "When I am weak then am I strong." When he had a complete view of his weakness in himself, then he had a full view of his strength in Christ. It is not in flesh and blood, neither are you to confer with flesh and blood, but it is all of Christ Jesus. In him is your strength, in him is your wisdom, in him is a sufficiency and a fullness. Trust in him. He is a friend that will never fail, nor will he ever deceive you. Whatever is right shall be given you. For the Lord God is a sun and a shield; the Lord will give grace and glory; and no good thing will be withheld from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee. Ps. lxxxiv. 11, 12.

Brother Beebe, this is a long epistle to come from such a poor bungler as I am; but as I said at the commencement, it is entirely at your disposal. The subject has been but imperfectly handled, and perhaps not handled at all as it should be. But I consider it one of great and vital importance to the Church of the living God, and which should receive the careful and prayerful consideration of the saints. And I hope that you or our esteemed brethren may feel so disposed, and will give us light upon this subject, that God may put it into your hearts for the benefit and comfort of his people here in this vale of tears.

Yours, I trust, in the bonds of love and christian fellowship,

RICHARD M. THOMAS.

P. S. Will Elder J. F. Johnson, of Kentucky, whom I trust I love in the truth, and for the truth's sake, and esteem as a father in Israel, please give his views in the *Signs of the Times* on the 21st verse of the 1st chapter of Paul's First Epistle to the Corinthians? And my dear old brother, may we not hope for a visit from you, ere long? The "certain sound" of your gospel trumpet would be cheering and refreshing to many battle-worn soldiers in this part of the earth. R. M. T.

Ask, and it shall be given you; seek, and ye shall find.

DEAR BROTHER:—I do not wish you to suppose that I have quoted the above passage of scripture with the intention of preaching a sermon, for such is not the case; but as I consider it very applicable to the subject on which I intend to write a few lines, I just quote it before I commence.

For the last four or five years I have asked many questions, and one reason for my asking the questions is this, I have a strong desire to be saved from my sins—to be delivered from the body of this death—clothed with the righteousness of Christ, and awake at the morning of the resurrection in His likeness; but knowing, in some measure, what I am by nature, the depravity of my own heart, and my inability to perform anything that is good, I cannot prevent the question from arising in my mind, Upon what ground can I look for so happy an event to ever take place? And another reason is, seeing and hearing so much done and said, purporting to be in the name of Christ, when one is speaking after this manner, and another after that, and knowing that every thing that is done and said cannot be truth, and that there is but one true way—all these things have led me to ask, What is truth? And the answer, which I find, is, Thy word is truth.

And I do not doubt but what many of the children of God, especially in the first part of their pilgrimage, wish that they could have an interview with some of the old prophets, or Christ, or some of the apostles, that they might enquire of them concerning these things; because there are many deceivers in the world, who use very enticing words, and speak great swelling words of vanity; they are crying, Lo! here is Christ! Lo! there is Christ! or this is the way, or that is the way; they show great signs and wonders, inasmuch, if it were possible, they would deceive the very elect. In fact, the signs and wonders which they perform are calculated to bewilder, if not deceive, the children of God, and it will, if they are not kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Many of the wise and prudent of this world affirm that the natural man possesses the power and ability to become good; they say that any one, and every one of the fallen race of Adam, may, at any time they choose, give their hearts to God—receive the spirit of truth—become the children of God, and thereby become fit subjects for the kingdom of heaven. While the children of God know for a certainty that in them, that is, in their flesh dwelleth no good thing; they would be pleased if they had the power to perform something good, and thereby recommend themselves in the sight of heaven; but how to perform that which is good they find not; they cannot comprehend how it can be possible for a corrupt tree to bring forth good fruit. Now, is it any wonder, when the children of God view themselves to be so different from what they hear the natural man represented to be, that they should have a strong desire to converse with some of the old prophets, or Christ, or some of the apostles?

Well, they can have this desire gratified, in a measure, because the holy men of old spoke as they were moved by the Holy Ghost; and if they were here upon earth at the present time, they would not say anything different from what they have already spoken. And as Christ has said, "Ask, and it shall be given you; seek, and ye shall find;" so we may with propriety ask a few questions, and if we seek I think we shall find answers in the

word of God, which should be satisfactory to all of the children of God; and as it is the word of God—the word of Him who cannot lie—who is of one mind, and none can turn Him—who has declared the end from the beginning—who is unchangeable—the same yesterday, to-day, and forever, therefore, we may rest assured that whatever the Word says is truth, whatever man may say to the contrary.

Now, let us ask a few questions, and see what the Word says about man in his fallen state, and see if it corresponds with what the wise and prudent of this world say.

Question. Is there a good thought in the heart of the natural man, or man while in the state of nature?

Answer. Every imagination of the thoughts of his heart is only evil continually. Gen. vi. 5.

Question. Can the wicked change their course and become good, and live a holy life?

Answer. If the Ethiopian can change his skin, or the leopard his spots, then may they also do good that are accustomed to do evil. Jer. xiii. 23.

Question. Can the world receive the spirit of truth?

Answer. Even the spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him. John xiv. 17.

Question. Can the natural man receive the things of the spirit of God?

Answer. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

There are many teachers at the present day who are exhorting the unregenerated to come to Christ—and are telling them that they possess the power and ability to come to Christ—they also tell the creature that God has left it entirely with him to say whether he will come to Christ and be saved or not.

Question. Are there any means to be used by the creature in order to come to Christ? or how can any one come to Christ?

Answer. No man can come to me, except the Father which hath sent me draw him. John vi. 44.

There are many in the world who assert that Jesus Christ did not save any one by his death and sufferings—and did not actually redeem any one, but merely brought the whole human family indiscriminately into a salvable ground. And now, they say, that there is certain conditions and requirements for the creature to comply with before the atonement which Jesus Christ has made can be effectual in their final salvation, therefore, if they fail to comply with those conditions they cannot be saved, notwithstanding all that Christ has done to save them. Now, according to this, salvation does not absolutely depend on what Christ has done, but depends on the acts, choice, or the decision of the creature; but I think that the word of God is very plain on these points; but let us ask, and see what the Lord hath spoken.

Question. For whom did Christ suffer?

Answer. For the transgression of MY PEOPLE was he stricken. Isa. xliii. 8.

Question. Will Christ save any one, and who will he save?

Answer. He shall save HIS PEOPLE from their sins. Matt. i. 21.

Question. For whom did Christ give his life?

Answer. He gave his life for THE SHEEP—THE CHURCH. John x. 11, and Eph. v. 25.

Question. Why did he give his life for the Church?

Answer. 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. Eph. v. 26 and 27.

Question. Has the Savior redeemed his afflicted and poor people?

Answer. In all of their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. Isaiah lxiii. 9. Blessed be the Lord God of Israel, for he hath visited and redeemed his people. Luke i. 68.

Question. Will the redemption which Christ has obtained for his people be effectual in their final salvation, or may they not be interested in that redemption, and then go into captivity and bondage, and finally be lost at last?

Answer. If the Son, therefore, shall make you free, ye shall be free indeed. John viii. 36. By his own blood he entered once into the holy place, having obtained eternal redemption for us. Heb. ix. 12.

Question. Will all of those who have been redeemed by the precious blood of Christ come to Zion, and how will they come?

Answer. The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isaiah li. 11.

Question. Is it possible for God to forget one of his children who has been bought or purchased by the blood of Christ, and not have compassion upon them?

Answer. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Isa. xlix. 15.

Question. Why did the Father give his Son Jesus Christ power over all flesh?

Answer. That he should give eternal life to as many as the Father hath given him. John xvii. 2.

Question. Will all that has been given to the Savior in the everlasting covenant by his Father, come to him?

Answer. All that the Father giveth me shall come to me. John vi. 37.

Question. Will the Savior cast any of them away?

Answer. Him that cometh to me I will in no wise cast out. John vi. 37.

Question. Does the final salvation of the creature in any way depend on their choice or acts, or decision, or is it according to their works of righteousness whether they are saved or not?

Answer. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus iii. 5. Not by works lest

any man should boast. Eph. ii. 9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Titus i. 9. Not of works but of him that calleth. Romans ix. 11.

We often hear it affirmed that by men forming Missionary Societies, collecting money, and sending what they call the gospel to the heathen by man, that there are thousands of souls now among the shining host in heaven which would not have been there if it had not been for this wonderful soul saving machine, which has been invented by man, and which is propelled by the power of men and money, which causes us to ask the question, Can mortal man be the means of one soul being saved, or can any one be saved by man, or can any of the works or inventions of man be the means of any one being saved from everlasting perdition?

Answer. I, even I, am the Lord, besides me there is no Savior. Isaiah xliii. 11. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

Question. Can money in any way assist in the salvation of man?

Answer. Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ. 1 Peter i. 18 and 19.

There are many at the present day who seem to suppose that God has required them to evangelize the world, and to teach the unregenerated to know the Lord!

Question. Has God required man to teach any one to know the Lord?

Answer. They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. Jer. xxxi. 34.

Question. How then are God's children to be taught?

Answer. And all thy children shall be taught of the Lord. — liv. 13.

Question. How does God teach or lead his children?

Answer. God will bring them by a way that they know not; He will lead them in paths that they have not known; He will make darkness light before them, and crooked things straight; these things God has promised to do unto his children, and not forsake them. Jer. xlii. 16.

There are many who profess to be called of God to preach the unsearchable riches of Christ, and who consider that the greatest obligation binding on them is to coax or persuade, or terrify the unregenerated to become the children of God, and accept of eternal life.

Question. What are the servants of God commissioned or commanded to preach, or how are they to speak to the world?

Answer. Say to the righteous that it shall be well with him; Woe unto the wicked, it shall be ill with him. Isa. iii. 10 and 11. Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. xl. 12. Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, be

strong, fear not; Behold your God will come with vengeance, even God with a recompense; *He will come and save you.* Isa. xxxv. 3 and 4. Feed my lambs, feed sheep, feed my sheep. John xxi. 15-17. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts xx. 28.

The food which God hath prepared for all those who are born of the spirit, and who are the children of the Kingdom, serves to comfort, encourage, nourish and strengthen them, for it is holy, it is the sincere milk of the word, it is the wine of the Kingdom, the water of salvation and the bread of life; it was not prepared for those who are without the Kingdom, for such are compared to dogs and swine.

Question. Is any one commanded to take this holy provision which is prepared expressly for the children of the Kingdom, and offer it to those who are without?

Answer. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Matt. vii. 6.

There are many who assert that it is possible for a child of God to perish; that they must keep up a continual exertion on their part, and if they do not, they will fall short of the kingdom of heaven, and finally be cast off, and perish with unbelievers at last.

Question. Is it possible for one of the children of the Kingdom to perish?

Answer. They shall never perish, neither shall any pluck them out of my hands. John x. 28.

Question. How are the children of God kept from the evils that are in the world, while they remain here in the body?

Answer. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Peter i. 5.

Question. Is the sacrifice which Christ has made for his people effectual in their final redemption?

Answer. By his own blood he entered in once into the holy place, having obtained eternal redemption for them. Heb. ix. 12.

Question. Are the sons and daughters of the Lord Almighty, in their fallen state, or by nature, better than others?

Answer. They are by nature the children of wrath even as others. Eph. ii. 3.

Question. Do the children of God consider themselves any better by nature than others?

Answer. *No, in no wise.* Rom. iii. 9. Then if the children of God are not saved according to their works, and are by nature no better than others, being by nature the children of wrath even as others, the question naturally arises, why and how are they saved?

Answer. God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, (by grace ye are saved). Eph. ii. 4 and 5. It was according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. Eph. i. 5. In whom also we have obtain-

ed an inheritance being predestinated according to the purpose of Him who worketh all things after the counsel of his own will. Eph. i. 11. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Gal. iv. 6. Or in a word it is for his own namesake—for his own honor and glory.

One more question and I am done for this time.

What command do the children of the Kingdom long to hear come from their King?

Answer. They long to hear their King say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

HIRAM CAMPBELL.
BRUNSWICK, Maine, April 3, 1859.

PEORIA, Oregon, April 10, 1859.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?—Sol. Song vi. 10.

The church of Jesus Christ is here brought to view through symbols that are worthy of our consideration. In the investigation of this sublime and important subject, we shall take into consideration the church—first, as being clear as the sun; second, fair as the moon; third, looking forth as the morning; and fourth, and lastly, as being terrible as an army with banners.

First—"Clear as the sun." The sun was, we presume, the first idol ever worshiped. The great benefits received from its light and heat, caused many of the ancients to believe it was a god of superior power. The worshipers of the sun early in the morning repaired to the top of a mountain, hill, or other elevated ground, and as soon as the sun began to make its appearance in the horizon, they prostrated themselves with their faces towards it, in token of their adoration; hence, we read in the bible of the worship of Baal, (which was the image of the sun,) in high places. The sun, considered as a symbol, represents some important power; sometimes a king or monarch, and sometimes the Eternal God. In Psalms lxxxiv. 11, the Lord God is said to be a Sun and a Shield, &c. The sun is the only luminous body belonging to our solar system. The moon with all the other planets are opake bodies, possessing no light of their own; hence, we may look at the Eternal Sovereign of heaven and earth as being the only grand Source and Fountain of Divine life and light. The oriental astronomers labored for a series of years, but never could make the Ptolemaic system work with any degree of correctness; the reason is obvious, they were ignorant of the important fact that the sun was the grand centre of the solar system, and, by his powerful attraction, kept all the planets in their proper orbits while revolving around him as their common centre. When the light of nature and education developed this fact, the system of astronomy worked well. In like manner, an Arminian world has been laboring for ages to arrange a system of Theology; and it is all jargon and confusion, because they are ignorant of the important fact that the Eternal God is the grand centre of a correct system of Theology; that he is not subservient to secondary causes; that he holds the destiny of nations in his own hands, raising up powers and kingdoms at his will, and rending them asunder at his pleasure, binging in his children from the North, and com-

manding the South to keep not back, unfolding to them the riches of his grace according to his own good pleasure, while not even a sparrow can fall to the ground but in the fulfilment of his firm decrees. The emanation of caloric or heat from the sun, prevents the earth, together with all animate beings, from becoming a frozen mass in a moment's time. In like manner, the emanation of the blessings of God which are continually enjoyed prevents our immediate downfall and final overthrow. The heat of the sun always concentrates upon some object. In the boundless space of ether above the column of atmosphere that surrounds the earth, there is no heat, because there is no object for the heat to concentrate upon. It is so with the love of God; it always has centered upon some object. That object is his children. Hence, the prophet could say, (speaking in the language of God,) "I have loved thee with an everlasting love," &c. The sun opens day and shuts in night, uncontrolled by man. It is so with the Divine light from on high; it opens day and shuts in night according to the good pleasure of the great Sovereign of heaven and earth. Missionary societies have endeavored to control the Divine light, pretending to be instruments in the hand of God; but how futile their efforts! as is plainly manifested, even here in Oregon. The Methodist Board of Missions alone spent upwards of two hundred thousand dollars on their Oregon Mission, endeavoring to cause the light of Grace divine to shine amongst the Indians of Oregon; but it certainly proved an entire failure. The missionaries thought for a while that they were making a little progress; but their best converts would steal, and they were about the first to stain their hands in the blood of the whites. Sometimes clouds intervene between us and the sun, and we cannot enjoy its light and heat as we would desire to do; but we have no power to disperse the clouds and cause the sun to shine upon us. In like manner, clouds of darkness often intervene between us and our heavenly Father, and we are made to say, "Oh, that it were with us as in months past," when the candle of the Lord shone bright around our heads; but, to save our lives, we cannot rend those clouds of darkness asunder, and cause the light of Grace divine to penetrate our dark and benighted minds, until God in his providence again bids darkness flee, and the lovely face of Jesus is unveiled, and we can behold him our Savior and Friend. The church of Jesus is said to be clear as the sun. In Rev. xii. 1, she is said to be clothed with the sun; her clothing here brought to view is the righteousness of the Lord Jesus Christ; and her being clothed with this robe is the reason why she is said to be clear as the sun. In Isaiah liii. 6, it is said, All we, like sheep, have gone astray, every one in his own way, and the Lord hath laid upon him the iniquity of us all; so if the sins and transgressions of the church are all laid upon Jesus Christ, and he has died for her sins, and arisen again for her justification and his righteousness imputed to her, she is certainly clear as the sun, and is so considered in the eyes of law, equity and justice. Who, then, can lay anything to the charge of God's elect? It is God that justifieth—who is he that condemneth? The children of God being clear, there is no power in

heaven, earth, or hell, that can ever bring them into condemnation.

Second—"Fair as the moon." The salena or moon was supposed by many of the ancients to be a goddess. The Egyptians called her Isis; the Jews, the Queen of Heaven; and the Greeks, Diana. The magnificent temple at Ephesus was erected for and dedicated to her worship. The Orientals generally considered the moon as a symbol of a secondary power. In our subject it represents the law. The moon being an opake body it possesses no light of its own. The glimmer of light it sheds forth is borrowed, or is an abstract from the light of the sun. So the law is an abstract of the Divine perfections of God, but really possesses no Divine life or light of its own. If it was in the power of man to keep inviolate every precept of the law, he never could obtain eternal life by so doing. The Arminian idea of a man being able by acts of his own to secure to himself eternal salvation, is futile and preposterous. I once lived near an Arminian preacher that used frequently to smoke his pipe, and upon one occasion, when he was out from his house of a bright moon-light night, he endeavored with his sun-glass to light his pipe by the light of the moon; but it proved a failure. The act, though simple, was truly characteristic of the Arminian system of endeavoring to draw Divine life and light from an opake source. In an early day it was declared that God made two great lights, to wit: the sun and the moon, the sun to rule the day and the moon to rule the night. These two lights represent the law and the gospel dispensations, or more properly the two covenants. The moon benefits individuals while traveling in the night; but when the sun arises and shines with its superior brilliancy, the moon with its inferior light appears to vanish away. So the apostle Paul represents the children of God while under the law as differing nothing from servants, being under tutors and governors until the time appointed of the Father; but when the fulness of the time was come, God sent forth his Son, &c. to redeem them that were under the law that we might receive the adoption of sons, &c. When the Sun of Righteousness arises with healing in his wings, and Jesus Christ unveils his face to the humble and contrite child, the darkness of night to that character is fled away and gone, and he is filled with joy which is unspeakable and full of glory. The church of Jesus Christ is said to be fair as the moon, or fair in the eyes of the law. All the demands of the law being fulfilled by her Surety or Covenant Head, and he having died in her law-room and stead, she stands fair and clear in the eyes of law, equity and justice, and, she being clothed with his righteousness, partakes of his beauty, and is fairer than ten thousand and altogether lovely.

Third—"Looking forth as the morning." The divine writer was evidently looking forward to the passing away of the dark and shadowy dispensation of the law in which the children of God were then enveloped, and to a considerable extent were under clouds of darkness before the shining of the gospel light. When this dark dispensation was about to pass away, and the dawn of the gospel day began to appear, Zacharias says, in his song of praise to God, "The day-spring from on high hath visited us." The prophet Isaiah,

viewing the church as emerging from the darkness under the Jewish economy, and enjoying the Divine light in the gospel day, says, "Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs," &c. Suppose, in a natural point of view, a man is traveling in the night where he cannot see his way—all is dark and gloomy; but when the sun makes its appearance in the eastern horizon, the light shines forth with lustre; he can see his way; surrounding objects look beautiful. The singing of birds, the fragrance of flowers, with the beautiful sun-beams, all tend to drown the horrors of the past night, and enable him to go on his way rejoicing. It is so with Zion's children; when they emerge from clouds of darkness and are enabled by grace divine to look forth as the morning; they can break forth in ejaculations of praise to their great Deliverer and Preserver, and say, "The Lord is my strength and my song; he also is my salvation. 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, and hath covered me with a robe of righteousness," &c.

Fourth, and lastly—"Terrible as an army with banners." There never was an army with its banners unfurled unless there was an opposing power. The children of God, ever since the declaration, "I will put enmity," &c., have been engaged in a warfare. In Sol. Song vi. 13, it is said "What will ye see in the Shulamite? As it were the company of two armies." Shulamite signifies peaceable, or perfect, and was the name of the spouse, which was the church of Jesus Christ. Every child of God knows something of the two armies, or opposing powers, spoken of in connection with the Shulamite. When a child of God is born again, or more correctly (Genethe another) born from above. There is an implantation of spiritual life which is holy, heavenly and divine, but the old Adamic nature remains unchanged, hence the warfare ensues that so often annoys the children of God. The apostle Paul brings it to view in Rom. vii. 14-25, in which he says—"When I would do good, evil is present with me, for I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" &c. The children of God desire to be as holy as God is holy; but the imperfections of the flesh are such that they never can attain to a complete, unalloyed holiness until the morning of the great resurrection day. The powers of darkness in an early day were set in battle array against the church of Jesus Christ. The war has continued through all the dispensations of time, and will still continue until the final triumph of the church over every opposing power. She long since would have fallen and been completely defeated had it not been for the power, skill and courage of her great General who goes in front in all her battles, and, being invincible, his army has always been terrible to the enemy. Sometimes, to all human appearance, the church has been almost overcome by the enemy; but, in her greatest difficulties, and when surrounded by the most trying circumstances, her Deliverer was near at hand, upholding

her by his almighty power, verifying the Divine declaration, "I will not forsake thee." In Isaiah liv. 17, it is declared, "No weapon that is formed against thee shall prosper, and every tongue that ariseth against thee in judgment thou shalt condemn." The children of God are weak in themselves, but in their great Covenant Head they are strong. May God in his mercy guide and protect us, and finally bring us off more than conquerors through him that loved us and gave himself for us.

ISOM CRANFILL.

NORTH PRAIRIE, KNOX Co., Illinois,
August 15, 1859.

BROTHER BEEBE—I have thought for some time that I would write you a few lines, and give you a short history of the situation of the Henderson church of Old School Regular Predestinarian Baptists, of which I am a member. But I have failed to do so for some cause or other. In looking over the *Signs of the Times*, No. 14, on the first page, of the present volume, I saw a letter from my old friend and brother, John T. Crooks, of Oregon, giving us a brief history of the situation of the Old School Baptists in that section of country where he resides. I have taken this opportunity to write to him through the medium of the *Signs*, if it meets your approbation, as I thought that some of our brethren and sisters who are scattered throughout the United States and elsewhere, would have an opportunity of hearing from us, who seem to be in one of the remotest corners of the State (Illinois); at least, it has seemed remote to me. We have been destitute of a minister for a long time to administer to us the words of consolation, when the dark clouds seemed to hover over us, so that we could say with brother Crooks, "The ways of Zion did mourn, because none came to the solemn feasts; all her gates are desolate," &c. That seemed to be our situation for a long time; and I would here inform my dear brother Crooks that it has been almost the case with us ever since the Lord called home that faithful servant of his, Elder Joseph Jones, who was faithful in the discharge of his duty, as he followed the admonition of the apostle, who was determined to know nothing among men save Jesus Christ and him crucified. But he has fought a good fight, and has kept the faith, and the Lord has called him home to receive a crown which was laid up for him; but I shall say no more of him, as you, like myself, brother Crooks, have often been refreshed while setting under the sound of his voice in the sanctuary of the Lord.

And now, my dear brother, it would fail me to tell you of the many dark seasons which we have had to pass through since that time, of some of which I expect you have heard through the communications from your friends in this section of country. Dear brother, I can sympathize with you in your situation at this time, when I look back about a year ago, when the dark cloud was hovering over us, and it seemed that the Henderson church would be removed out of its place. Some of her enemies were rejoicing to see her in her lonely condition, and would exclaim, "It will not be long before she will be extinct!" But, my brother, it seems your mind has been exercised on the promise of Jehovah by his servant Paul, who said, "And we know that all things shall work together

for good to them that love God," &c. It appears that the apostle's faith was in lively exercise. We can use the language of one of old, and say, "We know that all things are possible with God." Could we but have a realizing sense that we are the characters spoken of in the promise—that is, the people or persons that love God, &c.—we should feel more to rejoice; but we hope we have been brought to feel that it is necessary for our good to have those troubles and trials while here in this vale of tears; for God has promised us in his word, and left it as a legacy in his will, "In the world ye shall have tribulations; but in me, peace." Now, you know, brother Crooks, it is necessary that clouds should pass between the earth and the sun; and it is through those clouds the rain descends to water the earth, that it may bring forth its fruits, &c., in season. Now, my dear brother, about a year ago, when we were about to give up all hope, and could see no way whereby we could travel as a church, having no minister to attend with us and preach to us. Notwithstanding, we hold our meetings once a month, Saturday before the first Sunday in every month. [I have mentioned our meeting days, so that if any of the ministers of the Old School Baptist order should be traveling through our section of country, they will know our days of meeting, and that they are kindly invited to stop and preach for us. If any such should be traveling near us, I say, stop with us, as a good congregation can be collected together in a very short time. Enquire for Mr. Loveridge, as I am known extensively through this country.]

In the Lord's good time it pleased him to disperse those clouds of darkness, and to show us that he rules above in the armies of heaven and on earth among the children of men. And here let me inform you, my dear brother, of some of the dealings of the Lord with us, as a church, for the last few months. We represented ourselves in the Spoon River Association last September, 1858; and we had good preaching, all in harmony, not a jarring sound, and it did seem that there was not only the spirit of preaching given to the preachers, but also the spirit of hearing was given to the people. And here seemed to be a way opened up wherein the Lord was about to bless us. We had a faithful minister to come home with us, Elder A. J. Norton, one of the corresponding messengers from the North-Western Association of Wisconsin. He stopped with us a few days and preached for us; and the people seemed to be hungry and thirsty, not for the bread and water of his lips, but for the word of the living God: for crowded congregations attended, and one came forward, related her experience, and was received for baptism; and at our October meeting we had some other visiting brethren in the ministry with us, and two others came forward and related their experience, and the three candidates were baptized by Eld. J. Roberts. We continued to hold our meetings once a week, or every Sunday; and those whom the Lord had found and called by his grace, came forward and told to the church what great things the Lord had done for them. We sent for brother Morton to visit us, and to administer the ordinance of baptism; he came at our November meeting, and while with us baptized thirteen. I must here state to

you that two of them had been baptized before, and became dissatisfied with their former baptism, believing that it requires a legal administerer of that ordinance, as well as the mode, and a lawful subject to constitute it a valid baptism. And so, my dear brother, the Lord has been calling in his scattered ones until there have been added to the Henderson church seventeen by experience and baptism; and yet there are more who feel themselves too little and too unworthy to take up their cross and follow Jesus through the watery grave; but David could say, "Thy people shall be a willing people in the day of thy power." We can use the language of the Psalmist, and say, "This is the Lord's doings, and it is marvelous in our eyes." And I feel to say that we have been made to rejoice when it pleased the Lord to water us by the refreshing showers of his divine presence, not only by the comforting of his saints whom he had called and planted together as a branch of that Vine which Jesus said, "I am the true Vine," &c., and also said, "ye are the branches," and particularly when it pleased the Lord to make his dear children willing, as he did his servant of old, after he had done such great things for him, saying, "Go home to thy friends, and tell them what great things the Lord has done for thee, and hath had compassion on thee." But we are commanded to wait for the blessing, for the prophet said, "Though it tarry, wait for it; because it will surely come; it will not tarry."

I could have written to you, and told you of our lonely situation and the darkness which hovered over us, and the coldness which prevailed among us, but seeing so many communications in the *Signs* the last year, informing us of their coldness and barrenness, I did not write to you, as I believed it would add nothing to your comfort. But I also see in many communications from our brethren that the churches are made to rejoice by an ingathering. And now, dear brother, it does seem that our cold and barren situation has been according to Divine arrangement, and has worked for our good; for if we had always been in the light, and had been blessed with all the comforts we could have wished, and had no disappointments, we might have been like the children of Israel, forgetful of the blessings and from whence they came. My dear brother, I still feel that I have an evil heart, prone to wander and to doubt the reality of religion, which often causes me to mourn and cry, as one of old did, "O wretched man that I am!" But then am I led back to that spot where the Lord found me, and where that burden of sin was taken away, when it pleased the Lord when I was in trouble, being burdened, to speak to me in this endearing language, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c. O, my dear brother, I did find rest to my soul, and I thought I should never be the subject of sorrow again; but it did not last long, and I have been the subject of doubts and fears at times ever since. Is it so with you?

Old sister Hahn, with all the brethren and sisters, desire to be kindly remembered to you and yours. So no more, but remain as ever, a brother in tribulation, if one at all, MICHAEL LOVERIDGE.

To John T. Crooks, and all others who love our Lord Jesus Christ.

MIFFLIN, August 31, 1859.

FRIEND BEEBE: Excuse me for thus abruptly making your acquaintance. What am I, that I should accuse God of unrighteousness? Is mine eye become evil because he is good, and filled with a beam of selfishness that I cannot look upon the ways of holiness with pure eyes and a clean spirit? or why should I ask, does he use the chastening rod to keep me in the valley? Although I find, by nature, my mind prone to evil, I would not accuse my Maker of any injustice, for open to his eyes is all I do; and, as he shows me my transgressions, I find them innumerable.

Now, because it is written, Judge not, least ye be judged; also, that ye judge nothing before the time, till the Lord come, are we precluded thereby from judging ourselves to see whereon we stand? Others we may not judge: as we sometimes see trees bearing only tolerable fruit, although the root be sound and healthy, every one standeth or falleth to his master. In Thessalonians are we not commanded to study and be quiet, and to do our own business, and that we walk honestly toward them that are without, that we may have lack of nothing? If we study these things, how shall we determine the matter, if we judge not all? And, in giving heed to these things, are we to determine by what those that are without say of us? or weighing ourselves by ourselves, come to a just weight or foundation to build upon to attain righteous judgment? Nay: rather let it be by the spirit of the living God, whose ways are righteousness and truth; our comforter and counsellor, that teaches us to live soberly and righteously in this present world. Timothy was admonished to study to show himself a workman approved unto God, (not to those without,) that need not be ashamed rightly dividing the word. Is it not also necessary that we study to attain the same end? that we may know how to walk as becomes the children of the living God, not to please men, but to please him that shall judge the quick and dead?

Sometimes, when overpressed with care and the burthens that are a part of the poor man's inheritance of earth, and then look around me, and see how some flourish and spread in wealth and honor far and wide, even like a bay tree, I have been almost foolish enough to envy them, and judge the ways of God unequal. But when I study my nature and the selfishness by which I have been left to judge, I fear that I am too much as Hosea says of Israel: An empty vine bringing forth fruit to myself. Then ask what am I? Are the children of the covenant left to lust, to envy? Ah, me! am I not like Ephraim? a cake not turned? Turn me, O Lord; and I shall be turned from darkness to light; so I may walk in the light of thy countenance, and have no more occasion of stumbling.

Again: when I look about, and call to mind the many that have journeyed with me in a life of less than three score years, and ask, Where are they? a voice sounds through my frame, saying, *Where!* Well may you judge that the truth has been written: that we are as the morning cloud and early dew that passeth away. As we view these things, what comfort or consolation to the heart do I or any one find? Is it not that though our hearts are made sad by looking at the picture of our mortality and depravity being subject to vani-

ty, yet feel that it is made better by the view? finding the assurance that the Lord our God reigns, and beside him there is no Savior; and though we be as the flower of grass that falleth away, yet the word of the Lord endureth forever; and though these bodies shall sleep in the dust, our lives are hid with one that has triumphed over death, hell, and the grave; and when His and our last enemy, which is the Devil, shall be destroyed; (or sent to his place,) then shall we be given up to him in whom we are hid and kept. So shall we be ever with the Lord. Then, ye afflicted ones, if ye are thus judged worthy to be tried by the great ruler of all things, that we may be planted together in his likeness, let us lean upon the arm of the beloved, continuing steadfast, believing in his word, and find of a truth that, though the body may sleep in dust, and the mind pass through dark scenes of sorrow here, in the morning will be given us joy; and as we journey may we always find in the arm of the great I AM strength to support us, though we pass through deep waters.

If we are not allowed to be judges in other men's matters, to determine whether they shall stand or fall by their Master's hands, there are many things in which we may and ought to judge ourselves. The Preacher says: "Wisdom is a tree of life to them that lay hold upon her, and happy the man that retaineth her." How can we show to those about us that we possess the spirit of wisdom and understanding in any degree, than to enquire as to our standing in relation to God and our fellows? Professing to love God and man, while our hearts are delighting in the riches and pleasures of earth, will not stand the judgment test. If trees of righteousness, planted by the Lord, that He might be glorified, may the sap flow freely, giving beauty and delight in showing kindness, love and mercy. "Trust not in oppression; if riches increase, set not your heart upon them." Consider how many ways man may rob his fellows without violence or fraud. They that study to become rich by the labor of the poor, let them ask and judge what this saying of Jeremiah meaneth, "As the partridge setteth on eggs and hatcheth them not: so is he that getteth riches, and not by right, shall leave thme in the midst of his days; and at his end shall be a fool." How dwelleth the love of God with those that causeth the poor and needy to cry for help?

I want my heart to enquire and judge, if so be I may find the depth of iniquity that dwelleth therein, Is it safe to judge that, because that in the providence of God there have been showers of blessings fell to our lot, so that our baskets and our stores are full; so that the heart is at ease, rejoicing in fatness; that we are the children of the Holy One, whom he delights to honor and call his? Let those that have riches judge whether it be easy for a rich man to enter or enjoy the kingdom of God? If as the word, and I think our experience tells us we should not trust in ourselves, but in the living God, has he not done for us all that we could ask or desire? has he not fixed our hearts to trust in the Lord, and though we suffer in the flesh according to the will of God, may rejoice with Peter, committing the keeping of our souls to him, in well-doing as to a faithful Creator.

Remember, that if God would prove us,

and try us as silver is tried, He will bring us into a net by laying His afflicting hand upon us, that we may learn how frail we are, and that tribulations are appointed to sinful mortals; tending to the purifying of the flesh by the Spirit that dwells in our bodies, transforming the same by the renewing of the mind, teaching us to not love the transitory things of this world. My mind often queries: Why, if we are counted worthy to obtain that world and the resurrection from the dead, is our pathway here so beset with sorrow? But when I understand judgment, I find that we are, though born of God, still imperfect beings, seeing in part and knowing in part, therefore only capable of receiving a foretaste of the joys that are ordered by God's electing love, and sure to all the heirs, leading us on to peace and eternal glory. Are not our joys and happy meditations the sweetest, that are sanctified by affliction? Do we not also find the strongest sense of God's supporting grace to uphold and sustain us, and wean our affections from earth, as we draw near to the hand that uses the chastening rod, and see His smiling face assuring us that He chastens not for His pleasure, but for our profit, learning that being tried as gold is tried, we may be found unto honor and glory at Christ's appearing, and know, like Daniel, that the God of the Hebrews is able to deliver the Gentiles also out of the snare of the fowler?

While passing through trials, we should call to mind Paul's injunction to his brethren, viz: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds; ye have not resisted unto blood striving against sin." Is there any of us has thus striven? *Not any!* Why is it that so many appear sickly? Is it because they faint by the way, not enquiring to know why afflictions and tribulations come, or for what or by whom they are sent? O! that they did but remember that there has been a plant of renown raised up in whom the Gentiles may trust.

Then, ye little ones, consider and know that if the Lord our Saviour died to redeem us, we shall also be brought off conquerors through him that has loved us, and washed us in his own blood; and though while here we may pass through scenes of sorrow according to the flesh, further know that all things are to work for the good of those that trust in Him, and in His appointed time and way will lead them to green pastures and beside still waters.

Why should the children of a king go mourning all their days? Though we may covet earnestly the best gifts, yet let us remember that there is a more excellent way: John came in the way of righteousness, and the publicans and harlots believed in him. If you feel imperfect and unworthy to be servants like Paul, Elias, or Timothy, to show the way of life and salvation, yet if Christ has made you his friend, walk in the way of righteousness, and though you may feel the loss of earthly friends and little ones, count it all joy; so you may win Christ, and know the power of his resurrection and fellowship of his suffering, being made conformable unto his death, pressing (or reaching) forwards that we may apprehend that for which we have been apprehended of Christ.

It is well for us to judge our hearts,

least we deceive ourselves—seeming to become wise in this world we become fools. I have often thought when examining and judging myself that I not only seemed to come short of entering by living faith that rest, but was reality in truth far from it. Or why should be so troubled about worldly matters, seeking some justifiable excuse for my proneness to lust, to envy, hatred, malice, and the like hateful propensities, even like Adam, saying why has he thus created me? Now I think any honest person must acknowledge that there has been too ready a willingness to censure mother Eve and her sex for all the evils of the world, and excuse father Adam. When the Lord came to them in the garden after their transgression, (passing over the conversation let us come to Adam's excuse,) when enquired of he said, "the woman that thou gavest to be with me gave me and I did eat. It is said after eating the forbidden fruit their eyes were opened. Now I think if he had been honest he would have seen that he justified himself, and plainly intimated at least that if there was any blame God ought to bear it, for if you had not given me the woman I should not have been a transgressor, forgetting that she was bone of his bone and flesh of his flesh; alike susceptible to vanity, so by nature it is with us all. And if we can not find any other one to father our evil deeds upon, if not openly, we do at least tacitly, blame God for creating us thus. And though the woman confessed honestly the serpent's beguiling her, yet he greatly multiplied her sorrows and conception. So it is with the children of grace, or rather the woman, the church. After being created in Christ, to love and good works, they see their nakedness, and are brought to confess their sins, the word of life dwelling in them, accusing or excusing their deeds, and all the conceptions of the joys of that better world, and the promises of the better inheritance is brought forth in sorrow, the natural mind being to its husband the earth of which it is a part. But as they grow in grace and the knowledge of the truth, fed by the sincere milk of redeeming love, their hearts desires and affections are drawn heavenward. Dispond not then, O ye of little faith, or think your trials the most perplexing and most set with thorns to annoy; they will only continue in the flesh, which you will leave behind to mingle again with its former dust, when the new living man enters through the gate into the city, clothed with immortality, without spot or wrinkle. Glorious promise! happy thought! Be still, then, all our unruly passions; let the Lord ride on triumphantly till all his captive prisoners are set free.

Now, perhaps, if any of you were to see me you would ask, Do you or the children of predestinating grace, believe and live in the enjoyment of what you have written? Imperfect as I am, and my ideas are, the sentiment I believe as truth. But, alas, the darkness that oft pervades my mind to hinder the enjoyment. While looking at the things that are seen we cannot fully enjoy the things that are eternal. If we would be perfect, make use frequently of our pen or voices to talk and commune with those that you judge Christ has made his friends, remembering that our conversation should be in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies

and fashion them like unto his glorious body; and though we see not or know that our bodies are now thus fashioned, we are assured that he will do it by the working whereby he is able to subdue all things to himself. Again: though you have been taken from the wild olive tree and grafted into the good olive, becoming trees of the Lord, may you be full of sap, filled with oil of gladness, rejoicing in tribulation, fervent in the Spirit, giving glory unto God, through Christ on your behalf, he being your surety and friend.

In conclusion I will leave this for you to dispose of as you think best, little doubting that you will readily conclude that I am a Baptist not able to define my thoughts clearly, and I can offer no excuse for thus troubling you only a desire to give some of my thoughts, hoping that I may assist to strengthen some of my friends that read your valuable paper. These are only a few thoughts of one who has passed through many trying scenes, and who still mourns his ingratitude and imperfections.

I. W. ROSS.

MIFFLIN, Henderson Co., Tenn.,
Sept. 4, 1859.

DEAR BROTHER BEEBE: My time is now out, and I send you one dollar for the continuation of the *Signs*, as it is the only medium for me to hear from the strange brethren and sisters scattered over this wide world; and yet they are not strangers when I hear them speaking in the Spirit through the *Signs*, for they all speak the same language. So I conclude they have all been born of the same Spirit; which is not of the will of man, but of God; born to an inheritance which is incorruptible, undefiled, and fadeth not away; reserved in heaven for all who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, when and where I hope to meet the ransomed church of God to sin no more. Where we shall all sing this song: "O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Courage, brethren and sisters, to write on; and may the Lord give you all grace sufficient for your day.

Brother Beebe, if it is not too much trouble, give your views on the second and third verses of the twenty-second chapter of Revelations.

I remain yours, in hopes of eternal life,
E. THOMAS.

BROTHER BEEBE:—Please publish the following notice:

By divine permission there will be a two days meeting held with the Lexington Church, Green county, N. Y., on Wednesday and Thursday, the 19th and 20th days of October next—to commence at 10 a. m. We invite our ministering brethren to meet with us, and also our brethren and sisters in general.

HARVEY ALLING,
LEXINGTON, N. Y., Sept. 9, 1859.

BROTHER BEEBE:—Please publish the following notice:

The Yearly Meeting of the Old School Baptist church at Broome will be held on the first Wednesday and Thursday of October next, at the school-house, near brother H. B. Roe, in the town of Gilboa. Ministering and other brethren are sincerely requested to attend with us.

BERNARD COLE, Church Clerk,
GILBOA, N. Y., September 1, 1859.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1859.

Having just returned from a journey through the Western States, we find our paper ready to go to press, and have no time to prepare our usual quantity of editorial. Our absence from the office for nearly six weeks will serve as our apology for this deficiency, as well as for the late appearance of this number. In our next we will give some account of our Western journey—and also a reply to brother E. Thomas on Rev. xxii. 2, 3.

Obituary Notices.

FANNIN Co., Texas, July 21, 1859.

DEAR BROTHER BEEBE:—I send you the following obituary notice of the death of brother PETER LUCAS, a licensed preacher and member of Orchard Gap church, in Celin county, Texas. Brother Lucas was extensively known among us as a faithful and vigilant servant of Christ—and it may be truly said of him that he finished his course and kept the faith. He was afflicted with a lung disease about seven years, under which he finally sunk, and went to sleep in Jesus, on the 16th day of October, 1858, in full hopes of a blessed immortality. He leaves a wife, (sister Lucas,) three children, and numerous friends and relatives to mourn their loss. The following verses were composed by brother Lucas a short time before his death, which please publish:

While I in pain and sorrow lie,
Knowing that I must shortly die;
My cup of life almost drank up,
The drugs I find a bitter sup.

This makes me feel resigned to go
And leave this world and all below—
And then to meet my God above,
Who is my hope, my trust, my love.

Sorely afflicted here with pain,
But none so great as that of sin;
Each chast'ning stroke I kiss the rod,
And know its good when sent from God.

My soul doth magnify the Lord—
My hope, my all is in His word;
Its anchored fast within the veil,
And he has said shall never fail.

A few more days, or months at most,
I hope to join that heavenly host—
And sing free grace for all he's done
Through the rich merits of his Son.

To pain and sorrow I bid adieu—
No persecution to go through—
No trials or temptations see—
My theme shall glory, glory be.

My brethren dear, and sisters too,
I now must bid you all adieu—
I think of past time, joy and love,
When meeting at Orchard Gap Grove.

Farewell my little children, dear,
I leave you in God's holy care;
May he sustain you by his grace,
And keep each member in its place.

Farewell my kind, my tender love—
I hope that we shall meet above;
Trust in the Lord, your blessed friend,
He will be with you to the end.
Yours, in love, J. E. DEATHERAGE.

SOUTHAMPTON, Penn., Sept. 10, 1859.

DEAR BROTHER BEEBE:—You are requested to publish an obituary of Mr. JESSE WILLARD, eldest son of Dea. James V. Willard, and grandson of Dea. William Delany, of this place, in the 29th year of his age. Mr. Willard by a close application to his studies had become an eminent scholar, and for some time was principal of a grammar school, at Roxbury. The circumstances attending his death are very painful. On Monday, the 16th ult., he in company with Mr. John

Hogeland, his brother-in-law, who was at his place on a visit, set out to go to Mayanunk, one and a half miles distant. On their way home it was proposed by Mr. Willard as they passed by the side of the Schuylkill river, to go in and take a bath. They did so. Mr. Willard soon got beyond his depth, and, as is supposed, was taken with the cramp, called for help. Mr. Hogeland not being able to swim could render him no aid, only by getting something to reach him, he got a bush as soon as possible, but the unfortunate man was too far gone to lay hold of it, and soon sunk in fifteen feet of water, and when got out was beyond resuscitation. The subject of this notice was a kind husband, an indulgent father, a dutiful child, and exemplary in morals. From some conversation I had with him of late, and from remarks expressed to others, we have hope that he is among the justified of our God. He leaves a deeply afflicted widow, and one child, together with parents, grandparents, brothers and sisters, with many others, to mourn his sudden and unexpected departure. His funeral took place at Southampton, on the 19th, and was attended by a large concourse of people, during my absence in attending the Corresponding Meeting, Virginia. May the Lord bless the heart stricken widow, causing her to feel that he is the widow's God, and a father to the fatherless. May the parents also be led to prove the strength of his grace in sustaining them in afflictions, and as the surviving brothers and sisters behold sin as it reigns unto death in their kindred—may they be brought to taste the comfort of that grace which reigns through righteousness unto eternal life by Jesus Christ our Lord.

D. L. HARDING.

Associational.

TIME AND PLACE OF MEETING.

Kehukee Association—With the Church at Skewarkey, Martin county, North Carolina, within one mile of Williamston, on Saturday, Sunday and Monday, the 1st, 2d and 3d days of October next. We shall be glad to see on that occasion as many of our ministering and other brethren from abroad as may feel a willingness to meet with us. Those coming by public conveyance, either by the way of Portsmouth or Weldon, will take the steamer at the Blackwater River depot, on Friday morning, and reach Plymouth that night, and will be taken thence by steamer to Williamston early the next morning, where they will find conveyance in readiness to take them to the meeting.
C. B. HASSELL.

Wabash District, Indiana—With Honey Creek Church, ten miles south of Terre Haute, Indiana, begins on Saturday before the first Sunday in October, 1859. Those coming by the cars from the east, north or west, will stop at Terre Haute, and those coming from the south, will stop at Hartford, eight miles south of Terre Haute, where they will be met on Friday afternoon, and conducted to and from the Association. A general invitation is given to ministers and brethren to attend. In behalf of the Church,
ELIJAH STAGGS.

Okaw—With the Hickory Creek Church, in Jasper Co., Illinois, commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September. Those coming on the cars will come by the Ohio and Mississippi Railroad, and stop at Olney station, on Wednesday evening, before the meeting, where they will be met with conveyances to take them to places of entertainment, and to the meeting, which is a distance of twenty-four miles.

I. B. PARR, Church Clerk.

SHROB, Jasper Co., Ill., July 15, 1859.

Primitive Western—With the church at Hope-well, Fayette county, on Saturday, before the third Sunday in October.

Maine Old School Association—With the Church at Whitefield, commencing on the 16th day of September, and continue three days.

Harmony—With the church at Mount Olive, Chattahoochee county, Georgia, on Saturday, before the second Sunday in October.

Cane Creek—With the church at Rehoboth, on Saturday, before the third Sunday in October, 1859.

Midway—With the church at Salem, Barbour county, Alabama, on Saturday, before the first Sunday in October.

Conecuh—With the church at Ramah, Pike county, Alabama, four miles from Monticello, on Saturday, before the second Sunday in October.

Choctawhatchee—With the Mt. Olive church, Dale county, Alabama, on Saturday, before the fourth Sunday in October.

Antioch—With the Ebenezer church, Butler county, Alabama, on Saturday, before the fourth Sunday in October.

Ebenezer—With the Bethlehem church, Montgomery county, Alabama, on Friday, before the first Sunday in October.

Special Notices.

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York, nine miles from the New York and Erie Railroad, at Chester, whence a daily stage runs to Warwick. It consists of male and female departments, under the care of efficient and experienced teachers. No pains will be spared to make this a desirable place for parents and guardians to send their children and wards to receive thorough instruction, in useful and ornamental education. Board and tuition per term, \$30. Languages and ornamental branches extra. For further particulars address the Principal, C. E. BENEDICT.

JAMES B. WHEELER, President.
WILLIAM L. BENEDICT, Secretary.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 5,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9.

Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10.

Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11.

Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15.

Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., OCTOBER 1, 1859.

NO. 19.

Written for the Signs of the Times.
JESUS'S BLESSINGS.

NUMBER THREE.

Blessed are the meek, thrice blessed
(Meekness gave contentment birth,)
Thus He spake they shall inherit,
All the good there is of earth.

Meekness tendeth unto wisdom,
Length of days is in her hand;
They are heirs of life's enjoyments,
Vexed not with pride's torturing hand.

Bearing all life's minor sorrows,
Light returning care and pain;
Without murmurs ever knowing,
Present loss is future gain.

Their's is quiet resignation,
When affliction's waves o'erwhelm;
Well they know they can outstride them,
"Jesus sitteth at the helm."

All things work for good together,
Unto those who love the Lord;
He, Himself, was meek and lowly,
He, the spirit and the word.

He of man the great Creator,
Deigned awhile with man to dwell;
This indeed transcendent meekness,
Meekness saving men from hell.

Blessed are those filled with meekness,
Meekness is the fruit of love;
Love to God, they shall inherit
Earth below and heaven above.

NUMBER FOUR.

Blessed are the souls that hunger,
Hunger, thirst for righteousness;
They shall find a great abundance;
Plenty shall their wants repress.

Kind Redeemer, great the blessing,
Great indeed it proved to me,
Thou of righteousness the fountain,
It is found alone in thee.

I had tried the world's physicians,
Tried to draw the darts away,
I could not appease that hunger,
They could not that thirst allay.

Long I strove, and long I sorrowed;
Sought the precious bread to find,
Strained my eyes in all directions,
Thinking not that I was blind.

When He touched my eyes and showed me,
He had righteousness in store;
How I wondered, and I chid me,
That I sought not there before.

Blessed 'tis to thirst and hunger,
'Tis indeed a blessed state,
Though the feasting come not early,
It will never come too late. C.

MOTIVES.—It is the motive that, more than anything else, renders an action good or bad. However fair the look of an action may be, if the right motive be wanting, the action is hollow; if the motive be a bad one, the action is rotten at the core. Who cares for an outward seeming, or show of friendship or affection, unless the heart be also on the same terms? Who does not prize a rough outside, when it covers an honest inside, more than the most fawning fondness from a heart that is cold and false? Thus it is right to insist on principles for their own sake, because, the principles give their value to the actions, not the actions to the principles, for they are but dross. The principles are the gold on which is to be placed the stamp, and if the gold is not good, the stamp, though it often deceives the people, gives it no real worth.

CORRESPONDENCE.

GREENVILLE, Canada West, April 21, 1859.

DEAR ELDER BEEBE—I am pleased to state that we, as a little body, have adopted the use of your Hymn Books in our public worship, and I believe we can all appreciate its sentiment. We do not feel in danger of running against an error while using them; the doctrine we can endorse; the experimental part we know to be true, because we have felt it to be so, and know it to be of Divine teaching; their practical part we wish to manifest as evidence of our possession and union to its doctrine; and all the evil we wish those who do not value such doctrine is, that the Holy Spirit would teach them their blessedness.

The Lord in mercy has visited his little Zion here, and we have had an increase of two by baptism this month. One of them is my daughter who called on you last September on her way to the city. She came back with her heart entwined around the Old School Baptists. Her visit to the Delphia meeting with her mother, and the society she became acquainted with while in the city, in connection with brother and sister Graves of that place, seemed to create a decision in her mind respecting who are the people of God—who are the followers of the Lord Jesus Christ; and when they returned she stated that they were her people, and if she ever joined a church it would be such as they; and thus she was led to seek a name and a place among us, with the language of Ruth, "Thy God shall be my God, thy people my people; where thou dwellest, I will dwell; and where thou diest, I will die, and there I will be buried."

"Wonders of grace to God belong;
Repeat his mercies in your song."

The other sister baptized with her has been long in the way, but very much tried in her mind. She is one who has been taught that it is the hardest thing in the world to believe, and could she but believe then all would be easy; but she has been led to venture on Jesus, and to show her love and attachment to him by putting him on by a public profession.

We expected others to come forward for baptism, and one among them was brought into the church and was immersed a short time before we separated as a church from the New School Baptists. But she has been led sensibly to feel and know that she had never experienced a change of heart, and was not a believer in the Lord Jesus Christ; and, as such, she does not feel satisfied with her baptism, but requested, in her union with us, to be baptized again. Her plea seems to be this: "Jesus says, If ye love me, keep my commandments." When she was baptized, she had no love to Jesus, and if she is not baptized again she will not have an opportunity to show her love to him in following him in the ordinance of believing baptism. Again, she says we are to be baptized on a profession of our faith. When she was baptized she had no faith and no reason to believe she professed saving faith in Christ, and if she is not baptized again, how can she be said to be baptized on a profession of her faith?

When she and others were brought into the church, we had but little control over such matters, and although we were not satisfied with the proceedings of the

church at that time, neither could we alter them, and although we were together we could not work together. We had reasons to believe that it was the minister's design to get a number of young people into the church to sustain him in his operations against those of us who contended for the doctrine of grace. Considering these things, and her own confession of her being drawn in by him without an experimental acquaintance with the Lord Jesus, we think her request should be granted and her desire gratified. Let the professors scoff and the world deride, our desire is to keep as near to the spirit of the word of God as we are taught. We do not wish to stop and enquire what this church or this minister will say of the matter, and what conclusions the mere professors will come to respecting the course we have taken; and although, as they say, we have no precedent in the scriptures to re-baptize, we conclude that she has not been scripturally baptized; and if not scripturally, her baptism is not valid. If there had been men, who called themselves ministers of Christ, living in the Apostles' days, who took the course they do now, there would have occurred instances that would justify us. But it is not now as then. Then a profession of the name of Jesus exposed them to persecution, hatred, and death. It seems evident that in the Apostles' days the whole world was either strongly prejudiced in favor of the Jewish rights and ceremonies, or heathen idolatry; and as none could call Jesus the Lord but by the Holy Ghost, so now the same power is necessary to turn men from the false notion of the present day and bring them to the feet of Jesus to learn of him, where all our imaginations are cast down, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Elder Beebe, if you think this will be of any interest to the Lord's people, you can make it public; if not, lay it aside. I remain yours, in the hope of the gospel,
JAMES JOYCE.

HOPEWELL, N. J., Sept. 19, 1859.

DEAR BROTHER BEEBE—I had the privilege of attending the Maine Conference in North Berwick at the time appointed. The meeting was well attended and interesting. The ministers in attendance were Elders James Steward, Whitehouse, W. J. Purington, L. Cox, Jr., Wm. Quint, myself and brother Campbell, a licensed preacher. The preaching was all of a piece—Christ and him crucified: the creature was abased and Christ exalted.

Brother Steward is in a feeble state of health. He is upwards of 80 years of age, and has a cancer on his lip, and, it is supposed, one in his stomach, which, to human appearance, must soon end his mortal existence; but the change, we trust, will be gain to him. He has long stood as a watchman on the walls of Zion, and has given the trumpet the tune and certain sound. I think that he can say with Paul, 2 Timothy iv. 6-8.

Elder Whitehouse also is quite infirm. His voice is feeble, but he remains sound in the faith, and continues to preach Christ crucified. May God be a staff and stay to these dear aged brethren; may they ever feel that underneath them are the Everlasting arms.

Brother Quint's health is improving; he was able to accompany the other brethren

to the Maine Association the week following the Conference.

The brethren in North Berwick remain steadfast in the faith. The church, I think, is in a healthy state, walking together in love. May God bless them abundantly; may they walk in the light of his countenance.

I arrived home in safety on the 15th inst. and found all well. I had a pleasant journey, and a precious interview with the brethren and friends in Massachusetts, New Hampshire and Maine; some of them I have probably seen for the last time on earth; but I trust that we shall, ere long, meet to part no more, where the inhabitants will no more say I am sick, and where death can never come.

The church here are at peace among themselves. Our meetings generally are well attended, and at times considerable interest is manifested; yet there has been no addition to our number this season; but in God's own time he will bring his ransomed home to Zion. There has been one added to the second Hopewell church this summer.

I now think of attending the Kehukee Association. I hope to meet you there. Yours in gospel bonds, &

P. HARTWELL.

UTICA, September 21, 1859.

DEAR BROTHER BEEBE:—Having a few days since returned to my home from Delphia, whither I had gone in company with many dear brethren and sisters, for the purpose of attending the yearly meeting of that church, I would avail myself of the privilege of writing a few lines for insertion in the Signs, in which to convey some faint idea of the pleasure and satisfaction experienced on that occasion. But while I attempt to follow the dictates of my mind to speak of what has so deeply interested me, I feel there exists an utter impossibility in me to do justice either to the occasion itself, or to the uniform kindness of those dear friends, who evinced in every particular, the greatest regard possible for our comfort and convenience. It was indeed a gracious time. The Spirit of the Lord was there, and his people one and all evidently rejoiced that they had met to hear of the glory of his kingdom, and to talk of his power. Nor were they disappointed, for the Word of the Lord came forth and rested upon the hearts and understandings of those who heard, while the Spirit of his grace witnessed within to the glorious truths advanced by the dear ministering brethren, whose names I feel it to be both my privilege and pleasure to enumerate: Elders Smith, Conklin, Hill, Blakesly, Hollister, Rector, and Merritt. These all testified to the things which they had tasted and handled and felt, without a word of dissent from first to last. Jesus Christ and his finished salvation was the theme to which every harp was strung, and to which every heart seemed to respond a grateful Amen.

Oh, how delightful 'tis to meet
With those who fall low at his feet,
Who blend with us the song of praise,
To him who loved us all our days.

And not our days of time alone,
But in Eternity made one;
With Christ who took the work to do,
That grace might reign triumphant through.

With Him who is, and ever was
The first and last, and only cause,
Of that deep love in all its parts,
Which wounds and heals in sinners' hearts.

And now, dear Brother, as propriety admonishes me to be brief; I would desire

to express my feelings of gratitude and love, to those dear friends, many of whom were entire strangers to me; and some had come from distant parts of the country, whose face in the flesh I may never again be permitted to see; yet there remains a sweetness in the reflection that I have met them, and from some heard the ever blessed gospel of Jesus Christ set forth in its own native simplicity and beauty. But, be it so, or otherwise; it is grateful to know, that when we shall have done with the things of time, we shall meet where there will be no more parting, no more lingering, to take the hand of this or that dear friend; but we will be where we shall unitedly and uninterruptedly enjoy the full fruition of that love which has redeemed us from all iniquity; no more to be separated from His presence; but to see Him forever as He is, in the full glory of his character and the deep wonders of his grace.

I feel, Brother Beebe, that I ought to apologize for having trespassed so far, and said so little; but I cast myself on your sympathy, desiring to be remembered by all that love the prosperity of Zion, though feeling unworthy to be called the least in the kingdom of grace.

From your obliged sister,
JANE M. BURBIDGE.

BLANCHESTER, Sept. 20th, 1856.

BROTHER BEEBE:—It has been about twelve months since the readers of your periodical have been troubled with reading, or you with publishing any of my scriblings. I have concluded to address the household of faith, by your permission, through the *Signs of the Times*. I have just returned from Clover Association. It being the fourth Association that I have attended this year, all of which passed off very pleasantly. The first one that I visited was Greenville, in Dark Co., Ohio. It was well supplied with visiting ministers from corresponding Associations. Among others Elder Wilson Thompson, Whitewater Association, Ia. Although upwards of seventy years of age he is in good health, possessing to appearance all the vigor of youth both in body and mind. All of the ministers present manifested the most perfect union of sentiment and feeling, which marks the followers of the lowly Jesus. The next Association that I attended, was Mad River, held with Sugar Creek Church, Putnam Co., Ohio, under the charge of Elder Henry Moons. There were some eighteen ministers in attendance, among whom were Mrs. Williams and Meredith from Lebanon Association, in Indiana, Howel of Michigan, and several from Sandusky. All that preached on the on the stand during the meeting appeared not to be ashamed to witness that salvation is of the Lord. But I could not help noticing that as they all "proclaimed a finished salvation," they manifested that there was danger approaching from the northeast, along the Lake shore, from the oft repeated negative alarms, let no man deceive you by any means. And here, brethren, let me repeat the alarm, let no woman deceive you by any means. Of all the tricks that the prince of darkness has ever invented, or his ministers promulgated since his first prank with Eve in the garden till now, this plausible scheme of means stands pre-eminent, a kind of Alpha or entering wedge, or leading off switch from the straight forward track of the pilgrim's heavenly way. When this object is supported by ingenious tricksters it so near counterfeits the truth that many are entangled by the foul snare. Why, they say, God has ordained the means, appoint-

ed the time and place, but his power is nevertheless omnipotent; he can work with means and against means; but the gospel is the ordinary means, and the minister the instrument by which the Lord begets and brings forth the heirs of promise; but being the Almighty he can bring about these things without, or even against both the instrument and the means. But the minister nor yet the gospel can do neither of these things without God, so argue they it is all directly or indirectly of grace. Now let us for a moment examine this scheme, so finely spun. The Father of spirits, for God is the Father of spirits, in order that the kingdom of God may be peopled with spiritual heirs, sometimes calls upon ministers by whom he may, as instruments, beget and bring forth the promised seed, or heirs; at other times he accomplishes the great work without their aid; and again at other times, like the Lord God, Almighty, removes men with all of their flesh contrived inventions out of the way, and begets the heirs of salvation by the word of his power, and in due time brings them forth.

Brethren, I would ask you in all candor, if there is nothing in this argument, when closely analyzed, that approaches nigh to blasphemy—something sacrilegious? Is it not religious fornication, as well as taunting the Holy One, and contending that he has given his glory to another? Is it any wonder that we find this B. Corner system producing confusion of tongues in the family; some speak the language of Ashdod; they cannot endure chastening, but manifest their illegitimate origin by their mocking propensity, as did Ishmael of old.

Now, brethrer, remember it is not the pointed opposition which constitutes the danger, not the professed enemies of Israel we are to dread, but counterfeiters which thus lie in wait to deceive by a little drawing off, this entering wedge of hypocrisy just taking a little of the glory of God's work into the fleshly hands of these would-be great ones; it forcibly calls to mind the ancient prophesy. The Prophets prophesy lies, and the priests bear rule by their means, and the people love to have it so. So much on the negative; now for the affirmative. God is the Father of Zion—yes, the everlasting Father, and Jesus is declared to be the Son of God with power—that all power is in his hands, both in heaven and earth. By this power he speaks, the dead hear and live; by this power he gives eternal life to all his sheep, and they thus hear and follow him, and he thus commands his ministers to feed them, as when Zion traveled she brought forth her children now being begotten of God and born from above, they as newborn babes desire the sincere milk of the word, that they may grow and thrive thereby.

Now, my brethren in the ministry, will you allow me to speak a word to you? though I feel my incompetence, and feel as though I still need to be taught the first principles of christianity—if we would fill our stations in Zion, we must remember that we are called as soldiers of Prince Emanuel; that we should endure hardness, not regard the difficulty or dangers of the road, but "go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people." We will find enough to do to comfort the little ones, to feed the sheep and lambs.

A word also to the saints or churches: Each of you who have named the name of Jesus, remember your high privilege as being called of God as dear children; let us walk in love, and beware of vain speculation. But I am running this letter beyond my limits, so will come to a close by saying that Little Flock and Clover Associations passed off very pleasantly, and I trust will long be remembered by many of us. Farewell.
J. C. BEEMAN.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in Session with our sister Church at Mount Gilead—To the Churches of which she is composed:

Dearly Beloved Brethren:

In carrying out the long-established custom of this Association, of attaching an address to the Churches for their contemplation, we shall, most probably, depart, to some extent, from the ordinary practice of Circular writing.

In the midst of the many conflicting claims to the high distinction of being *the Church of the living God*, we are not unfrequently asked for Bible data to sustain our claim.

It is not a little remarkable that this demand should come from those to establish whose pretensions the Bible is silent as death, and who would place us in the same category with themselves, without accredited testimony, either human or divine, to settle their claim.

Some, indeed, have had the temerity to charge that we are the successors of the "Mad men of Munster," who figured in the Sixteenth Century; that we, like themselves, cannot trace back to the Apostolic Churches, nor within many centuries of those churches.

As we are exhorted to "be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear,"—1 Peter iii. 15—and as there may be those who are inquiring for the "old paths," with an honest desire to walk therein, we do not feel authorized to withhold the evidences which have brought conviction to our minds, irresistibly, that the "Old School Baptist Church," to the exclusion of all other bodies, is "the Church of the living God, the pillar and ground of the truth." 1 Tim. iii. 14.

We do this the more cheerfully because of the conviction that the whole tenor of Divine Revelation, bearing on the point, sustains us; nor is the testimony of friends or foes, recorded in the best authenticated church histories, equivocal on the point. Nor yet, is it to be presumed, that the adversaries of the Old School Baptists will bear too favorable testimony to our claim.

That the "Mother of harlots and abominations of the earth" has been a persecutor from her very existence, which she claims to be before all other denominations, and that Episcopalians, Lutherans, Presbyterians and Methodists, and indeed, all Protestant denominations, are scismatics, that they have apostatized from her communion; that she has taught for doctrine "the commandments of men," and "made void the law of God by her traditions," ever since she attempted to teach religion, we presume will not be denied by those who are acquainted with her history.

Who were the objects of her persecutions antecedently to the sixteenth century, when Henry VIII., by an act of 1536, separated England, the tenth (assumed the Headship of the Episcopal Church and defence of that faith) part of the Pope's dominion, from his authority? Not the Episcopalians, because that, during that long succession of years, they had no visible existence on earth. Not the Lutherans, because they were not known until the rise of Martin Luther, within the same century. Not the Presbyterians, because they were equally unknown until the rise

of John Calvin, at Geneva, in 1539. Not the Methodists, because they were never heard of until the rise of John and Charles Wesley; and it is confidently believed that no reliable authority can be produced to establish the existence of a regularly organized Methodist Church until 1784, when the first Methodist Conference was organized in Baltimore. All these denominations, except the last named, have been part and parcel with *state establishments*, and have looked to, and derived support from, an earthly arm—earthly power and prerogative—which is fatal to their claim, and utterly at war with the nature of Christ's kingdom, which is declared to be "righteousness, peace and joy in the Holy Ghost."—Rom. xiv. 17. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."—John xviii. 36.

"Nothing is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear, in the first century, the smallest trace of that association of provincial churches, from which *Councils and Metropolitans* derive their origin. To which we may add, that the first churches acknowledged *no earthly potentate* as their head. This had been expressly prohibited by their Divine Master. 'The Kings of the Gentiles,' said he, 'exercise lordship over them; and they that exercise authority are called benefactors. But with you it shall not be so; let him that is greatest among you be as the younger, and he that is chief, as he that doth serve.' Again: 'Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father who is in heaven. Neither be ye called Masters; for one is your Master, even Christ.' But he that is greatest among you shall be your servant; and whosoever exalteth himself shall be abased, while he that humbleth himself shall be exalted.' These divine maxims, which are in perfect unison with the whole tenor of the New Testament, were entirely disregarded by the Ecclesiastics who undertook to new model the constitution of the Christian Church, under the auspices of Constantine, and whom, as a matter of courtesy, they condescended to make its earthly head."—Jones' Ch. Hist., pages 166, 167.

The Church of Rome charges that Episcopalians, Lutherans, Presbyterians, and indeed, all other Protestant Churches, so-called, are Scismatics: that they have apostatized from *her* communion.

Allow us to inquire again: Whom did the "Mother of harlots" persecute? The answer is, *non-conformists*. Those who controverted her claims to the prerogatives of the Church, and repudiated her work, in the administration of the ordinances. But whom did she persecute? Those who refused to receive such as came over from the Catholic community into their fellowship, although they had been immersed, without a declaration of their faith, and submission to the ordinance of baptism by a legally authorized administrator.

It is confidently believed that more blood has been shed on earth because of close and steady adherence to the doctrine and order, instituted by Christ as King in Zion, than from all other sources.

If we regard the authority of Christ, we have, necessarily, to consult his word for a model of his Church—that model remains unalterably the same throughout all time.

The setting up of this Church, or Kingdom, *visibly*, on earth, was the subject of prophesy, long before its consummation. Its organization, its subjects, institutions, doctrine, laws, and ordinances, were radically different from all which had preceded it. Hence, it is said: "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."—Dan. ii. 44. The Psalmist, in allusion to the same kingdom, said: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Ps. cxlv. 13. With reference to Jesus, *after his birth*, it is said: "And he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."—Luke i. 33.

Therefore, thus saith the Lord God, Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. xxviii. 16. "Upon this rock, (not Peter's faith, but Christ himself,) I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. Hence, it is seen that Christ is the foundation, and Christ the Chief Corner Stone of the spiritual edifice.

With reference to the materials of which a Gospel Church is composed, and their preparation for the spiritual building, we hear it said of John the Baptist: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb, and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord."—Luke i. 15-16-17.

We especially invite attention to the fact, that John was named of the Angel, before his birth, as was subsequently confirmed by his father Zacharias: "And they made signs to his father how he would have him called. And he asked for a writing table, and wrote, saying, His name is John."—Luke i. 13-60 to 63. We ask, for what purpose the addition, "*the Baptist*," was made by the Holy Ghost, if not to enunciate his official character? "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children un-

to Abraham." But if baptism came in the room of circumcision, why were circumcised persons baptized? or baptized persons circumcised?

Circumcision belonged to the male descendants of Abraham, and servants (male) "bought with his money." Why do you (Pado-baptists) extend baptism to females? But circumcision is an external sign, by which Abraham's male descendants are capable of making themselves known to each other, meet where they may. Is this true with regard to baptism? What traces are left by the water, that the baptized have received the ordinance?

The circumcision of the heart is a birth-right, and belongs, exclusively, to the seed of Christ. And by it, the spiritual seed make themselves known, one to another. "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation."—Rom. x. 10. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28-29. Such a thing has not been known as a "shadow to cast a shadow." Circumcision is a "sign"—Baptism is a figure or shadow. "As in water, face answereth to face, so the heart of man to man."—Prov. xxvii. 19. "He fashioneth their hearts alike."—Ps. xxxiii. 15. Whence we learn, that, in "making ready a people prepared for the Lord," John would extend the holy ordinance to those only who confessed their sins, (will this apply to infants?) and withhold it from all who did not "bring forth fruits meet for repentance." Very soon we find his ministry sanctioned and confirmed by his divine Master. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Thus—in this way—after the example I give—according to this fashion. What fashion? He went to a Baptist Minister, and demanded of him baptism. "Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying This is my beloved Son, in whom I am well pleased."—Matt. iii. Thus was the mission of John confirmed by the "three that bare record in heaven; the Father, the Word, and the Holy Ghost." Not the slightest evidence is thus far afforded, that the ordinance of baptism was extended to any but such as confessed their sins.

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, (hitherto the ministrations of the Gospel had been confined to the lost sheep of the house of Israel,) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 19-20. "He that believeth and is baptized, shall be saved."

—Mark xvi. 16. "And that repentance and remission of sins should be preached in his name among all nations; beginning at Jerusalem."—Luke xxiv. 47. "Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added to the church daily such as should be saved."—Acts ii. 41-42-47. Let us examine, particularly, of what sort of materials this model church was composed: 1st. They were such as were prepared to hear the word preached. 2d. To receive conviction of sin. 3d. To exercise deep contrition for sin. 4th. To gladly receive his word. 5th. With the heart, to believe unto righteousness. 6th. With the mouth, to make confession unto salvation. 7th. To receive the ordinance of baptism understandingly. 8th. To continue steadfastly in the apostles' doctrine and fellowship. 9th. To "give themselves to the Lord, and to us by the will of God." Allow us to inquire: Are infants capable of any or all these exercises, which were considered indispensable to membership in the model church? We proceed: "Howbeit, many of them which heard the word, believed: and the number of men was about five thousand."—Acts iv. 4. "And believers were the more added to the Lord, multitudes of both men and women."—Acts v. 14. "And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient to the faith."—Acts vi. 7. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."—Acts viii. 12. "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts viii. 36 to 39 inclusive. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 47-48. "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed."—Acts xiii. 48. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there: and she constrained us."—Acts xvi. 14-15. Our adversaries conclude they derive much strength to maintain their baby rite from the last quotation. We ask: 1st. Without evidence that the Lord had opened Lydia's heart

to receive the truth, would Paul have baptized her? 2d. If he required evidence, in the case of Lydia, before he would baptize her, would he extend the ordinance to her household without such evidence? 3d. What evidence have they that Lydia was a married woman? or that she had children? or that there were infants belonging to her household? The facts in the case present strong circumstantial evidence to the contrary—such as her occupation, "a seller of purple," "her household," "come into my house." Our adversaries must be hard pressed, when they resort to this case for proof. And yet harder pressed when they resort to the case of the jailor: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway, and when he had brought them into his house, he sat meat before them, and rejoiced, believing in God, with all his house."—Acts xvi. 30 to 34 inclusive. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized."—Acts xviii. 8. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. And when they heard this, they were baptized in the name of the Lord Jesus."—Acts xix. 4-5. And verse 18th, "And many that believed came and confessed and shewed their deeds."

We have now shown that believers are the only legitimate subjects of Gospel Baptism, and that baptized believers are the only legitimate members of a Gospel Church.

We shall now proceed to show the Bible mode of administering the ordinance of Baptism: "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Matt. iii. 15. "And Jesus, when he was baptized, went up straightway out of the water."—Verse 16. Could he have gone up out of the water if he had not first gone down into the water? For what purpose did he go down into the water? Answer: To be baptized. And how was he baptized? Let the Apostle Paul answer: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our

Lord."—Rom. vi. 1 to 11 inclusive. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. ii. 12.

Baptism is designed to show the burial and resurrection of the Lord Jesus Christ.

Allow us to inquire: Suppose you employ a laborer to bury a dead corpse; he subsequently applies for payment, alleging he has complied with his covenant. You ask: Have you buried the corpse, and where? He takes you to the place—you find the corpse standing, propped on its feet against a tree, with a few particles of dirt scattered over its face and head. Would you pay for such a burial? Would you not conclude the laborer was mocking you? We ask, in all candor, would not that be as much a *burial*, as to sprinkle a little water on the *face or head* would be *baptism*?

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Aenon, near to Salim, because there was much water there: and they came and were baptized."—John iii. 22-23.

Having shown that the *model* church was composed of believers baptized on profession of their faith, and that the ordinance was performed by a legally authorized administrator, by dipping—plunging—immersing—overwhelming—burying the subject of faith—and the volition of the will of the candidate was directly concerned, we proceed to show that this characteristic has continued in all subsequent time, to distinguish the Church of God. This we propose showing from the histories of the Christian Church:

"During the first three centuries, Christian Congregations, all over the East, subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another. ALL THIS TIME THEY WERE BAPTIST CHURCHES; and though all the fathers of the first four ages down to Jerome, were of Greece, Syria and Africa, and though they gave great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child till the year 370, when Galetes, the dying son of the Emperor Valens, was baptized by order of a monarch, who swore he would not be contradicted."—Rob. Res., page 35, Orchard's Ch. His., p. 37. "There is no trace of minor or infant baptism till 517, and in 572 the charges for baptizing infants were so excessive, that many infants were lost, which frightened timorous mothers into compliance: and thus the rite and the trade of infant salvation went still together. While these practices were found in the church, persons holding believers' baptism were spread all over Spain; but one class, from inhabiting Catalonia, at the foot of the mountains, was called *Navarri*, i. e., inhabitants of valleys; these, at after periods, left Spain for France and other provinces, and were called *Vaudois* in France and Piedmont."—Rob. Res., ch. 9, 10, McRus. Rep. in Spain Orchard. Ch. His., page 166.

NOTE.—"Baptism remained in the Catholic Church (says Mezary, French Hist., p. 117, xxiii king) the same, and was performed by dipping or plunging, not by throwing or sprinkling." "Stephen the Pontiff, 754, gave his opinion, that if chil-

dren were sickly, pouring in such cases of necessity, be valid baptism; but ordinarily it was administered by three dippings."

"Immersion was first left off in France, (says Doct. Wall, Hist. Infant Bap., pt. 2, page 220,) and there the Anti-Pado-baptists were traced." "Pouring, aspersion, lustration and sprinkling, were customs among the heathen, before Christ or Moses."—Potter's Antiq. of Gr., v. 11, page 234, &c., Doct. Wall's Inf. Bap., pt. 1, p. 501. These lustrations, holy water and sprinkling, were by the Catholics borrowed from the heathens, as fully shown in Doct. Middleton's Letter from Rome, pref. xv., and Rob. Hist. Bap., pp. 421, 458, Orchard. Ch. H., p. 170-71.

NOTE.—"The Sacrament of Baptism was administered in this century (1st century) without the public assemblies, in places appointed and prepared for that purpose; and was performed by immersion of the whole body in the baptismal font."—Mosh. Ch. Hist., vol. i. page 126. And yet Doct. Mosheim was a Pado-baptist!

NOTE.—"Let it be remembered, that Baptists, in all ages, have re-baptized, not because the Catholics did not immerse, or because those who came from the Catholics were baptized in their infancy, but because they regarded all ordinances administered in a corrupt or anti-scriptural organization to be null and void."—Orch. Ch. H., p. 235.

NOTE.—"At Girona, in Spain, seven men of different provinces made the first European rule for infant baptism."—Rob. Hist. Bap., p. 270, Orchard. Ch. His., p. 47.

"The rites instituted by Christ himself, were only two in number, and those designed to continue to the end of the church here below, without any variation. These rites were Baptism and the Holy Supper."—Mosh. Ch. Hist., vol. I, ch. iv., p. 122.

"The Greek word, baptize, regulates all the Grecian and Eastern Churches in dipping."—Orch. Ch. H., p. 47. "The earliest reformers scripturally administered the ordinance; while the German and other revivors of religious knowledge, with every respectable historian, admit, on record, the early practice to have been believers' immersion, and dipping is now continued in all those nations not subject to the authority of the Pope."—Orch. Ch. H., p. 48, 8th century.

"The Council of Neoepore, in the sixth cannon, saith: "That confession and free choice were necessary to baptism."—Magde. Cent. in Danver's, p. 68, Orchard, p. 46, 4th century.

"Chrysostom, Bishop of Constantinople, asserted 'that the time of grace was the time of baptism, which was the season the three thousand, in the second of Acts, and the five thousand afterwards, were baptized.' Again: To be baptized and plunged into the water, and then to emerge or rise out of it again, is a symbol of our descent into the grave, and our ascent out of it, and, therefore, Paul calls baptism a burial, when he says we are buried with him."—Stemel's Ans., p. 145, 4th century.

"The most respectable historians affirm, that no evidence exists as to any alteration in the subject or mode of baptism during the third century."—Orch. Ch. H., p. 35. "We have no testimony as to any alteration as to the rites of baptism."—Mag. Cent. a. 3, Danver, p. 62.

"Thus, Pado-baptism, in all ages, has aided infidelity, by lessening the evidences

of the gospel, and compounding the church of opposing materials, conferring a spiritual rite on an irrational subject, and allowing a comparison of its merits and success with the enterprises of Mahomet, who enlisted subjects by force, and embraced members without virtue."—Gibbons' c. 15, v. 2, pp. 302-309.

"The Son of God was dipped in the waters of Jordan, by the hand of John the Baptist. Philip baptized the eunuch in a river. It seems, also, that Lydia and her household at Phillippi, were baptized in a river, at which prayers were usually made."

"The same historians tell us 'they baptized only the adult or aged, whether Jews or Gentiles;' they also say, 'the manner of baptizing was by dipping or plunging in water, in the name of the Trinity,' so agreeably to the sense of the word, and also by the allegory of death, burial, and resurrection, to which the apostle alludes."—Magdel. Cent. c. iii. c. 4, id. p. 427, in Danver's Hist. of Bap., p. 58, His. c. 1, § 8.

"The first writers against the Vaudois, never censured their mode of baptizing; for in those times all parties administered baptism by dipping, except in cases of danger."—Rob. Res., pp. 447-478, Orchard. Ch. H., pp. 261-2.

NOTE.—"In the year 1554, the Waldenses put forth a confession, says Sleiden, expressive of their religious views. In Art. 4th they say: 'We believe that there is one Holy Church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, and shall be to the end thereof.' Art. 7th. 'We believe in the ordinance of baptism, the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, namely: the renovation of our minds, and mortification of our members, through the faith of Jesus Christ; and by this ordinance we are received into the Holy Congregation of God's people, previously professing and declaring our faith and change of life. Of this Church, the Lord Jesus Christ is the head—it is governed by his Word and guided by the Holy Spirit. In the Church it behooves all Christians to have fellowship. For her He (Christ) prays incessantly, and his prayer for it is most acceptable to God, without which indeed there could be no salvation.'"—Jones' Hist. Chr. ch. pp. 325-6.

How does the foregoing history agree with infant baptism, and *baby* membership?

The Calvinists have been disposed to blacken the character of the Baptists, because of the excesses of some fanatics of that order in Munster, who were led on by *Pado-baptists*. We commend to them the following piece of history:

"The violence of the Catholics drove the Reformers to Araus; wherever the Huguenots were masters they abolished the Catholic religion, and broke their images; adopting a system of odious retaliation; for when they met the monks or clergy, they cut off their ears and their *virilia*, and did vast mischief by way of reprisals. So that, in tormenting the monks and priests, they rendered themselves execrable to the people."—Mezary ro. Hist., pp. 665, 681, 957, 959. "This conduct of the Calvinists led to the Bartholomew massacre! This picture of Pado-baptists obscures Munster madness."—Or. Hist., p. 290.

Doct. Mosheim says: "A full history of the people thus designated, is exceedingly difficult to write; since the true origin of the Baptist denomination, who espoused the Mennonite views, (he would have come nearer the truth had he said the Mennonites espoused the Baptist views,) and who acquired the stigma of Ana-baptists, by administering anew the rite of baptism to those who came over to their community, is hid in the remotest depths of antiquity." Is this indeed so? Let us see:

"Baptism may be administered to persons who may have received a rite in some community, without incurring Ana-baptism. First. When the subject has been dipped before, he has been rightly instructed into the essential truths of the Gospel. Secondly. When repentance and faith, the indispensable pre-requisites, have not been exercised by the subject, (Matt. iii. 8,) when the conscience has not chosen the duty, (1 Peter iii. 21,) and where a *personal* profession of faith has not existed, the service is acceptable to God.—Heb. xi. 6, Rom. xiv. 23. Thirdly. When the ordinance, in its administration, does not bear the same analogy to its primitive design and resemblance of Christ's death and resurrection, as those did administered by the apostles.—Rom. vi. 4. Fourthly. When from a multiplicity of ceremonies, the original design is obscured, and it ceases to *make manifest* the disciples of Christ, (John i. 31,) and the cleansing properties of his work, (Acts xxii. 16,) it ceases to be Christ's appointment. The earliest disputers were guided by this view, and yet were not Ana-baptists."—Orch. Ch. Hist., pp. 347, 348.

Their (the Baptists,) antiquity may be traced back viz: 1450, Pichards or Waldenses—Wall's Hist. 2, 270; 1420, Husites—Crosby's Hist., vol. i. ref. xxxiii: Irving's Hist. i. 70; 1176, "Waldo and his followers;" Jones' dect. 2, 496; 1150, Waldenses and Albigenses; Collier's G. Dict: Anabap; 1140, Arnoldists: Fact oppo. to Fiction p. 46; 1135, Henricians: Wall's Hist. 2, 250; 1110, Petrobussians: Wall's ib.; 1049, Bangarians: Facts oppo. to Fiction p. 42; Mezeray Fr. Hist. 229; 1025, Gemdulphians: Iortan's Remarks, 5, p. 27; 945, Paterines: Jones' Lec. 2, p. 254; 714, Vaudois, in France and Spain: Rob. Res., p. 242; 653, Paulicians: Gibbin's Hist., c. 54, and Alex's Piedmont, c. 15, 133; 311, Donatists: Mosh. Hist. i. 302; 250, Novationists: Eney Brit. Ana-bap; 56, Ephestans: Acts xix. 2, &c.; Mil. Church Hist. c. 1, chap. 14; Orchard's Church Hist. p. 347.

During all this time, it will be found, that the Baptist Church, under those various names, maintained the *essential* truths maintained by "Old School Baptists," at the present day—the doctrine of Sovereign, discriminating grace—Believers' Baptism by immersion—and that by a legally authorized administrator *in the communion and fellowship of the Church*. An example may found in the Confessions of Faith of the Waldenses, in Jones' Church History, pp. 323, 324, 325, 326.

"We have it recorded that the Baptists were the common objects of aversion to Catholics, Lutherans and Calvinists, whose united zeal was directed to their destruction. So deeply were the prejudices interwoven with the State party, that the Knights on oath were to declare their ab-

horrence of Ana-baptism."—Mosh. 3, 362 from Orch. Ch. His. p. 353.

"The sentiments of these people (Anabaptists, or rather Baptists,) and which were so disliked by statesmen, clergy, and reformers, may be stated under five views. A love of civil liberty, in opposition to magisterial dominion; an affirmation of the sufficiency and simplicity of revelation, in opposition to scholastic theology; a zeal for self-government, in opposition to clerical authority; a requisition of the reasonable service of a personal profession of christianity, rising out of man's own connections, in opposition to the practice of force on infants; the whole of which they deem superstition or enthusiasm; and the indispensable necessity of virtue in every individual member of a christian church; in distinction from all speculative creeds, and all rites and ceremonies and parochial divisions."—Rob. Bap. p. 482: Orch. His. p. 353.

"The Catholics, with the Vandois, (or Walderises) allowed infant baptism no higher authority than "the tradition of the Fathers," and "The Custom of the Church."—Mil. End of all Contro. Sec. 30. Easy Discussion. p. 79. Orch. Church History p. 315.

John Calvin admits that believers are the legitimate subjects, and immersion or dipping the primitive mode of baptism.—Institutes Book iv. chapter 15, p. 630.

"Hereof let Cornelius the Captain be an example, who was baptized, having before received forgiveness of sins and visible graces of the Holy Ghost."—Acts x. 48: Calvin's Inst. p. 361.

"But whether he be wholly dipped who is baptized, or that thrice or once, or whether he be but sprinkled with water only poured upon him, maketh very little matter; but that ought to be at liberty to churches according to the diversities of countries. Howbeit the very word of baptizing signifieth to dip, and it is certain that the manner of dipping was used of the old Church."—Institutes Book iv. chap. xv. p. 362-3.

The best proof for the infant rite of baptism and membership, seems to be the "Spiritual Almanac." But by whom calculated, or the date of its publication is not known.

"Yet the only statement, the best account Dr. Wall could exhibit as demonstrative of the practice of Pado-baptism among the Waldenses, is the following from Perrin, taken from the *Spiritual Almanac*:"

"Pado-baptists having in the seventeenth century used the Waldensian name as supporting their rite, H. Danvers, Esq., challenged Baxter to *proof*, and to produce one single testimony of existence among the Churches. Baxter, in his 'More Proofs,' quoted Usher; but, says Dr. Wall, on examining Hovenden, the writer quoted by Usher, Danver's cause was victorious." Hist. pt. 2, chap. 7. sec. 8 p. 323. Doct. Wall has, by his confession, allowed that no proof exists of its practices in those churches."—Church Hist. page 311.

Calvin, Luther, Baxter, Wall, and other Pado-baptist writers, having utterly failed to produce any higher authority than "ancient tradition"—"the ancient practice of the Church," for infant baptism and membership—sprinkling babies and recognizing them as members of their churches, have

we not the most indubitable proof that they are not gospel churches?

Nor are Immersionists more successful in establishing their claim, where they have departed from the Bible pattern of the *model church* with regard to the subject, the *mode* or the *administration* of the ordinance of baptism.

If there be not strict analogy in doctrine and practice between the Old School Baptist churches and the *model* given in the word of God, then, indeed, may they claim the high distinction of being the church of the living God in vain. We cheerfully submit our claim to be tested by that "more sure word of prophecy," and are content to abide the result.

A somewhat serious complaint is brought against us, because we do not invite Pado-baptists to the Lord's Supper with us: and that we will not partake with them. While the subject of their *piety* is not now in controversy, we ask, will you commune with those who have not, in your judgment, been baptized? Will you commune with all those who have in your judgment, been baptized? Why do you withhold the *supper* from infants if they are the subjects of baptism? Such was not the practice of the *model church*. Baptized believers, who are orderly, are prepared to partake of the Lord's Supper understandingly; but we cannot extend the invitation to those for whose experience we may have fellowship until they have been baptized; because we have no divine warrant for so doing.

"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."—Eph. iv. 4, 5.

If the *immersion* of a believer by an orderly, called and qualified minister of the gospel be baptism, the *sprinkling* the same individual by the same administrator, is not baptism. Nor yet is the immersing a believer in the name of the Father and the Son and the Holy Ghost, valid baptism, if performed by a corrupt minister. It requires the gospel subject, the gospel mode, and the gospel administrator, to constitute valid baptism. In the absence of either, it is not baptism.

God grant that we may be enabled to discriminate between truth and error—between the ordinances of the gospel, and human tradition: that we may be enabled to perfect holiness in the fear of God. Amen.

THOMAS P. DUDLEY, MODERATOR.

H. RANKINS, CLERK.

The Elders and Brethren composing the Lexington Baptist Association, in session with the Church at South Westerlo, on Wednesday and Thursday, the 7th and 8th days of September, 1859, to the Churches whose members we are, wishing grace, mercy and peace from God, the Father and our Lord Jesus Christ, may be with you all:

DEAR BRETHREN:—In sending you this our epistle of love, we propose to offer a few remarks on the following scripture: "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 16, 17.

Dear brethren, this admonition was addressed to the churches of Galatia, unto

whom the inspired Apostle had said, in the first chapter, "I marvel that ye are so soon moved from him that called you into the grace of Christ, unto another gospel, which is not another."

Paul and those who were with him, salutes these Galatians as follows: "Grace be to you, and peace from God the Father, and from the Lord Jesus Christ." Thus showing clearly that grace and peace are both from God, and from Christ, who is the Anointed of God the Father, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. This expresses the grace of Christ, into which the Galatians had been called, and shows that they had been called to be saints—called from darkness into God's marvelous light. Hence it is evident that they were addressed to the children of God, as heaven-born children, who had passed from death unto life, who had been delivered experimentally from the bondage of the law, and divinely taught that Christ is the end of the law for righteousness to every one that believeth. But they had, nevertheless, removed, or been removed from him that called them into the grace of Christ, by those who would pervert the gospel of Christ, and of whom the Apostle says, "I would that they were even cut off which trouble you: for brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another; for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit."

Now, brethren, what is it for those to Walk in the Spirit, before whose eyes Jesus Christ had been evidently set forth crucified among them? Is it not to obey the truth, and to walk agreeably to the rule given us in the New Testament, which our Lord Jesus Christ and his Apostles has given to the church for her rule of faith and practice? This is a spiritual rule given to a spiritual people, to the new man which after God is created in righteousness and true holiness. The Savior says, "If ye love me keep my commandments." Where the children of God obey Christ and keep his commandments, they are Walking in the Spirit, and in accordance with the scriptures and the commands therein contained; and their obedience is the effect of the love of God, which he has shed abroad in their hearts by the Holy Ghost which is given unto them. Again: Love is the fulfilling of the law, and they who love God manifest it by keeping his commandments and walking in the Spirit. "Hereby we do know that we know him if we keep his commandments." "Who-so keepeth his word, in him verily is the love of God perfected, hereby know we that we love him." "He that saith that he abideth in him, ought himself also to walk even as he walked." He, Christ, went about doing good, and there was no guile found in his mouth. When he was reviled he reviled not again: when he suffered he threatened not, but committed himself to him that judgeth righteously. See then that ye walk circumspectly; not as fools, but as wise men—redeeming the time because the days are evil: Wherefore be ye not unwise, but understanding

what the will of the Lord is; and submitting yourselves one to another in the fear of God, and ye shall not fulfil the lusts or works of the flesh, for the works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revilings, and such like, of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts. If we live in the Spirit, let us also walk in the Spirit. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other.

Now, dear brethren, does the christian indeed possess both the flesh and the spirit at the same time? How does he come in possession of them? Do any of his own acts produce either the fleshly nature, which is called *the flesh*, or the spiritual nature, which is here called the spirit? Or both natures, flesh and spirit? Or are they not produced by a higher power, and the exercise which the christian has are the fruits of the flesh and of the spirit lusting and striving one against the other. The Savior told Nicodemus, "Except a man be born again," (which birth is of the Spirit,) "he cannot see the kingdom of God." And further he said to him, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

Now Adam was our fleshly father, and Christ is our spiritual Father or progenitor; and from these two headships we derive our two natures, which are opposed to each other; and these both being in the same breast, lusting and striving against each other, causing the warfare which every saint of God most sensibly feels; so that every christian experiences what Paul expressed (Rom. viii. 21-24.) "I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inner man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

So that ye cannot do the things that ye would. For to will is present with me, but how to perform that which is good I find not; for the good that I would I do not; but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

We see, therefore, dearly beloved, from the inspired writings, that the ancient saints could not do as they would, by reason of sin that was in their earthly members. And where is the christian that does not exclaim with Paul, To will is present with me, but how to perform that which is good I find not. O, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin. ISAAC HEWITT, MODERATOR. JOHN T. BOUTON, CLERK.

The Corresponding Association of Old School Baptists in session with the church at Mount Zion, Loudoun county, Virginia, August 18, 19 and 20, to the Churches, Associations, and other Meetings, with whom we are in correspondence:

DEAR BRETHREN—In accordance with our custom, we would again address you a Circular Letter upon some subject relating to our most holy faith, and have selected as a subject one suggestive of the most important considerations, THE GRAVE OF CHRIST. Although no marble slab marks the spot, and no national tribute has hal- lowed the place, yet christians have, in all their generations, regarded the fact that there was such a grave with a sort of mournful pleasure—mournful, because it was the sacred deposit of the innocent Lamb of God, put to death for the sins of the guilty—pleasurable, because connect- ed with it are all their hopes of heaven and eternal happiness.

It has ever been the custom in all civil- ized countries to bury the dead, whether they were friends or foes; but it was not necessary for ordinary reasons that the body of Jesus should be buried: because the prophets had predicted, and he himself had repeatedly declared, that in three days he should rise again; and the question whether these predictions have been ful- filled is one of most absorbing interest to the child of God; for, if they have not, our faith and hopes are all in vain. If they have not been fulfilled, who can con- duct us to the place, and point out to us the mortal remains of him who suffered upon the cross? Why is it that the dis- ciples, on looking in very early in the morning of the third day, could see noth- ing but the linen napkin that was about his head? and should be told by a heav- enly messenger, "He is not here; he is risen." But as it is not our purpose to enter into a discussion of the question whether he be risen or not; but, regard- ing that question as settled in the faith of all christians, we will proceed to examine some of the reasons why he was buried at all, and why that tomb is now empty.

We take the position that both his dy- ing and his being buried were voluntary acts of his own, in executing the will of the Father that sent him, independently of the wrath or good will of men. In proof of the first, we refer you to John x. 17, 18, "Therefore, doth my Father love me, be- cause I lay down my life that I might take it again. No man taketh it from me; but I lay it down of myself." And of the second to Isaiah liii. 9, "And he made his grave with the wicked," &c. It will be remembered that death is the wa- ges of sin. If, therefore, Jesus died, it must have been because of sin, not his own personally, and yet his own consid- ered in his relation to his people whom he represented. As the Husband of a wife, the Head of a body, and the Shepherd of his sheep, he stood legally bound to render to Divine Justice that satisfaction in his own body which their sins had made him amenable to. And, standing in such rela- tion to them, we maintain that Justice could not have been satisfied in their death. In dying, therefore, he did not suffer in the eyes of law as an innocent person in the stead of the guilty, for "he bare our sins in his own body on the tree." Now, if he, in bearing our sins, paid that penalty which they had incurred to law and justice, Jus- tice has no longer any demand upon them; but the grave has, for it is written, "dust thou art, and unto dust shalt thou return."

This sentence Jesus has also met by enter- ing Joseph's new tomb, wherein never man- laid; and, although he has not, by so do- ing, exempted his people from also return- ing to their mother dust, yet he has, by rising again, robbed death of its sting and despoiled the grave of its victory. The sentence, "Dust thou art, and unto dust thou shalt return," could not embrace him personally, as it did the first Adam, who was of the earth earthy, (he being the Lord from heaven;) but it did embrace him as the law representative of his people; and inasmuch as he did not destroy their Adamic natures, nor leave them in the grave, but arose with the same body in which he was crucified, with no marks of corruption upon it, we must return to dust the same as though Jesus had not died and been buried. But what of that? When our anxious thoughts cluster around that holy shrine that once encased the corporeal substance of our Lord Jesus, and find him no longer there, we yet find it not wholly empty. Then we see the linen clothes and the napkin that was about his head, reminding us that those sins which he bore upon the cross, and which con- signed him to the grave, are thrown off and left behind. That as he laid aside the grave clothes in which he was interred, and with which he was bound, so he has successfully combated with the powers of darkness, thrown off the bands of sin with which he was fettered, torn away the bars of death, and risen with the keys of hell and of death in his hand. The lion-heart- ed guard that was set to watch the tomb, stand aghast or shrink back appalled, and the minions of darkness flee in wild dis- may at seeing the mighty Conqueror rise. That great stone that was rolled upon the door of the sepulchre as the prestige of He- rodian power, is rolled away, and an angel of God sitting quietly upon it, and a song of triumph begun which will never end, "O death, where is thy sting? O grave, where is thy victory?"

As the death and burial of Jesus re- leased his people from all the dreadful con- sequences of sin, so his resurrection and return to that glory he had with the Fa- ther before the world was, has opened to them the gates of heaven, and given them a sure pledge that where he is they shall be also. The grave can no more retain them than it could him. Being gorged with the satisfaction that Jesus rendered when he died, when the trumpet shall sound, it shall give up its dead. "If we believe, therefore, that Jesus died and rose again from the dead, even them also that sleep in Jesus will God bring with him." How consoling the reflection, that, though carrying about with us continually bodies of sin and death, in which we groan, being burdened, that all those sins with which we are constantly annoyed were buried with Jesus in his grave, and that he rose without them. How transporting the thought that, though we are doomed to dust, heaven is opened to us by the trium- phant resurrection of our Lord and his glo- rious ascension on high, and that we have in reserve with him an inheritance that is incorruptible, and undefiled, and that fad- eth not away.

There were those who garnished the sepulchres of the righteous; and men of- ten pay tributes of respect to departed worth, by marking in tasteful style and with enduring monuments the place where

the remains of those they loved in life re- pose; but it is wholly unimportant that we should know the spot where Jesus was buried, or what has become of the tomb in which he lay for three days and nights, since he is no longer there. Our faith looks beyond the cross, and beyond the grave, and beholds him seated upon a throne great and high, and his train filling the heavens. It sees him whose grave was once the rallying point of anxious disciples, and who had there entered into combat with the king of terrors, now crowned with glory and honor, and having ALL power in heaven and in earth, that he should give eternal life to as many as the Father had given him. It looks through the vista of time, of death, and of the grave, and comprehends the idea that as certainly as the needle points to the pole, so certainly are we tending to him, and soon will be with him.

We have an earthly pilgrimage to en- dure, in which we are subject to many an- noying and distressing scenes; but he who leads us on has not left us wholly exposed to these, but has strewn our pathway with some choice comforts and blessings, not the least of which is the privilege of meet- ing occasionally with those we love, of uniting in the worship of our common Lord, and of hearing from him out of his word; and when we would, as we some- times do, attempt to seek the living among the dead, we are made to hear a voice as if sounding from the tomb, "He is not here; he is risen." We sometimes find him as did Job, in the whirlwind; and sometimes see him riding upon the storm, and when we thus see him, we know that

Whirlwind and thunder, fire and hail,
Shall never against our souls prevail.

The clouds that look the most threatening and alarming are made to distil the richest blessings, while the way that looks to our carnal senses the most inviting, and into which we are often lured, contains the bitter water of Miribah. We look forward to the grave as our most dreaded foe. Its gloomy cavern often fills our minds with fearful forebodings; but when we remem- ber that it is on the road to heaven, and that our Jesus has been there before us, we would gladly take the step that lands us there, but to sojourn for a season, and then to follow him to immortal joys.

Our present interview has been marked by the attendance of a goodly number of ministering brethren, who have preached unto us the unsearchable riches of Christ with their accustomed ability and discrim- ination, by expressions of love and fellow- ship among the brethren and by general good order and decorum on the part of the immense multitude in attendance. There have been together brethren from all the churches in our vicinity, and others at a distance, who seemed to feed and lie down upon the green pastures of gospel grace. Many who seem to follow and cry after us as Ruth cried after Naomi, and a numerous multitude, who, as in the days of Christ, seem to follow us only for the loaves and fishes, with which they have been abundantly supplied, and after parta- king copiously, will perhaps go away and curse us.

Our next meeting is appointed to be held with our sister church at Upper Broad Run, commencing on Thursday before the third Lord's day in August, 1860, when and where we hope again to meet you.

B. C. LEACHMAN, Moderator.

P. A. L. SMITH, Clerk.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists now in session with our sister church at Mount Gilead, Mason Co., Kentucky, to the Associa- tions with which she corresponds, sendeth christian salutation:

DEAR BRETHREN, BELOVED IN THE LORD: Through the everlasting mercy of a cove- nant-keeping God, we have again been permitted by the great Head of the Church, who has been our dwelling place in all ages, to meet in an associate capacity, and we hope our meeting together has not been in vain, but for the good of Zion; for peace and harmony have prevailed during our business transactions, and if we have not been mistaken, we have realized some- thing of that disposition to esteem another better than ourselves in meekness of mind.

We have been much refreshed by the coming of your messengers, as well as by your epistles. We discover no difference in the sentiment taught by our dear brethren, your messengers, who preached for us on this occasion, to that of our own. Salvation through Christ by his grace, has been the theme of all. Christ has been held up to view as Zion's sure foundation, against which the gates of hell shall not prevail; and the aim and desire of all seemed to be to exalt our blessed Jesus, and to strengthen and build up his children in their most holy faith.

Seeing, dear brethren, that we derive such comfort from the coming of your messengers and your letters of love, we desire therefore a continuance of your cor- respondence. Finally, brethren, be of one mind, stand fast in the liberty wherewith Christ has made you free. Let us not strive one with another about words to no profit, but let us strive with the enemies of the Cross for the faith of the gospel.

And, brethren, while we are contending earnestly for the faith once delivered to the saints, let us bear in mind that we are ad- monished to watch and pray, and if we are a holy nation, a peculiar people, we should endeavor to show forth the praises of Him who has called us out of darkness into his marvelous light, by a pious walk and Godly conversation, to love one an- other, not in words only, but in deed and in truth, and to keep the unity of the Spirit in the bond of peace.

And now, dear brethren, our heart's de- sire and prayer is, that the Lord will sus- tain you and keep you by the power of his might, and guide you into all truth, and accept of you for Jesus' sake. Amen.

Our next Association will, by divine permission, be held with our sister church at Georgetown, Kentucky, on the second Saturday in September, 1860, commencing at 10 o'clock A. M.

Done by order of the Association.

THOMAS P. DUDLEY, MODERATOR.

H. RANKINS, CLERK.

The Lexington Old School Baptist Association, in session with the South Wesleyan Church, Albany County, N. Y., Sept. 7th and 8th, 1859, to our sister Associations with whom we correspond, send christian salutation:

BELOVED BRETHREN:—Through the good- ness of God, we are again permitted to as- semble in our annual meeting, in which our churches are represented. We desire to acknowledge the goodness and mercy of our covenant God who has preserved us through another year, while the world has been in commotion, and kingdoms and nations have arisen against each other, and garments have been rolled in blood, while anti-Christ has arrayed her doctrines

against the truth of God, yet the church of our Lord Jesus Christ stands unmoved, being surrounded and defended by the salvation of her God, for walls and mighty bulwarks, and embraced in the everlasting love of God—girded with truth and armed with grace, she is enabled to march with boldness on, and to withstand all the wiles of the devil. Union and peace generally abound among the churches, and the Lord has shed some mercy-drops on Zion, adding to her of such as shall be saved. How delightful it is to repose securely on Jesus, having full confidence in his wisdom, power and grace, and to be enabled to rejoice that the Lord God omnipotent doth reign. May we be enabled to show forth his praise, to walk in all his ordinances, and glorify him in our bodies and spirits which are his.

Our present session has been one of interest and comfort to the children of God. Your messengers come to us bearing the fruits of the Spirit, causing our hearts to rejoice in God our Savior. Dear brethren we desire a continuance of your correspondence.

Our next session will be held with our sister church in Otego, Otsego Co., N. Y., beginning at 10 o'clock A. M., on the first Wednesday in September, when and where we hope to meet you again.

ISAAC HEWITT, MODERATOR.
JOHN T. BOUTON, CLERK.

CORAM, Suffolk Co., N. Y., Aug. 15, 1859.

WELL-BELOVED BROTHER BEEBE:—I am yet upon the shores of time. I have tried several times during the past year to write, but found on every trial that my infirmity was too great for the task. I was very sick in May, and thought my appointed time had come; but for some wise purpose the Lord was pleased to raise me up, and my health is now better than it has been in many months. My crippled state remains as formerly.

The "Signs of the Times" have come to me regularly, bringing good and joyful tidings. The reading of their contents, while a few involuntary tears have fallen upon them, has afforded me great comfort and satisfaction.

Where is there a people on the face of the earth that can write for the edification of the whole peculiar people like those who have been taught in the school of Christ, both men and women? Go on, ye sons and daughters of the Most High God, and persevere in well doing; your reward is sure. But ah! what sorrow and sad lamentation, when we witness the darkness of this cloudy day. It is a day in which blasphemy abounds. I have thought I have not heard more in the years of my life than I have heard with the few months I have resided with my son-in-law, in this place. As a sample of it, I will notice, a man styling himself a Methodist preacher said to the family, if he believed the doctrine of predestination, he would buy a revolver and shoot the first man he met. A New School Baptist was invited to preach at our residence; but he preached Andrew Fuller's gospel,—general atonement for sin,—offered grace and gospel condemnation. I think he believed it would be received for the gospel of Christ.

Brother Beebe, I have been several weeks trying to write this. One of my shoulders is dislocated, and was not noticed by the Surgeons for four months, and the cavity so filled up as to prevent its be-

ing reduced, and the other is in a very crippled condition; but I still hope to be able to write once more to the brethren scattered abroad.

HENRY HAIT.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1859.

Our Journey to the West.

A detailed account of journeys performed, either by ourself or by our correspondents, are not always of sufficient interest to our readers generally to warrant their insertion in our columns, and, as a general rule, we would much rather omit to publish them. In this instance, however, we yield to the strong solicitation of brethren with whom we have so recently sojourned, and whose kindness and hospitality we have enjoyed. We will, however, occupy as little space as possible.

As we have before announced, we left home on the morning of the 8th of August, to accompany our daughter, (Mrs. Horton,) who had been here on a visit, to her home in the far West. By the motive power used on the Railroads, we were hurried on through Dunkirk, Cleveland, Toledo, Chicago, Quincy and Hannibal to Macon, Mo., where we arrived at 1 o'clock P. M. on Wednesday, 10th, spent a short time with our children, with whom we paid a flying visit to our old tried and substantial friend and brother, Abraham F. Dudley, formerly of Ky., now residing near Mexico, Mo. Here we spent a part of Saturday, the 13th, and Sunday, the 14th; preached in the Meeting-house at Mexico on Sunday, where we were met and kindly greeted by Eld. Guthrie, who formerly lived in Ky., but now resides near Mexico, Mo. In the afternoon we preached at brother Dudley's house, and on the next day were accompanied by brother Dudley and his son-in-law, brother Thompson, back to Macon. Thence we proceeded the same day to St. Joseph, and by steam boat down the Missouri River to Atchison, Kansas T., where our son-in-law, Dr. H. A. Horton, has located. Here we remained until Thursday, 18th, then returned via St. Joseph and Macon City, and the evening of the next day arrived at St. Louis, Mo., where, having missed the connection of the cars, we tarried for the night. Next morning took the cars, via Alton, Ill., Springfield, and other cities, arrived at 11 o'clock P. M. at Lafayette, Ia., too late to reach the Sugar Creek Association on that night. On Sunday morning, however, we hired a private conveyance to Crawfordsville, where we arrived in time to spend the balance of the day with that Association, and, by the request of the brethren, preached on the stand, and at night to a large assembly in the Meeting-house in that city. We were kindly received and hospitably entertained by our brother Chilion Johnson and his family, as well as by the elders and brethren generally in attendance.

On Monday evening, August 21st, we met Eld. J. F. Johnson in Indianapolis, Ia., and in his excellent company filled a series of appointments, occupying the time until the meeting of Con's Creek Association, which we attended, in Lawrence co., Ia. This meeting was very harmonious; not one discordant note was sounded during the session, either in preaching or the transaction of business.

On Monday, September 5th, we crossed the Ohio, and on Tuesday reached the comfortable quarters of brother and sister J. E. Johnson, some six miles east of Lexington, Ky., and on the same day preached at the house of Eld. Johnson, and met with Eld. T. P. Dudley and wife, Gen. Jas. Dudley and wife, and other brethren and sisters, dearly beloved in the Lord. Wednesday and Thursday were very agreeably spent in visiting, and on Friday we were conveyed nearly 60 miles, by Eld. J. F. Johnson and wife, in their carriage, to Mt. Gilead, Mason co., Ky., where we had the pleasure of attending the Licking Association once more. It was a delightful season, and many could witness that it was good to be there. The Association remains firmly established on her original platform—earnestly contending for the faith once delivered to the Saints. On Monday evening, at the breaking up of the meeting, the scene was affecting. Brethren and sisters parted with the strongest possible assurances of love and fellowship. Elders Samuel Jones, Morris Lassing, and T. P. Dudley, have agreed to come as Messengers to our Warwick Association (at this place) next June.

From Mt. Gilead we were conveyed by stage 12 miles to Maysville, where we took the Mail Steamer at night for Cincinnati, but owing to the low water in the Ohio River we ran on a small sand bar, and were detained several hours, so that we failed to be in time for the morning Express. We tarried in Cincinnati until Tuesday morning, and were very agreeably entertained by H. R. & J. E. Corwin, and Wm. Beakes, (formerly of this County,) who spared no pains or expense to make our visit pleasant and agreeable.

On Wednesday morning, the 14th, we took the Express train at six o'clock, A. M., and were hurried on through Dayton, Cleveland and Dunkirk, and arrived safely at our home at 11½ o'clock, A. M., next day, where we found our family in health, having been absent nearly six weeks, and having traveled some 4,000 miles.

Our stay at home is necessarily short. We leave again, with our wife and granddaughter, for Georgia, on the 28th, expecting, if the Lord will, to attend the Kehukee Association, in North Carolina, the Oconee, of Georgia, and the Salsbury, Md., on our return; and, if prospered, hope to be again at our post by Saturday, the 29th of October, in season to attend our Church-meeting in this place on that day.

Obituary Notices.

CORAM, Suffolk Co., N. Y., Aug. 15, 1859.

DEAR BROTHER BEEBE—My beloved wife has gone home! She was afflicted for many years with a cough. In May last her disorder increased rapidly, and terminated in dropsy, in a very distressing form, which she bore with christian patience, being entirely resigned to the will of God. She had no desire to live any longer, if it were the pleasure of God to call her away. Her happy spirit departed June 28th, 1859, at half-past 4 o'clock, p. m.,—aged 78 years, 6 months and 19 days.

The Lord was pleased to call her from darkness to light in 1805, and with twelve others she was baptized in 1805, by Elder Nathaniel Finch, and, with several others was soon afterwards constituted in church order. She grew in grace and in the knowledge of the Lord, and the doctrine of Christ was her delight. She lived and walked in him, she loved him, and kept his commandments. No charge was ever brought her by any of the members. She stood like a pillar against the winds of doctrine which have blown against her for half a century. She lived beloved and respected by all good people of her acquaintance, and died lamented. She trained up her family in scrip-

ture order, and they dearly loved her for her faithfulness to them. Four of the children died before her. Three sons and two daughters survive her. Her toil was hard and long; but "blessed are the dead that die in the Lord, for they rest from their labor."

HENRY HAIT.

DIED.—In this town, Aug. 19th, Sister SARAH JOHNSON, aged 71 years and 22 days. Sister Johnson was a very highly esteemed member of the Middletown and Walkill Old School Baptist Church. She was sound in the faith of the gospel, and exemplary in her every day walk and conversation; and seemed to enjoy much of the vital power of the holy religion which she professed. For many years her physical powers seemed to decline, but in the spirit of her mind she was renewed day by day. She evinced a strong attachment for the church, and whenever it was in her power to do so, she delighted to fill her seat in the assemblies of her brethren and sisters in the Lord. She had experienced many afflictions, but she was enabled to bear them patiently, and realized from them the peaceable fruits of righteousness. She was released from the mortal tabernacle during our absence at the West. Eld. W. Housel, of Warwick, attended her funeral, and preached an impressive and appropriate discourse on the occasion.

DIED.—In this town, after a short illness, on Friday, the 24th ult., Mrs. ELIZABETH CORWIN, wife of James Corwin, and daughter of Oliver Hulse, aged 36 years and 4 months. Her funeral was numerously attended on Saturday, the 24th, and a discourse was preached on the occasion by the editor of this paper from 1 Thess. iv, 13-14.

NEWCASTLE, Del., Aug. 15th, 1859.

BROTHER BEEBE—I am requested by our brother Riggs to send you a notice for insertion in the Signs of the death of their little son.

Died, at Bryn Zion, Kent Co., Del., July 12th, ALFRED D., son of brother Wm. E., and sister Sarah M. Riggs, aged 5 months and 12 days.

Sleep on, sweet Alfred, take thy rest,
God call'd thee home, He saw it best.

Old School Meetings.

BROTHER BEEBE—Please give notice through the Signs of the Salisbury association, which is appointed to meet with the Nassaongo Church in Worcester Co., Md., on Wednesday, the 26th of next month, and to continue three days.—We hope and expect to see a goodly number of our brethren, and especially those in the ministry, from abroad. Those coming from the North can purchase tickets at Philadelphia or Wilmington for Laurel, Del., where they will find friends to convey them on to the meeting. They will want to be in Wilmington on Tuesday morning, so as to take the first train which leaves about nine o'clock.

DEAR BROTHER BEEBE—If it is among the possibilities do come and see us once more; and leave your business so that you can make us a good long visit. If you can come please let me know.
G. W. S.
SALISBURY, Md., Sept. 15, 1859.

OLD SCHOOL MEETING.—The yearly meeting of the Old School Baptists in Schoharie, will, if the Lord permit, be held on the first Wednesday and Thursday in November, two and three days of the month. Meeting to commence at 10 o'clock, A. M. As we desire that the meeting shall be well attended, we give a general invitation to the Old School Baptist brethren, sisters and friends, and especially our brethren in the Ministry. Meeting will be held at the new Meeting-House in Schoharie, three miles west of Schoharie Court-House, near the plank road. PETER MOWERS, Church Clerk.
BARNERVILLE, September 15, 1859.

OLD SCHOOL BAPTIST MEETING.—The Church at Mount Salem, Sussex Co., N. J., have appointed a yearly meeting at their meeting house in that place, to be held on Wednesday and Thursday, the 9th and 10th days of November next, to commence at half-past ten o'clock, a. m., on the 9th. A general attendance of brethren and sisters, and friends, especially of ministers of our faith and order, is most earnestly desired.—Those who come by the New York & Erie R. R. will be met with conveyances at Middletown on Tuesday, the 8th, and conveyed to and from the meeting. By order of the Church.
ASA ELSTON.

A Picture of Japan.

The following details respecting this country are given in a recent letter:

All the regular troops are composed of robust men. Their arms, which are made in the best style, are the musket, the bow, the sword, and the poignard. No other troops in Asia have arms equal to theirs. The sharpness of their swords and the lightness and polish of their cuirasses excel those of the Europeans. Malversation by a functionary, embezzlement of public funds, extortion, bribery of officials, coming of false money, murder and robbery are punished with death, and not only of the guilty person, but of his father, children, and even all his male relatives, who are executed at the same moment, however distant they may be one from another. This system, which is repugnant to the christian faith and to sound principles of justice, appears to be adopted by the Japanese from the belief that crime is owing to a bad education. The modes of punishment adopted in Japan are of different sorts, but all are horrible. The principle is crucifixion, and is reserved for traitors, murderers, and incendiaries. The culprit is fastened on the cross head downwards, and is left to die, unless he obtains the favor of being despatched by stabs from a poignard. Parricide, incest, calumny, fraud, even at play, and false testimony before a magistrate, are punished with hanging or beheading. If the offenders be gentlemen or soldiers, their bowels are opened—they have even the privilege of performing that operation themselves. Pecuniary fines are almost unknown. The corporal punishment of the whip and bastinado are reserved for slaves and servants and are inflicted by their masters, not by public executioners.

The Japanese consider corporal punishment so degrading that a Japanese mother never strikes her offspring. Children are made to bear hunger, thirst, cold, pain, and excessive labor, and the rigor of the season; and are told incessantly that they must endure with patience the evils and misfortunes of life. Horror of falsehood, and fraud, and love of virtue, modesty, and justice are diligently inculcated. One of the results of this system of education is to inspire the Japanese with a passion for books, which causes surprise to European visitors. The book selling trade in Japan is subject to no restriction, and there are everywhere, even in towns of small population, numerous book-shops. A great part of the literature of the Japanese is Chinese; and their knowledge of art and agriculture is derived from the same people. The language commonly employed is becoming every year more Chinese in character. And yet the Japanese despise the Chinese; they do so because they have been taught from their early age that the Chinese are not soldiers; that in ancient times a Japanese army defeated an immense Chinese army in the Corea; and that Coxinga himself, who was the scourge of the sea and the terror of the Chinese Empire, was a Japanese, as were also a greater part of his companions.

The bones of quite a number of the soldiers who fell at the battle of Brandywine have been dug up at Chadd's Ford, near Philadelphia, by the men engaged in grading the Philadelphia and Baltimore Central Railroad. The bones of one man, supposed to have been a German soldier, measured about six feet six inches. He had on the Hessian uniform; the buttons were made of lead and were not much defaced.

Record of Marriages.

- Sept. 17—At East Amwell, N. J. by Eld. P. Hartwell, Mr. RICHARD CRAFT and Miss HANNAH WYKOFF, both of East Amwell, N. J.
Sept. 21—At the house of the bride's father, in Wurtsboro, by Eld. G. Beebe, Mr. THOMAS BROOME, formerly of Sullivan Co., N. Y., to Miss FRANCIS A. DENTON, daughter of Capt. Thomas Denton.
Sept. 23—At our residence in Middletown, by Eld. Gilbert Beebe, Col. SAMUEL WILKINSON, to Mrs. ANN HORTON, both of Walkill, N. Y.

Notice.—There will be a meeting, the Lord willing, at the Baptist meeting house, in Columbia, Jackson county, Michigan, commencing on the Friday (28th) before the fifth Sunday in October, 1859, at ten o'clock, a. m., and continue three days. The meeting house stands on the county line, two miles east of the north west corner of Lenawee county. Ministers of our order, in Ohio, have agreed, the Lord willing, to be with us. A general invitation is given to all the Old School brethren and sisters to attend with us. JAMES P. HOWELL, Pastor.

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York, nine miles from the New York and Erie Railroad, at Chester, whence a daily stage runs to Warwick. It consists of male and female departments, under the care of efficient and experienced teachers. No pains will be spared to make this a desirable place for parents and guardians to send their children and wards to receive thorough instruction, in useful and ornamental education. Board and tuition per term, \$30. Languages and ornamental branches extra. For further particulars address the Principal, C. E. BENEDICT. JAMES B. WHEELER, President. WILLIAM L. BENEDICT, Secretary.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task. NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet steadily for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., OCTOBER 15, 1859.

NO. 20.

CORRESPONDENCE.

FAIRFAX C. H., Va., Sept. 22, 1859.

DEAR BROTHER BEEBE—Sister Varnes, of Juniata County, Pennsylvania, has requested my views on Zech. iv. 12: "And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves?"

I have, I think, briefly noticed this text some years ago through the Signs; but, with your permission, I will, in answer to sister Varnes, now more fully give my views of this passage of scripture, through the same channel.

In verse two, Zachariah was showed a candlestick all of gold with a bowl upon the top of it; and his seven lamps. In verse three, he saw two olive trees by it, one on each side of the bowl. In verse eleven, he inquires what are the two olive trees, and, without waiting an answer to that enquiry, immediately, in verse twelve, asks what are the two olive branches. In Rev. xi. 3, two witnesses are spoken of who shall prophesy in sackcloth, &c. In verse four, it is said, These are the two olive trees and the two candlesticks standing before the God of the earth. Considering this passage in Rev. as referring directly to the above passage in Zech., as I think it undoubtedly does, there seems, at a superficial view of the whole subject, a confusion of ideas advanced; in one instance, two olive trees are mentioned; in another, two olive branches. In one case two candlesticks, in the other but one is mentioned. In the latter case the candlestick is said to be all of gold, or all gold, leaving out the supply, in the other, it is not so said. But by considering the passage in Zech. as relating both to the type and antitype, the material and the spiritual temple, and the one in Rev. as relating only to the antitypical or gospel temple, we shall find the whole harmonizing with truth. As the candlesticks represent the gospel churches, (see Rev. i. 20,) the olive trees as connected with them as constituting the two witnesses, (Rev. xi. 3, 4,) must therefore represent the gospel ministry. Hence the two olive trees in Zech., referring both to the type and antitype, represent the ministration or the declaration of the word of the Lord, both by the prophets and apostles. Hence the two correspond with the two cherubims on the mercy seat. But the olive tree in Rev. xi. 4 not relating to the type, but only to the gospel dispensation, can represent only the ministry of the word of the Lord under the gospel or in the kingdom of heaven. As the witnesses are spoken of and represented as trees, so as the two witnesses are said to be the two olive trees and the two candlesticks, the number two is evidently used to show that there shall be a competent number of witnesses to bear testimony to the truth

during the whole of the time of the church's being in the wilderness. And the two olive trees and the two candlesticks are all represented by the two witnesses, to show the intimate relation in which gospel ministers stand to gospel churches. They must be united in the testimony. For as it is the preaching of the gospel of the kingdom that is to be a witness unto all nations, (see Matt. xxiv. 14,) the churches of course cannot be these witnesses, but through the gifts of the ministry. So also the gospel ministry whilst they do not receive the gospel which they preach from the churches, as we shall have occasion further to notice, nor preach according to their dictation, yet they cannot be witnesses in preaching the gospel of the kingdom, only as they stand in gospel relation in that kingdom; that is, they must not only stand in gospel order as subjects of that kingdom by standing as members of the church, but they must in their ministry be acknowledged, sanctioned and fellowshipped by the churches to which they severally belong. I will here remark that there is an excellency in this gospel order which cannot be found in any of the orders ever invented by men. For whilst the gospel minister confers not with flesh and blood as to what he is to preach, but preaches the word as the Lord gives it to him, the church in sustaining him in his ministry and thus fellowshipping his preaching, in effect says, we know that to be the word of the Lord, for we have been taught the same internally in our own experiences. Thus there is a twofold testimony in the one witness. I do not know but this is one reason why the witnesses are represented as two. It would be well for the churches to bear in mind what is involved in their sending forth and sustaining a man in the ministry, by calling him to ordination, &c., viz: that they thereby declare that what he preaches is the word of the Lord, and different from this is the whole missionary order, and indeed the order of nearly all the religious denominations except the Old School Baptists. Those whom they send forth must learn from certain authors or be taught in certain schools what to preach, and perhaps be directed by those who send them what to preach, as is sometimes the case with missionaries. Witnesses who had been instructed what to testify in court by those who summoned them, would be considered false witnesses. Again: there are some persons who, because the church refuses to sanction their preaching, assume to preach independent of the fellowship of the church; these can give no effective testimony, for in the mouth of two or three witnesses every word shall be established. But they presume on their own say so. They ought to know that such a course is not sanctioned by the word, for our Lord says, "Neither do men light a candle and

put it under a bushel, but on a candlestick, and it giveth light," &c.—Matt. v. 15. The church, as we have showed, is the candlestick.

I will now notice why Zechariah mentions but one candlestick, whilst, as already noticed, two are mentioned in Rev. Zechariah, as I understand him, speaks of the church under the figure of a candlestick as the antitype of the nation of Israel, and therefore as spiritual. In this sense it is one in all ages. There is one Body and one Spirit. It is the spiritual birth, Christ in you, Christ the life, that constitutes the true spiritual church. Hence this candlestick is represented as all gold. It is all pure, spiritual, and heavenly, therefore represented by gold, the purest of metals. But the congregation of Israel under the law, and the congregation of believers under the gospel, are as distinct in their organization and order as are the two dispensations. And the church as manifested under the gospel in being visibly congregated, exists in many branches. Each congregation of believers, though but two or three being gathered together in the name of the Lord, is a distinct visible body. Hence two candlesticks are spoken of in Rev. xi., corresponding, as before noticed, to the ministry. These witnesses are said to be two, to show that there shall be a sufficiency to bear witness to the truth, yet that they are but few, the lowest legal number required. These candlesticks are not said to be to be all gold, although in Rev. i. 12 and 20, they are called golden candlesticks. They are golden as composed of believers, yet not all gold, for the believer brings his old man with him into the visible church as represented by these candlesticks. Hence there is much in the visible church that is not pure.

I now come to sister Varnes' text. First, we will enquire why these which are called trees in the preceding verses, and in Rev. xi. are here called branches. I understand them as here called branches to denote this to be a prophecy of the witnesses or gospel ministry under the gospel, and therefore called branches in conformity to Christ's being prophesied of as the Branch both by Zechariah and Isaiah. The national kingdom was in David and his natural seed during the former dispensation. But at the time of the close of that dispensation, there was not found of the lineage of David but Joseph the poor carpenter, the reputed father of Jesus; so that Christ was in his birth as a Branch out of the roots of Jesse or David. See Isaiah xi. 1. Thus the "law and the prophets were until John; since that time the kingdom of God is preached," &c. The law and the prophets spake of Christ in types and figures; but John, as the day spring from on high, pointed to him as come; and the Apostles, in the full light of gospel day, bore witness to him as the

long expected Messiah, and to his death in answer to the demands of the law and to his triumphant resurrection, &c., and this witness is still continued by the church and the ministry of the word. As the house of David was nearly extinct, as the spirit of the law and the prophets was at that time nearly extinct among the Jews, except in the cases of old Simeon and Anna and a few others, when Jesus was born. So that the gospel ministry are as branches growing out of the roots of the spirit of prophecy, as it was manifested in the law and the prophets; for the testimony of Jesus is the spirit of prophecy.—Rev. xix. 10.

But whilst they are thus with propriety presented to view as branches, they are, in truth, trees. And as they are trees standing by the Lord of the whole earth, they are like Jeremiah's tree that is planted by the waters and that spreadeth out her roots by the river; that is, they trust in the Lord, and whose hope the Lord is; and are not like the man that maketh flesh his arm. See Jer. xvii. 5-8. That is, the true witnesses or gospel ministers, trust in the Lord to furnish them for their testimony, and to give efficacy to it when borne. They stand by the Lord of the whole earth; not a God that divides the government of the earth between himself and the devil, the devil controlling the greater part of earthly events. But the God who has predetermined all things, and therefore worketh all things after the counsel of his own will.—Eph. i. 11. The God who doeth according to his will in the army of heaven and among the inhabitants of the earth. In a word, it is no other than the true God in all his fulness, and the eternal life that they stand by and preach.

These witnesses are compared to olive trees or branches, because these in all ages from the days of Noah have been emblems of peace. The gospel which they preach is the gospel of peace; it is like oil—it will not break the head. Again, they are represented by olive trees or branches, because oil is the natural production of these trees. The oil is not made from the tree by any art of man in boiling down or distilling its sap, but it flows spontaneously from the tree by that peculiar and mysterious arrangement which God has given to it. No botanist nor philosopher can comprehend nor discover how it is that the olive tree produces oil instead of sap from the rain or moisture it absorbs. Much less can they produce an olive tree without the proper seed, or change any other tree into an oil-bearing tree. So the preaching of the gospel is a mystery to all the wise men of this world, it is to them foolishness. They cannot comprehend why they preach such doctrine as they do, nor how it is that such illiterate men can all preach the same doctrine without any contradictions in their preaching or differences of doctrine.

They also feel that there is something in the preaching of the gospel which they cannot gainsay or resist, but which they hate, and therefore gnash their teeth at. This they do not understand, neither can they comprehend the effect it has on certain persons in producing such changes in them, in their dispositions, &c., and in bringing them so to love that doctrine which they once hated and reviled, as to cheerfully expose themselves to reproach and even persecution in professing it, and in casting in their lot with the few despised believers and supporters of that doctrine. It is often a mystery to the children of God how it is that the preacher can so exactly describe their feelings and deliver words of consolation so suited to their cases. Every plan that can be devised for manufacturing these olive trees or gospel ministers has been resorted to, but without effect, except to lead the blind into the ditch; the sheep do not hear them, so as to be fed by them. Human learning and eloquence, written expositions of the scriptures, and systems of divinity have been resorted to, committing to memory the discourses of gospel ministers, and an abundance of scripture quotations, together with scraps of experience, have all been resorted to for producing the gospel oil, but without effect. The children of God have frequently been led for a time to be pleased with them. They have admired their eloquence, their learning, their humility, or apparent religious walk, and sometimes their apparent soundness in doctrine, and their ingenious defence of it, and more frequently the effect the preacher produces upon their feelings. Yet, after a time they have found no edification from the preaching, no oil to solace their troubles and doubts, nothing to produce that sweet peace in after meditations upon the preaching, which the sheep seem to enjoy in chewing the cud. These frequently go bowed down from a consideration of these things, thinking the blame is altogether in themselves. But if they are permitted at times to hear the gospel preached, or the Great Shepherd is pleased occasionally to give them oil out of the flinty rock, then they begin to find that their preachers are clouds without water. Again, resort is had to preaching the terrors of the law, and storming the passions of the people in order to make christians. But when made, temptations soon show that they are not such christians as are the believers of the gospel. Their leaders know it, and therefore resort to every scheme to shut them out from the temptation. So that we see how forcible was the figure of the two olive trees and the bowl upon the top of the lamp, to show to show to Zerubbabel that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

I now come to notice what is said of these two olive branches, viz: that they through the two golden pipes empty the golden oil out of themselves.

1st. *The golden oil.* There is no gold in the flesh, nor any gold in mere letter preaching. The natural man can commit the scriptures to memory and repeat them, but it is not preaching the word. The golden oil must be the pure word of the Lord; that is, God must immediately communicate the matter to the preacher if it is of any spiritual benefit to the

hearer; or, in other words, God must speak through him. The gospel preacher may, and often does, mix much of the flesh, much of his own thoughts and reflections in his preaching. But this is not the golden oil; the preacher may not notice the distinction at the time, and many of his hearers may not, yet the golden oil will flow to those to whom it is sent, and it will come to them in power, not as the word of man, but as the word of God.

2d. *The golden pipes.* There is nothing of man in these. The preachers are nothing but *earthen vessels*. I once stated that these pipes were christian experience; and it is true that the man to be a gospel preacher must have an inward experience of the truth of what he preaches. But the term *christian experience* does not, as generally understood, convey the idea intended by these golden pipes. Christian experience, of itself, will not make a gospel preacher. Many have tried it, relying on their experience to become gospel preachers; but neither this, nor a close study of the letter of the scriptures added, will enable them to preach the word. They may tell over their own experience, may quote scripture, &c., but this is not preaching the word. This unction of the golden oil will not go with it to the hearts of the hearers. I understand them to be spiritual gifts, especially imparted of God for the ministry. They are said to be two, corresponding to the two olive branches. Each man must have the gift imparted to himself, to constitute him a gospel preacher. We may imitate another's voice and manners, and even his words, yet it will not impart to us his gift. There is more of the sovereign work of God in constituting a gospel minister, than even our churches are apt to consider.

3d. *The emptying of the golden oil out of themselves* is next to be considered. 1. They empty the golden oil out of themselves because they are the earthen vessels in which it is deposited; it is revealed in them. If what they preach is the truth of God, it is so written in the scriptures, and it becomes the minister of the gospel to know that he has *thus saith the Lord* in the scriptures for what he advances as gospel truth, lest he should preach his own dreams or impressions instead of the word of the Lord. But, although it is there written, yet the mere reading the letter of it as written, or the reading or hearing the expositions of others on the text, will not give him to feel the power and glory of it. They may quote the text in preaching, and God may so apply it to one who sits by, as to make it the word of the Lord to him in all its glory, whilst the preacher does not feel it. That he may preach the word of the Lord or empty out the golden oil contained in the text or subject, feeling it to be such, God must shine in his heart to give him the light of the knowledge of the glory of God—not in the works of creation and providence, nor in the law—but in the face of Jesus Christ, or in the gospel salvation brought to view in that subject. (See 2 Cor. 4th, 5th and 6th, compared with 7th verse.) But, 2. They empty the golden oil out of themselves because they are not sent to preach to themselves but to *feed the sheep and lambs*. Thence, that which is given them or put in them they empty out to the flock, very frequently without having any part left for themselves to chew the cud upon, with composure. But on the contrary, whilst after the preaching, some of the sheep have appeared to be laying down at the feet of the Great Shepherd, composedly chewing their cud, and rejoicing in the oil of gladness which had been poured into their hearts, the poor preacher feels like shrinking out of sight, feeling that he has made a miserable out of it, and perhaps that he has darkened counsel with words without knowledge. Or, if more calm on ruminating on his preaching, he discovers

so many defects, in not saying what he ought, to rightly illustrate his subject, or in saying it in a wrong way, or in saying what he ought not, that instead of ruminating on it with composure, it is a bitter cud to him. Whenever a preacher thinks he has done well or is doing well, and wants to repeat and re-repeat his ideas, they appear so bright, he may rest assured there is not much of the golden oil flowing from his mouth. The preacher may, while preaching, have given to him a new view of some part of divine truth, or have some text opened to his mind with clearness; on this he may afterwards meditate with satisfaction, that is, on the light given him, not on his preaching.

Preachers are subject to darkness as are other subjects of grace. There have been instances when the preacher has been in great darkness for a length of time, when he would go into the stand to preach, looking at the congregation, he would perhaps put up in secret a prayer like this—Lord, I acknowledge that I deserve to be put to shame and be confounded before these people, but seeing thou hast brought them together, let them not be disappointed, but grant for their sakes the gospel may be preached to them. When preaching he had light and liberty on the scriptures, felt a confidence that what he was preaching was the truth of God, and that the consolations which he pointed out from the scriptures as suiting certain cases, cases like his own, certainly belonged to them. Yet the moment he was done preaching, his darkness returned again, and not a drop of the golden oil, the oil of gladness, was left for him to rejoice in. So that this prophetic declaration, that these *two olive branches, through the two golden pipes, empty the golden oil out of themselves*, is according to my experience, and acquaintance, strikingly illustrative of the experience of the gospel minister.

I have thus, my sister, given the views I have of this portion of scripture; whether I have been able to give that beauty which you anticipated was in the text, I cannot say. Yours in love,
S. TROTT.

P. S.—Brother Beebe: On reviewing the above, I am led to think that perhaps my views concerning the gospel minister and preaching of the word may be new to the brethren. If they find by the word that I am wrong, I hope they will give a correction. S. T.

NEAR LEXINGTON, Ky.,
30th August, 1859.

MY DEAR BROTHER—We were much gratified to receive your letter of the 17th inst., which came to hand last evening; from which we learn that you and your family were enjoying that greatest of earthly blessings, health—without which we are unprepared to appreciate other earthly blessings.

We also learn thence, the verification, with you as with us, of that ancient promise of our beneficent Creator, that, "While the earth remaineth, seed time and harvest, and cold and heat, and Summer and Winter, and day and night, shall not cease," with their concomitants, "fruitful seasons," &c. That, the laborer is fully rewarded for his toil—the earth teemeth with, not only the necessaries, but the luxuries of this life: all of which call for the grateful emotions of *renewed hearts*. But there are other and higher blessing, which pertain to another and higher being; and which cease not with our earthly existence, but endure through the countless ages of eternity—the *base* of those unceasing praises, which the Redeemed of the Lord will continue to render to "God and the Lamb."

These latter blessings are not "earned by works, nor bought with gold," but of

the sovereign grace of God, which was disclosed in the gift of his Son, "who was delivered for our offences, and was raised again for our justification."

The case to which you allude, of the "Baptist preacher, who favored open communion," and which gave rise to "great excitement in your city," is one, in the adjudication of which, *tradition*, whether ancient or modern, is not the test; but whose solution, scripturally, can be governed, exclusively, by the unerring Word of God; should be approached with a sense of the deep responsibilities devolved upon the church, by the Law-giver to Zion. I should say, that, so long as Mr. ——— taught and enforced the *doctrine and order of the church*, whether that doctrine and order be consonant with God or not, *she* was left without *cause* of action against him; the delinquency being referable to *her declaration of faith and practice*, to the support of which, *alone*, he was pledged.

He acted consistently when he resigned the charge, as Pastor, on finding disaffection for his ministry on the part of the members—and the church stultified herself, in taking up a complaint against him, for holding as *private property*, sentiments, the avowal of which, on the part of candidates for membership, had presented no obstacle to their reception as members of her body.

If his teachings, whether public or private, were antagonistic to her faith and practice, *made known in her public confession of faith*, then it was her privilege, and her duty, to call him to account.

I maintain that the church has no claim on me whatever for my *private opinions*. They are emphatically *private property*, over which she cannot, legitimately, exercise control. I am not called to minister to her *private theology*, but to publish the teachings of the unerring Word of God. I should, consequently, deny [her right of action against me, whilst I confine myself to the observance of the rule I have indicated.

But whether "open communion" is consistent with the theology of the Bible, is entirely a different question, and does not depend for its solution, upon the action or non-action of the church or churches. It exists as truth or error, independently of the profession or practice of churches.

In the investigation of that question, you may consider, as others have said, I am too rigid, and do not allow sufficient latitude of opinion. But you will remember I am directly responsible to God for what I teach as Bible truth; and that it is your prerogative to test, *not by ancient or modern tradition*, but by the infallible word of truth, the doctrine I maintain. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Allow me to say, there can be no authority drawn from the Bible for inviting those to the Lord's Supper who are *not divinely qualified* for the ordinance, and that the Master, himself, has unmistakably defined those qualifications.

The late Robert Hall, of England, a prominent minister of the denomination to which he belonged, has said: "Open communion arises from a *new state of things*." May I add, from the *perversion* of the gospel?

Baptism and the Lord's Supper are or-

dinances belonging *exclusively* to the Church of God, and are destined to continue during her militant state, and the former is indispensably necessary to give right to the latter. No divinely accredited authority can be found for inviting *unbaptized* persons to the Lord's Supper: even allowing them to be the *subjects of the New Birth*, or Regeneration.

You quote from the language of Mr. ———, as follows: "But he (Mr. ———) thought the table of the Lord, belonged to all that loved our Savior, and were members in good standing in *other evangelical churches*." I frequently come across the expression, "evangelical churches," in certain quarters, without being entirely certain as to the precise meaning the writer intends to convey by the term "Evangelical." Now, a denomination may claim to be "evangelical," simply because she has protested against some of the grosser corruptions of the Church of Rome, and approximates nearer the standard of the Evangelists, while at the same time they retain some of those corruptions. I cannot recognize them as evangelical, so long as *any* of these corruptions cleave to their skirts. Indeed, I am not authorized to hold any community as an "evangelical church" which has not been *built* after the *model* of the Apostolic Churches—for example, the church at Jerusalem, the churches at Antioch, Ephesus, &c. God has given but one *model*, according to which, all evangelical churches are reared up—they must be organized according to this *model*, or I am bound to dispute their claim. "My dove, my undefiled is *but one*: she is the *only one* of her mother, she is the *choice one* of her that bear her."—Sol. Song iv. 9. "There is *one body*, and one spirit, even as ye are called in *one hope* of your calling. One Lord, one faith, *one baptism*."—Eph. iv. 4-5. "Now ye are the *body* of Christ, and members in particular."—1 Cor. xii. 27. What denomination is it, whether Catholic or Protestant, that does not claim to be the Church of God?

The Catholic Church claims that high distinction, and avers that the Episcopal, the Lutheran, the Presbyterian, and, indeed, that all other Protestant denominations, are *schismatics*, that they have apostatized from her communion. Allow me to enquire: Whence did Episcopalians, Lutherans, Presbyterians and Methodists, together with all other Protestant denominations, properly so called, obtain their baptism? whence the ordination of their ministry? I apprehend they cannot successfully controvert the answer to this question—*From the Catholic Church?* That the Bishops of the Episcopal Church—Martin Luther and John Calvin, John and Charles Wesley, together with all protestant ministers, properly so called, received their baptism and their ordination—if, indeed they have been *baptized* or *ordained* at all—from the Church of Rome, is a *potent* truth, cannot, we are sure, be denied. And yet, each of those denominations claim to be the Church of God. Who is to decide on those claims? We respond, the unerring, the infallible Word of God.

We do not claim, and we cannot imagine how the Church of Rome can, with any degree of consistency, place us in the same category with the denominations above alluded to, seeing we have been the objects

of her *bitter* persecutions. The Catholic Church is quite too *young* to be the mother of the "Old School Baptist Church," unless we admit the *daughter* to be several centuries *older* than the *mother*. We claim to have descended from the Apostolic Churches, to maintain the same faith and practice with them, to be built on the same foundation, "Jesus Christ himself being the Chief Corner Stone."

Let us inquire: Were the churches at Jerusalem, Antioch, Galatia, Ephesus, &c., separate, independent bodies, subject to the government and control of none but the great Law-giver to Zion? Is it so with the churches I have named? Are not the various congregations of Episcopalians controlled by the "Court of Bishops?" Does it not require the whole, to constitute the Episcopal Church? Is not the same true with regard to the Lutheran? Is not the Presbyterian Church composed of the many congregations of that order? Is it not true of the various "*societies*," ("Our Societies," as John Wesley called them) to constitute the Methodist Church? Are not appeals from the inferior to the superior judicatures allowable in those denominations, including the Church of Rome? Are not all of those denominations part and parcel with State establishments, except the Methodist? The Catholic, of France, Spain, and some of the smaller States. The Episcopal, of England. The Lutheran, of Wurtemberg, and several other States. The Presbyterian, of Scotland. The "Evangelical," of Prussia, &c. Is there not in this an acknowledgment of another *head* than Christ? Finally, are not these facts conclusive against the claim of all and each, to being the Church of God? "My kingdom (said the Redeemer) is *not* of this world." "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

"The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are termed benefactors. But with you it shall not be so: let him that is greatest among you, be as the younger, and he that is chief, as he that doth serve."—Matt. xxiii. 16. Again: "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, who is in heaven. Neither be ye called masters; for one is your Master, even Christ."—Matt. xxiii. 8-9-10.

The "Old School Baptists," in contradistinction to all these denominations, claim the Church of Christ to be the *highest* ecclesiastical authority on earth: from her decisions there is no appeal. "And if he neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto them as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: And whatsoever ye shall loose on earth, shall also be loosed in heaven."—Matt. xviii. 17-18. Whence the authority, in cases of dealing for offences, to go to the *inferior* judicatories, and travel up to the Pope, with the Catholic Church? To the *inferior* and travel up to the "Court of Bishops," if, indeed, you stop short of Queen Victoria, who is the "head of the Episcopal Church, and defender of that faith?" Whence your authority to go before the "Session," the "Synod," thence up to the "General As-

sembly" of the Presbyterian Church? To go to the "Class Leader," the "Circuit Rider," the "Presiding Elder," the Bishop, and up to the "Methodist Conference," in the Methodist Church? Is not the decision of the "Pope" final in the Catholic—the decision of the "Court of Bishops" final in the Episcopal Church? The decision of the General Assembly final in the Presbyterian Church? The decision of the General Conference of the Methodist Church final with Methodists? If not, why those appeals? Do not those various denominations "make void the law of God by their traditions?" Is there not in all this, a radical departure from the order Christ has established in his Church?

That the Catholic Church has been a persecutor from her very existence, we think no one will deny, who has acquainted himself with *her* history, either *sacred* or *profane*. In this, her example has had its influence with some of her *protestant daughters*.

But whom did she persecute within the first fifteen centuries? *Not* Episcopalians, because they had no visible existence on earth until the year 1536, when Henry the VIII, by an act of Parliament, separated England from the Pope's dominions and authority, and assumed to be the head of that church and defender of that faith. *Not* the Lutheran, because they were not known until the rise of Martin Luther, the Reformer, in the sixteenth century. *Not* the Presbyterians, because they were utterly unknown until the rise of John Calvin, at Geneva, in 1539. *Not* the Methodists, because they were alike unknown until the rise of John and Charles Wesley, at Oxford College, in the year 1729. But whom did she persecute? We answer—Non-conformists; Baptists, who adhered to apostolic doctrine and order; "NOVATIONISTS," who maintained the same doctrine and order now maintained by "Old School Baptists,"—that salvation is wholly of Grace, abounding to the chief of sinners, through the rich atoning blood of the Lord Jesus, applied to the redeemed by the irresistible operation of the Holy Spirit, to the *production* of "repentance towards God, and faith towards our Lord Jesus Christ"—that the legitimate subjects of Baptism are *believers only*—the mode, dipping, immersing, overwhelming. "Therefore we are *buried* with him by baptism into death: that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life"—Rom. vi. 4—the administrator, a Baptist Minister, regularly called of God to the work, in union and fellowship with the Baptist Church.

"DONATISTS," in the 4th century, who held substantially the same principles with the Ephesians of the 1st and Novationists of the 3d century, became the objects of the most bitter persecutions because they would not receive into their churches persons coming from the Catholic Church, without their giving "a reason of the hope within them," and submitting to the ordinance of Baptism from a properly authorized Minister. Hence they were charged with re-baptizing—"PAULICIANS," in the 7th century; "VAUDOIS," in the 8th century; "GUNDULPHIANS," in the 11th century; "BERENGARIANS," in the 11th century; "PETROBRUSSIANS," in the year 1110; "HENRICIANS," in the year 1135; "AR-

NOLDISTS," in the year 1140; "WALDENSES and ALBIGENSES," in the year 1150; "WALDO and his followers," in the year 1176; "HUSSITES," in 1420; "RICHARDS or WALDENSES," in the year 1450.

(To be Continued.)

NOCODOGCHES, Texas, July 30, 1859.

BROTHER BEEBE:—Having done with the business part of my letter, I have concluded to write some of my views on that all important exhortation of Paul to the Ephesian brethren, chap. 4, v. 3, "endeavoring to keep the unity of the spirit in the bonds of peace," which I submit to you for such a disposition as you think best.

The Ephesians were chosen in Christ before the foundation of the world, predestinated to the adoption of children, according to God's good pleasure; blessed with all spiritual blessings in heavenly places in Christ Jesus, to the praise of the glory of his grace; quickened from death, in trespasses and sins, into life, and sealed with the holy spirit of promise, to the heavenly inheritance. They were, as saints, God's workmanship; "*created* in Christ Jesus unto good works," and as such, saved by grace, through that faith which was the gift of God, excluding works and boasting, and through which faith they had access, by *one* spirit, unto the Father, and a right to *become* citizens of the household of faith; a temple fitly framed together, for an habitation of God through the spirit. They were, therefore, of the *family* of God on earth, having not only Christ dwelling in their midst as a *household*, but in each individual member by faith, enabling them to comprehend the length, breadth, depth and height of the love of God, which passeth all human knowledge. They were of that *one body*, which was actuated by the *one* spirit, called in *one* hope, had *one* faith and *one* baptism, and *one* God and father of *all*, who was above *all*, and through *all*, and in *all*. Seeing then that the *body* as well as the *head* was a *unit*, there is great force, beauty and propriety in the apostle's exhortation to the saints, to endeavor to keep the unity of the spirit in the bonds of peace.—This exhortation, I am persuaded, addresses the inmost feeling and sympathy of all the saints, and is in accordance with their sincere desires and fervent prayers to their Heavenly Father for wisdom and grace to enable them to fulfill the heavenly injunction. And in order to obtain so desirable an end, I propose, first, briefly to examine into some of the causes which tended to destroy the unity among the primitive saints, and which should be avoided by them in our own time; and second, to point out the duties of church members in their several relationships, which tend to strengthen and preserve this *unity*.

The first, and perhaps the chief cause of declension and loss of unity in the church, as above constituted, was the amalgamation of legal or carnal members and legal principles, with the doctrine of the gospel and that spiritual membership first established in the church. Legal members, or such as embrace the form, without the power of godliness, introduced legal principles or doctrines, and such doctrines naturally tended to increase carnal members, which corrupted not only the simplicity of the doctrine of Christ, but led the saints into many practices unauthorized by the

New Testament. Such was the case among the Galatians, who added circumcision and Jewish ceremonies to the doctrine of grace, observed days, and times, and years; and then fell from their steadfastness in the doctrine of grace to a legal system, endeavoring to perfect what had been begun in the spirit by works of the flesh. And the Ephesians themselves, Paul exhorts to beware of the legalists, who desired to be teachers of the law; and that Jewish fables or traditions of men brought in as auxiliaries to the gospel. This was that mystery of iniquity which was secretly, or in a covert or unseen way working in the Apostle's day—not in open profaneness and rejecting of Christ, but in that pretended zeal which brought the traditions and inventions of men to the aid of gospel truth. Who, but an apostle, would have suspected iniquity under so plausible a garb; in such zeal for God as even to cross sea and land to make a proselyte? This is the mystery of iniquity which prompts that zeal for God which is not according to knowledge. It made the Leodiceans conceive themselves rich, when indeed they were wretched, poor, miserable, blind and naked.—Under the old dispensation it prevented the worship of God, converted his house into a house of merchandise, killed the prophets, and made void his commandments through human traditions.

Under the gospel it crucified the Savior, slew the apostles, and changed the doctrine and ordinances of Jesus Christ under pretence of philanthropy and christian benevolence; and in its human zeal compassed sea and land until it perfected the man of sin, with a drawn sword in his hand to slay the saints of the most high. Church and state thus united, is the perfection of the stature of the man of sin, and the development of that iniquity so mysteriously concealed under pretended zeal for God. This, doubtless, is the proselyte, which when made, was two-fold more a child of hell than his progenitors. For surely, a self-righteous bigot under the gospel, is more heebiously wicked than a Pharisee, setting in Moses' seat, could be. And the history of the church in recording his deeds of persecution and blood, abundantly confirms this truth, and proves that this legal or self-righteous people has within itself the elements of expansion and progress, and is zealous in their development; while the unity of the faith and doctrine of Jesus Christ is the same from age to age, without alteration, either by expansion or diminution, modification or change.

I will illustrate this point for a moment by contrasting the spirit of Christ in the saints, with the spirit of bigotry in the self-righteous or legal professor. The child of God sits at Jesus feet, clothed and in his right mind, washes his feet with tears, and wipes them with the hair of his head; and feeling indeed that it has much forgiven, it loves much. It views a perfection in him; he is its beloved, altogether lovely, chiefest among ten thousand. Thus viewing him it wants no wisdom but his; no righteousness but his, and no salvation but him. It seeks not to alter or change his laws or ordinances of worship, but views them perfect as coming from him, and only enquires, "Lord, what wilt thou have me to do?" Show me where thou feedest, where thou makest thy flock to

rest at noon; give me but the lowest and humblest seat in thy house, where I may keep thy ordinances blameless. It views God's word as a perfect rule for faith and practice, and needs no human institutions or devices to aid it in the fullest and most enlarged practice of benevolence. Christ is its centre of unity in feeling, in desire, and in act; and his unchangeable word, its guiding star in all its obedience. Herein is the unity of the body of Christ which is one. Let us contrast this with its opposite, or the legalist, who being unacquainted with the power of divine grace, and ignorant of God's righteousness goes about to establish its own, and is therefore in opposition to Christ, or anti-Christ. This legal spirit added circumcision to God's plan of saving his people by faith in Christ. It changed and perverted the ordinance of baptism from adult believing subjects to unconscious babes lest Christ should not be able to save them. It changed the significant method of burying or immersing in water to that of sprinkling a few drops in order to evade the cross and accommodate the ordinance to the carnally minded. It adopted not only Jewish ceremonies and carnal ordinances, but also Pagan rites, that the church might adapt itself to all, and so save them, not from, but in their sins. It transformed the ministers of Christ from humble, self-denying Shepherds, Bishops, or Pastors into despotic, proud and bigoted rulers; the very embodiment of anti-Christ. It substituted vain show, pageantry and pomp for the simple, sincere and ardent devotion of the heart; and in our day it has instituted societies, and invented schemes, ways and means innumerable, as auxiliaries to the kingdom of Christ, to which alone he committed his oracles, ordinances and worship.

It will appear from the above contrast that there is one head, mediator, lawgiver and Savior in whom centres the faith, hope, love, joy and allegiance, of his one body, the church. His name is one, his doctrine one, and his worship one. He is indeed the life, light, sun and center of faith, attracting all to him, as the centre and embodiment of the christian hope and action. But anti-Christ is diversified, and his name being the number of a man, is many, even six hundred, sixty and six, and in this diversified character he adapts himself to the carnal mind of men; alters and changes with circumstances, times and seasons; has not doctrine, but doctrines for all occasions. Then his number is not one, but many, co-extensive with human inventions, and therefore, properly the number and name of a man, and not of God. Had I time and space I might show, by turning to the history of the church, how this pharisaic or self-righteous principle, destroyed the unity of the spirit, in the primitive church, as among the Galatians and others, but I forbear, with a question to the candid reader, and I ask, can those many dissimilar and antagonistic bodies, calling themselves the kingdom or church of Christ, be in deed and truth, the one body, church or kingdom, set up by him? If you answer in the negative, which I think it must be, then dear christian reader, stand still in the paths and enquire for the good old way, and when you have found it, lay aside all that prejudice and fear of men that bringeth a snare, and walk ye in it.

Having said so much on this part of my subject, I have not space to notice other causes of disunion among the saints; and indeed I am satisfied that the do and live principle, which expects heaven as a reward for human zeal, and a higher or lower seat in heaven as they express it, according to the amount of that zeal, lies at the very foundation of the anti-christian structure, and is the source from which the numberless plans, devices and inventions to aid Christ in saving his people proceed; and therefore the church cannot be too cautious in guarding against it as tending directly to impair the unity of the faith and practice designed in the one body of Christ. I am aware that I subject myself to the censure of a great majority of professed christians in this remark, and shall probably be accused of discouraging christian benevolence and zeal. This is, however, far from my wish or design, for I would commend with all my ability the fullest exercise of christian benevolence, when prompted by the spirit of Christ, and directed and governed by his word. But the experience of almost thirty-five years has but confirmed my first impressions on this subject, viz, that human inventions in divine things, however plausible they may appear, have their origin, not in faith, but in opposition to it; and instead of building up the saints in their most holy faith, and promoting true benevolence, they mar the unity of the body of Christ, and hinder the exercise of vital godliness.

Let those who are acquainted with the general feeling and practice of the church fifty years ago, before overspread by the devices and institutions of our present time institute a comparison, and then answer me candidly, whether that millenium, so confidently predicted, as the effect of this zeal by its active agents has been or is likely to be realized. Has there been, under their influence, more union, solid peace, comfort, love and good will among christians? Has there been an increase of solid morality, honesty and confidence among men generally? Is there more of that charity that rejoices not in iniquity—in vain show, pride and boasting; but in the truth—in the unostentatious exercise—love to God and good will to man? Is Zion exalted through this human zeal to her true position, of "a city set upon a hill, whose light cannot be hid?" Or is she not rather eclipsed by those human institutions which seek to overshadow her?

I will close this part of my subject with a mere reference to other causes of disunion among the saints. Covetousness, that insidious idolatry which draws the mind and affections from God should be most carefully guarded against, for while it tends to close up the heart to those ennobling sentiments of kindness, sympathy and love, it assimilates to that love and care of the world, so contrary to the love of the Father, and genders strife, emulation and contention which sunders the bonds of christian unity. This may, perhaps, be properly called the sin of the age in which we live, both in and out of the church. Let those then who desire to keep the unity of spirit in the bonds of peace, "beware of covetousness."

Pride and vain glory is a fretful source of alienation from Christ and one another.

It induces that conformity to the spirit and habits of the world, inconsistent with true christian humility and brotherly love, and as it easily besets all men, let the saints beware. Intemperance, in acts or words, in meats or drinks, in labor or idleness, in accumulations or wastefulness, is not only sinful in itself, but as such, weakens those delicate cords of brotherly love and union, and should be avoided. While christians should never descend from their high calling by uniting with worldly institutions to promote temperance, yet their orderly walk and moderation should proclaim to all men their heavenly birth, and exhibit that temperance worthy of a child of God; called with a heavenly calling unto those good works which God has ordained that we should walk in them.—The old vice of worshiping the ministry, or idolizing those gifts which God has graciously given for the edification of his people, is, and has ever been a most fruitful source of disunion among christians.—To esteem them very highly for their works sake, to attend punctually on their ministry, to receive them kindly, to take good heed to their teaching, and to be ready and willing to contribute to their temporal wants on all suitable occasions, and, above all to thank God for them; and to pray fervently for a blessing on their labors is undoubtedly right. But, to be puffed up, for one against another, to idolize the more gifted and slight the weaker gifts, is to pervert the blessings which our heavenly Father has bestowed, and turn them into a curse—to make these gifts, designed for the gathering together of the flock into one fold, building them up on their most holy faith, and uniting them in fraternal bonds, the cause of disunion and strife, envy, jealousy and evil speaking.—These things should never be indulged among the saints, and, wherever indulged tend surely to disunion and discord.

The last thing I shall present on this point is jealousy among the brethren, and that evil speaking of or about each other, which so commonly attends this most hateful of all vices. How often is the peace and happiness of the church marred or destroyed from a careless habit of this kind? Some inadvertence in word or deed by a brother, instead of being faithfully and meekly reproved in the spirit of brotherly kindness, is made a topic of conversation in his absence, reiterated again and again to his prejudice until it becomes an incurable hurt, or affects the whole body. Brethren should remember that God's children are regarded as the apple of his eye. How tender then should we be of their feelings, peace and welfare—and how careful should we be to put down the first rising thought of jealousy or evil surmising against them. The admirable rule of our Saviour given in the 18th of Matthe should form the basis of all dealings, and its spirit never will lead us wrong, nor should it ever be dispensed with. I here leave this, or the negative part of my subject, and will say something of the affirmative or those practical duties of christians, both in their individual or collective capacities which tend to preserve or promote the unity of the spirit in the bonds of peace. This must, however, form a separate communication. Yours to serve,

HOLLOWAY L. POWER.

DEAR BROTHER BEEBE—I feel a desire to tell you how I have been comforted reading your editorials. It seems to me that they contain the sincere milk of the word, and I sometimes think that my soul has been made to grow thereby. While reading in one of the late numbers where you was treating upon faith as a grain of mustard seed, I was much interested, as it suited my little faith so well. When I came to where you spoke of the Alps, and that they should leave their beds of ages and leap into the sea, before the living faith of God's poor, tried, tempted and afflicted children shall fail; when I read thus far, the paper dropped from my hand, I wept and sobbed aloud. I bless God, the little mustard seed faith which I sometimes feel in my soul began to triumph. I think you know how to build up the Lord's tried ones; for I sometimes think that you are the most tried soul upon earth, and have the greatest patience. But I beg you to bear with your poor, feeble sister, the writer of this. If I have offended at any time, I ask your pardon. I thank you for the large pile of papers you sent me; some of the numbers I had received and some I had not. Adieu,

NANCY DUTTON.

CIRCULAR LETTERS.

The Messengers composing the Hazle Creek Association, to the brethren and churches greeting:

DEAR BRETHREN:—Once more in an associated capacity we in the providence of God, are permitted to address you a circular. And we would call your attention to the subject of God being in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—2d Cor. v. 19. And as the subject is copious, we must be brief on the points to which we attend. Notwithstanding the diversity of sentiment in reference to God and Christ, all we can know of either we learn from the scriptures. And when we turn to that and find God, we find Christ expressed or implied, thus, "let us make man;" and again: "The man is become as ONE of us;" again: (Prov. viii. 22) "The Lord possessed ME in the beginning of his ways," &c.; "when he prepared the heavens I was there;" again: "Then I was by him, as ONE brought up with him," &c. Read the whole 8th chapter. Therefore, while we see the Anointed, or Christ, subordinate to the Father, possessed by the Father, and brought up with him, yet such was the inseparable union between the Father, or Divinity, and the Anointed, or Christ, that they were one. Against this Christ the sword of justice was commanded to awake (not against his sheep,) for which purpose a body was prepared him, which he took on him from the Virgin Mary. Hence it is said he took not on him the nature of angels, but the seed of Abraham. Again: (Rom. ix. 5.) "And of whom, as concerning the flesh Christ came;" again; (i. 3.) "Which was made of the seed of David according to the flesh." So far as his prior inferior and fleshly natures were concerned, he could say the Father is greater than I; but so far as his divine nature was concerned he could say, I and the Father are one. Again: In him dwelt all the fulness of the Godhead bodily. Again: (John xiv. 10) "But the Father that dwelleth in me, he doeth the works." Thus we see how God was in Christ reconciling the world unto himself.

Before proceeding to the reconciliation, we will make a few remarks on the term World. The term is used in different senses, which must be determined according to that with which it is connected, (like all, all men, every man, &c.) Sometimes it is used in reference to the earth, as in Isaiah xxvi. 9: "Inhabitants of the World," &c. It is sometimes used to include the Gentiles with the Jews, as in Romans iii. 19: "That every mouth might be stopped, and all the World become guilty," &c. Again: It is used in reference to those that will be condemned, and whom Christ said he did not pray for. (See 1st Cor. xi. 33,) "That we should not be condemned with the World." Again: (John xvii. 9.) "I pray not for the World." It is also used in reference to the objects of God's love. (John iii. 16.) "God so loved the World," &c.; and also in the text, that God was in Christ reconciling the World unto himself, &c. (Rom. xi. 12 also.)

And brethren, can the World that God so loved, and that he is reconciling unto himself, be that world that Christ could not pray for, and that shall be condemned? We have seen how God was in Christ, and what World he was reconciling, which brings us to the subject of Reconciling.

That while we are in a state of nature we are unreconciled to God, is clear from scripture, and the experience of every one that is born of God. Although in our primeval state we were good, yet nothing but natural beings, we, through the influence of the spirit of iniquity, that old serpent the devil, become sinners. The question is sometimes asked, what part of Adam died, and what state did it place him in? We answer, the whole of him, soul and body; and to find out what state it placed him in, we have only to look and see what our condition is in a state of nature, and that according to scripture, is dead in trespasses and sins. It is clear then, that that was the condition it placed Adam in. Now reconciliation is effected by a deliverance from this state of death, or understanding thereof, and the enjoyment of spiritual life; and God was in Christ for the accomplishment of this reconciling, which is by the death of his Son. Will he do it?—Surely every one that God so loved and is reconciling to himself, is the gift of the Father to the Son, and he says, All that the Father giveth me shall come to me. And the Apostle says, For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Now, if the quickening only restored to the primeval state it would not reign any more than sin had reigned: for sin brought him from that state; and if grace only puts him back again, they have only come out even. But, brethren, you have not so learned Christ; but where sin abounded grace did much more abound. When the soul is quickened it is made new, not a new one made out of it, but it is made new. When Jeremiah saw the vessel (Jeremiah xviii.) marred in the hand of the potter, the other vessel was not made out of it, but "he made it again another vessel," &c. A person can make one material out of another, but he cannot make one material another. It takes all the gift of the Father to the Son to compose the Bride; for when God made a woman he did not make her out of the rib, but he made the

rib a woman. Again: when he made the wine he did not make it out of the water, but "he made the water wine."—John iv. 46. The non-resurrectionists say, How can a natural body be made spiritual? We answer: Just as easy as a natural soul can be made spiritual, and either can be done as easy as water can be made wine. Now, the soul and body naturally, are both dead, and in reference to Christ's people, shall both receive spiritual life, and be just as free from anything natural as if no such thing ever existed, for we know nothing about natural things going to heaven. The soul is thus made spiritual when regenerated or quickened, for the Apostle says, (Rom. viii. 10) "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness"—not part life and part not, but made spiritual, for "that which is born of the Spirit is spirit, which is the second birth; and that this natural body, which is dead because of sin, is also to be quickened, or made spiritual; for the Apostle says in the next verse, "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." And as every seed is to have his own body, and as that that dwelleth in you by which your mortal bodies are to be quickened, is spirit, so your bodies, in the resurrection, will be spiritual too; and then will be consummated the thing declared in the text, which is the object of creation, the suffering of Christ, and the work of the Spirit; so that we can truly say, Thanks be to God who giveth us the victory through our Lord Jesus Christ.

And now, brethren, as all these blessings flow through the atonement, according to the new covenant, we can look through the vista of revelation, and behold Christ set up from everlasting, and in him all the spiritual life of his bride or people—even when they had sold themselves for naught it was there and through this medium we can see Christ, who is our life, coming at the appointed time, in accordance with the requisition which said, Awake, O sword against my Shepherd, &c. And in response to the same he says, Lo, I come, &c.; and his coming was to take away the first that he may establish the second. Thus he says, I lay down my life for the sheep, no man taketh it from me; I have power to lay it down and take it up again; and now we hear him say, IT IS FINISHED, and see him bow his head, and give up the ghost. Weeping saints beholding the scene, felt like all was lost, not knowing that he was taking away the first to establish the second.

Now, as the second, or new covenant, or Jerusalem which is above, is established, and as the children of the free woman are also free, all her children are established with her. The Apostle says, "Now we, brethren, as Isaac was, are the children of promise." Now, as all her children are children of promise, like Isaac, they are just as sure to be born in due time as Isaac was. The Apostle says to those who are born again, "So then, brethren, we are not children of the bond woman, but of the free," which, says the Apostle, "is the mother of us all," (not every body, nor a part neither, for all does not mean a part, but it means every one alluded to in the discourse,) all that are born again, whom the

Apostle calls brethren. The children are satisfied only when the Spirit bears witness with their spirits that they are the children of God—knowing that if children then heirs, heirs of God and joint heirs with Christ. Now joint heirship, is more than fellowship—fellow heirs have an equal portion, and one may spend his without effecting the rest, but joint heirs have a joint interest, and one cannot sustain any loss without the rest sustaining a proportionate part of that loss, so that, unless the enemy can deprive Christ of his inheritance, he cannot touch the inheritance of those who are joint heirs with him. And now, brethren, you have not forgotten the wormwood and the gall, when, by the gift of eternal life, you saw yourselves poor lost sinners, nor the time when that fountain, which was opened for sin and uncleanness to the house of David and to the inhabitants of Jerusalem, was opened to you, when your soul rejoiced in praise to God through Jesus Christ your Lord; but how many sore trials, temptations, doubts, fears, and dark scenes have you passed through; but out of them all the Lord hath delivered you, and will deliver. A few more revolving seasons, at most, and this mortal shall put on immortality, and this corruptible shall put on incorruption; then death shall be swallowed up in victory; so that you may now sing,

Sin, my worst enemy before,
Shall vex my eyes and ears no more,
But every power find sweet employ,
In that eternal world of joy.

And now may the God of all grace establish, comfort, and build you up in your most holy faith, that you may be to the praise of his glory—"in whom ye also trusted after that ye heard the word of truth," (not with natural hearing but spiritual,) "the gospel of your salvation; in whom, also, after ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance," (and what a heavenly earnest it is,) "until the redemption of the purchased possession, unto the praise of his glory."

So, brethren, you see that from beginning to end, it is unto the praise of his glory, "and all for the lifting of Jesus on high." Then we may truly say, we have a strong city, salvation shall God appoint for walls and bulwarks. Brethren farewell.

ISAAC D. SEDWELL, MODERATOR.
WM. JONES, CLERK.

THREE PERSONS KILLED IN A DUEL, IN CUBA, BY ONE MAN.—A major of the rural militia, 65 years old, near Havana, Cuba, recently fought a duel with swords, and killed his adversary, a young man. The second then took up the quarrel, and he, too, was killed by a thrust of the Major's sword. A cousin of the principal next stepped forward and was also killed. Lastly, a friend of all the others felt bound to avenge their deaths, but upon receiving a rather severe wound declared himself satisfied. The victorious duellist, in full uniform, went to Havana and presented himself to the Captain General, who, without depriving him of his sword, pointed out a room for him to occupy, and placed a "guard of honor" at the door. It is believed that he will be acquitted by the military court before which he is to be tried.

REMARKABLE SUICIDE.—A boy named John Durk hanged himself in St. Louis, on Friday, it is supposed, because he was not allowed to serve at mass. It appears that after the boys had dressed in the room adjoining the chapel, for the purpose of serving at mass, it was found that he would not be required. The others repaired to the chapel and left him there. When they returned, to their horror they found him hanging dead. He had, in the interim, hanged himself by means of a rope fastened to a step-ladder.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1859.

APOLOGY.—In consequence of our late journeys to the West, and to the South, in which we have been absent about nine or ten weeks, our paper has fallen behind its date. But we will endeavor to issue the numbers so as to be up to time before the end of this volume. In our next we will perhaps give a brief account of our visit to North Carolina and Georgia.

Reply to Brother Thomas on Rev. xxii. 2, 3.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

"And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall dwell there."

In this connection we have an illustration of the Kingdom of our Lord Jesus Christ, as a holy city, New Jerusalem, coming not up out of the sea, like the seven-headed beast described in chapter xiii. 1, or the two-horned beast which came up out of the earth, in the same chapter, nor like the scarlet colored beast ascending out of the bottomless pit, described in chapter xvii.; but in this vision the church of God, as the Bride, the Lamb's wife, is seen coming down from God out of heaven, prepared as a bride adorned for her husband. All her preparation, and all her adorning comes with her from God—from heaven and needs none of the trappings of earth to make her the perfection of beauty. Under the similitude of a city, her foundations, gates, streets, light, and all her internal glory, order, provisions, security and happiness is beautifully described in chap. xxi., and the description is continued in the xxii. and last chapter of the New Testament. The pure water of life flows clear as crystal from the throne of God and the Lamb, for her abundant supply. And, "in the midst of the street of it." That is, in the midst of the street of the holy city, or church of God, and on either side of the river was the Tree of Life. A street is a thoroughfare, a way, a passage by which the citizens have intercourse with each other, and enjoy the privileges of the city. Our Lord Jesus Christ is the way, and all the citizens of the New Jerusalem abide in him. He is the Truth, and they all walk in him. In the midst of this street, that is in the Lord Jesus Christ, who is God and Man, and Mediator between God and men. His Mediatorial identity being the centre or midst of him, in which dwells all the fulness of his Eternal Godhead, and in which the entire the church of God is complete. By the Tree of Life, we understand the whole church in her vital and Eternal Union with Christ, for he is the Root and the Offspring of this Tree of Life, while the Church and all her branches are brought into manifestation by their vital union with the Root. He is the true vine, and his members are the branches. Centering in him all the family of God exist.

And on either side of the River. Not only subsequently to his advent into this world, but throughout the patriarchal and prophetic ages, and even from everlasting this Tree of Life has existed; and subsequently to his manifestation in the flesh, this Tree of Life has been revealed in her gospel organization. As in Zech. iv. 3—Two Olive trees supply the bowl of the lamp or branches of the golden candlestick, with golden oil; the one on the right

side of the bowl, and the other on the left side thereof—so this Tree of Life is on both sides of the River of Life, which John saw. This tree, as we are told, bare twelve manner of fruits, and yielded her fruits every month. The number twelve agrees with the number of months in a year—also with the number of the tribes of Israel—Apostles of the Lamb, of the gates and foundations of the city, &c. By the twelve manner of fruits we do not understand a difference in the nature or quality of the fruit; for our Lord has informed us that a good tree cannot bring forth evil fruit; and as this is a good tree, a Tree of Life, all its fruit must be good and vital. But in manner its yielding is adapted to the varied circumstances and condition of the citizens of the New Jerusalem. As the seasons of bearing, every month, shows that there is no time or vicissitude of the Church, or of her members, in which this Tree of Life fails to supply with the fruits of immortality or life. These fruits, the Apostle informs us, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c., against which there is no law. God has his set, or appointed times to favor Zion. She has her winter and summer, her seed time and harvest; but she has never yet found a time or season in which the Grace of God has not been sufficient for her.

"And the leaves of the tree were for the healing of the nations." The leaves, as well as the fruits of a tree, are the productions of the tree, and show that the tree is in a healthy and vital state, and that the life or sap from the living Root is diffused throughout the tree, and all the branches where the leaves appear. The tree is clothed in verdure and beauty. So the Church of God, in her living union with Christ her Root, from spiritual life derived from him, is invigorated and made to flourish like the Palm Tree, and to grow as the Cedars of Lebanon. While the exhibition of truth, righteousness, and purity in doctrine, order, ordinances, and in all her practice resists the corruptions of our fleshly nature, reproves the disorders and abominations contracted from the world, and heals those who are made partakers of its medicinal virtues, of those inordinate affections, hatred, variance, emulations, wrath, strife and seditions, wherein we once walked, and produce in them a love of holiness, a desire to be more and more conformed to the image of their Divine Lord—to mortify the deeds of the flesh—to put off the old man with his lusts, and to put on the new man, which after God, is created in righteousness and true holiness. The kingdom of Christ is indeed but one nation. "A chosen generation, a peculiar people, a holy nation." But her members are redeemed out of every nation and kindred, and require the healing virtues of the leaves of the Tree of Life.

"And there shall be no more curse." The holy Jerusalem is the Vision of Peace. No wrath can enter: For this, saith the Lord, is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath

mercy on thee.—Isaiah liv. 9, 10. Although the Lord has chosen his people in the furnace of afflictions, and ordained that in the world they shall have tribulations, and although he rebukes those whom he loves, and chastens every son whom he receiveth, yet it is always in love, never in wrath. His word, his oath is pledged that he will not be wroth with them; therefore it is impossible that there shall be any more curse. All things do work together for good to them that love him.

"But the throne of God and of the Lamb shall be in it." The throne is the place of power, and the throne of God must be the place of Almighty power, of Divine Omnipotence, the power by which he governs the armies of heaven and the inhabitants of earth, while the throne of the Lamb more immediately refers to his spiritual dominion over his subjects as the King of saints; still, as all power in heaven and in earth to reign in providence and in grace, is vested in our risen and exalted Redeemer, and as he is ever in, and inseparably identified with his church, the throne of God and of the Lamb is in this holy city. Whatever, therefore, the saints may need in providence, or to protect, support and defend them in temporal matters, as well as all the spiritual government of the church is in him, and her with all power and grace is in the midst of Zion, so that she shall not be moved. Truly he is the head over all things to his church, which is his body, the fulness of him that filleth all in all.

"And his servants shall dwell there." Happy then to be a servant of the dear Redeemer. All his subjects are children, but the relationship of a son is demonstrated by birth, that of a servant by obedience. His servants ye are to whom ye obey. Neither obedience, nor any act of ours, can make us sons. But if God has made us sons and heirs, is it not our duty and privilege to obey him? We enter in through the gates of this city, and have a right to this Tree of Life, by our obedience, if we are subjects of his grace; for he who proclaims himself Alpha and Omega, the beginning and the end, the first and the last, says in verse 14 of this chapter, "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Those who obey are his servants, and they shall dwell there; Jerusalem shall be their abiding place, and they shall go no more out forever.

Obituary Notices.

Near LEXINGTON, Ky., Oct. 5th, 1859.

MY DEAR BRO. BEEBE—At the request of surviving friends, I send for insertion in the *Signs* the following obituary:

Departed this life, of dropsy of the chest, on the 19th September, 1859, at 1 o'clock, P. M., at the residence of our brother, Peter C. Buck, (her brother-in-law,) near Clarksville, Tennessee, Miss REBECCA PRICE, about seventy-six years old. Sister Rebecca was a remarkable woman—of strong mind, quick perception, and warm attachment to the doctrine maintained by Old School Baptists. She could not sit still and hear the truth abused with impunity. She was baptized by my father, the late Elder Ambrose Dudley, in June, 1799; joined the church at Bry-

ant's, where she remained an orderly, devoted member, until about the year 1821, when several members, including her father, formed the Particular Baptist Church at Versailles. It was here and during my connection with that church I became intimately acquainted with her—her brother-in-law, brother Buck, and his most amiable and (subsequently) afflicted wife. I found her ever prompt in the discharge of the duties devolved on her; not slow to defend the truth, which few, very few, were as competent as she was to do.—Brother Buck's house was the resort of many transient and local brethren and sisters. Religion—vital religion was their theme, and none who loved the Lord Jesus and the glorious system of salvation, went there, who was not delighted with the association.

Bro. Buck removed to his present residence, "Meadow Grove," a few years thereafter; and finding no church of our faith and order in their vicinity, the church called "Meadow Grove" was constituted at his house, of which sister Rebecca was a member. She lost a brother-in-law and sister (the latter a real Old School Baptist) in Missouri, some years afterwards, leaving several daughters, among strangers, comparatively. Being always ready to make herself useful, she went to Missouri and took charge of her neices and nephews for a time, until they could be properly cared for. She very soon became known and appreciated as an "Old School Baptist" in the vicinity of her new home.

As soon as she was relieved of her cares in Missouri she returned to brother Buck's family, where she was, to use bro. Buck's language, "more like a sister and mother," than a sister-in-law and aunt. Shortly after then she removed to Frankfort to live with a widowed sister, (sister Weisger) another "Old School Baptist," and joined the Particular Baptist Church in that place. Here, as elsewhere, she very soon became known and appreciated as an intelligent, religious, sound and consistent Old School Baptist.

After a few years sister Weisger, at the advanced age of over eighty years, removed to Texas, to be with her children; and sister Rebecca returned to the devoted family of Bro. Buck—returned her letter to the church at Meadow Grove, where she remained a member till death relieved her of all earthly cares; and as we confidently hope, she was inducted into that eternal rest provided for the righteous.—"She rests from her labors, and her works do follow her."

The stroke has been particularly heavy to Bro. Buck's family, especially to dear afflicted sister Buck; but they have the warmest sympathies of very many friends and brethren, who with them, "sorrow not as those who have no hope."

Brother Beebe—a number of our brethren in this vicinity seem desirous that the long letter accompanying this shall appear in the columns of the *Signs*. They seem to think the cause of truth may be subserved thereby. If you think it advisable, after reading it; and, really, knowing the labor you have to perform, I feel some hesitancy in imposing it on you; and if it will not crowd out more important matter, you can insert it.

Our minutes have come to hand. I notice that the preaching on Sunday has been omitted, either in the manuscript, or at the office. Some inconsiderable typographical errors, which are unimportant, as readers who are acquainted with the subject will readily supply them.

Seeing the length of the circular, in print, I fear you are not compensated for your labor. I trust you know Licking Association too well to suppose she is willing that you shall work for her without remuneration.

I find also, that on the front page the caption somewhat changed; "Old School" substituted for "Particular." Two hundred years since the distinction in England and Wales, was "Particular" and "General" Baptists. This distinction was, I think

appropriate. The Licking Association adopted the name "Particular" in the year 1820, at the suggestion, if I am not mistaken, of Bro. Trott.

Our kindest regards to sister Beebe, and every member of your family and friends. Most truly and affectionately as ever, your friend and brother in hope of eternal life.
THOS. P. DUDLEY.

September 26, 1859.

DEAR BROTHER BEEBE—It becomes my painful duty to send on for the *Signs* the following obituary notice of my dear aunt, Mrs. HARRIET TENNILL, who was taken from us on the morning of the 23d of Sept., 1859, in the 57th year of her age.

Her disease was bronchial consumption, with which she was attacked last January, while on a visit to the South, and she has gradually declined ever since, until at length she sunk in death.

She professed a hope in Jesus as her Redeemer about thirty years ago, when she was baptized by Elder Cumberland George, who was, at that time, in good standing with the Old School Baptist Church, of which she became a member. Soon after uniting with the church, she left her native State, Va., and went to Miss., where she remained until about two years ago, when, having lost the greater part of her family, and her health becoming delicate, she returned to Va. to spend the remnant of her days.

During her illness she often expressed the opinion that she never would recover, and though she wished to be relieved from her sufferings, yet she was not altogether willing to die, fearing, as she said, that she might not be one of the Lord's redeemed family. But towards the close of her life, she was more reconciled to what she believed to be the will of God, and more than once wished that He might take her to Himself.

During the greater portion of her life she was a victim of much sorrow and many severe trials, all of which she bore with patience and fortitude, believing tribulation to be the inheritance of the people of God—for the assurance is, that "whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth," and the blessed promise is, that "in all these things they shall come off more than conquerors through Him who hath loved them, and given Himself for them."

For many years after the deceased became a Baptist, she was deprived of the comfort of gospel preaching, and almost entirely of the society of those she esteemed as the people of God; and she mourned her destitute condition—yet her trust in God remained unshaken, for she believed Him faithful who had promised, and that she would be kept by his power, through faith unto salvation. She was a firm believer in the doctrines of election and predestination, and was comforted only by such preaching as set forth this doctrine clearly and plainly, which proves beyond a doubt that she must herself have been an elect vessel of mercy.

Though she seemed to have no very bright evidence during her illness that she was a subject of God's grace, yet she manifested a strong hope that she was going to dwell with Him in glory; and her feelings during her closing hours are beautifully described in the words of the hymn—
"O, land of rest, for thee I sigh,"

which hymn was sung at her burial. She was kind and amiable in all the relations of life, and though she mourned continually a sinful and depraved nature, she gave evidence that she was born of God. O, that the dear Redeemer has taken her to reign with him in realms of endless bliss, where she can see Him as He is—is the heartfelt prayer of her afflicted friends. She leaves an only son for whom we entertain great hope. May God in mercy finish the work we trust He has begun. May He sustain us in our sad bereavement, and comfort us in the assurances of His love, and His name shall have all the praise.

Yours in hopes of an inheritance with the saints of God.

VIRGINIA T. WALDEN.

OSAGE Co., Missouri, Oct. 1, 1859.

DEAR BROTHER BEEBE:—I am requested to send you for publication the obituary of Elder A. Q. Mathews. Brother Mathews departed this life on the 29th day of July, A. D. 1859, aged 34 years 3 months and 25 days.

Brother Mathews was born in Marion county, in the State of Tennessee, and immigrated to this State with his widowed mother when a small boy. He professed a hope in Christ when quite a youth, and joined the Old School or Predestinarian Baptist Church about the year 1843. He has been an ordained minister of the gospel for about twelve years, and although not educated in any of those men devised ecclesiastical schools, yet God had made him an able defender of the gospel of Christ, his manner publicly was pointed, and, in short, Christ, the salvation of his people by sovereign free grace, was his greatest theme. He was courteous and mild, yet inflexible, uncompromising and zealous in the doctrine of the Bible, as taught by the Old Predestinarian Baptists; and although the doctrine that he preached was despised by all other denominations and the world, yet he was highly respected as a man and a good citizen by all who knew him. He was and had been Pastor and Moderator for the Regular Baptist Church, Osage County, Missouri, where his membership belonged. The Church now deeply feels the loss, not only for the company of so loving a brother, but for the ministry in which she is now destitute.

Brother Mathews had been afflicted for several years with a nervous disease of the head and spine, and for the last two years of his life he was unable to travel the most of the time.

On the 27th day of July he started to go to a portion of his farm, and staying longer than his wife expected she sent her little daughter to look for him, who found him lying by the roadside speechless. He was immediately taken to the house, and never spoke again. He appeared to suffer greatly for about 48 hours, when death relieved him of his sufferings.

Brother Mathews left a large circle of friends, several brothers and sisters, an aged mother, and a wife and six small children to mourn their loss, but we mourn not as those who have no hope.

Silent we own Jehovah's name,
We kiss the scourging hand,
And yield our comforts and our life
To His supreme command.

FRANCES DODDS.

DELPHI, N. Y., Sept. 25, 1859.

BROTHER BEEBE:—Please publish in the *Signs of the Times* a notice of the death of sister BETSEY HOW, who departed this life on the 7th day of June, 1859, aged 28 years.

Her disease was consumption. She had been in feeble health for about 13 years. She gave satisfactory evidence of a work of grace about 7 or 8 years since, and united with the Old School Baptist Church in this place, and has been a worthy member until she was called home. She had hoped to gain her health until some time last winter, when she was convinced that she was nearing the land of rest. She was enabled to triumph without interruption for the last three months of her life. She gained a complete victory over death, and her whole conversation evinced a heavenly peace of mind and holy resignation. The saints in general sought her company, and many will long remember her holy conversation, while she often said to us that the fear of death was gone, and she longed to go home. She has been a subscriber for the *Signs of the Times* since she hoped in Christ. She has left parents and brothers and sisters, together with the church, to mourn her loss.

In behalf of her mother,
J. P. SMITH.

NEW CASTLE, Del., Oct. 12, 1859.

BROTHER BEEBE:—This is to inform you and the brethren generally, of the death of our beloved sister and mother in Israel, Mrs. ELIZABETH, wife of brother John McCrone. She died at her late residence near Wilmington, on Saturday morning last, the 8th inst., after a severe and painful illness of twenty days.

This sudden and unexpected stroke will be sensibly felt by the Bethel Church, of which she has so long been a prominent member—a sadness and gloom will rest upon the surrounding neighborhood; but inexpressibly trying and painful is the dispensation to the bereaved husband. He has for many months been suffering from a painful and prostrating disease, during which he has been sustained and comforted by the sympathies of an affectionate partner, who now by this sudden dispensation, is taken away. The stroke is almost heavier than he can bear. Those brethren and sisters whose privilege it has been to partake of the christian kindness and hospitality of this *Baptist Home*, will condole with him and his bereaved children in their deep affliction.

Sister McCrone at the time of her departure was in the 69th year of her age having maintained and adorned a profession in Christ for about 43 years. Her end was peace, her last words being expressive of a desire to depart. The anchor of her hope fully sustained the frail vessel in the dreadful conflict. May the Lord sanctify the affliction to those whom he has thus bereaved.

E. RITTENHOUSE.

P. S. The above, brother Beebe, is submitted to you for insertion, all or part, as you think best, in the *Signs*. It would of course be very desirable to have it inserted soon. A very pleasant and flattering condition of things exists at present among our churches.

MIDDLETOWN, Del. Co., N. Y., Aug. 15, 1859.

BROTHER BEEBE:—You will oblige me by publishing in the *Signs of the Times* this obituary notice of our beloved son OSCAR, who died on the 17th of July, aged 3 years and 26 days. The circumstances of his death were very trying and heart-rending to us. Our daughter had dipped out a pail of hot water to carry into the milk house, as our dog was playing through the house. At that moment our little son put his arms around the dog's neck, and that threw him into the pail of hot water. He lived three days before God took him from this world of sin and sorrow. O, may God grant us reconciliation to his Providence, who worketh all things after the counsel of his own will.

But O, our cherished Oscar dear,
How can we give thee up?
It fills our hearts with bitter woe
To drain this bitter cup.
Ah, we who saw that lovely face,
Calm in its sweet repose,
How can we wish him back again
Till the last trumpet blows?

Yours in hope of eternal life,
JAMES T. STREETER.

BRENHAM, Texas, Oct. 12, 1859.

BROTHER BEEBE:—Please publish this obituary notice: Died, at Brenham, Washington Co., Texas, Oct. 9, 1859, PERRY GILBERT, son of J. M. and N. F. Dutton, and grand-son of the writer of this notice, aged 1 year and 9 months.

And now the little sufferer sleeps
Beneath a spreading vine,
That bears on it the mustang grape,
Growing in this Southern clime.
Afflictions filled his narrow span
Of days and months below,
Till he was called to that blest land
Where pain is felt no more.
O, could we reach those regions bright,
Their splendor to behold,
And see his fingers strike
A tuneful harp of gold:
O could I hear that little one,
'Twould fill my soul with love,
Strike one soft note of that sweet song
That angels sing above.
Your sister in Christ,
NANCY DUTTON.

DIED.—At Phillipsburgh, in this county, on Sunday evening, Oct. 30th, 1859, Mrs. ELIZABETH, wife of brother Thomas Tatham, in the 46th year of her age. Sister Tatham, with her husband, was a member of the Middletown and Walkill Old School School Baptist Church. She united with the church by baptism on profession of her faith in the great Redeemer several years ago, and from that time has enjoyed the unshaken confidence and fellowship of all her brethren and sisters. Her health and strength has been declining gradually for several years, and at times she suffered much with doubts and fears; but as the hour of her departure drew near, it was the pleasure of her dear Lord to make such manifestations of himself to her by his spirit, as to remove her doubts and clear her skies. And for a few weeks past, we are informed by brother Tatham, she has enjoyed the full triumphs of faith. Death, disrobed of his terrors was anticipated with transport rather than dread. She was a precious sister—an invaluable wife—one of the best of mothers, and an ornament to the vicinity where she lived.—Her disposition, naturally very amiable, under the power of reigning grace made her a bright and shining light among us. She has left a deeply bereaved husband and several children, with numerous near and dear friends to mourn their bereavement. May the grace of God sustain our afflicted brother and his surviving children; and may the dispensation, severe though it be, under the gracious hand of our covenant God, be over-ruled to the good of the church, and the glory of our God.

"It is the Lord I should we distrust,
Or contradict his will,—
Who cannot do but what is just,
And must be gracious still."

Her funeral was attended by a large and solemn assembly, on Tuesday, Nov. 1, and a discourse on the occasion from Psalms xvii. 15.

SPARTA, Hillsdale Co., Mich., Oct. 1, 1859.

MY DEAR BROTHER BEEBE—I am called to mourn the loss of my eldest—a beloved daughter; one on whom I doted with a parents fondness; one who never gave me an unkind word; one whom I never knew to utter a falsehood; yet, I having conversed with her some two months since, on the subject, could not learn of her that she had any hope in the merits of Jesus. She had many thoughts about her soul's salvation, and felt herself to be a great sinner; but whether she obtained deliverance through the blood of the everlasting covenant, I know not; for, as soon as we became sensible how sick she was, her senses were gone, and we could not converse with her. She has for a year or two past manifested a great desire to attend meetings, where I tried, in my weak way, to preach; but she manifested no desire to attend Methodist meetings, or others of the kind. So far as I could learn she was in sentiment an Old School Baptist. She had a great anxiety to attend the Mad River Association with me, this Fall; but, the small children having been sick, she, of her own accord, that father and mother might go, gave it up. There is, to myself and wife, one consolation, and that is, if she was one that had her name written in the Lamb's book of life, Rev. xiii. 8, and xviii. 8, and xx. 15, or was chosen in Christ before the foundation of the world, Ephesians i. 4, she was brought to know him before her demise. John vi. 37-40; and xvii. 9, 26.

MARY died Sept. 20, A. D., 1859, of congestive fever, aged 18 years, 9 months and 5 days. As Mary was a sweet singer, I will transcribe two verses of a funeral hymn which she was quite fond of singing. The whole may be found in I. B. Woodbury's *Cytherea*, page 358:
"Lips I have kissed, ye are faded and cold;
Hands I have pressed, ye are covered with mould;
Forms I have clasped, thou art crumbling away,
And soon in your bosom the weeper will lay."

Friends of my youth, I have witnessed your bloom;
Shades of the dead, I have wept at your tomb;
Tombs, I have wreaths, were they worthy of thee;
But who will e'er gather a garland for me.
Your Brother, in affliction,
JAMES P. HOWELL.

DEAR BROTHER BEEBE—Please publish the following obituary:

Died, on Thursday, 23d June, 1859, sister MARY TAYLOR, an humble and consistent member of the church at Upper Broad Run, in the 54th year of her age.

JAS. B. SHACKLEFORD.

DIED, Oct. 20th, near Howell's, in this Co., Mrs. SARAH, wife of Joseph Conklin, aged about 60 years.

DIED, in Wawayanda, (near this place,) October 25, Sister ELIZABETH ELLIS, aged 80 years, 7 months and 15 days.

Subscription Receipts.

Table listing subscription receipts from various states including New York, Maine, New Jersey, Pennsylvania, Delaware, Virginia, North Carolina, Georgia, Florida, Alabama, Texas, Oregon, Arkansas, Mississippi, Tennessee, Kentucky, Ohio, Indiana, Illinois, Iowa, Michigan, Canada West, and Missouri.

Total \$322 12

*Brother McColl inquires if we have to pre-pay postage on the Canada papers, to the Canada line? We do.

HYMN BOOKS DISTRIBUTED SINCE OUR LAST ISSUE, VIZ:

Wm. L. Beebe 20; Elder C. B. Hassell 15; sold at Kehukee Association 20; John Cook 1; Moses Dumas 1.

Record of Marriages

At the residence of the bride's father, at Andes, Del. Co., N. Y., by Elder Isaac Hewitt, Mr. WILLIAM S. WESTLEY, of Ellington, Chatauge Co., to Miss E. P. REYNOLDS, of the former place.

At Lexington, N. Y., Sept. 24, by Elder Harvey Alling, Mr. WILLIAM H. PLACE, of Woodstock, and Miss MARY J. REYNOLDS, of the former place.

At Jewett, Oct. 3, by the same, Mr. OLIVER PECK, and Miss LUANNA BARKLEY, both of Jewett, N. Y.

At Chemung, N. Y., by Elder Wm. Putnam, Mr. JOHN BURROUGHS, of Stamford, Delaware Co., N. Y., and Miss MARGARET ALLING, daughter of Elder Harvey Alling, of Lexington, N. Y.

OLD SCHOOL MEETING.—The Olive Church has appointed her annual Old School Meeting, to be held at her Meeting House, in Olive, Ulster Co., N. Y., about 12 miles from Kingston, on the Plank Road leading from Kingston to Pine Hill.

L. H. TEWILLIGER, Church Clerk.

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

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet steadily for worship at their meeting-house, 104 West Thirty-six street.

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York.

JAMES B. WHEELER, President. WILLIAM L. BENEDICT, Secretary.

NOTICE.—There will be a meeting, the Lord willing, at the Baptist meeting house, in Columbia, Jackson county, Michigan, commencing on the Friday (28th) before the fifth Sunday in October, 1859, at ten o'clock, a. m., and continue three days.

ACQUITTAL OF SOLOMON COLE.—The trial of Solomon Cole, of Montague, Sussex Co., N. J., on the charge of having poisoned his wife by means of arsenic and antimony, terminated last Saturday in the acquittal of the accused.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 5,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

BEEBE & HORTON, ATTORNEYS AT LAW, Land Agents and Conveyancers, MACON CITY, MISSOURI.

REFERENCES: Hon. Ira Harris, L. L. D., Hon. Amos Dean, L. L. D., Albany, N. Y.; G. Beebe, Editor of the "Signs of the Times," G. J. Beebe, Esq., Editor of the "Banner of Liberty," Middletown Bank, Walkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President Chester Bank, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lownds & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Colonel Thomas P. Rubey, Hudson City, Missouri.

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ALABAMA—Elders B. Lloyd, R. Daniel, J. L. McGinty, William M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood, William J. Hay.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

CANADA—WEST—Eld. William Pollard, Dea. James Joyce, Duncan McColl.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 21.

CORRESPONDENCE.

[Concluded from page 155, No. 20.]

I ask who persecuted John Wickliff, and had John Huss and Jerome of Prague burned to death, for the testimony they bear to the truth? Answer—Roman Catholics. Who caused Lewis and Joseph Craig, John Waller, James Ireland, Jeremiah Moore, John Shackelford, and many others, to be imprisoned in Virginia, for "preaching Christ, and him crucified?" Answer—Episcopalians. Who had Muncer put to death for his advocacy of Bible truth and Civil and Religious Liberty? Answer—Martin Luther. "All men condemned Luther for these murdering proposals, but in order to relieve himself, he made the devoted people the scape goat; he and his colleagues imputed the crimes of the Empire to the Ana-baptists, and so escaped!!"—Orch. Ch. His., p. 356. But what was Muncer's crime, for which Luther urged his death? "The doctrine of liberty had been advocated by all the Reformers, while pointing out the usurped claims of the Pope; but none understood or carried out this liberty into practice but the Baptists, consequently all eyes were, in this crisis, directed to MUNCER, who now drew up a memorial expressive of their grievances, and which was presented to their lords, and dispersed all over Germany. It consists of twelve articles on civil and religious liberty. It is allowed to be a master-piece of the kind, and Voltaire says, 'A LYCURGUS WOULD HAVE SIGNED IT.'"—Orch. Ch. Hist., p. 355.

Who caused the putting to death of SERVETUS? Answer—John Calvin, the Presbyterian. "The truth is, and it ought to be avowed, that the conduct of Calvin admits of no apology."—Jones' Ch. Hist., p. 424.

It will be observed that each, Doct. Mosheim, Jones and Orchard, in their histories of the Christian Church, accord to the people who have maintained "Old School Baptist" sentiments since the apostles' day, and whom I have designated by the NAMES given them, mostly, by their enemies, purity of life and conversation, and almost rigidity in the sacrifices they should make, rather than swerve from the faith.

Noble examples of suffering and death, for the cause of their Divine Master, are given in the cases of "PERPETUA" and "FELICITAS," two females, whose circumstances were peculiar—each having an infant at the breast, and who were entreated by their nearest and dearest earthly friends to "renounce their faith," and save their lives. The former, while in prison, and just before her being thrown to wild beasts for destruction, was permitted to suckle her infant. "In this situation (says Jones) she comforted her mother, and encouraged her brother, entrusting to him the care of her infant son; and was, according to her

own expression, as happy as if she had been in a palace."—Jones' Ch. Hist., p. 143.

But what is the testimony concerning FELICITAS? "Three days before the exhibition, however, she was delivered; and, being in great pain, those who were about her asked how she would be able to endure the being exposed to wild beasts, when she was much affected with the pains of child-birth. She replied, that in this case she was left to herself, but that in her other sufferings she would have another to support her, even HIM for whom she suffered."—Jones' Hist. Chris. Ch., p. 144.

What shall we say of the firmness and resignation of John Wickliff, in bearing reproaches for the cause of Christ? John Huss and Jerome of Prague sealed their testimony with their blood—the former was burned to death 7th July, 1415, the latter on the 20th May, 1416. After this digression, I return to the subject immediately before me.

We find the most palpable discord between the "Mother of Harlots" and her Protestant daughters—while she charges these daughters with apostacy, they charge her with being the "Apocalyptic Beast." All would be left in doubt, but for "the more sure word of Prophecy." No wonder that the Old Mother forbids to her children the use of our Bible: The wonder is, rather, that her Protestant daughters submit, with so much seeming patience, to the grand-children, having recourse to the "King James translation of the Holy Scriptures."

But the impression is attempted to be made that all Protestant denominations are but so many branches of the Church of God. We, as "Old School Baptists," have no disposition to interfere with the family quarrel; wholly disclaiming descent from, or anything in common with, the Old Mother or her daughters. The exhortation is, "Let there be no scism in the body." What would the amalgamation of materials so inharmonious present? Not the body of Christ. Because that body, although composed of "many members," recognizes but one life, and Christ is that life. The members sympathize with each other—their interest is one—all are interested in the well-being, health and growth of each. "If one member suffer, all the members suffer with it; and if one member be honored, all the members rejoice with it." Is this applicable to the so-called "evangelical churches?" Have they care and anxious solicitude for the advancement of the interests of "Old School Baptists?" If they have, they have undergone a wonderful change within the present century. Have we forgotten that Paedo-baptists persecuted Baptists and Quakers in Massachusetts within the present century? Look at the "blue light laws" of Connecticut. Have Baptists, of the Old School, ever sought power from the secular arm? Have

they not, all the while, since the Independence of the United States was achieved, asked of "the powers that be," ONLY TO BE LET ALONE?

But you claim for these various denominations the title, "evangelical churches." If you mean that they are churches, according to the standard of churches recorded by the Evangelists of our Lord, then you will allow that it is our privilege to test their claim by that standard.

In this particular, we claim to be the only evangelical churches known to the word of God, and we accord to you the right to test our claim by that standard. Allow me to say that evangelical churches knew nothing of baby sprinkling—Baby membership. This is a new order; which dates several centuries subsequently to the apostolic day, and is utterly unknown to the Bible; and directly antagonistic to its teachings.

Immersion or dipping was the universal mode of baptism for a long series of years after the organization of the Gospel Church on earth. Towards the close of the fourth century, the idea prevailed that none could be saved unless they were baptized. Hence sprinkling was allowed by Emperors (without the slightest authority from the word of God) in cases where it was supposed the immersion of the whole body would endanger the life of the individual. "In the year 370 Galetes, the dying son of Valens, was baptized by order of the Emperor, who swore he would not be contradicted." Time progressed, and dipping was still observed as the manner of administering the ordinance of baptism, until the rise of John Calvin, who said, "Howbeit, the very word of baptizing signifieth to dip, and it is certain that the manner of dipping was used of the Old Church."—Institutes, Book iv. ch. 15, p.p. 632, 633.

I may startle you, somewhat, when I say, and shall prove from the standard of truth, the Bible, that believers are the only Bible subjects—dipping or immersion the only Bible mode—and Baptist Preachers, "called of God, as was Aaron," the only Bible administrators of the ordinance of baptism. If, however, the word of God does not sustain me, the assertion is not worth the paper on which it is made.

The Divine Redeemer said, "See that ye make all things according to the pattern showed thee in the Mount." May I not say, without fear of successful contradiction, that a church not built after that pattern is not the Church of Christ? That no authority has been given by the King of Zion to alter the pattern? And that it is the highest presumption and impiety in the Pope, or any other earthly tribunal, to attempt to change the ordinances, or extend them to others than those whose characters are most clearly and unmistakably defined by the only Law-giver to Zion?

I now proceed to give the Bible testimony concerning the building, the materials, their preparation, and the rearing the spiritual superstructure. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Psalms cxxvii. 1.

"And I say unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18.

"Therefore, thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. xxviii. 16. "For other foundation can no man lay than that is laid, which is Jesus Christ."—1st Cor. iii. 11.

The commission given by the Lord Jesus to his called and qualified apostles, reads thus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 19-20. Allow me to inquire, Are not the taught the only subjects of baptism known in the commission? "He that believeth, and is baptized, shall be saved."—Mark xvi. 16. "Then they that gladly received his word were baptized."—Acts ii. 41. "And the Lord added to the church daily such as should be saved."—Verse 47. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts viii. 12. Allow me to inquire, If, as our adversaries contend, "baptism came in the room of circumcision," whence their authority for extending the ordinance to females? Circumcision, under the law, was confined to Abraham's male descendants, and those servants (male) bought with his money. Whence were Timothy and Titus, who had been previously baptized, compelled to be circumcised, if baptism superceded circumcision? I proceed: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we."—Acts x. 47. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 10. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," &c.—Acts viii. 37, 38, 39. Need I multiply proofs that believers are the only Bible subjects of baptism?

We come next to the mode of baptism:

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water."—Matt. iii. 15, 16. "Thus"—in this way—after this mode—agreeably to the example I give. What was that example? "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. vi. 3 to 11 inclusive. "BURIED with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. ii. 12.

Suppose you employ a laborer to bury a dead corpse. He takes it away, and after a time he applies to you for payment. You ask, Have you complied with your agreement, and where did you bury it? He conducts you to the place—you find the corpse propped up on its feet, with a few particles of dust thrown on the face and head. Would you pay him for burying the corpse? Would you not conclude he was trifling with you? In vain might he urge your practice in the observance of the ordinance of baptism. "A word to the wise is sufficient."

But I proceed to the third proposition—the administrator of the ordinance.

John was named of the Angel, before his birth. For what purpose did the Holy Ghost add "THE BAPTIST" but to set forth his OFFICIAL CHARACTER? "In those days came JOHN THE BAPTIST preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand."—Matt. iii. Not that it is a continuation of the old Jewish congregation "is at hand"—not already set up, visibly, in the world—nor does the right of admission to its ordinances result from being, literally, the children of Abraham; with whom the covenant of circumcision was made. No, no. "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. 8.

Nor was "the Baptist preacher" sent to prepare, but "to make ready a people prepared for the Lord."—Luke i. 17. How make them ready? To open up the prophecies which had gone before to "the people prepared," and show their fulfilment in the person of the Messiah—to extend the holy ordinance of Baptism to those who "confessed their sins." Thus, the

Baptist not only clearly shows us that believers are the legitimate subjects of baptism, but also denies the ordinance to all who did not "bring forth fruits meet for repentance." Telling them, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. iii. 9.

What are the so-called "evangelical churches" doing when they extend the ordinance of baptism to babies of believing parent, or parents, and thus force them into the church? Do they observe the pattern? With what face, then, can they claim to be the Church of God?

If baptism is efficacious in saving babies, where one of the parents is a believer, why not where both are unbelievers? You should no more censure the "new order," which has "newly sprung up, for contending they" are not authorized to say that any can go to heaven who are not baptized. You lay quite as much stress on baptism as they do. But I resume:

The volition of all those who are the subjects of Gospel Baptism, is indispensable. "But first gave their own selves to the Lord, and unto us by the will of God."—2d Cor. viii. 5.

But I have said the administrator must be a Baptist Minister, regularly called of God, ordained to the work, and in good standing with the Baptist Church. Let us not forget the Savior said, "Follow me." "Be ye therefore followers of God as dear children: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."—Eph. v. 1, 2.

Now, if Jesus went to a "BAPTIST PREACHER" for baptism, and received the ordinance at his hands, saying, "thus it becometh us to fulfil all righteousness," I submit, whether it is Christ's ordinance, or whether we "fulfil all righteousness," if we receive the ordinance from a baptized or unbaptized Catholic, Episcopalian, Lutheran, Presbyterian, Methodist, or indeed, any other but a Baptist Minister?

I might fatigue you with reading proofs, drawn from our adversaries, with regard to the practice, or rather in support of the practice of "Old School Baptists." A few may suffice for the present:

Doct. Mosheim says: "The rites instituted by Christ himself, were only two in number, and these designed to continue to the end of the Church here below. These rites were Baptism and the Holy Supper."—Mos. Ch. Hist., vol. i., ch. iv. p. 121.

The same writer says: "The Sacrament of Baptism was administered in this (the 1st) century, without the public assemblies, in places prepared for that purpose, and was performed by immersion of the whole body in the baptismal font."—Mos. Ch. Hist., vol. i. p. 126.

John Calvin said: "Howbeit, the very word of baptizing signifieth to DIP, and it is certain that the manner of DIPPING was used of the Old Church."—Calvin's Institutes, Book iv., ch. xv. pp. 632, 633.

The same writer admits, fully, in his Institutes, that believers are the primitive subjects, and DIPPING, or immersion, the primitive mode of baptism."—Cal. Inst., Book iv., ch. xv., 630, &c.

Pardon me for introducing the testimony of a highly learned Paedo-baptist min-

ister of our own country. He was approached by a Baptist Minister, who remarked, "You are aware that I am utterly unacquainted with the Greek language—I do not know one letter in the Greek alphabet. Please inform me what is the literal translation of the Greek verb 'baptizo' or 'baptidzo?'" The Paedo replied, "To dip; to plunge; to immerse the whole body." The Baptist Minister, supposing the other disposed to jeer him, remarked, "You can play off on my ignorance—you know that I know not." To which the Paedo rejoined, "No man, who is entitled to reputation as a Greek scholar, dare deny that I have given you the literal translation of the word." "Then," said the Baptist, "with your knowledge on the subject, how could you practice sprinkling, and call it Baptism?" The Paedo replied, "Hut, tut, man! you can't imagine what an effect three or four hundred guineas will have upon a man." I need scarcely tell you, because I apprehend you have not forgotten, that the late Elder Joseph Redding was the Baptist preacher, and Parson Stubbs the Paedo.

Another learned teacher among Paedo-baptists said, in presence of a large assembly, "No minister, who understands the Greek language, will be so silly as to controvert the subject of Baptism with a Baptist, allowing the New Testament to be the guide. For that knows no one as a proper subject, and no other as a New Testament mode, but believers, and dipping or immersion."

A Professor of Greek Literature, in one of our most celebrated Colleges, says:—"There is no doubt but that believers were the apostolic subjects, and immersion or dipping the apostolic mode of Baptism." That Professor is now President of a Paedo-baptist College.

With all the foregoing testimony before us, how can we doubt?

Doct. Mosheim, Milner, Baxter, Doct. Wall, and other Paedo-baptist ministers, who sought earnestly and laboriously for authority for Infant Baptism and Infant Church Membership, are all constrained to admit that no higher authority has been found than "ancient tradition,"—"the ancient practice of the Church." Doct. Baxter has, indeed, resorted to the "Spiritual Almanac," as proof; but by whom calculated, or when published, he does not inform us. Dare we recognize any authority paramount to God's Holy Word?

But I love consistency, and have forbearance with a man who is consistently wrong.

How is it that Paedo-baptists claim that babies are the subjects of baptism, extend the ordinance to them, and yet deny to them the Lord's Supper? If they are the rightful subjects of the first, they certainly are of the other ordinance—why do they not bring them to the Lord's Table? It may be replied, To do so, would be mocking an holy ordinance. I ask what more sense is there in baptizing them? They have about as correct conceptions of the one ordinance as of the other—and grant either to them, is to grant a "spiritual" ordinance to a "natural" subject, contrary to the divine teachings of God's Holy Word.

You inquire for my practice, and especially for my invitation to the Lord's Supper. It is, and has been, uniform, since my earliest ministry, thirty odd years ago

—"Brethren and sisters, of sister churches, who are in good standing at home, and have fellowship for us and the doctrine we hold, are invited to take seats and partake with us."

You seem to conclude that my invitation will cover the ground occupied by Mr. ——. Let us see: "But he thought the table of the Lord belonged to all who loved our Savior, and were members in good standing in other evangelical churches." 1st. I cannot recognize any communities as evangelical churches, which have not been built after the apostolic model. 2d. I do not recognize any as "sister churches," built after a different model—hence my invitation will not embrace such. 3d. "Fellowship for us and the doctrine we hold." Now, my Bible teaches, "There is one body and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4, 5, 6. The spirit of God is infallible—therefore he does not teach one that babies are the subjects, and sprinkling the mode; and another that believers are the subjects, and dipping the mode of Baptism? Need I repeat, I cannot recognize any as the proper subjects of the Lord's Supper but those who, with the "heart believe unto righteousness: and with the mouth, make (voluntarily) confession unto salvation,"—and are legally baptized.

I took occasion, some months since, to utter, in a public discourse, the following: Our Paedo-baptist friends complain that we do not invite them to our communion table; and in the next breath take care to inform us, "it is not your table, but the Lord's." We cheerfully grant that it is not our table. If it were ours, we could exercise some discretion; but, as it is "the Lord's," no discretion is left us. We must be content to invite such as our Divine Master called to his table. But we ask, will you invite unbaptized persons to the Lord's table? We presume you will answer, unhesitatingly, No. Then we ask, How much more charitable (according to the abuse of the term charity,) are you than we? Now, we do not consider the sprinkling of a baby or adult, by an authorized or unauthorized administrator, as baptism; and for this very reason we dare not invite to the Lord's Supper an individual who has given the most satisfactory evidence that he or she is "born again," has "passed from death into life," until they have submitted to Gospel Baptism.

The piety of Paedo-baptists, or of those who assent to immersion, as the gospel mode of baptism, is not now the subject in controversy.

Though they give us the most conclusive evidence, so far as words go, that they are the subjects of divine teaching, as many have done, yet their submission to gospel baptism is a "sina qua non" to their invitation to the Lord's table. They must not only believe as the Church does, but practice as she does, to entitle them to seats at the communion table.

I am aware that our sympathies have much, too much influence with us, many times.

Our children enlist the warmest sympathies of our hearts. It is natural that it should be so; but we should be cautious that those sympathies should not blind us to their and our best interests.

Suppose we were to embrace the popular system, that salvation is offered to mankind universally, on the condition that they "repent and believe the gospel," are infants, babies, competent to comply with the conditions? But it is contended, in some quarters, that they are not sinners until they come to the year of accountability. At what age do they become accountable?

How happens it that they frequently die before they arrive at that year? How can death justly seize upon them in the absence of sin? "The wages of sin, is death." "The soul that sinneth, it shall die." But have we forgotten that "Flesh and blood cannot inherit the kingdom of God." And, "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 we have borne the image of the earthy, we shall also bear the image of the heavenly?" Is superior power indispensable to change our vile body, that it may be fashioned like unto His glorious body, and can inferior power prepare the spirit for celestial glory?

I am not wholly unapprized of the efforts now, and from time immemorial, being made to play upon the sympathies of parents and friends, against God's method of saving sinners. What plan have they to propose, which gives promise of greater success?

I commend to the most serious consideration of Paedo-baptists, the following occurrence, which took place not one hundred miles from Lexington, as illustration of the folly of extending an holy ordinance belonging to the spiritual subjects of Christ's spiritual kingdom, to those whose minds are "enmity against God, not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." Is not the desecration of an holy ordinance, rebellion against the authority of God? and are not the parties to such desecration *participus criminis*?

A very respectable widow lady had four children, two of them (the older two,) professed hope in Christ, and the convictions of their own judgment led them to seek membership with a Baptist Church, where they could receive baptism according to the pattern given, and the example laid by the head of the church himself. The mother, being a Paedo-baptist, desired that the two younger children should have their membership with her. For this purpose she exercised her maternal authority. A meeting was appointed at her house for the purpose of having the children baptized. The authority of the mother, procured quiet compliance on the part of the little girl; but when the boy was called for he had attempted to evade baptism by hiding himself. Threats of the application of the rod forced compliance on his part. When the minister had pronounced the ceremony, he dipped his fingers in a bowl of water, and sprinkled it in the face of the youth. The latter immediately jumped back, clenched his hand, drew it back, and said to the minister, "G—d—m your soul, if you do that again I will knock you down." What is this but a desecration of an ordinance whose rites all its legitimate subjects are inwardly taught to respect?

Allow me to give another example, in

which want of confidence on the part of the actors in the teachings which they recognize is most clearly manifested. "But without faith it is impossible to please him."

One or two congregations sent up to the General Assembly of the Presbyterian Church, (New School) at Buffalo, N. Y., in the year 1855, two queries, which are substantially as follows: 1st—"Is Roman Catholic Baptism valid Baptism?" 2d—"Is Roman Catholic Ordination valid Ordination?" The subject was referred to a committee, who reported *adversely*.

When the subject was taken up for discussion on the report of the committee, there were those who unhesitatingly pronounced against the validity of the *Baptism* and *Ordination* of the Catholic Church. Others who, perhaps, understood themselves and the position they occupied towards the "Old Mother," better attempted and succeeded in arresting the attention of the young sprouts. They maintained that if you determine that Roman Catholic Baptism is not valid Baptism, then are we not baptized. That Calvin and Luther received their Baptism in the Catholic Church. That if you decide that Roman Catholic ordination is not valid ordination, by that decision you *un-Church us*. Forasmuch as Calvin and Luther were ordained in the Catholic Church." The result was the indefinite postponement of the subject, with directions to the Secretary to erase from their minutes the proceedings had on the subject.

Now I ask, if the General Assembly felt that she could sustain herself by the unerring word of God, why did she decline a decision of the queries presented for her solution? Why did she not yield to the earnest solicitations of those whom it is fair to presume, were honestly searching for truth?

Again: If those congregations did not feel that they were bound to submit to the decision of the great "Sanhedrim," why did they refer the queries to them?

But, I ask emphatically, is not the decision of the Pope on matters of faith and practice, *Law*, in the Catholic Church? Is not the decision of the "Court of Bishops," with perhaps the sanction of "Queen Victoria," the head of that Church, and defender of that Faith, *Law* in the "Episcopal Church?" Is not the decision of the highest judicature in the Lutheran Church, (by what name soever that judicature may be called) *Law*, in the "Lutheran Church?" Is not the decision of the "Presbyterian General Assembly" *Law*, in the "Presbyterian Church?" Is not the decision of the "Methodist General Conference," although the body itself is not one hundred years old, *Law* in the Methodist Church? Have these denominations forgotten the teachings of the inspired Apostle? Let us see: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2d Ep. Peter i. 20; 21. Do they claim divine inspiration? Let us see their *chart*.

Will they give us a bible example for taking a case on appeal from the decision of the "Church" to a higher "Court of Appeals"? You may possibly refer to

the case recorded in the 15th chapter of the Acts of the Apostles, supposing that to be analagous to the cases put. But, I ask, is there not a radical difference between the tribunals, whose province it is to decide? The twelve Apostles are the ordained Princes which shall rule in judgment, divinely qualified for the purpose. Now will you claim equal dignity for those *uninspired* men? Allow me again to refer you to the commission delivered to the Apostles: "Teaching them to observe *all things* whatsoever I have commanded you." The Canon of Scripture is filled up, it is complete. We should be cautious that we neither "add to, or take from the words of this prophecy," least we experience "the plagues that are written in this book." See Rev. xxii. 18, 19. In the above case something was taught which Christ had not commanded his Apostles. And as he had commanded to teach all the lessons necessary to faith and Godliness, it was eminently proper that they should decide the matters committed to them, being *divinely appointed* to that end.

I desire again in this connection, to call your attention specially to a subject insisted on by the Paedo-baptists, viz: "That Baptism supercedes, having come in the room of, circumcision." You will allow an inspired Apostle to decide in this matter. "Him (Timothy) would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters; for they knew all that his father was a Greek."—Acts xvi. 3. Again: "But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of *false brethren unawares brought in*, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."—Gal. ii. 3, 4.

Now, if Paul considered Baptism to have come in the room, or to have superceded circumcision, why did he circumcise Timothy, and allow Titus to be circumcised, each of whom had been baptized?

But there is yet another matter to which I invite your attention. Circumcision, under the Old Testament dispensation, was a *sign*, an external sign, which those who received it bore wherever they went, and by which they conveyed unmistakable evidence to the sons of Abraham (to whom the rite belonged) that they belonged to the same family, and consequently had right to the privileges and immunities belonging to the Abrahamic covenant of circumcision. Now will you inform me what *trace* the water leaves on the baptized? or what *sign* by which others who have been baptized, may know them? You are aware it always requires a *substance* to cast a shadow. Such a thing as a shadow casting a shadow has never been known. The bible informs us that circumcision is a *sign*, or shadow. Baptism is also a *figure* or shadow, hence it is impossible that circumcision prefigured baptism.

You inquire, what then, was circumcision, a figure, or representative of? I answer, or rather let the Holy Ghost answer, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God."—Rom. ii. 28,

29. Now the *sign* of circumcision, or circumcision "in the flesh," was an external *sign*, by which the beneficiaries of the covenant of circumcision were distinguished from all others. *The circumcision of the heart, more indelibly made*, because to last as long as eternity itself, is an unmistakable evidence that the Lord has taken up his dwelling there. And hence Old School Baptists require of candidates for the holy ordinances, "a reason of the hope that is within you." God has no *still born* children. If he has wrought the work of circumcision within, the subject can give such evidence of it which will secure *gospel fellowship*, without which the ordinances and admission to church membership should always be denied. "Let there be no schism in the body."

Suppose a circumcised Jew from London meet a circumcised Jew from Paris, in the city of Lexington, and suppose one thousand of the most respectable citizens of Lexington would offer their combined testimony to the man from Paris that the man from London belonged to the circumcised family of Abraham. What influence suppose ye, their testimony would exert on the mind of the Pharisee? Not a particle—no more than the whistling of a bird. And why? The man from Paris would naturally inquire, What do you know of the *sign*? He would say, If the man from London is a member of the family, he bears along with him unmistakable evidence of the fact. Each exhibits the "sign of circumcision," and each is irresistably convinced that the other is a *veritable* circumcised Jew. Now, suppose one who is *circumcised in heart*, from Moscow, meets another circumcised in heart, from Madrid, at London; and suppose one hundred thousand of the most respectable *unregenerate* persons of that Metropolis, should say to the man from Moscow, that the man from Madrid is a christian, would this suffice to give fellowship? Not at all. The man from Moscow would reply, Let the man from Madrid give me the evidence, which he bears with him, if indeed he is "born again." They each give "the reason of the hope that is in him." The result is, the hand of fellowship follows the heart that is circumcised to the heart of the circumcised; each is satisfied that the other is "an heir of God and a joint-heir with the Lord Jesus Christ."

We should not forget the one is "the circumcised in the flesh, made by hands;" the other "the circumcision of the heart, in the Spirit." Well might the Psalmist proclaim, "The secret of the Lord is with them that fear him; and he will shew them his covenant." And Paul, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things a man, save the Spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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. For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ.—1 Cor. ii. 10 to 16 inclusive. Hence it is seen that Paul and his brethren had "the mind of Christ." They received his ordinances understandingly. Will this apply to unconscious babes? Shall we consider it a small matter to attempt to "instruct" Christ? Has not Calvin and others attempted to do so? What else is the substitution of sprinkling for baptism? Extending the right to unconscious babes? Their attempting or pretending to "bring them into covenant with God?"

I love babies, but my Lord alone can "save them with an everlasting salvation." I rejoice that the salvation of his people, whether adults or infants, is secured in his tried hands; that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior."

Suppose salvation were conditional, and none could be saved but those who complied with the conditions; what rational hope could we indulge of their salvation? Remember the seeds of death are sown in them as well as in adults, that all are sinners: "Ye must be born again," must be "born of the Spirit," or we cannot see, or enter into the kingdom of God. What agency had we in bringing about our first birth? Can we rationally suppose that we can be more active in bringing about our spiritual birth? But remember infants have flesh and blood, and that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." And the argument of the apostle, "For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying, 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." Again, "So also is the resurrection of the dead. It (the body) is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1 Cor. xv. 42, 43, 44, 53, 54, 55, 56, 57. But who performs this mysterious and glorious change? "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. If it require Almighty power to prepare our bodies for celestial bliss, do you feel willing to entrust the preparation of our spirits to inferior power? Our children twine about our hearts, but I rejoice to know they are in the hands of the Judge of the whole earth, who will do right.

Modern arminians seem to consider the mission of the church to be the "evangelization" of the world. Hence they are forming societies, raising money, and sending out missionaries for the purpose avow-

edly, as some of them say, of making christians, adding to the Redeemer's kingdom, saving souls from hell, &c. Possibly this is the interpretation intended, to be given of the term "Evangelical Churches."

I am forcibly reminded of two of eleven queries put to the prayerful consideration of the churches in Kentucky, some years since, by "the Publishing Committee of the Kentucky Baptist Convention."

9th. "Suppose all Missionary and Bible Societies were now to stay their efforts and leave the matter to others, how would they go about it? And how many hundreds of centuries would pass before the gospel could be preached or the bible could be read in one hundred of the three thousand languages, and how many thousands even in our own country might perish for the lack of knowledge?"

11th. "If the church shall fail to contribute to the extent of her resources, to furnish the millions yet in Pagan darkness with the scriptures, may not their blood be found at her door, when their voices shall rise against her in judgment?"

And yet these very people (modern missionaries) charge Catholics with being awfully impious, because Catholics, as they say, contend that the priest can pray souls out of (the half-way house) purgatory. It is but justice to Catholics to say, they charge this to be misrepresentation. Their position is, the priest is a righteous man, and "the effectual, fervent prayer of a righteous man availeth much." Therefore, the prayers of priests should be secured in behalf of those who are gone to purgatory.

Modern missionaries are industriously engaged to raise a fund to save "the millions yet in pagan darkness." Now what is the difference? Catholics beg or demand money to pay for praying souls out of purgatory, and Protestants beg money to prevent, as they say, souls from going to (the lower house) hell? In point of fact the course of those Protestants is as impious as that of the Catholics.

Some years since I was in Frankfort where I met one of the great luminaries of the Missionary Society, who, after hearing me preach, came to me and said, "I was glad to hear you make one remark this morning." "What was that?" said I. He replied, "You said if you were in error, you would be glad to be convinced of it." "Yes," said I, "I wish to be right; and he who convinces me of error, will shew himself to be my friend." Said he, "Where will I see you in the morning?" I replied, "At S——." "Until what hour—until nine o'clock?" said he. "Yes," I replied, "I will wait for you until ten."

We separated; I waited for him until eleven o'clock the following morning, and hearing nothing from him supposed he had declined his mission to convert me. However, about two o'clock in the afternoon I received a message that he was at the house of brother S—— and wished to see me. I went immediately in company with two or three brethren. When we reached the house, we found several of his missionary friends, whom I supposed he had collected to witness my conversion. He commenced asking me questions with regard to sundry points of the christian religion. I promptly and most frankly answered his questions. After proceeding for about one hour, during which time he had not controverted one position I had taken, he remarked, "You are not to con-

clude I coincide in opinion with you, because I do not controvert your positions." Several friends present remarked, "Yes, we will." He seemed to become irritated, and said quite quickly, "No, you are not."

He resumed, and I, to answer his questions. Immediately after answering the first of the second series of questions, he said, "I dissent from you." Here several of the bystanders remarked, "Well, now give us your reasons for dissenting." "No," said he, "I shall do no such thing: I only wanted him (me) to answer some questions for my own satisfaction." "But," said the bystanders, "each of you profess to be teachers; we want instruction, and if brother Dudley is wrong, you should tell us wherein." "No," said he, "I shall do no such thing."

He progressed with his questions and I with my answers for, I think about another hour. After he concluded, I remarked, "Mr. B., I wish, now, to ask you a few questions. Do you believe man to be 'dead in trespasses and sin,' as the Bible declares him to be?" "Most assuredly," said he, "I do." "Do you believe the gospel to be a spiritual system, and that without divine influence man is totally incapable of believing or obeying it?" "Most certainly I do," said he. "Have you any guarantee that God will send his Spirit where you send the Gospel?" "No," said he, "why do you ask that question?" I replied, "Because I desire to know your precise position." I continued, "What proportion of the heathen, to whom you send the Gospel, will believe and obey it?" "I do not know," said he. I inquired, "Do you suppose that all will receive and obey it?" He promptly answered "No." I continued, "Will one-half believe and obey it?" He replied, "No." "Will one in ten?" He answered, "I suppose one in ten may believe and obey the Gospel." I asked, "What will be the cause of the damnation of those who are damned?" He quickly replied, "The rejection of the Gospel." "And I suppose," said I, "that, according to your views, the acceptance or belief of the Gospel is the cause of the salvation of those who are saved." "Yes," said he. I then remarked, "You have come out just where I supposed you to be." I continued, "Where is your philanthropy? Why will you send damnation to a people who, according to your theory, would not be damned if the Gospel were kept from them, and only one in ten, at best, could be saved?"

He seemed to become quite incensed at me. May I add, Mr. B.—or Elder B.—had D. D. appended to his name!!! These are some of the marks of the "Beast." Can you wonder that I have no fellowship for him or for his mark!

Now, I take it, that the Book of God is a book of positive institutes; and that no power resides anywhere, not even in "His Holiness, the Pope," "The Court of Bishops," "The Lutheran Combined Council," "The Presbyterian General Assembly," "The Methodist General Conference," "Baptist Conventions," "Councils," or "Associations," to modify or, in any particular, to change the doctrine, discipline or ordinances established by the King for the government of his Zion. To do so, would be open rebellion against Him who has said, "My counsel shall stand, and I will do all my pleasure."

Hear the language of inspiration: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds.—2d Ep. John, 16 verse. I am a Baptist, because my experience and the Word of God will not allow me to be anything else. Yet I censure not others because they cannot see as I see.

My wife joins me in kindest and warmest regards to you, and every member of your family.

God bless you all, and, if consistent with His will, make you all the happy subjects of his great salvation.

Our friends are enjoying their accustomed health, so far as I am advised.

As ever, most truly and affectionately,
Your friend and brother,

THOS. P. DUDLEY.

P. S. I know not how often you have said, in perusing this long letter, with old father Kindred, "Spouse he never quits?"
T. P. D.

N. B. You will allow me to add an important and interesting piece of history of a people whose successors we are: "On another occasion, the same writer (Theodore Beza, the cotemporary and colleague of Calvin) remarks, that, The Waldenses, time out of mind, have opposed the abuses of the Church of Rome, and have been persecuted after such a manner, not by the sword of the word of God, but by every species of cruelty, added to the millions of calumnies and false accusations, that they have been compelled to disperse themselves wherever they could, wandering through the deserts like wild beasts. The Lord, nevertheless, has so preserved the residue of them that, notwithstanding the rage of the whole world, they still inhabit three countries, at a great distance from each other, viz: Calabria, Bohemia and Piedmont, and the countries adjoining, where they dispersed themselves from the quarters of Province about two hundred and seventy years ago. And as to their religion, they never adhered to Papal superstition; for which reason they have been continually harassed by the bishops and inquisitors abusing the arm of secular justice, so that their continuance to the present time is evidently miraculoas." Again: Bullenger, in his preface to his sermons on the book of Revelations, (1530) writes thus concerning the Waldenses: "What shall we say that for four hundred years and more, in France, Italy, Germany, Poland, Bohemia, and other countries throughout the world, the Waldenses have sustained their profession of the Gospel of Christ, and in several of their writings, as well as by continual preaching, they have accused the Pope as the real anti-Christ foretold by the Apostle John, and whom, therefore, we ought to avoid. These people have undergone divers and cruel torments, yet have they constantly and openly given testimony to their faith by glorious martyrdoms, and still do so even to this day. Although it has often been attempted, by the most powerful Kings and Princes, instigated by the Pope, it hath been found impossible to extirpate them, for God hath frustrated their efforts." ("If God be for us, who can be against us?") And yet again: Monsieur De Vignance, who was forty years pastor of one of the Churches of the Waldenses, in the vallies of Piedmont, and died at the advanced age of eighty, wrote a treatise concerning their life, manners and religion, in which he says, "We live in peace and harmony one with another, have intercourse and dealings chiefly among ourselves, having never mingled ourselves with members of the Church of Rome, by marrying our sons to their daughters, nor our daughters to their sons. Yet they are so pleased with our manners and customs, that Catholics, both Lords and others, would rather have men and maid servants from among us, than from those of their own religion, and they actually come from distant parts to seek nurses among us for their children, finding, as they say, more fidelity among our people than their own."—Jones' Hist. Chris. Church, p.p. 343. 344.

Do you not see in this people called Waldenses many traits which find their parallel no where in modern times but among "Old School Baptists?" Can you wonder, my dear brother, that we are tenacious of our principles? Adieu for the present.
THOS. P. DUDLEY.

NOCODUCHES, Texas, 1859.

BROTHER BEEBE—I resume my subject, and will endeavor to point out some of those duties which devolve on christians, in endeavoring to keep the unity of the spirit in the bonds of peace. I will first refer to them as individual members of the church, and secondly, as a church taken collectively. And as I have already shown the nature and extent of that union necessary to a church, I only remark here, that no number of persons, no matter under what circumstances brought together, nor by what name called, if this essential element, unity of spirit, be wanting, are entitled properly to the name and prerogatives of the church of Christ. The exhortation is "to keep the unity of the spirit," which necessarily implies its existence; and my present purpose is to point out and enforce, in as plain a manner as I can, those duties which tend to that desirable end.

It may be proper to remark, that the basis of this unity, is love,—love to God and his people lie at the foundation of all christian charity and obedience, and are inseparably united in every saint; and whatever tends to strengthen these graces, promotes christian fellowship and union. "If ye love me, keep my commandments," is a divine sentiment that all christians can appreciate. How delightfully our feet move in his commands, when we feel his love inspiring us! This walking with God, in the way of his commandments, is one of the chief evidences of our sonship, and the more apparent this is, the more we endear ourselves to each other, and consequently, the stronger the bonds of our union and fellowship. The more our walk exhibits of the love, meekness and purity of our blessed Saviour, the more we shall be loved and esteemed one of another; and where this is reciprocal throughout the church or body, the world and satan assaults in vain. Then I might say, as a general rule, love one another, and in order to preserve this in its strength, let your light shine, prove the genuineness and purity of your faith by works—by walking in all the commands of Christ blameless. But something more definite may be necessary here.

And first: I will suggest the propriety of conferring with each other as often as our relative situations will allow. We should, if possible, speak often one to another of the dealings of God with us.—To tell of our troubles and comforts, our sorrows and joys, our trials and deliverances, our temptations, weakness and infirmities, as well as of our final hopes and deliverance and triumph through Christ, tends to identify each other as children of the same heavenly parentage, heirs to the same trials, sufferings and sorrows—and also of the same joys and felicity which await us around the throne above. Such conferences with each other, by the way, not only beguiles the tediousness of our journey through this enchanted ground, but strengthens those fraternal bonds which bind us together as members of the same body. How often have the hearts of the saints been made to burn within them, while thus engaged? and how many, while conferring together through the *Signs of the Times*, though separated far assunder in body, have notwithstanding felt the strong cords of brotherly love and union drawing them together, and a unity of spirit formed, to be consummated in

our Father's house above—in the mansions prepared for His children, where sin and sorrow and death will be felt and feared no more. Then, brethren, forsake not the assembling of yourselves together. By doing so, you will learn each other's feelings, trials and temptations, and be enabled to bear each other's burdens, and so fulfil the law of Christ, which is the law of love.—But let me drop one word of caution here against a too common fault, of wasting too precious time in idle, useless and wordly topics of conversation when together; and also of an evil habit of speaking of divine things in a light, trivial and irreverent manner. And while we esteem it a high privilege and a commendable duty to confer together, on the mysteries of redeeming grace and mercy, do not let us fall out by the way on those mysterious points which we cannot comprehend, and which if we could, would probably benefit us nothing beyond the gratifying of a mere curiosity. Then when we search,—not merely read, but search the scriptures—enquire diligently into their meaning, and dig earnestly for their hidden treasures; whether in social conference or in private meditations, let all be done with an eye single to a knowledge and practice of godliness. But let not the inestimable privilege of conferring together on the truths of the holy scripture be abused or perverted from a kind, earnest and brotherly conference into a noisy, vehement argument, displaying more zeal for the mastery, than sincere love to elicit and walk in the truth.

The second duty I shall notice, is, that kindness and affection that should characterize our intercourse one with another.—Confidence and mutual regard for each other's happiness and welfare, should mark not only our common business transactions, but should follow us in all our social relations. That indifference, which is often the root from which jealousies and evil surmisings spring, should be carefully avoided, as nothing short of positive offences, tends more to awaken the bonds of union, than a cold, careless indifference one to another. Christians should not only feel a real interest in each other, but endeavor to manifest this feeling in visiting each other in sickness, privation and distress of any kind, and if need be, in ministering to their necessities and relieving their wants, so far as in their power lies. How often have such ministrations not only revived the fainting desponding heart, but given also that strength and union in feeling, lasting as life itself.

The last thing I shall notice in this connexion, is, the special obligation to endeavor in the spirit of meekness, to restore those overtaken in a fault; and while engaged in this delicate and important duty let us remember, that our effort is to restore and not to destroy; and nothing will aid us more in this work, than a conviction of our own infirmities and liability to temptation. The truth, which God has declared in his word, and written upon our hearts, that we are poor, fallible, and in ourselves, helpless creatures, having to carry a body of sin in which dwells *no good thing*, surrounded by a wicked world, spread over with nets and snares, and by the devices of satan, should never be forgotten by us, when on the errand of restoring the fallen brother or sister. And while we should not let our sympathies

extend to the toleration of positive sins against God, our labor should be to convert a brother from the error of his way, and thereby save him from death—restore him from that state of death, in the feelings of his brethren and before the world, in which transgression had involved him.

I come now to speak of those duties which devolve on us as a church collectively. The first is assembling of ourselves together, in our regular church conferences. This duty, nothing but unavoidable circumstances should make us forego.—Even in the absence of a public ministration of the word, the members should meet punctually and regularly, pray with and for one another, and set in order the things pertaining to the house of God. The ordinances should be faithfully and regularly attended to if possible.

I come in the second place to notice the relationship of Ministers of the word to the church, and to give my views of their respective duties. The terms Shepherd, Pastor, Steward, Bishop and Overseer, applied to the minister in the new Testament, sufficiently indicate their office and work in the church, and they are certainly as important and indispensable to the body as those terms indicate and imply, so that the church, though one, has yet many members, possessing different gifts, for the perfection and edification of the body.—A Minister or Pastor is as much a member of the church or body, as a hand is a member of the body literally, and should be as much in subjection to her will and government, as the hand is under the guidance of the will and understanding which directs it as a member of the literal body. It will appear then, that the church,—I speak of that body constituted by Christ, and abiding in her calling, and a minister or pastor. I use the term in the same sense as of the church—cannot be antagonistic to each other, but are mutually dependent and *must* rejoice or suffer together. They have a common sympathy, and are inseparably identified in feeling, interest and destiny. It is, therefore, as unnatural for the church to neglect her pastor or impose unnecessary burdens and hardships upon him, as for the natural body to neglect the hand that feeds it and ministers to its wants, or to expose it to unnecessary labor and suffering. Let us keep in view the important fact that God has graciously given those gifts to the church or body, and has also given her instinct and understanding to desire and call them forth, and that it is in obedience to this call of the church the minister takes up the cross—a cross far too heavy for him to bear alone, and which calls for all the aid and sympathy of the body. Is he cast down and ready to faint by the way, under a sense of his weakness, infirmities, trials and temptations, and the great responsibility imposed upon him by his high calling. Then, how important the kind attention and encouragement of the church, which should be attended both in word and deed. In a word, by soothing his feelings under a sense of his weakness and unworthiness, and encouraging him to bear hardness as a good soldier of Jesus Christ, and in deed, by attending faithfully and punctually upon his ministry. Often the pastor, especially in the thinly settled portions of our country, leaves a disconsolate family, and with a load of cares pressing heavily upon him, takes his weary and lonesome way, to

meet and feed his master's flock. But alas! if when he arrives at the house of God he finds the seats that should be occupied by the members, empty, he must have something more than flesh and blood with him, or else his heart will fail him.—Surely if the members of the church each knew and would lay rightly to heart the poignant grief and sorrow such neglect imposes on their faithful pastor, such cases would seldom occur. But on the contrary, when instead of empty seats or cold greetings, he finds at the house of God the brethren in their seats, with open arms to receive and welcome him to the sanctuary; like Paul of old, "he will thank God and take courage." For myself, as one of the weakest and feeblest of Christ's ministers, I can truly say that the kindness, love and sympathy of the brethren, has done more to hold up my hands and encourage me in my labors than all things besides; and when, through bodily infirmities and weakness, as well as many temptations which have beset me relative to my being called of God, I have been ready to faint in my own feelings, the sight of the brethren and sisters, who had perhaps rode many miles to attend the ministrations of the house of God, has inspired a zeal, strength and fortitude that I am sure nothing else could have equalled. So that whatever comfort and encouragement may have been derived to any through my feeble labors, much of it is due to the faithfulness of the brethren, and I feel inclined to believe, that many others in the ministry know something of these things as well as myself. I indulge this personality and digression to stir up, if possible, in the brethren, a lively sense of their obligation and duty in this matter—an obligation they owe to God—to each other, and to those who labor among them.

But christian duty does not end in merely attending on the ministration of the word, and a kind and brotherly reception of those who labor in word and doctrine. They often need and require temporal aid, and while I condemn and abhor the popular sentiment that put up the gifts which God has freely given to the church, to the highest bidder, and thereby dispenses that gospel which God ordained to be preached to the poor, upon a money basis; I nevertheless hold, that in accordance with the unity of the body, and that care which one member feels and should exercise toward another, that where God ordains one member of the body, to labor for and minister to the body in spiritual things, he also ordains other members, if need be, to minister to him in temporal things. This divine arrangement is in accordance with the sympathy existing in the body, which tends perpetually to its preservation in all its members, and forbids the *schism*, which would otherwise overthrow and destroy it.

God, in his love and mercy, gives to one of his children *freely* a gift, designed for the edification of his brethren. The brother possessed of this gift, knowing that he has it freely from God, and desiring the glory of God and the welfare of his brethren, dispenses this gift among them freely, as God's faithful steward; the church is fed and nourished up in sound doctrine, grows and thrives thereby, and freely contributes of her temporal blessings to the comfort and support of the faithful shepherd according to his wants and her abil-

ities. And when church and pastor are found in the spirit of their calling, there is no constraint in this matter. The minister will not be threatening to quit preaching unless some money is given him, nor will the church send hireling beggars out into the world, for carnal means, to support that gospel, which is the *power* of God. But brethren in the ministry and out of it, while we admire the wisdom and love of God, and adore his goodness in the unity and harmony of his church, let us take heed that we walk in accordance with it, lest we bring upon us his chastening rod for our neglect in filling up our respective places as members of his own body. Let each of us enquire prayerfully, whether some neglect of ours may not be the cause of that famine of hearing the word preached, so much complained of by the brethren in different parts of the land. Have we earnestly besought the Lord of the harvest to send laborers into his harvest field; and when sent, have we manifested our gratitude to God by receiving them in their respective callings with that love, care, and attention to their wants, consistent with the unity of the body of Christ? being members one of another.— If we are found faulty in this matter, let us turn from our error, and I know of no better rule in this respect than to do unto our brethren in the ministry, as we would have others to do unto us, were we placed in their situation. Consider the labors and privations of your pastors, also their liabilities and temporal wants, and act accordingly. Is a minister blessed with a plenty of the good things of the world, then he requires not our temporal things, God having abundantly supplied him in this respect; yet, in every other sense he requires and should receive our sympathy and aid. Is the minister poor in earthly goods, can we then set under his ministry and partake of the good things of the kingdom through him, and then leave him to labor beyond his strength for those temporal things necessary for the support and comfort of his family,—a family he is bound, by all laws human and divine to provide for? Has God so unequally fitted the members of the body together and so arranged their different offices as to require two duties of the same member inconsistent with each other? Can a poor brother preach the gospel and give himself wholly to the work, and also at the same time provide for the necessary wants and comforts of a dependent household? Yet these are equally enjoined upon him, and how are they to be fulfilled? I answer through the sympathy of that body whereof he is a member. And I verily believe that the unity and harmony of that body, when inspired by the healthful influence of the spirit of Christ, is and will be abundantly sufficient to strengthen each member in its proper office, to the increase and growth of the body in love. I have no fellowship for those institutions, schemes and inventions of our time, to raise means for the support of the ministry. Christ never ordained his church to become a beggar of filthy lucre, and thereby prostrate herself in servile homage to the mammon of this world; but he has wisely and beneficently ordained a mutual dependence, care and sympathy between the different members of his body, in their different offices. Let each member abide in its place, and there will be no schism in the body.

Having given my views of the church to the pastor, I will say something of the pastor's duty to the church. This rests on that fundamental principle which pervades the body of Christ—*love*. Upon this principle the Saviour placed it, and none can change it without doing violence to the laws of Zion. Simon, son of Jonas, *lovest thou me? Yea, Lord, thou knowest that I love thee—feed my sheep, &c.* We cannot love Christ without loving his people, and where this love abounds, it constitutes the two wings of the seraphims, which carried them forward in their vocation, (Is. 6.) Love to God and his people is the moving impulse in all his ministers.— Glory to God in the highest, on earth, peace and good will to men, is the theme of inspiration in all ages and countries.— It reigns paramount in the bosom of the blessed Savior, fills the heart and moves the tongue of the weakest saint, and inspires the zeal of all God's chosen ministers. This heaven-born principle draws out their sympathies after the flock of Christ, and *constrains* them to take the oversight thereof; not for filthy lucre, but of a ready mind, not as lords (or despotic rulers) over God's heritage, but as examples to the flock, looking for their recompense in that crown of glory which shall be given them at the appearing of the *chief shepherd*, who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God.

Paster's should imitate their divine master, who gathered the lambs with his arms and carried them in his bosom, and the great apostle of the Gentiles, who sought not worldly fame, glory or treasure, but was gentle among them, even as a *nurse* nourishes and cherishes her children, being affectionately desirous of their welfare.— Such a spirit as this will never devour nor scatter the flock of Christ. May the heavenly mantle rest and abide on the shoulders of all God's chosen ministers. Then there will be no bleating among the sheep, nor lowing of oxen in our ears, but the unity of the spirit in the bonds of peace, will abound among the saints.

Ministers, as examples to the flock should be meek, humble, kind and long suffering, temperate in all things, that their moderation may appear unto all men. They should be ready and willing to teach, instruct and build up the saints in doctrine and practice. As they have *freely* received of God, so let them *freely* give, as faithful stewards; and let them remember in the church, that beyond the exercise of the gift which God has given them for the edification of their brethren, and the official duties it imposes, they have no exclusive privileges; for as members of the same body there is perfect equality; and we should all be subject one to another.— Where disagreement in sentiment or doctrine takes place between a minister and the church let that disagreement be settled at once. For a church to endeavor to live under the care of one who differs from her in any vital point of doctrine, is like the body attempting to perform manual labor with one of its most important members out of joint, every effort but weakens its energies and impairs its strength. Therefore in all important points let there be agreement and unity, and in those merely speculative, affecting neither the faith nor practice of the saints, let forbearance and brotherly love be mutually exercised.

In concluding my remarks on this subject, I will say to the brethren, while you hold the unity of the body or church, and contend for that law of love which pervades it and moves each member in its proper office, see that you are obedient to this law, and suffer not a member of the body to be pained or suffer through your neglect, to supply your place and office in the body. Do you believe that God calls his own ministers and gives them gifts *freely* for the edification of the church, and that therefore it is their duty to preach the gospel *freely*, without waiting to stipulate terms and ensure a temporal reward, either through the church or some organized board, but relying solely on the call and promise of God and that sympathy existing in the unity of the body? Then do you show your faith by your works, in watching and supplying their temporal wants, and thereby prove to the world the efficacy of divine grace, to work in each member that unity of feeling, interest, care and desire for the welfare of the whole body, which supercedes the necessity or utility of those unscriptural alliances of the church with the world, to procure the aid of a carnal arm to sustain a spiritual body. I will assert, in all sincerity on this subject, that it is impossible for the members of the body to neglect their appropriate offices and duties to each other, to the impairing of the healthfulness and comfort of the body without suffering with it the consequences. Leanness of spirit, coldness and famine, darkness and alienation in our feelings, with the loss of life and comfort in devotion. will repay our neglect into our own bosoms.

To the ministering brethren I would say, while you spurn the name and office of a hireling, and lift up your voices against the servile custom of turning the pulpit into a place of beggary to the shaming of the church of Christ, do you prove your faith by your works, in being instant in season and out of season? Do you feel yourselves debtors to all men and ready to the best of your abilities, to preach the gospel to all freely, relying on the faithful promise of Him who has called you to be ever with you to uphold and support you, and provide for all your necessities, both spiritual and temporal? While professing your faith in the special call of God to the ministry and his unchangeable purpose and promise to be ever with you, do you not act inconsistent with that profession, by pleading worldly business as an excuse for neglecting your ministerial duties?— Temporal concerns is your excuse for not visiting the brethren, may it not be said of you, O, ye of little faith, wherefore dost thou doubt? Perhaps a little patience, privation and suffering, and a little more faith in the immutability of God's purpose and his promise may bring you deliverance and aid, even in your temporal concerns, from sources unseen and unexpected; while your worldly excuses for neglecting your calling may damp the zeal of your brethren in extending that aid and comfort which it is their duty to give, and by this means a general relaxation in duty takes place to the weakening of the body. And perhaps, as much blame often attaches to the ministers in the matter as to those among whom they labor. Manifest then, dear brethren in the ministry, a purpose and willingness to labor and bear hardness as good soldiers of Jesus Christ;

and surely that sympathy which God has established in the body, will produce corresponding action in all its members.— Thus it will be manifested that the body or church is a unit, actuated by one spirit in all its members, which rejoice or suffer together, and tend to mutual edification in harmony, peace and love.

In conclusion, permit me to address a few words of admonition to the whole church; while each member abides in its proper office and calling, fulfilling its appropriate duties in the spirit of brotherly love, let the united action of the body be not only in accordance with the word of God, but in the spirit of the gospel of Christ. By turning to Rev. 2d chap., we may learn the condition of the Ephesian church thirty-two years after the apostles addressed them the exhortation, "to endeavor to keep the unity of the spirit in the bonds of peace." We there learn their faithfulness and zeal in keeping themselves clear of those heresies in doctrine and practice so prevalent in their day. They rejected, not only false doctrines and practices, but also false members, even such as aspired to the apostleship, whom, notwithstanding their high pretensions, they proved to be liars or mere pretenders. Surely we see much to commend in these faithful brethren; yet, after all their labor, patience, suffering and faithfulness, there was a fault among them. They had left their *first love*. May we not learn from this the danger of losing the spirit of christian charity, while engaged in contending against errors and false teachers. How prone are we while engaged in controversy for the truths sake, to merge the spirit of truth in the spirit of controversy; and thereby, while we truly maintain the doctrine of Christ, by word and act, we lose the spirit and life of that doctrine—love to God and his people, and good will to men. Let us then, while we contend earnestly, seriously and constantly for the faith, avoid that harshness, bitterness and crimination which often genders strife to no profit, but seldom makes converts to truth and righteousness. The doctrine and discipline of the gospel, when preached and administered in the spirit of the gospel, tends to unity and peace, and draws the saints together in the bonds of that charity which is the bond of perfectness, and will repel and drive off the hypocrite in due time, as they have no feeling in unison with it.

Brother Beebe—I now close my long epistle, and I hope I can truly offer, as an apology for its length, a sincere desire to present the subject of christian unity, to the brethren in affliction in such a light as may excite to emulation, in endeavoring to keep the unity of the spirit in the bonds of peace. Had my abilities been equal to my desires in this matter, I should no doubt have presented the subject in a much more interesting light. Such as it is, I submit it to your discrimination. If you think it worthy of a place in the *Signs*, please publish it—but not to the exclusion of more profitable matter. I have written a little at a time for some weeks owing to my feeble health, which will account, in part, for the mixed method and imperfect connexion which will appear to all. My love to all saints; may grace, mercy and peace abound to the household of faith. Yours in much affliction, but in the hope of the mercy of God through Jesus Christ.

HOLLOWAY L. POWER.

CIRCULAR LETTERS.

To the several Churches composing the Western Association of Predestinarian Regular Baptists:

VERY DEAR BRETHREN AND SISTERS IN THE LORD—Through the unceasing goodness and abounding mercy of God we are blessed with another privilege of meeting together in an associate capacity, for which blessings thanksgiving and gratitude of heart are due the Author of every good and perfect gift.

In sending this, our annual Address, we feel to call your attention to the subject matter that we conceive to be contained in the following portion of divine writ: "And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned."—St. Mark xvi. 15-16.

We notice, in the first place, that our text is the language of him unto whom all power in heaven and in earth is given; and therefore amounts to a positive command, which must and will be obeyed, and the promise of his presence is amply sufficient to encourage and buoy up his servants in their goings and labor in the ministry; hence he said, "Go ye, therefore, and teach all nations," &c., "teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19 and 20. And his promising to be with them always, even unto the end of the world, shows that this command is as binding on his ministers now as it was on his apostles in that day, hence they must go and preach the gospel, not a gospel, nor yet a perversion of the gospel; and now, inasmuch as God's word will not return unto him void, but shall accomplish the thing whereunto he hath sent it, his ministers are going and preaching the gospel, while all others are preaching the principles of law, or a conditional system, which is a perversion of the gospel, and they do it with such ingenuity, eloquence and zeal, that truly, if it were possible, they would deceive the very elect. But blessed be the name of the Lord forever that he has and does make it impossible for them to deceive the elect, by sending forth the Spirit of his Son into the hearts of his elect, which not only cries, "Abba Father," and bears witness with their spirits that they are born of God, but it being the Spirit of Truth, it teaches them their own depravity, the justice of God's holy law, the utter impossibility for them to render the obedience that the law requireth, and that they are truly (in that sense) without strength; so that if the salvation of their souls depended upon a condition to be performed by them, they must be lost forever. Now, to preach a conditional system to such souls would fall very far short of being good news to them; and they therefore know that it is not gospel, for the very term gospel implies good news. The souls of God's elect being thus quickened by the operative influence of the Spirit of Truth, they are proper subjects of tuition; and, they being all taught of the Lord, learn that Jesus is the end of the law for their righteousness, the only Way, the Truth, and the Life, and that there is none other name given under heaven amongst men whereby they must be saved. They now know that

it is by Grace they are saved through faith; not of themselves; it is the gift of God; not of works, lest they should boast; and that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, who hath saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace, that was given them in Christ Jesus before the world was, and now being made alive to holiness, and having become dead to sin, they no longer take pleasure in sin, but take great pleasure in doing the commandments of their blessed Lord; and the greatest trouble they meet with in this life is because they find that when they would do good evil is present; so they no longer believe in doing in order to live; but they do believe in doing, because they are alive; they know the dead cannot work, but that the living can work, and they feed on the sincere milk of the word, and grow thereby to the stature and age to have their senses exercised to discern between good and evil, and are capable of eating strong meats. And now, in order to show more conclusively that the conditional system is a perversion of the gospel, because it both adds to and diminishes from the true gospel, we will quote the new covenant and place in brackets what we conceive to be added or diminished by the conditional system. Heb. viii. 10-13: "Saith the Lord, I will put my laws into their minds, [if they are willing,*] and write them in their hearts: and I will be to them a God [if they are willing to be my people*] and they shall be to me a people [if they will accept my terms and use the means that I require of them*] and they shall [not†] teach every man his neighbor, and every man his brother, saying, Know ye the Lord; for all [shall‡] [may*] know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, [if they repent and serve me faithfully unto the end.*] Many more such examples might be given, but least we be too tedious we pass to notice that the gospel must be preached to every creature. Now, we do not understand that the gospel is to be preached to the brutal creation; they are not subjects of a gospel address; it is human beings that are subjects, and amongst them there are two classes; the one is a proper subject, the other an improper subject. The former are regenerated persons; they have ears to hear. ["him that hath ears to hear, let him hear;"] preaching or prophecying serveth them, and they are profited by it. The latter are natural or not regenerated persons; they have not ears to hear; therefore, Jesus said unto them, "How is it that you do not understand my speech, even because ye cannot hear my word; preaching or prophecying serveth them not."—1 Cor. xiv. 22. Now, the unregenerated, by all the acquired wisdom of this world, know not God, and therefore are unbelievers; and it is the believer only that it pleases God by the foolishness of preaching to save.—1st Cor. i. 21.

We now pass to notice that He that believes, &c. Belief here spoken of is a spiritual belief which no man can perform without spiritual life; hence no man can say that Jesus is the Lord, but by the

*Added. †Diminished.

Holy Ghost.—1st Cor. xii. 5. Again: He that believeth on the Son hath everlasting life.—John iii. 36. Again: Who-soever believeth that Jesus is the Christ is born of God.—John i. 5. Again: Verily, verily I say unto you he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

From the above quotations it is evident that hearing, faith and repentance, are not conditions to be performed by the sinner in order to his being born of God, or the reception of the Holy Ghost, but is the legitimate effects of being born of God, and having already received the Holy Ghost. But to pass. And is baptized. Believers are the only proper subjects of Baptism. Immersion, the only gospel mode. This ordinance the Savior established in the church of God exclusively. Nor is immersion valid baptism, when performed by any of the branches of anti-Christ. We pass. Shall be saved. The salvation here spoken of being in the future tense, cannot be a salvation from a state of nature; for as is above shown, all that believe are already saved in that sense; but it is to be saved from all error both in faith and practice, and from the influence of dogs, sorcerers, and all that is without, to the enjoyment of all the privileges of the church, and with an everlasting salvation; but he that believeth not shall be damned.

The following considerations prove that the whole Arminian world are unbelievers, inasmuch as the conditional system denies that Jesus Christ saves any body, by saying that Jesus only made the way possible, whereby all may be saved if they will except terms and use means; and yet they say all will not be saved because some will not except terms nor use means. Then it is clear that it is not what Christ has done that saves the sinner; for if that be true Christ has done even as much for them that are in hell as for them that are in heaven; so then it is not what Christ has done that saves the sinner, but what the sinner does for himself. Now this is a denial of Jesus Christ. Again: the conditional system denies the character and being of God by saying that he wants to save every body; and yet they will not all be saved, because they are free agents, and can choose or refuse for themselves.—Hence God can only save such as are willing to be saved by him—thus showing that while the sinner can do as he pleases, God can only do as the sinner is a mind to let him. Now this is a denial of that God who works all things after the counsel of his own will, and will do all his pleasure; but he that believeth not shall be damned, whether he has been baptized or not.

Now, dear brethren and sisters, seeing that it is by the grace of God that we are what we are, what manner of persons ought we to be, walking in all Godliness and honesty, ever endeavoring to square our lives by the Divine rule, and only do to others as we would have others to do to us, endeavoring to live peaceably with all men. In short, we refer you to the Scriptures as the only infalible rule of faith and practice, praying that God would, for Christ's sake, bless us with all the sweet communion and comfortable indwelling of the Holy Spirit, that we may be able to

adorn the doctrine of God our Savior, by an orderly walk and Godly conversation. Amen.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1859.

Our Visit at the South.

It was our privilege, and a great privilege we esteemed it, to attend the last session of the Old Kehukee Association at Skewarkey Baptist Church, near Williams-ton, N. C., on the first, second and third days of October. This meeting was very largely attended, the congregation numbering, as estimated by some, from five to seven thousand persons. The Introductory Sermon was preached by brother R. D. Hart. The Introductory, with all the preaching during the Association, was of the old style, salvation by grace alone. Elders Trott, Hartwell and Leachman from Virginia, and New Jersey were among the visiting and corresponding Elders present, and the season was peculiarly refreshing. The large assembly were very hospitably entertained at the houses of Elder C. B. Hassel, Hon. Asa Biggs, Joseph Biggs, and other brethren and friends of the Skewarkey Church. It was our design to have attended the White Oak, and perhaps some other Associations in North Carolina, and the Salisbury in Maryland, on our return from Georgia, but owing to a mistake in regard to the time of the meeting of the latter, we were unable to do so. We, however, had the privilege of attending the Oconee Association in Georgia, where we met with our brethren, Elders D. W. Patman, G. W. Malcom, Fuller, Carson, Purington, Hitchcock, and many other brethren whom we esteem highly for the truth's sake. There was not a jarring sound nor discordant note in the preaching during the meeting. On the following Saturday and Sunday we attended the meeting of Harris Springs church, in company with Eld. J. L. Purington, Wm. L. Beebe, and Eld. Hamby, the pastor, where we enjoyed a very pleasant season, and spent one night at the house of our very dear brother and sister, Dea. D. F. and Maria Montgomery. The next Saturday and Sunday, in company with brethren Purington and Wm. L. Beebe, we attended one of the churches under the pastoral care of Eld. James Montgomery, where we enjoyed his excellent company, and spent two nights at the house of his son, Hon. Wm. S. Montgomery, who is also a brother, dearly beloved in the Lord. On the day following we took leave of our son, Wm. L. and his family, and our brethren and friends in Georgia, and set out for home via Atlanta, Chattanooga, &c., by the Eastern Tennessee route, which has lately been opened. This route we found to be very pleasant, through a fine country, and the accommodations were good, and the conductors attentive and gentlemanly, with the exception of the conductor on the train from Chattanooga to Knoxville, who was very uncourteous, and demanded half fare for an infant grandchild, for whom no fare was required on the route from here to Georgia and back with this single exception. In the good providence of God we reached home on Friday morning, Oct. 23, in safety, having in our two journies spent about nine weeks, and traveled between 6,000 and 7,000 miles.

In consequence of our absence our paper has fallen behind its date; but we shall soon, as we hope, redeem the time, and be up to date by the close of the volume, so as to begin the volume for 1860 by the first day of January.

Heaven is a Home.

I love to think of Heaven,
As a country fair and bright,
Its inhabitants are radiant,
In robes of spotless white;
I love to sketch its beauties;
As far as I can trace,
Its smiles of rapture beaming
On every joy-lit face.
But oh, it seems more beautiful
To those who weary roam,
To contemplate the happy thought
That heaven is a home.

The homes of earth are beautiful,
When sanctified by grace,
But that one will be brighter still
Before our Father's face.
There will be no more crying,
No sighing, no care care,
No fading of the blooming cheek,
That oft awakes our fear.
No vacant seats, no sorrow,
No trial will be there,
A home with all its pleasures,
A home without a care.

I love to think of Heaven
As a place of glory bright,
Its jewelled walls are brilliant,
With floods of living light.
The living crowns all shining
On brows that know no care,
Its thrilling music streaming
From every harp-string there;
But oh, methinks that o'er the thought
A matchless charm is thrown,
That binds in beauty round the heart,
That Heaven is a home!

Life, Death and Eternity.

A shadow moving by one's side,
That would a substance seem—
That is, yet is not—though described—
Like skies beneath the stream:
A tree that's ever in the bloom,
Whose fruit is never ripe;
A wish for joys that never come—
Such are the hopes of Life.

A dark, inevitable night,
A blank that will remain;
A waiting for the morning light,
When waiting is in vain;
A gulf where pathway never led
To show the depth beneath;
A thing we know not yet we dread—
That dreaded thing is Death.

The vaulted void of purple sky
That every where extends,
That stretches from the dazzled eye,
In space that never ends:
A morning, whose uprisen sun
No setting e'er shall see:
A day that comes without a noon—
Such is Eternity.

Obituary Notices.

FRENCH ISLAND, Indiana, Oct. 20, 1859.

ELD. BEEBE:—You will please publish in the *Signs of the Times* the following notice of the death of our dear old mother, ELENOR WHITLOW, who departed this life on the 15th day of July last, in the 71st year of her age, after an illness of three days. But while we mourn our loss, we rejoice to know that our loss is her gain—for at the age of about twenty-five she professed a hope in the Lord Jesus, and united with the Old School Presbyterian church, and lived in the fellowship of that church until the year 1838, when she joined the Old School Baptist church, and continued to live a worthy and devoted member of that denomination until she died; and while we have lost a mother, the orphans and afflicted throughout the circle in which she moved, have lost a sympathetic and devoted friend. On being asked, a few hours before her death, if she was aware of the near approach of the messenger—death—she replied that she was; and that she would only exchange a world of temptation, sorrow and affliction for a world of life and immortality at her Savior's right hand. Thus leaving an evidence that she has gone to join her two brothers, Kinay and Isaac Veatch, who lived and died faithful servants in their Master's vineyard, as Baptist preachers in Indiana. She leaves one daughter and four sons, and an extensive circle of friends in Indiana, Kentucky and Illinois, to mourn their loss.

ALSO,

Please publish the death of her grand child, our dear babe, MALINDA C. KERR, who fell asleep in the arms of Jesus, on the 14th instant, aged 18 months. The tender flowers wither and yield to the scorching rays of the rising sun—so without a struggle did she calmly yield to the (to her) sweet messenger—death. And though her little form must rest alone in the cold and silent tomb, how pleasant is the thought that her spirit has been (by angels) borne to join those of her four little brothers and aged grand mother in that heaven of bliss where tears never flow—where pain and affliction, sorrow and death are feared and felt no

more—there to praise and adore him who has (while in the flesh) said, "Suffer little children to come unto me, &c."

Sleep on, sweet babe, till Jesus bids thee rise—
To hail him in triumph descending the skies.
Neath the elm and beech we have gently interred thee—

By the side of thy grand-ma who lov'd thee so dear—

With heart fill'd with sorrow, deep anguish and care—

We shed o'er thy grave the fond lingering tear—

The winds may howl round thee—
The storms may beat o'er thee—
Thou'lt not be disturb'd by the loud thunders roar—

But safely thou will sleep—
For the angels watch o'er thee—
In this world of affliction thou wilt suffer no more.

Yours, in affliction, JAMES M. KERR.

Southern Baptist Messenger please copy.

HELENA, Arkansas, Nov. 10, 1859.

DEAR BROTHER BEEBE:—I take my pen for the purpose of recording the death of our estimable sister, Mrs. A. P. SUGGETT, born February 2, 1799, died in this city (Helena) on the 22d of October, 1859, being then in her 61st year. Sister Suggett was a devoted christian; from her Bible, written perhaps with her own pen, I learn that she embraced a hope in Christ, May 9th, 1820, and was baptized by brother James Suggett, at the Great Crossing, Kentucky, May 4th, 1824. Thus introduced into the fellowship of the Old School Baptist denomination, she remained a consistent member of it to the day of her death; and she having been a regular subscriber and reader of your paper, the *Signs of the Times*, for many years, I have thought proper to address you this brief obituary notice, for insertion in its columns—knowing that many of her friends and acquaintances in Kentucky are your constant readers, and would hereby learn that one whom they so much loved, has ceased to tabernacle on earth, and gone to her higher rest in heaven. For years she has been confined to her room with the severe and burdensome affliction of *ascites*, but bore her sufferings with christian courage and resignation. Her room was always instructive to visitors, who were fond of christian intercourse. She loved to speak of the goodness of God, manifested even in affliction; and often have I gone there, as a minister of Christ, to comfort her with the promises of Divine truth, and have grown almost happy myself while listening to her calm expression of confidential trust in that Savior, who characterized himself as the Good Shepherd of his people. Verily, God was with her in the verification of his promise made in Psalms xxiii. 4. She leaves two sons and daughters to mourn her departure. For them has she often prayed, and in answer to her prayers, the daughters have been added unto the Church, and are now consistent christians. May the same soon be said of the sons; who seem like the young man in the scripture, only to lack the one thing needful, which Mary chose, to make them true models for any community. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

W. H. BARKSDALE.

BURDETT, N. Y., Nov. 10, 1859.

DEAR BROTHER BEEBE:—With a sorrowful heart I have to request you to publish the obituary of my beloved wife, Mrs. ABBY BURRETT, who departed this life on the 26th day of October, 1859, after an illness of five days, of Typhoid fever, aged 76 years and 4 months. She had been a member of the Baptist church from early life, and much esteemed by her brethren and sisters. She was sound in the doctrine of the gospel, and circumspect and exemplary in her deportment. When the division took place in the Baptist denomination she took her firm stand unhesitatingly with the Old School Baptists. The Bible and the "Signs of the Times" furnished the principle part of her reading matter. She manifested a perfect readiness during her short illness, to leave this militant department of the church for the triumphant glory which is reserved in Heaven.

As she was my second wife, I am again left to mourn in my old age, the heavy bereavement, in which my children, all grown to middle-age, deeply sympathize with me, and feel that they have again lost a dear mother. She has also left one daughter by her first husband, and four grandchildren, all of whom were fondly attached to her, and all mourn their loss. O may the Lord be our portion, and reconcile us to his righteous government. Truly he is too wise to err, and too good to be unkind.

As for myself, my age and infirmities admonish me that I shall soon follow her. May the Lord enable me to finish my course with joy, and be ready to depart hence when he shall call.

Yours in deep affliction,
REED BURRETT.

With our afflicted brother, Elder R. Burrett, the church at New Vernon, of which our departed sister was for many years a most highly

esteemed member, do most sincerely sympathize. To his account of her christian virtues, her soundness in the faith, and her circumspection in all her walks and deportment we can fully testify, as also to her general amiability of disposition, all who enjoyed an acquaintance will bear record. May the trying dispensation be blessed to our grief stricken brother, his family, and to her daughter and family, and to the church of God, is our sincere desire for Jesus sake.

DUNKIRK, Jay Co., Ind., Oct. 29, 1859.

BROTHER BEEBE—I send you the following obituary notice of the death of NANCY VAN CLEVE, of Hartford City, Ind., consort of Joseph Van Cleve, who departed this life August 11th, 1859, aged 41 years, 3 months and 15 days. She was the daughter of William Lavinger, of Morrow Co., Ohio. He emigrated from Bedford Co., Pa., to where he now lives, in the year 1816, when it was an almost unbroken wilderness. The subject of this obituary was married Feb. the 19th, 1857. In a few days after her marriage she emigrated with her husband to Blackford Co., Ind., where she resided until her death. I am told that she became a member of the Methodist Episcopal Church at about twenty years of age. I have been personally acquainted with her ever since she came to Hartford City, which is a little over two years; and for that space of time she has lived an ornament to her profession, and we have no doubt but that she ever lived such, although she never united with the Methodists in Indiana. She was a very regular attendant at the old regular Baptist Church in Hartford City, where, with few exceptions I have tried to preach once a month. Ever since she lived there she has manifested much feeling for the Baptists; they were always welcome guests at her house.

Her disease was Putrid Sore Throat; she was taken on Friday and expired on Thursday following. She bore her afflictions, (which were great) with meekness and christian fortitude. She told her husband she was going to die—requested him to have a funeral preached from the first four verses of the 14th chapter of John; then called for her little son, of about 11 months old, kissed him and consigned him to the care of his father; afterwards fell asleep in the arms of Jesus.

The funeral was preached by Elder, Abraham Buckles, to a large and attentive audience. She leaves a husband, a little son, and many friends to mourn their loss. May God reconcile her dear husband to his lot, and qualify him by his grace, for life and for death, and for a seat in Heaven, is our prayer.

JOHN BUCKLES.

Subscription Receipts.

NEW YORK—Eld. H. Alling \$1, G. J. Beebe 11.50, Mrs. Elizabeth Ellis 1, Elder J. Winchel 8, Mrs. Rebecca Ernest 1, Geo. N. Clinton 1, Hannah Brown 3, Wm. Carpenter, Esq. 4, V. E. Baird 2, Samuel Bennett 1, C. Maltby 1, Orpha Borthwick 1, S. Barlow, Esq. 1, H. Bogart 2, S. Moore 1, J. C. Van Housen 2, Francis Brown 1, Elder I. Hewitt 13.25, Doct. A. C. Hull 1, A. Connelly 1, Elder C. B. Fuller 1, C. D. Bishop 3, Jacob Bishop 2, P. P. Elmendorf 1, Sarah M. Lockwood 1, H. R. Cadwell 1, J. S. McNish 1, D. W. Barnes 50 cts. \$68 25	
MAINE—Eld. Wm. Quint 7, Eld. R. Townsend 7. 14 00	
MASSACHUSETTS—Eld. L. Cox, 8 00	
NEW JERSEY—Cyrus Rislér, 3 00	
MARYLAND—D. T. Jones 2, Eld. G. W. Slater 10, Salisbury Association, 10, 22 00	
VIRGINIA—Eld. J. R. Martin, 1 00	
NORTH CAROLINA—Col. J. Horner, 1, Eld. R. D. Hart 2.25, Blount Bryan 2, GEORGIA—Wm. L. Beebe, 6 35	
LOUISIANA—W. M. Perkins, 10 00	
TEXAS—D. Altman 2.50, B. Parker 2.50, 5 00	
MISSISSIPPI—E. Anderson 1, Wm. P. Cotton 6, E. T. Horn 5, 12 00	
TENNESSEE—Wm. Dougherty 1, T. B. Yeates 8, 9 00	
KENTUCKY—Jas. Martin, Sr. 3, Chas. E. Stewart 3, 6 00	
OHIO—Eld. J. C. Beeman, 2 50	
ILLINOIS—J. N. Davis 1, Alex. Gray 2, H. G. Whitlock 6, 9 00	
INDIANA—Eld. John Buckles, 5 00	
MISSOURI—J. & S. Loofborough 3, C. G. Woody 1, D. S. Woolf 2.50, 6 50	
ARKANSAS—John Honea 1, A. Gray 1, 2 00	
Total, \$191.85	

CORRECTION.—In the communication of Eld. J. C. Beeman, on the 146th page, which was worked off in our absence, some typographical errors occurred. For "Henry Moons" read Henry Morris—for "Let no woman," read let no man deceive you—and for "B. Conner" read BLOOMER.

NOTICE.—Brother B. D. Dubois, formerly of Sidney, Ohio, desires his correspondents hereafter to address him at Piqua, Miami Co., Ohio. He has on hand a quantity of our Baptist Hymn Books, which he will sell at his Grocery Store, in Piqua, at the Publisher's prices.

Record of Marriages.

Nov. 8.—Near New Vernon, by Eld. G. Beebe, Mr. JAMES MORTIMER CLINTON, to Miss HENRIETTA WHEAT, daughter of Daniel Wheat, of the former place.

Sept. 28.—Near Woodville, N. J., by Eld. P. Hartwell, Mr. ANDREW D. HART, and Miss MARY TILDA S. HUNT.

Sept. 28.—At the same place, by the same, Mr. WILLIAM LARUE, and Miss CAROLINE HUNT, all of the town of Hopewell, N. J.

Oct. 9.—At Hopewell, by the same, Mr. THOMAS B. SAVIDGE, of Princeton, and Miss ANNA MALVINA CORNER, of Hopewell.

Oct. 18.—At West Amwell, by the same, Mr. JAMES M. QUICK, of East Amwell, and Miss HARRIET HOLCOMB, of the former place.

Nov. 2.—Near Mt. Rose, by the same, Mr. SCHEENH H. DRAKE, and Miss MARY AGNES DRAKE, both of the town of Hopewell, N. J.

Nov. 3.—At the house of the bride's father, near Otisville, by Eld. D. L. Harding, Mr. ALFRED HALLOCK, of Mt. Hope, to Miss FRANCIS A. HARDING, youngest daughter of David H. Harding, near Otisville.

Nov. 23.—By Eld. G. Beebe, Mr. DANIEL CLARK, of New Vernon, to Miss MARY ELIZABETH, daughter of Thos. R. Palmer, of the former place.

HYMN BOOKS SENT AWAY.—By MAIL.—Charles Flippen 1, D. Altman 1, Col. J. Horner 1, Mark Uncles 6, W. H. Hamilton 1, Elizabeth E. Chinn 1, Elder John M. Parks 26, S. Loofborough 1, Geo. Leeves 1, John M. Moody 6, D. W. Woolf 24, Chas. E. Stewart 2, John T. Crookes 24, T. B. Yeates 12.

DELIVERED.—Mrs. V. E. Baird 1, Eld. I. Hewitt 13, L. Gass 39, T. Horton 1, Miss Conklin 1, At Olive 3.—Total 169.

OLD SCHOOL MEETING.—The 2d Baptist Church of Roxbury, Delaware county, N. Y., have appointed their Yearly Meeting, to be held at their Meeting House, on the last Wednesday and Thursday, December 28th and 29th, 1859, to begin at 10 o'clock, A. M., and cordially invite the brethren, sisters and friends generally, and especially the ministers of our faith and order to attend.

By order of the church,
ISAAC HEWITT, Pastor.

Special Notices.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet stately for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty fifth street.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 5,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10. Blue, with gilt edges, single, \$1.25. Six for \$8, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York, nine miles from the New York and Erie Railroad, at Chester, whence a daily stage runs to Warwick. It consists of male and female departments, under the care of efficient and experienced teachers. No pains will be spared to make this a desirable place for parents and guardians to send their children and wards to receive thorough instruction, in useful and ornamental education. Board and tuition per term, \$30. Languages and ornamental branches extra. For further particulars address the Principal, C. E. BENEDET. JAMES B. WHEELER, President. WILLIAM L. BENEDET, Secretary.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., NOVEMBER 15, 1859.

NO. 22.

CORRESPONDENCE.

LEXINGTON, Ky., Nov. 12, 1859.

BROTHER BEEBE: In the 18th No., present Vol., of the *Signs*, I find a request from Bro. R. M. Thomas, of Mo., for my views, in the *Signs of the Times*, on 1st Cor. i. 21; which text reads as follows:

"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."

To arrive at the object of the Apostle in giving this instruction to his brethren, we must give some attention to the connection in which it stands.

The subjects to whom the communication is made, and their preparation for the appreciation of it, together with the situation in which the Apostle then found his brethren to be, will require a passing notice.

And 1st, The subjects were those who constituted the Church of God which was at Corinth, to them that are sanctified (or set apart) in Christ Jesus, called to be saints, with all that in every place call upon the [name] of Jesus Christ; and 2d, Grace was given them by Jesus Christ to enrich them in utterance and knowledge, and thereby the testimony of Christ was confirmed in them, so that they came behind in no gift, waiting for the coming of our Lord Jesus Christ, who should confirm them unto the end, that they might be blameless in the day of our Lord Jesus Christ; 3d, He then refers them to the faithfulness of God, by whom they were called to the fellowship of his Son, and beseeches them to speak the same thing—that there be no divisions among them, but that they be perfectly joined together, in the same mind, and in the same judgment; 4th, For he had already learned that there were divisions among them, which had caused contention.

This contention seems to have originated in the preference that they had expressed for their respective preachers, a fruitful source from which contentions have arisen in all ages, and from which the preaching of Christ is well-calculated to save believers.

I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Here was the ground-work of the contention.

It appears likely to me that the means doctrine had obtained to some extent among the brethren, and that, we know by experience, always causes contention, as the advocates of it are more disposed to look to the means or instruments, (as the preachers are called and as some claim to be,) than to Christ.

It is a bad state of things when our preachers get between us and Christ, and are so large in our estimation as to conceal Him from us. Hence the necessity of constantly and faithfully holding up Christ

to view, and hence the great object and prime mission of the Apostle to preach Christ, not with wisdom of words, lest the Cross of Christ be made of none effect. We, therefore, are not to garnish with fine words—not to smooth over and palliate the preaching of the Gospel, so as to adapt it to the carnal mind, and thereby divert it from its legitimate use, the salvation of believers from error; "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."

Then, 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? Only the subjects of God's grace, in whom He has destroyed the wisdom and prudence of this world, and convinced them that neither their wisdom or prudence can avail them anything relating to their great salvation, can see where they are, nor can all the lore of human wisdom teach them their whereabouts, or save them from their errors.

Men, untaught by the Spirit of God, suppose that by their wisdom and prudence they can know God, and teach others to know the Lord also; but while thus deluded God hides the things of his kingdom from them, and reveals them unto babes. But when it pleases him to destroy the wisdom of the wise and bring to nothing the understanding of the prudent, and thereby make foolish the wisdom of this world to his people, he prepares them to appreciate that preaching which is to the Jews a stumbling-block, and to the Greeks (those who seek after the wisdom of this world) foolishness. Let us remember, however, that it is not until after that the preaching of Christ can have any salutary effect upon them; and so the text reads, "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."

There is not only a salvation or deliverance of believers brought to view in the text, but a final and irrevocable veto is stamped upon the proceedings of all those will-worshippers who are arrogating to themselves capacities to know God and teach a knowledge of him to others. If the graceless professors of religion could believe that text, and then would act with a commendable degree of candor and honesty, what a smash-up there would be in the Missionary Boards, Bible Societies, Theological Seminaries, Sunday School Unions, and the various other worldly and unscriptural combinations connected with them! They would not be endeavoring to "teach every man his neighbor, and every man his brother, saying, Know the Lord," if they believed "the world by wis-

dom knew not God," and would act consistently.

A knowledge of God is only attainable by those who have received the gift of eternal life, and then only by a direct revelation from the Lord. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Power was given to Jesus over all flesh, that he should give eternal life to as many as the Father had given him, and this eternal life was given that they might know the only true God and Jesus Christ whom he hath sent.

Peter was convinced that Jesus was the Christ, the Son of the living God; and said Christ, "Blessed art thou, Simon Bar-jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

How benighted—how miserably blinded by the god of this world, must those be, who are engaged, as they say, in "christianizing the world." To christianize is to make christians, and the gift of eternal life is indispensable in that case.

In that work "the flesh profiteth nothing," said Jesus: "The words that I speak unto you they are spirit and they are life." A christian, then, possessing eternal life, is the highest order of being that inhabits this earth. How presumptuous, then, in poor, frail man, to arrogate to himself that noblest work of God! It would be as easy for them to change the spots of the Leopard and make a sheep of it, or the Ethiopian's skin and make a white man of him, as to make christians of themselves, or of those who they profess to be christianizing. But our God will not share his glory with such impudent aspirants—will not give it to another nor his praise to graven images. He alone can raise us up from the depths of sin and the domain of death; and the glory of his majesty is portrayed in the sublimity of the work. It crowns him with a regal diadem, such as earthly princes never wore—a crown of glory, rich, lucid and eternal—its brilliancy forever eclipsing all the glory of mortals who are professing to do his work and would rob him of his diadem, when if all their worldly wisdom was concentrated in one focus and all exhausted upon one subject, they could not make the meanest reptile that crawls upon the earth, and yet they boast of making christians, the highest order of God's beings that dwell upon the earth. "O! the folly of man!"

Then "Crown him Lord of all," and let us unite with the Poet and sing:

"HE raised me from the depths of sin,
The gates of gaping hell,
And fixed my standing more secure
Than 'twas before I fell."

But after God makes foolish the wisdom of this world in the estimation of his people, and enables them to "believe according to the working of his mighty power,"

it pleases him to save them in a certain sense by the foolishness of preaching, or that preaching which is to them that perish foolishness. "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Thus we are taught that it is to them that perish, and to them that seek after the wisdom of this world, and not after Christ, who is the wisdom of God and the power of God, that the preaching of Christ crucified is foolishness to, and no wonder. What use have they for Christ crucified? What do they want Him for? Not to get up their worldly institutions; they neither have his commandment or example for all that. Not to prepare them for their ministry, they can do that themselves. Not to furnish their outfit, the Missionary Board can do that sufficiently to enable them to compass land and sea to make proselytes. Not to teach them doctrine to promulgate, they teach for doctrines the commandments of men.

Now, if they can do all this, I repeat, no marvel that the preaching of the Cross is to them foolishness. "But, unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God, and that preaching is calculated to save the believer from trusting in the wisdom of this world, or the power that it confers upon mortality.

The salvation here alluded to, is not that salvation which Christ completed when he laid down his life for the sheep. That salvation was exclusively "of the Lord." Said he, "I looked and there was none to help, I wondered that there was none to uphold; therefore mine own arm brought salvation."

But, in addition to the salvation from sin and from its condemning power, we often need salvation from such divisions as were amongst the brethren at Corinth at that time, and other errors that the wisdom of this world invent, and upon which a worldly religion is based. Many such errors throng the pathway of the christian while here. A sound ministry, therefore, is a most important gift that the Lord has conferred upon his people to save them from division and false doctrine.

I have long observed that preachers who confine themselves to the doctrine of the Bible are not the most successful in multiplying members in the churches they preach for; but those churches who are blessed with such a ministry are less subject to contentions and divisions, as a general thing. On the other hand, when the preachers are in the habit of exhibiting a system partly of grace, and intermingled with conditions to be performed, by men to aid in the saving of sinners, so as to ensnare some of the children of God, who are taught by the Lord in their experience that salvation is by grace, and also to in-

duce others to unite with the church who depend upon their own wisdom and prudence to qualify them for church membership, we see at once the foundation laid for divisions: and many of us have witnessed, within the last thirty years, the blighting consequences of this "linsey woolsey" garb, or sowing of "divers seeds" system, in the many divisions that have rent the churches within that period. The history of the church in all ages proves that it has not been the case that the greatest in-gatherings have been attended with the greatest blessings to the Church; but, as a general consequence, contentions and divisions have been the result.

But again: When she has presented to view an afflicted and poor people, trusting in the name of the Lord—when there was nothing in her external appearance to court the fancy of worldly religionists—when she has had to suffer reproach and persecution for the name of Jesus—when she has been content with receiving such only as "the Lord added to the church"—when her watchmen have lifted up the voice together, determined to know nothing among them save Jesus Christ, and him crucified, they have been saved from these unhappy contentions, divisions and false doctrines, and peace has flown among them like a river. This should encourage us not to be cast down and troubled from the fact that we present a straight gate, a narrow way, and that there are but few that find it.

Then, as we profess to have nothing to do with making christians, let us be satisfied with such as the Lord will have to be saved. And, as every true minister of the gospel knows that "salvation (from sin) is of the Lord" altogether, and that he is fully able to accomplish all that pertains to that glorious work, and will no doubt certainly and eventually raise every one of his believing children up at the last day; and further, as it has pleased him to give them eternal life, and thereby to qualify them to know the truth that makes them free, or liberates them from error and delusion—to bless them with capacities to receive and appreciate the doctrine of God our Savior, with all its wholesome lessons of instruction; and as it has further pleased him to prepare his servants for the work of the ministry, to feed the Church of God, which he hath purchased with his own blood—to teach them to observe all things whatsoever he has commanded and thus to "save them that believe" from the errors and inroads that their enemies are ever endeavoring to propagate and make among them, let us make full proof of our ministry in faithfully watching over the flock for their good.

Brethren, do we really love the children of God? Surely, if we love him that beget, we love those also that are begotten of him. Let us, then, manifest our loyalty to our King, and our love to our brethren, his children, by faithfully laboring for their present salvation. It is reasonable to suppose that men will bestow the greatest amount of labor upon what they esteem most highly. We may mark this as a general rule; and I think it is a good one, by which to discriminate between faithful and false ministers.

When a servant is circumcised in heart to love the Lord, (and of course his people,) he will be found toiling among them,

laboring for their good, and to save them from delusion. But where the love of the world predominates amongst the preachers, they will be heard whining for money to save the world, and endeavoring, by every available stratagem, to secure the friendship of the world, which is "enmity to God."

We are then reminded of the expression of the Apostle, "The friend of the world is the enemy of God," and, measuring them by the Scriptures, we set them down as such; and when we weigh them in those balances, and find them wanting, we should judge and deal accordingly. The faithful shepherd, then, will be found doing the commandments of his Master, which are, "Feed my sheep," "Feed my lambs," "Feed the Church of God," "Feed the flock of God," "Seek that ye may excel to the edifying of the Church." In short, his labors will be confined within the church, among the children of God who are most dear to him, and be calculated "to save them that believe." The false shepherd, or hireling, will be found laboring "without (the church where there) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," and we must therefore judge them by the company they keep.

I submit the foregoing remarks first, to the consideration of Brother Beebe, and, if he thinks best to publish them, then to my much esteemed young brother Thomas, and to all my dear brethren and sisters who may think them worth their perusal; and still remain, as I trust, their humble servant, bound to them in the love and fellowship of the Gospel, though unworthy, in myself, as the most unworthy amongst them. J. F. JOHNSON.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. xxii. 17.

There seems to be two views or ways in which the above text is generally set forth. The Arminian takes the ground that the Almighty is doing all he can to save the sinner—that the Spirit and the bride are inviting him to come to Jesus and be saved. Others take the ground that the above text refers to the child of God; inviting him to come to Christ—some of them being in one state or stage, some in another. Yet, in reading the twentieth chapter, we discover (verses 11–13) that the day of judgment had taken place, and the dead, who are so called, in opposition to the living, (verse 4) "and lived and reigned with Christ a thousand years:" (verse 12) "and they (the dead) were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death." This I conceive to be after the First and Second Resurrection: and, after this, John saw "a new heaven and new earth," not, I think, the same to which Paul points, in Heb. xii. 26–28, but the one to which Peter alludes, (2d Peter iii. 13,) "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." John also "saw the holy city, new Jerusalem, coming down from God out of heaven." He likewise, after that, saw "a pure river of water of life, clear as crystal."—xxii. 1.

To show that the Spirit and bride's invitation neither refers to saint or sinner, he says, in verse 11, "He that is unjust,

let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Hence, there can be no change; and if so, where would be the use of addressing either saint or sinner?

It appears from Jude, (verse 14,) that the Ancients were acquainted with the Second Coming of Christ. He says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints." Job also (xix. 25–27) speaks of the same. Daniel (xii. 1, 2, 13) makes mention of the same. Our dear Lord (John xix. 3) says, "And if I go and prepare a place for you, I will come again, and receive you unto myself." Luke records (Acts i. 11) that two men said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Paul says, (Phil. iii. 20, 21,) "For our conversation is in heaven, from whence, also, we look for the Savior, the Lord Jesus Christ, &c. (Heb. ix. 28,) "And unto them that look for him, shall he appear the second time without sin, unto salvation;" (1st Thess. i. 10,) "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, &c.;" (2d Thess. i. 7–10,) "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, &c.;" (chap. ii. 1–3,) "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, &c.," "that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first."

Hence, I think the above scriptures, with many others that might have been cited, prove that Jesus has a time set; and at that time he will come and receive his weary ones to himself. At that time, the Marriage of the Lamb will be celebrated. "The King's Daughter shall be brought unto the King, in raiment of needlework."—Ps. xlv. 14. She must "be arrayed in fine linen, pure and white." To make her be anticipating that day; and that she might be "looking for, and hastening unto the coming of the day of God," (2d Peter iii. 12,) He tells her, (Rev. iii. 11,) "Behold, I come quickly;" as Paul said, (1st Cor. viii. 29–31,) "But this I say, brethren, the time is short," &c. And having shown his servant John what is contained in the first twenty-one chapters of Revelations, he continues into the twenty-second chapter, to the sixth verse, to show him that glorious state which the saints will enjoy, after the final banishment of the wicked. Again, for fear, speaking after the manner of men, she, or some of the saints, might say, "My Lord delayeth his coming," as the Apostle seems to hint, (2d Peter iii. 3–18.) He reiterates the same again, (Rev. xxii. 7,) by saying, "Behold, I come quickly." Again he says, in verse 12, "Behold, I come quickly, and my reward is with me," &c. At verse 16 he says, "I Jesus," the same who has so often declared, "Behold, I come quickly," "have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

Now, the Spirit in the bride, as I understand the term, "the Spirit and the bride," to mean, prays for the coming of her Lord; as Paul says, she would not know how and for what to pray, if it was not for the Spirit.—Rom. viii. 26, 27. Hence, "the Spirit and the bride say," to Jesus, "Come." Those who hear, are those who have had their ears circumcised—have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "And let him that heareth," of Jesus' coming, "say, Come." And John, in finishing the Book, says, verse 20, "He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."

I now come to the second part of the text:

"And let him that is athirst come. And whosoever will, let him take of the water of life freely."

In all that Christ or his Church does, there is a reciprocity. The Church, understanding and believing that Christ, her Lord, will come a second time *without sin*, unto salvation, prays for the Lord to hasten it, in *his* time; but "the signs of the times" indicating his near approach, she prays more fervently, the Spirit helping her infirmities; she says, Lord Jesus, come quickly, and he, feeling that deep love to her, says, (Rev. iii. 20,) "Behold, I stand at (or before) the door," which I understand to mean the *door* of prophecy; as I do the *door* in John x. 1, 7, 9, James v. 9. "And knock: If any man hear my voice," (that is, understands those prophecies going before,—see Acts xiii. 27,) "and open the door," as Daniel did,"—see Daniel ix., "I will come in to [not into] him, and will sup with him, and he with me." As she has invited Christ, her Lord, to come to earth and take her to himself. He invites her, the willing and thirsting soul, to come to Him and drink water out of that "pure river of water of life," freely,—which must, I think, be after the first resurrection. The same idea is set forth in Solomon's Song, and is a complete exposition of the text in Revelations. The Spouse says, "Let my Beloved come into his garden, and eat his pleasant fruits." Songs iv. 10. The Beloved replies, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O Beloved." Songs v. 1.

Yours, in love, as ever,

JAMES P. HOWELL.

Hillsdale co., Mich., Nov. 23, 1859.

NEWCASTLE, Del., Sept. 22, 1859.

DEAR BROTHER BEEBE—At the request of a friend I will undertake to pen a few thoughts for publication in the SIGNS.

The subject presented for consideration is that portion of scripture recorded Matt. xi. 12, "And from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force."

Some important questions relating to the nature, organization and government of the kingdom of Christ are taken up, answered, and forever settled in this chapter by the plainest declarations by Christ himself. Among other things the precise date of the commencement of the gospel

dispensation is settled. "All the prophets and the law prophesied until John," ver. 13. By the days of John the Baptist I understand the commencement of his ministry, as John was still living when this sentence was uttered. *Until now.* This expression might seem to indicate something peculiar to this period of the gospel dispensation, but I am inclined to believe that it continues to be true in a measure, and at times of the kingdom of God to the present day.

There were times and occasions when the Redeemer saw fit to expound certain things to his followers which otherwise would have very much perplexed them.—At the time of the betrayal the disciples supposed they were to defend themselves, and one of them did attempt it with the sword, until Jesus directed him to put it up. This act of his, together with his quiet submission to insults and cruelties of his enemies seemed so utterly inexplicable and so entirely unexpected that even the Roman governor does not attempt to conceal his astonishment. The patient sufferer here condescends to give a brief yet comprehensive explanation. "My kingdom is not of this world,—if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews," &c., John xviii. 36.

The instance under consideration is one of a similar nature. The chapter commences with an account of a message from John the Baptist, who was now in prison. Jesus embraces this opportunity to testify concerning John; "among them that are born of woman there has not risen a greater than John the Baptist." According to the view the disciples then had of the prospective kingdom of the Messiah, it must have appeared strangely inconsistent with this testimony concerning John, and also with the testimony that presented Christ as a King, that John was now in prison in the hands of his enemies soon to suffer death; and also that the Son of man must suffer likewise of them," chap. xviii. 12. Hence in the immediate connection of this declaration concerning John's character and assertion of his divine mission, and also the painful allusion to his incarceration; this explanation is given that, *the kingdom of heaven suffereth violence.* After the full organization of the gospel kingdom under the apostles, they appeared with the face of the lion, defending themselves, facing their accusers, and answering them with a mouth and wisdom that they were neither able to gainsay nor resist. But during the period spoken of, they were led like lambs to the slaughter, both John and the Redeemer like sheep before their shearers, so they opened not their mouths, Isa. liii. 7. *And the violent take it by force.* It is well sometimes to notice the negative of a subject as well as the affirmation; especially so when an erroneous or absurd idea has pretty generally prevailed. With this portion as with other scriptures *what it does not mean* is the popular understanding of it. The common acceptance of this scripture then I take it to be about this: Heaven is considered to be a very fine rich city, a very desirable habitation for the sinner if he only could get in it; but the door is shut and barred against him. Now he is so desirous of obtaining possession of Heaven, and it will be such a praiseworthy and glorious achievement for him to do

so that he is induced to make an attack upon it. The event is supposed to be that vast numbers of sinners are actually *taking heaven by storm.* The natural presumption of the carnal heart, filled with a desire of vain glory and confidence in self, could very readily conceive such an idea, and much of the religious teaching of our day is well calculated to encourage the delusion, and embolden the sinner in his awful presumption. This passage of scripture, solitary and alone as it would stand, is seized upon to sustain the strange and presumptuous idea. Among the objections that present themselves to such use of this scripture, it may be worth a passing observation that the very same persons who so interpret and use it are in the habit themselves of representing both heaven and the sinner as occupying very different relative positions from the above. The sinner is represented to be *rather thoughtless and indifferent*, while heaven is open to receive him; and not only so, but is wooing, beseeching, and entreating him to enter. While both these positions are unscriptural, and consequently wrong, the monstrous absurdity of undertaking to maintain both at the same time must be quite apparent. This view harmonizes, however, pretty well with the exalted idea that sinners have of their own powers and prowess, and also of that honorable distinction and fame that they hope to acquire in the world of glory by the exercise of those powers; and we certainly could conceive of no greater display of military prowess and consummate generalship than the surprise and capture of the kingdom of heaven.

Such sentiments of course appear too absurd, and too plainly display their own refutation to need a candid reply. What are we to say then or think of those professed teachers, *who teach men so.*

I believe that every point of doctrine or practice set forth in the scriptures is established in the mouth of two or three witnesses. I mean by this that other portions of scriptures seem to confirm and establish, as well as interpret the point set forth in any one. But the interpretation objected to above, would not only be without further proof, but the whole tenor of scripture testimony would be against it.

The term violence is always used in reference to brute force, bloodshed, assault, war, and the like; and both terms invariably signify injury and wrong inflicted upon some community, person, or thing, without their consent. These objections, if they are well founded are probably sufficient to negative effectually the popular interpretation, and if not there are more of the same kind. With regard to the affirmative, I have given such views as I have. I am aware that an objection or two can be raised against them. But if the suffering and violence at the hands of enemies on the part of John the Baptist, Christ himself and his disciples, and the ultimate taking of the King and putting him to death, is not what is meant, I will confess I know not what is. If any brother has more light on the passage than I have, I should be very glad to see his understanding of it.

I hope what I have written may serve to relieve the mind of the inquirer, and that it may be profitable and instructive to all inquiring after truth.

With kind and unwavering regard, it is submitted. E. RITTENHOUSE.

SANTIAM CITY, Oregon, Aug. 23, 1859.

DEAR ELDER BEEBE—I sit myself down this evening, after my return from our monthly meeting, where I have been hearing Elders Isom Cranfill and John Gribble set forth the truth as it is in Jesus. It is very pleasant to hear the truth, and to understand it; but more so to be able to realize an interest therein—that we are interested in the sublime truths of the gospel of Christ, and made partakers of the heavenly calling, is alone the work of an infinitely wise God, to whom all praise, adoration and honor is due; but when I reflect upon my unworthiness and sinfulness, I am made to wonder how it was that the great Sovereign of heaven and earth ever took thought about so poor a vile worm of the dust as I. But O amazing Grace! that wonder of wonders is solved alone in the immutable counsel of Jehovah, in the great plan of redemption, according to his determinate counsel and foreknowledge, whereby Christ was set up as the great Head of the church, in whom and by whom we can have access to the Father. Through his meritorious life, death and ascension a way is provided for the vilest of the vile; a robe of righteousness has been wrought out, which is fully adequate to our wants; our sins have been blotted out, the law satisfied and we raised from our degraded situation, and made to set in heavenly places in Christ Jesus. Is this not enough to call forth our everlasting gratitude to him who has done great things for us, whereof we are glad. But I set down more particularly for to let you know, that according to a request of Molalla church, the Elders and members from several other churches met with said church on the 16th of July for the purpose of joining in the ordination of brethren John Gribble and William Offield, and after being organized into a presbytery proceeded to examine said brethren in relation to their experience of Grace of their call to the ministry, and orderly conduct, &c. The presbytery agreed to proceed with their ordination by the laying on of the hands of the presbytery, viz: Elders I. Cranfill and J. Stipp, and Deacons Philip Glover, Ebenezer Walden and James Officer; prayer by Elder Isom Cranfill; and the charge was given by Elder J. Stipp. The meeting throughout was one of interest; and we hope that the labors of those two brethren will be blessed, and that they will be enabled to assist the other few laborers which are in the field; for truly the harvest is great, but the laborers are few. Oh, that we could witness the sending forth of more true laborers into the vineyard by the true husbandman thereof, as we are of those who do not believe in the ability of any other in sending forth profitable laborers. I will add no more at present. J. T. CROOKES.

BROTHER PURINGTON:—Will you explain to me the two following portions of scripture:—Heb. ii. 9; and 1 Tim. ii. 3-6.

JOEL J. HOLBERT.

DEAR BROTHER IN CHRIST—I cannot say that I have no views of the spiritual import of the passages of scripture to which you have called my attention; neither can I say that I have a correct understanding of them; but, as you have requested it of me, such as I have I will endeavor to present in as clear and brief a manner as I consistently can.

The first text in order is recorded in

Heb. and reads, "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." It is evident that Paul desired that his Hebrew brethren should fully understand the difference between the old and the new covenants; therefore his epistle to them were very profound and discriminating; for he was writing not only to his brethren, who were such spiritually, but to Jews.

The first chapter entire, as well as the second, plainly shows that the apostle was addressing professed followers of the Son of God; for he begins the first chapter of the epistle, by declaring that "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, whom he hath appointed heir of all things, by whom also he made the worlds." It should ever be borne in mind that the pronouns we, our, and us, are words, or terms, representing the children of God as then manifested; and it is a gross departure from the scriptures and a vile perversion of them to apply these declarations to the world of mankind indiscriminately. The inspired man, who wrote the epistle to the Hebrews, had been taught of God the truth as it is in Jesus Christ; for said he concerning the gospel which he preached, that he was not taught it by man, neither received he it of man, but by the revelation of Jesus Christ; therefore how inconsistent it is to suppose that the inspired man would attempt to teach that to others that which could only be revealed to him by God.

It should ever be kept in view, while treating upon any portion of scripture, that a construction put upon any declaration of the apostles and prophets, which would conflict with the general tenor of the divine record, cannot be correct; and however contradicting some portions may appear to us, there are no solecisms in the salvation; for, underlying the many injunctions and exhortations, given by inspired men, IS THE FOUNDATION upon which the church of the living God rests. God by the mouth of the prophet said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." The foundation, upon which the superstructure rests, was laid by Jehovah, whom Moses said was a God of truth and without iniquity, just and right, and that all his ways are judgment. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath set me unto you."—Although what was done by Zerubbabel had reference, in its primitive application, to the Jews, yet it plainly prefigured the building up of the spiritual house of our God; and the name Zerubbabel signifies a stranger at Babylon or disperser of confusion, and who but our spiritual Zerubbabel, or the Lord Jesus Christ, is a disperser of confusion? "The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel." Psalm 147, 2. Now, therefore, ye 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 corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord."—Eph. ii. 19-21.

What a reflection it is upon the goodness, truth and veracity of Jehovah, when the legalists assert that the sufferings, death, resurrection, and ascension of the immaculate Son of God, was in behalf of all the human family, upon the conditions of their believing and repenting; and unless they perform those conditions the blood of Christ was shed in vain. Admitting that to be true, surely there is no salvation from sin, death, and hell, effected by the suffering, death and resurrection of Jesus Christ. In order to sustain such false doctrine, Arminians of every sect do not hesitate to detach portions of scripture from the context, in attempting to bolster up their carnal reasoning, concerning salvation; but all their vain theories, we are informed by a prophet, will be as the spider's web; and how awful is the figure applied to them; for the spider spins the web out of itself; and so all carnal religionists have the origin of their religion in their own corrupt and depraved hearts; and a corrupt fountain cannot send forth pure water, neither can a steam rise higher than a fountain. Men in their natural state are blind to spiritual things; they have no ears to hear the gospel's joyful sound; neither have they the hearts to receive the truth; 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; THEREFORE my dear brother, you must expect them to pervert the truth into a lie so far as their doctrine is concerned—not that they can absolutely do anything against the truth; for all their opposition against the truth is but the fulfilling of what the scriptures affirm of false teachers.

But we see Jesus. The apostle does not say we have heard of him, but emphatically declares we see him; and how full of meaning is the assertion. We have, in many instances, heard of, or read about, noted characters, and on imagination have pictured them as being before us, but when our eyes have received the real images by our being brought into their immediate presence, we have found our imaginary view false. During the incarnation of our adorable Redeemer, men would see him as a man; but they [except them to whom he was revealed] did not see him as the Father of his children, nor as the eternal Jehovah. He declared unto Philip, "he that hath seen me hath seen the Father;" and Paul said we see Jesus. He was seen and known by Paul and the other apostles as the mighty God, the everlasting Father and the prince of peace. Said the prophet, "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, &c. He was known by his people in Isaiah's day—in Paul's day—as well as now by his dear children as being their maker, husband, redeemer, and the holy one of Israel. All their hopes of eternal blessedness were concentrated in him; and Paul said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Who was made a little lower than the angels. In Jesus being made (not erect-

ed) a little lower than the angels, did not diminish aught from his eternal power and God-head; for 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. In that relation which he sustained to his people as the kinsman redeemer, and to his father as the Son of God, he took upon him, or in union with himself, flesh and blood: "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."

In his humiliation under the law, he became obedient unto death—even the death of the cross; and although he was the offspring of David, he was the root of David also; and in his thus being made under the law, it was to redeem those under the law, that they might receive the adoption of sons.

For the suffering of death. Jesus as the eternal Jehovah suffered not death; but as the Son of God, the mediator between God and men, the man Christ Jesus; therefore, in his coming under the law, or being made lower than the angels, it was for the suffering of death; and, as death was the penalty annexed to the transgressing of the law, which law was transgressed by the church in her Adamic head, that law must be satisfied in behalf of the church; otherwise the church must perish forever. Jesus, the surety, must suffer, instead of his people; and, as the eternal God could not look upon sin and iniquity, with the least degree of allowance, the Son of God must take flesh and blood into union with himself; and, in his incarnation he must magnify the law and make it honorable, in every jot and tittle, and be offered a perfect sacrifice; therefore it behooved him in all things to be made like unto his brethren.

Crowned with glory and honor. The prophetic declaration is, "I will say to the North—give up; and to the South—keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory; I have formed him; yea, I have made him." "And he shall be for a glorious throne to his Father's house." "A glorious high throne from the beginning is the place of our sanctuary." "Yet have I set my King upon my holy hill, Zion." The announcement after Jesus was baptized, by John in Jordan, was, "this is my beloved Son, in whom I am well pleased."—Jesus before his ascension said to his disciples, "all power" &c. He had spoiled principalities and powers, by triumphing over them and making an open show of them. The will of the Father, which Jesus came down from heaven to accomplish had been completed. When his dear people are taught by the Spirit, what he has performed in their behalf, they ascribe unto him all the glory, and crown him Lord of all; but none, save those who are brought to trust alone the merits of the Redeemer; while legalists hold forth a doctrine, which, if true, would divide the crown between depraved man and Jesus Christ; and if the crown be then divided, man would share in the glory also; but Jehovah has crowned his own beloved Son with glory; therefore wicked men and

devils combined, cannot take the royal diadem from the head of Prince Emmanuel, to which soul-transporting doctrine the glad church cries, glory to God in the highest. Amen!

And honor. What honor is given Jesus, when it is said of him, "Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Power over all flesh is given unto Jesus Christ, that he should give eternal life to as many as his Father had given him; and his dominion extends from sea to sea—from the rivers to the ends of the earth. When seen by his servant John, "behold a white horse; and he that sat upon him had a bow; and a crown was given unto him, and he went forth conquering, and to conquer." He is a son over his own house; therefore, the church, in her militant state, is bound to render all honor unto him, in obeying his commands to the entire exclusion of the vain theories of man and the evidence of the loyalty of the professed followers of Jesus in their strict adherence to his injunctions; consequently the blessed Redeemer is not only crowned with glory, but with honor; but, as has been already remarked in this article, who sees him thus crowned with glory and honor?—None but Wisdom's children, and, as he is the source of spiritual wisdom—Wisdom is justified of all her children.

That he by the grace of God should taste death for every man. The grace of God, here spoken of, as the agency by which he should taste death for every man, does not lead to that confusion, which, the enemies of special atonement, would fain make a child of God believe it does; but, on the contrary, sets forth, in the most lucid manner, the complete satisfaction rendered to Divine Justice for the entire church of the living God both Jews and Gentiles. Let us view the idea of a universal, conditional tasting of death for all the human race indiscriminately, and see what it will lead to. The tasting of death for every man, spoken of by Paul, is synonymous with dying for; but, according to the doctrine of all legalists, it is of no avail, unless men repent, believe, &c. Does not such a doctrine involve a double payment? If a creditor should receive satisfaction for the debt of the debtor, would it not be very unjust for the law to interpose and require a second payment? Most surely; and as startling as it may appear to carnal religionists, that is just what their system of salvation represents Jehovah as requiring. No! says the objector, you misrepresent us; we mean to be understood as affirming that God's hatred for sin was made manifest in the sufferings and death of his dear Son; and as he has suffered so much on account of sin, if men will believe on him, God will forgive them their iniquities; but, if not, they must perish. Well, if that be true, Jesus came into the world to condemn men; but the scriptures inform us most positively that they were already condemned, and that the mission of Jesus to earth was one of salvation, not condemnation.

Bible testimony plainly declares who, the every man for whom Jesus tasted death, is: "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."—Isaiah liii. 6. "Thine eyes did see my substance, yet being unperfect; and in thy book all (my members) were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 16. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14. "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."—John vi. 38, 39. "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."—Eph. v. 25-27.

A vast amount of scripture testimony might be adduced, were it necessary, to set forth whom the EVERY MAN for whom Jesus tasted death includes; but enough has already been referred to, to show that it is the spiritual family of Christ who were reckoned and numbered in him, before time began. The announcement of the angel to Joseph was, "Thou shalt call his name Jesus: for he shall save his people from their sins." How could it be said his people, unless they were his before being saved from their sins? Such a thing could not be: therefore they were his before he redeemed them; and in the seventeenth chapter of Revelation it is declared that those only are excepted from wondering after the beast, WHOSE NAMES WERE WRITTEN IN THE BOOK OF LIFE FROM THE FOUNDATION OF THE WORLD.

The verse succeeding the one upon which we have written, settles the question for the every man for whom Jesus tasted death; for it declares, "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."

My dear brother, I have endeavored to present my understanding of the text, and I will write upon the other as soon as I have an opportunity.

WM. J. PURINGTON.

WASHINGTON, D. C., Nov. 4, 1859.

Circular and Corresponding Letter.

The churches and brethren of the Maine Old School Baptist Association, convened with the Baptist Church in Whitfield, September 16, 17 and 18, to all Associations and Churches with whom we correspond, send christian salutation:

DEAR BRETHREN:—Through the tender mercies of the covenant-keeping God, we have enjoyed another opportunity of meeting in an associate capacity. These seasons of christian intercourse we esteem as among our highest earthly privileges. Another year has rolled into eternity, and some of our brethren have been called to quit the field, and have gone to rest, while others are near their post. But we rejoice in a better resurrection in that world where the inhabitants shall not say they are sick, where sin and sorrow come not, where they shall die no more, but are as the angels of God. It is written, "Blessed and holy is he who hath part in the first

resurrection: on such the second death hath no power."

God gives to all his people a knowledge of their state of death by nature, and they are made to know that nothing but his power can raise them to divine life.—Hence they are made to feel that salvation is of the Lord; they are compelled to reject all terms, and means or conditions of man's device, and acknowledge that by grace they are saved, through faith, and that not of themselves, it is the gift of God. He is almighty to do his pleasure. He speaks and it is done; He commands and it stands fast. He does not assume to be, for He is wonderful, counsellor, the mighty God, the everlasting Father, and He worketh all things after the counsel of his own will. While the world is undergoing shifts and changes, the Zion of our God rests securely on the everlasting love of her head and husband, the Lord Jesus Christ. Loved with everlasting love, drawn with cords of love, we love him because he first loved us. The church of Christ redeemed and justified is presented faultless before the Father with exceeding joy, and is kept by the power of God, through faith unto salvation.

Dear brethren, could we but realize more constantly our relation to Jesus, our Advocate and Redeemer, how gladly should we leave all earthly joys and hopes and emoluments, to cleave to Him who is head over all things to his church, the chief among ten thousand and one altogether lovely.—We rejoice in the way of life and salvation through Him who died for us while we were sinners; and we believe if we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved by his life. He has said "all that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out." His word is immutable. "My sheep hear my voice, and they follow me; and I give unto them eternal life, and they shall never perish, for none is able to pluck them out of my hand. My Father who gave them me is greater than all, and none is able to pluck them out of my Father's hand." Blessed hope! fixed on a sure foundation. Underneath are the everlasting arms. Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. He will never leave nor forsake thee. He has said when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. Tempest-tossed and tried, oppressed with inward fears and outward foes, though the children of God may now be, they shall be brought off victorious over every foe, saved from all sorrow and sin, and stand complete and justified in the presence of the eternal glory, to hear the blessed welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here will all the saints of God get home, and so shall they be forever with the Lord. Since we look for such things what manner of persons ought we to be in all holy conversation and godliness; looking for the coming of our Lord and Savior Jesus Christ, who shall change our vile body and fashion it like unto His glorious body, to whom be dominion, power and glory, forever, amen.

Dear brethren, our meeting has been harmonious, and our communications one to another, we trust, instructing and en-

couraging. The coming of your messengers was like the coming of Tifus; for the gospel which they preached was not of man, nor were they taught it but by the revelation of Jesus Christ. It was good news and glad tidings to the people of God, and like cold water to a thirsty soul. It was all of a price—salvation of grace alone—Christ and Him crucified. God has been gracious to some of our churches the past year. Some of them have been revived, and additions have been made to our numbers of such as we trust shall be saved, some by baptism and others by experience. God is not in the wind nor the earthquake, but in the still small voice.—May his children abide low at his feet, and stand still and see the salvation of the Lord. We earnestly solicit a continuance of your christian correspondence. The next meeting of our Association will be holden with the Old School Baptist Church at Bowdonham, on Friday, Saturday and Sunday after the second Monday in September, 1860, when and where we hope to greet your messengers, and receive your correspondence and minutes.

J. A. BADGER, Moderator.
Wm. J. PURINGTON, Clerk.

Corresponding Letter.

The Maine Old School Baptist Conference, held with the Old School Baptist Church of North Berwick, York Co., Maine, Sept. 9th, 10th and 11th, 1859, to all with whom we correspond.

BELOVED BRETHREN IN CHRIST:—

Through the abounding mercy and grace of our unchangeable God we have been permitted to assemble again according to our usual custom for another yearly meeting, to transact business pertaining to the order of God's lower house, and to mingle together in christian fellowship, and to speak of the goodness of our God, and to talk of his power.

While we are made sensible of our wicked and depraved natures, the total depravity of the human heart, its proneness to follow after sin; we acknowledge and rejoice that God is holy, and that in Him all fulness dwells; and from that fountain poor sensible sinners do receive grace for grace. Therefore the sons of Jacob are not consumed. God has informed us in his word that he is love, and he that loveth is born of God; and that we love God because God first loved us. How great then is the love of Him who perfected the plan of salvation by grace, that glorious plan which the ransomed of the Lord of all ages have delighted to dwell upon, singing the song of redeeming grace and dying love, which is known only by those who have been born again, not of corruptible, but of incorruptible seed, and have the assurance that God is their Father, Christ their Redeemer, and that his Spirit is their comforter. But we are often so burdened with the sinfulness of our corrupt natures, this body of sin, that we doubt at times our possession of the spiritual birth, and are led to abhor ourselves, and to exalt Christ as a prince and a Savior that gives repentance and forgiveness of sin—for the word says: We know that we have passed from death unto life, because we love the brethren. We have the pleasure to inform you that peace and love dwells in our Churches, and we would tender our love to you, and hope that the best of Heaven's blessings may rest upon you—that we may all as the beloved children of our Heavenly Fa-

ther say, behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. What a happy thought to know that our sins are forgiven through the atoning blood of Christ, and to have an interest in that love which dwelt in the bosom of the Father ere time began. The Christian hope rests upon the promises of God. May we have faith to take hold of the promises, and grace to obey and keep his commandments, walk worthy of that high vocation with which we are called, giving glory to God with our bodies and spirits which are His.

Our meeting has been well attended, and the preaching throughout has been all of one piece, salvation by grace and not of works. Our next yearly meeting is appointed to be held with the Church at North Berwick, York Co., Maine, and to commence on Friday before the second Monday in Sept., 1860, and to continue three days.

WILLIAM QUINT, Moderator.
Wm. J. PURINGTON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1859.

ELDER REED BURRITT HAS FINISHED HIS COURSE!—By telegraphic despatch we learn that our beloved brother, Elder Reed Burritt, departed this life on Friday night or Saturday, the 25th or 26th of November, 1859. In our last number, we published the obituary of his beloved wife, written by himself, in which he remarked that he felt admonished that he should soon follow. She died on the 25th of October. He survived her but one month. His age was, we believe, about 72 years; but we shall probably learn more particularly soon. He has long been known on the walls of Zion as a bold and able defender of the truth, having entered the ministry in early life. His name has often appeared in the *Signs of the Times*, and has become familiar to the most of our readers.

The Chemung Association, (in this State,) will feel most deeply their bereavement, as he was an active minister of that Association. Within a few months previously to his decease, Elder Eli Getchell was called home, and now our aged brother, Elder Joseph Beaman and Elder F. Moyer, only remain; the former is well stricken with age and infirmity. Elder K. Holister and brother Donaldson are ordained ministers within the range on the east, and Elder Wm. Brown on the north of the Association. We trust they will visit the bereaved churches as frequently as possible.

PENNINGTONVILLE, Penn., Nov. 21, 1859.

BROTHER BEEBE—Will you please give your views on 1 John ii. 1, 2? "My little children, these things write I unto you, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Yours in love, JOSEPH HUGHES.

REPLY.—We have scarcely room to express all that might be said on the text proposed for consideration, and must necessarily be brief in our remarks, as we have considerable very interesting matter waiting for insertion in our crowded columns.

The simple, but affectionate appellation, "My little children," frequently occurs in the writings of this beloved apostle, and shows the paternal solicitude which he felt for the saints, to whom his instructions were addressed. "These things write I unto you, that ye sin not." The context shows *what things* he alluded to, not only what he had said of their spiritual, immortal, eternal life which was with the Father and was manifested, and of their consequent fellowship with the Father, and with his Son, Jesus Christ, and their fellowship one with another, but the strife and opposition of their carnal, depraved natures, in opposition to the spirit of life revealed or manifested in them; but also all that the whole epistle contains, was designed, not only that their joy might be full, but that they should not sin. A knowledge of their eternal vital union in and with their Lord Jesus Christ, was calculated to deter them from sinning, and to awaken every heavenly energy within them to holy aspirations, joy, and love, and gratitude to God, for his abounding goodness and grace. The apostle could by no means endorse the foolish theory that a knowledge of the fixed and immutable principles of God's eternal counsel and decrees, would tend to licentiousness, but as he fully implies, they should be written and read, preached and believed, for the very opposite effect which they were sure to secure, that the saints, or little children, instructed in them should sin not. The mystery should be elucidated, that we all, while in this state of existence, have a depraved, sinful, unrenewed nature, so that if any man shall say he hath no sin, he deceiveth himself, and the truth is not in him. But notwithstanding the indwelling pollution of their nature which makes every saint groan while in this earthly tabernacle, earnestly desiring to be clothed upon with their house which is from heaven, or, in other words, that mortality might be swallowed up of life, there is in them who thus groan an inward man that is born of God, and does not sin, "Because the seed remaineth in him, and he cannot sin, because he is born of God." The old corrupt nature is born of the flesh; but the new man is born of the Spirit, and is spirit. For this reason the saints are admonished to crucify the old man with its affections and lusts, and to put on the new man, which, after God, is created in righteousness and true holiness.

But, notwithstanding the opposition of the inner man to the sins and depravity of the flesh, the children of God are frequently harrassed and perplexed with a consciousness of their short-comings; to will is present with them, but how to perform that which is good they find not; and if it were not for the happy consideration that they have a divine Advocate with the Father, they would utterly despair. They are too thoroughly acquainted with themselves to allow them to have any confidence in the flesh. But—

"If any man sin, we have an Advocate," &c. Whatever be the condition of others who sin, (and all men are sinners,) *we*, the saints, the little children, have an Advocate with the Father. Who is he? Jesus Christ. What is he? The Righteous. Then Jesus Christ the Righteous is the Advocate of his people, and this consideration is calculated to fill them with joy and gratitude. He has every requisite

gratification to manage their cause with honor to God and safety to the saints. His name is an ample guaranty of this; *Jesus* signifies a Savior, and *Christ*, the Anointed and Holy one. As he is the Savior, he can be relied on, and as he is anointed to preach good tidings to the meek, to bind up the broken hearted, to open the prison to them that are bound, and to comfort all who mourn, &c., no other one could fill the office of our Advocate so well. Possessing in himself embodied all the fulness of the Godhead, with all heaven and earth at his command, and all principalities and powers, thrones and dominions, things visible and invisible under his control, with all the power in heaven and in earth in his hand, and all the treasures of wisdom and knowledge hidden in him, how can he fail to maintain the cause of those for whom he officiates? He is *the Righteous*. He is never wrong. "He is of God, made unto us wisdom and righteousness, sanctification and redemption." And not only is he the Righteous, but he is "the Lord our Righteousness." By virtue of a deathless union with all the members of his mystical body, he is their righteousness, and so in the presentation of himself before his Father, he presents his saints perfect and without blame before him in love, Eternal Justice is satisfied with him as the justifying righteousness of his body, the church; the law can ask no more; and the Father is well pleased for his righteousness' sake; but the apostle adds—

"And he is the propitiation for our sins." The word *propitiation* signifies reconciliation, or atonement, satisfaction, &c. He, our Advocate with the Father, by his righteousness, is the reconciliation or atonement for our sins. He gave himself for us that he might redeem us from all iniquities, and purify to himself a peculiar people, &c. Instead then of sinners being redeemed with corruptible things, as silver or gold, nothing short of the precious blood of Christ could propitiate, conciliate, or satisfy the demands of law and justice for our sins. And instead of the pardon of the Pope, or Priest, the absolution of the Bishop, the prayers of ancient or modern revivalists, or the works of our own hands, commending us to the favor of God, he, and he alone, is *the propitiation* for our sins, and that on the most sacredly righteous principles, as he is *the righteous*. No sacrifice that we could make, or offering the world could afford, could atone for our sins. The cattle of a thousand hills, ten thousand rivers of oil, or the fruit of our body, or the labors of our hands—all, all would be offered in vain. "Sacrifice and offerings thou wouldst not; neither hadst thou pleasure in them. Then said I, (Jesus,) Lo, I come, in the volume of the Book it is written of me." And it is written in that volume of none other, consequently there is salvation in none other. Ages of penitence, rivers of tears, millions of wealth bestowed for benevolent purposes, with all the reformations, prayers, or voluntary humility that mortals could perform, could make no propitiation for our sins any more than they could make another "Jesus Christ the Righteous." For Jesus Christ the Righteous is not a but *the propitiation* for our sins. And for any man to attempt to make or offer, or to rely on anything else for atonement, or re-

conciliation, is to set up another Christ, which is idolatry.

"He is the propitiation." This declaration is clear, positive and emphatic; it admits of no uncertainty; it rests on no contingent agency or condition. It is not something which may be, or is to be; he already is the propitiation for our sins; and this propitiation is complete, as Jesus is complete; it is righteous, as Jesus is righteous; and it is the only propitiation, as he is the only Jesus Christ.

"And not for our sins only." That is, as we understand the inspired apostle, not only for the sins of those little children, or saints to whom he addresses his epistle, which were scattered abroad, and then in the flesh; but also, or in like manner, for the sins of the whole world. The enemy has attempted to pervert the terms, *the whole world*, by an unrestricted application of them to the whole material world. But while they thus cavil, they would scarcely allow that it should include the sins of horses, swine, snakes and vipers; but they would rather contend that it means only the human family. They themselves, then, while they condemn the restriction of the application of the words, do themselves what they condemn. But let it be remembered that the apostle John uses the same words in reference to another class who, instead of being reconciled to God by this propitiation, are still in their sins. "We know that we are of God, and *the whole world* lieth in wickedness." Here it is very obvious that John contrasts the condition of those who are of God, with that of the whole world, which lieth in wickedness.—John v. 19.

These words are to be understood according to the manner in which they are used. When used in an unrestricted sense, they mean the heavens and earth, and all that they contain. When used in reference to the saints, they mean all the saints, from the beginning of the world to the end of time; and in this instance it applies more expressly to the saints among the Gentiles as well as those among the Jews. And when used in regard to those who lie in wickedness, it means all sinners, in all ages, and in all the nations and kindreds of the earth.

The plain and obvious sense, then, of the words, as they are used in the text, is that Christ is the only Propitiation in the whole world. That God's elect among the Gentiles are saved in the same way and manner, as are the saved of the Jews. Go where you may, no other Savior of sinners can be found; with no other sacrifice will God be pleased. With no other atonement could the law or eternal justice of Jehovah be satisfied. All, therefore, who are redeemed from among men, in every kindred or nation, are reconciled to God by him who is the only and blessed Potentate, the King of kings, and the Lord of lords, who only hath Immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen.—1st Tim. vi. 16.

Notwithstanding all the caviling of Arminians and General Atonement advocates on the text under consideration, there is not another text in the Bible the plain and palpable meaning of which they have more reason to dread than this. It sweeps away, as with a besom of destruction, ev-

ery refuge of lies on which they would predicate their cherished theories of salvation, by works, by the use of means, by the labors of good or of bad men. Let the plain import of the text be admitted, and Jesus Christ the righteous will stand alone confessed as the only Savior, the only propitiation, the only propitiatory sacrifice for sin, that the eternal counsel of God has ordained, that the law can recognize or Eternal Justice admit.

The contemplation of our subject is full of consolation for the tried, tempted, troubled and persecuted saints of the Most High God. The inspired words of truth regards them, as they really are and should be, a brotherhood of little children. They do not feel like giants, able to save themselves and aid considerably in saving others. They feel the necessity of being led by the Spirit, step by step, and instead of eating or earning their own bread or of wearing their own apparel, they desire the sincere milk of the word that they may grow thereby. As the confiding babe relies upon the strength of its faithful nurse, so do they rely alone on the everlasting Arm of their blessed Savior, which is underneath them. They rejoice in their adorable Advocate with the Father. In heaven's high courts they have a reliable Advocate. As Jeremiah said, "Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon."—Jer. i. 34. Our Advocate knows our feeble frame, he knows the feelings of our infirmities, and well he knows how to succour them that are tempted. Nor is he less familiar with his Father's counsel. The law of God is in his heart, and all that he asks of the Father is granted, for the Father always hears him, and is always well pleased in him. He never lost a case, nor will he ever lose a case. While the presumptuous, who love sin, and find in it a congenial element, are sent empty away, the poor, the broken-hearted, who lament their vileness, and who, above all things, desire to be holy, as their Father in heaven is holy, may rest assured that

"Their cause can never, never fail,
For Jesus pleads, and must prevail."

The Irish Revival!

Much has been said through the Protestant press of late of the wonderful revival in Ireland, and the most flattering hopes have been cherished of the speedy overthrow of the Papal, and prevalence of the Protestant cause in that country. The following description of its attendant characteristics, from a celebrated Protestant Bishop, will show that the anticipated transmigration from Catholicism to Protestantism is to result in no great improvement. We copy the article from the *Banner of Liberty* for the perusal of our readers.

In former ages the delusive spirit of anti-Christ has produced results of a similar type. Those of whom we read in the early days of christianity, who were possessed with devils, were subjected to physical derangement, falling down, losing their reason, and becoming unmanageable. In the early settlement of Kentucky, Benedict describes the manifestation of the most unreasonable and even ludicrous demonstrations of religious insanity; such as jerking, biting, barking, crawling about

on the floor or ground, to become as little children.

There is scarcely less fanaticism displayed at the present day, not only in Ireland, but also in our own country, by humanly planned, and humanly conducted revivals. Nor have we any right to look for any better results from any religious excitement that can possibly arise from anything short of the quickening power and grace of God. The asylums for the insane in our country afford fearful proof of the deleterious effects religious excitements produce, by stirring appeals made to the fleshy passions of the people. Lashed to a tempest of terror, the frightened victims of alarm, instead of being scared into immortal life, are driven to madness and distraction, while the doctrine of the bible remains true, that "the work of righteousness is peace, and the effect of righteousness, quietness and assurance forever."—Isa. xxxii. 17.

The Dean of Derry on the Irish Revival.

In a letter to his brother, the Bishop of Raphoe, the Dean of Derry, (Episcopal) says:

"Time, of course, can alone satisfactorily test this as to each individual case. I am strongly inclined to think, however, that many of the cases, and a few of the accompanying phenomena, are to be assigned to lower causes. Some of the seizures have taken place under such circumstances, and accompanied by such symptoms, as to have all the appearance of an epidemic attack—the physical effects not being preceded by any apparent exercise of the mind, or referable to any previous excitement. I have met with cases of persons who had not been at any meetings, and who had given little or no thought to the subject, suddenly struck in their houses, and even in their beds. One woman, who had felt ill and low, but without any apparent reason, all day, fell out of her bed in a state of insensibility, followed by the usual symptoms. Others have described it as beginning with a pricking sensation in the soles of the feet, gradually advancing upward till it reached the breast, when it became insupportable, and led to fainting, screaming, &c.; and I myself saw a woman who, while sitting in a neighbor's house, conversing on ordinary matters, was seized with a sudden faintness and all the appearances of a strong hysterical affection. The sensations, as almost invariably described to me, are a great weight and oppression about the heart, with a distressed, anxious feeling—not generally accompanied by a very acute sense of guilt, but rather by a sense of want and restlessness, and an earnest desire for relief, leading to strong and passionate prayers and cries. This state is usually followed by a kind of trance, in which visions are presented of Satan under various forms, and offering various temptations—of the torments of the lost—of the Savior at length coming to their rescue, and occasionally of the glories of Heaven. A sense of relief and happiness then succeeds, lighting up the countenance and showing itself by every outward demonstration of pleasure, but accompanied and followed for several days by great bodily weakness and exhaustion, much excitability of mind, a disinclination to return to their ordinary avocations, and an almost irrepressible desire to be with those who have been similarly affected. This is nearly the universal process, so far as has come under my notice, and is regularly looked forward to in all its stages by those who are either visited or desire to be. Now while in this there is much that is natural enough, on the supposition of a real work of God's grace in the heart, there is much also that has no necessary connection with such a process, and that may reasonably be referred to natural causes. Atmospheric influences with some, apprehension with others, the excitement of crowded meetings and vehement addresses, a general feeling of expectation and awe, and even a strong desire to be

themselves the subjects of this remarkable visitation—nay, in some cases, exhaustion from long-standing pressure and foul air—any of these may account for the convulsive or hysterical attacks; the visions, &c., are the natural and common result of extreme weakness and exhaustion of mind and body, and the season of relief and comfort may, in a great measure, arise from the abatement or removal of these physical derangements. I am inclined to think that in many instances the entire effect produced may be traced to such causes, and probably much of the outward demonstrations in all. In fact, these phenomena furnish no satisfactory test. I think, therefore, that they ought not to be encouraged, but deprecated. It is a striking circumstance connected with the remarkable revival at Combuising, in Scotland, in the year 1742, as related by the minister, the Rev. W. McCulloch, that far more of those who were brought at that time under concern without these bodily agitations persevered in gospel holiness than of such as were so affected; and this, I believe, is generally found to be the case, as though the salutary influence was liable to evaporate in the over-excitement of mind and body. It would, I think, be very desirable to call attention to the constant recognition of this truth in our Church's services, which abound with supplications for that heavenly gift, and to exert our people to earnest prayer, both public and private for the outpouring of a large measure of the Spirit among us. This might be accompanied by such information as to the progress of the movement as can be relied on for accuracy and the absence of exaggeration—care being taken, at the same time, to caution the people against yielding to over-excitement—against considering swoons, or convulsions, or visions, as in themselves any essential part of God's work in the heart, or as such to be desired or looked for."

"NOTWITHSTANDING—NEVERTHELESS."—The United Presbytery of Toronto last week passed the following vote:

"That the Presbytery being aware that the government have issued a proclamation, appointing Thursday, 3d November next, as a general holiday and day of thanksgiving to God for the late abundant harvest, and earnestly exhorting the subjects to observe the said public day of thanksgiving, the Presbytery agree to declare, that while they hold it an important Christian duty to obey magistrates, yet they cannot recognize the right of civil rulers to interfere in matters of religion. Nevertheless, considering that gratitude to God for his goodness in the late harvest, is so manifestly and strongly binding on us, the Presbytery warmly recommend all the congregations under their inspection to avail themselves of the holiday, for assembling to give thanks to the Giver of all good for the great mercy vouchsafed to us."

Being in the minority the Canada Presbyterians do not recognise the right of civil rulers to interfere with religion; but here, where they dictate the thing, it is a godly thing in their estimation.—Ed. OF BANNER OF LIBERTY.

We find the following in the New York Evening Post, of last week:

"REMARKABLE PHENOMENON NEAR YORKVILLE.—A METEOR BY DAYLIGHT.—This morning, at half-past nine o'clock, a meteor was seen to fall in a due southerly direction, and to disappear behind the houses on the easterly side of Broadway so abruptly that it must have struck the earth very near the city—perhaps at South Brooklyn or near Greenwood. Our informant describes the apparent size of the nucleus as about one foot in diameter, and the length of the tail, by the same scale of proportion, as about twenty-feet, the shape being a cone, tapering to a fine point at the top. The color was that of bright yellow fire, and its brilliancy may be estimated from the fact that this color developed itself "above the brightness of the sun," as the sun was shining at the time through a cloudless sky.

"At ten o'clock Sergeant Clinton, of the Twenty-third Precinct, who was with several other persons a witness of the phenomenon, transmitted the following message to the Central office, No. 413 Broome-street:

"We witnessed just now one of the most singular things ever seen in this city. A large body of fire in the shape of a comet, with a body as large as a horse and a tail about forty feet long, fell from the heavens between this village (Yorkville) and Seventy-first street, lighting up the whole neighborhood, and witnessed by crowds of people."

"The falling body did not, as near as could be ascertained, leave any ashes or fragments upon the ground."

The same meteor, though considered by the New York observers as having "struck" in that vicinity, was doubtless seen here. It struck the earth only as does the setting Sun. At all events a large meteor was seen here about the same time, by a number of the students of the Alexandria High School, who thus describe it:

"The Sun, at the time, was shining brightly, notwithstanding which the light given out by moving mass was brilliant in the extreme. It is described as appearing in the East, at an angle of about forty-five degrees above the horizon and ranging from thence in a northerly direction, obliquely towards the earth. In appearance it most resembled a cone, moving base foremost, with an entire length of about ten degrees,—the edges being of a silvery lustre, and the centre red."

The question is, had we "a volley" of aerial rockets at that time, or had we but a single one?—Virginia Sentinel.

Night Showeth Knowledge

[This fine composition is by William Habington, and bears date 1605. It is a gem in conception and execution.]

When I survey the bright
Celestial sphere,
So rich with jewels hung, that night,
Doth like an Ethiop bride appear.

My soul her wings doth spread,
And Heavenward flies,
The Almighty mysteries to read
In the large volume of the skies.

For the bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's name.

No unregarded star
Contracts its light
Into so small a character,
Remov'd far from our human sight—

But if we steadfast look
We shall discern
In it, as in some holy book,
How man may heavenly knowledge learn.

It tells the conqueror,
That far stretch'd power,
Which his proud dangers traffic for,
Is but the triumph of an hour.

That, from the farthest North,
Some nation may
Yet undiscover'd issue forth,
And o'er his new got conquest away.

Some nation, yet shut in
With hills of ice,
May be let to scourge his sin,
Till they shall equal him in vice.

And then they likewise shall
Their ruin have;
For as yourselves your empires fell,
And every kingdom hath a grave.

Thus those celestial fires,
Though seemingly mute,
The fallacy of our desires,
And all the pride of life confute.

For they have watch'd since first
The world had birth;
And found sin in itself accurst,
And nothing permanent on earth.

Thought and Deed.

Full many a light thought man may cherish,
Full many an idle deed may do;
Yet not a deed or thought shall perish,
Not one but he shall bless and rue.

When by the wind the tree is shaken,
There's not a bough or leaf can fall,
But of its falling heed is taken
By One that sees and governs all.

The tree may fall and be forgotten,
And buried in the earth remain;
Yet from its juices rank and rotten
Springs vegetating life again.

The world is with creation teeming,
And nothing ever wholly dies;
And things that are destroyed in seeming
In other shapes and forms arise.

Beautiful Picture.

[A fine picture is thus lined by the master hand of CHRISTOPHER NORTH—now cold, alas, in death:]

A cloud lay cradled near the setting sun,
A gleam of crimson tinged its bridal snow;
Long had I watched the glory moving on,
O'er the still radiance of the lake below—
Tranquil its spirit seemed, and floated slow;
'E'en in its very motion there was rest;
While every breath of eve that chanced to blow,
Wasted the traveller to the beautiful West.
Emblem, methought of the departed soul!
To whose bright robe the gleam of bliss is given,
And by the breath of mercy made to roll
Right onward to the golden gates of Heaven,
Where to the eye of faith, it peaceful lies,
And tells to man his glorious destinies.

HOPEWELL, N. J., Dec. 2, 1859.

BROTHER BEEBE:—The 1st Baptist Church of Hopewell have appointed an Old School Meeting to be held in our meeting house (the Lord willing) on Wednesday and Thursday, the 28th and 29th days of December, to commence at 10-12 o'clock on Wednesday the 28th. Brethren and sisters and friends of our order, are invited to attend with us at that time. Brother Beebe we hope you may be able to be with us.

By order of the Church,
P. HARTWELL, Pastor.

STANWIX, Dec. 1, 1859.

BROTHER BEEBE:—Please publish in the SIGNS the following notice: The Yearly meeting of the Old School Baptists of Westmoreland, Oneida county, N. Y., will, if the Lord permit, be held at their meeting house in Westmoreland on Friday, Saturday and Sunday, the 6th, 7th and 8th days of January, 1860, to commence at ten o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to brethren, sisters and friends, especially our brethren in the ministry. We hope to see a goodly number of them present. Brethren come over to Macedon and help us. We hope brethren Beebe and Concklin will come if they can.

J. R. DUNNING.

Obituary Notices.

ADAMS Co., Illinois, Nov. 9, 1859.

BROTHER BEEBE:—By request of the friends of the deceased, I set down to write out an account of the life and death of our beloved brother, Elder WILLIAM HARPER, who, in years gone by, has truly been a father in Israel to the few scattered sheep and lambs found in the great valley for more than a half century. From statistics sent to me by his son, brother James Harper, I proceed to the mournful duty of recording the departure of one of the heralds of the Cross:

Died at the residence of James Harper, his son, in Brown county, Illinois, Eld. WILLIAM HARPER, on the 10th of September, 1859, of old age, and its attendant infirmities, aged 87 years, 11 months and 27 days. The subject of this obituary was born in the State of Maryland, on the 13th of Sept., 1771. When five or six years old his parents moved to Virginia, where he lived seventeen years, and was married to Anna Putnam on the 17th Feb., 1793, and in the next June was baptized by Eld. John Pickett, and united with the regular Baptist Church, called Battle Run, and in 1794 he and family emigrated to Kentucky, where he remained 24 years, in which time he was licensed and ordained a minister of the gospel by the Regular Baptist Church, called Salt Lick, near the close of the 18th century, when in 1800, at an Association of Regular Baptists there was an effort made to bring about a union between the SEPARATE and REGULAR Baptists, and when the vote was taken the Association was unanimous for the union, except this veteran of the cross, who voted against that act. He then arose, giving his reasons for thus acting, and was enabled by sound scriptural arguments to show that such a union would be disorder, and of course would bring distress, by its confusion among the children of the kingdom, and so convinced the Association of their error that the union was not entered into, so the Association was kept in peace by not going into that work of darkness, into which many of the Associations in the Great Valley was drawn by those who for filthy lucre's sake were preaching things they ought not. In the year 1818 he removed to the State of Ohio, where he again joined the Regular Baptists, and when the modern Mission system began to make inroads on the order and peace of the Baptists, he was amongst the first to protest against that, and all the unscriptural kindred institutions of modern invention for evangelizing the world. In 1835 he and family moved to Illinois, since which time, to my own personal knowledge, he has been a faithful, uncompromising and zealous minister of the gospel. His chief desire and greatest happiness appeared to centre in the love and fellowship of his brethren, and by the affectionate and dutiful attention of his sons, even after infirmity, consequent upon his age had rendered him quite feeble, he would not only be found at church and other meetings, guarding the fold or feed-

ing the flock, but also at the annual meeting of our Associations, even up to August 1858. The last time he attended the Mount Gilead Association, of which he was a member from its organization; and even after he was unable to say but little, in consequence of physical weakness; yet the brethren loved to see the old soldier of the cross in the stand, even when reclining on something spread down for his comfort. He remained not only a lover, but faithful defender of the faith once delivered to the saints, whilst with an apostle of old he would be found exhorting the brethren to "study the things that make for peace and things whereby one may edify another."

On the 8th of Oct., 1850, he was bereaved of his companion and wife of his youth, which he bore with christian resignation to the Divine will, from which time he lived with his son James, until he fell asleep in Jesus.

Although much might further be said in relation to the usefulness and labors of this man of God, I know the limits generally allotted to such communications admonish me to conclude. But, I feel to beg room to send a few lines to our brethren, penned by brother James Harper, the day of his father's departure, whilst looking on that body that was to be laid down, a natural body, but to be raised a spiritual body; knowing at the last day he would be raised in the likeness of his Redeemer.

The wayworn saint has dropped at last,
In Jesus arms to rest;
Till Christ shall raise the sleeping dust,
To everlasting bliss.
There ancient saints, and saints (yet) unborn,
Shall form one heavenly choir;
Nor will the anthem be complete,
Till every member's there.

I remain yours in the tribulations and comforts of the gospel of Christ.

J. G. WILLIAMS.

ROXBURY, Delaware Co., Nov. 4, 1859.

BROTHER BEEBE:—It is with heartfelt sorrow and deep regret that I attempt to write the obituary notice of a much esteemed friend and sister in Christ, Mrs. FRANCES J. VERMILYA, wife of brother Noah Vermilya, and daughter of brother Francis O'Conner, who departed this life November 8th, 1859, at Middletown, Delaware county, aged 32 years, 11 months and 19 days. The subject of this notice obtained a hope in Christ when in the 17th year of her age, and soon after related her experience to the Middletown church, and was baptized by Eld. I. Hewitt, August 27th, 1843. Her place of residence being changed in September, 1859, she united with this Second church of Roxbury by letter. Her place in the house of God was never vacant except in case of sickness of herself or family. Semi-monthly the past summer we have heard her voice speaking forth the praises of her God and King. That voice we shall hear no more in the militant church. She has gone to join the church triumphant, where sickness, sorrow, pain and death can never come. The circumstances relative to her death are very painful. She was removing a kettle of lard from the stove, when her clothes took fire, and before assistance arrived she was severely burned. She suffered the most extreme pain for 17 days, when she was taken from this world of sorrow, to enjoy, as we believe, that rest which remains for the people of God. The writer was with her much during her illness, and often heard her express her confidence in her Savior, whom it was her delight to worship. She was never heard to murmur, and desired to bear her sufferings without a groan, often exclaiming, "It is all right." She said when she thought of Christ's sufferings, and what others had suffered, that were so much better than she viewed herself to be, she had not the least reason to complain. She often expressed a desire to depart and be with Christ, which is far better. A few days before her death, she requested the hymn to be sung:

"O happy day, when saints shall meet,
To part no more—the thought is sweet," &c., in which she joined in singing. She felt to leave her husband, her three children, and all friends in the house of God, saying He was able to protect them. May the Lord grant the bereaved friends a reconciliation to his will, and enable them in soul to say, Not my will, but thine, O Lord, be done. Elder Hewitt preached on the occasion to a large and solemn audience, from the verse, "Having a desire to depart and be with Christ, which is far better."

A. L. S. O.

My niece, PHEBE ADELIA, daughter of brother George and sister Lucy Dart, who died Nov. 3, 1859, at Roxbury, Delaware county, aged 6 years, 7 months and 26 days. By this dispensation of Divine Providence, the parents are bereft of their youngest child, an interesting daughter. The surviving children of a dear sister, one whom they dearly loved. May the bereaved parents say with one of old, "The Lord gave, and the Lord taketh away. Blessed be the name of the Lord."

Farewell, little Phebe, a long farewell,
Thou art gone to another world to dwell;
God called thee hence, he saw it best,
From this vain world to be at rest.

Yours in hope of eternal life,

EMILY HULL.

Agents for the Signs of the Times.

BRUNSWICK, Maine, Nov. 14, 1859. DEAR BROTHER BEEBE—I seat myself to inform you and many of the brethren...

The church has met with a great loss. One of the main pillars of the church in Bowdonham seems to have been removed...

Bro. Merrill first united with the Baptist Church, in Bowdonham, before the division took place with the Baptists...

I remain yours in gospel bonds, J. A. BADGER.

MIDDLETOWN, Del. Co., N. Y., Nov. 25, 1859.

BROTHER BEEBE—By request I send you for publication in the SIGNS OF THE TIMES, the obituary of our beloved father...

He was ordained to the work of the gospel ministry nineteen years ago, next March. His health has been but feeble for several years...

He was beloved by all who knew him; exemplary in his walk, and a bold advocate of the doctrine of Christ. The last time he preached was in the 2d Roxbury church...

raise up pastor's after his own heart. May the Lord graciously reconcile us to the dispensation of Him who worketh all things after the counsel of his own will.

Yours in hope of eternal life. JAMES T. STREETER.

Special Notices.

NOTICE.—Brother B. D. Dubois, formerly of Sidney, Ohio, desires his correspondents hereafter to address him at Piqua, Miami Co., Ohio.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet steadily for worship at their meeting-house, 104 West Thirty-six street.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 6,000 copies...

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders...

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York...

WILLIAM L. BENEDICT, Secretary.

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...

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER.

BEEBE & HORTON, ATTORNEYS AT LAW, Land Agents and Conveyancers, MACON CITY, MISSOURI.

REFERENCES: Hon. Ira Harris, L. L. D., Hon. Amos Dean, L. L. D., Albany, N. Y.; G. Beebe, Editor of the "Signs of the Times"; G. J. Beebe, Esq., Editor of the "Banner of Liberty"; Middletown Bank, Walkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President Chester Bank, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lownds & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Colonel Thomas P. Rabey, Hudson City, Missouri.

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Record of Marriages. Oct. 29.—At Lexington, N. Y., by Eld. Harvey Alling, Mr. Champion M. Newton to Miss Othelia Ann Kipp, all of Lexington, Greene Co., N. Y. Nov. 29.—In Middletown, at the residence of Elder G. Beebe, by him, Mr. James H. Brewster, of Mamakating, to Miss Sarah Jane, daughter of Wm. H. Uptegrove, of Otisville.

Subscription Receipts. NEW-YORK—Salmon W. Hoyt \$1.50 Mrs. P. J. Broom 1; Ephraim Blake 1; (and last year's also received;) Luther Bellows 1; Wm. P. Carey 1; Emily Hull 1. . . . \$6 50 MAINE—Eld. William Quint 8; Joseph Ware 2. . . . 10 00 MASSACHUSETTS—Sam. Fox. PENNSYLVANIA—Mrs. Sarah Patrick 5 00 VIRGINIA—Dea. James B. Shackelford 1; Eld. Thomas Watters 1. . . . 2 00 TEXAS—Eld. A. Hefner 1; D. H. Sisk 2.50; Mrs. Nancy Dutton 2.50; Eld. R. Manning 2.50. 8 50 OREGON—Joel D. Hendricks 1; Marion Phillips 1. 2 00 WASHINGTON TERR.—Elder Ezra Stout 2.50. 2 50 MISSOURI—J. L. Blankenship. . . . 1 00 IOWA—Thomas Watkins. 3 00 ILLINOIS—Eld. R. F. Haynes, for Sandy Creek Association, \$10.66; D. Parrott 1. 11 66 INDIANA—Eld. J. A. Johnson 1; S. Brookshire 2. 3 00 OHIO—Mary Lively 1; P. Rouch 1; L. B. Hanover, Esq. 3. 5 00 MICHIGAN—Eld. Jas. P. Howell. . . . 3 00 CANADA WEST—John S. McColl 2 00 Total. \$66 16

SUBTERRANEAN FIRE IN BELGIUM.—The Union of Charleroi, in Belgium, says that for some days, and especially for some nights past, flames of a bluish color are to be seen in the neighborhood of the village of Falisole, and they leave after them a strong sulphurous smell. They come from a bed of coal called the Grand Masse, which has been burning underground for about forty years, in spite of all efforts to extinguish or check the conflagration.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 27.

MIDDLETOWN, N. Y., DECEMBER 1, 1859.

NO. 23.

CORRESPONDENCE.

WASHINGTON, D. C., Oct. 19, 1859.

BROTHER BEEBE:—Will you publish the following letter and reply, in the *Signs of the Times*?—as it is possible some others who read the *Signs of the Times* may be in a condition similar to that which the young lady who wrote the letter was:

HOWARD Co., Maryland, Sept. 12, 1859.

My Dear Friend:

"For several months my mind has been seriously impressed in regard to relating to you some of the dealings of the Lord (as I hope) with me. I have deferred writing, hoping to have an opportunity of seeing you, but as it is uncertain when I shall see you, I will try to pen you a few lines, hoping that you will read them with a compassionate heart; for, vainly have I looked around me for some friend to whom I could unburden my mind; it is true that there are many professors of religion here, (and I hope possessors,) but they are those that profess to have gone to the *outstretched arms* of Jesus, and repented and given their hearts to God; with such I feel I have no part—and many times I feel that I am as it were in a strange land, away from friends and home. May God, who knows the secrets of all hearts, deliver me from wrong, while I attempt to relate in my feeble manner some of my experience, if indeed I have any. When quite young I had many serious thoughts about death and eternity, and a great dread of the awful punishment that I often heard Arminians describe—but, at other times, those feelings would wear off, and I would indulge in all the vanities of this world. Oftentimes when in company with my young and gay companions, death and eternity, for the time being, were forgotten; but when left alone, my conscience would bitterly accuse me, which caused me to make many promises to reform, which I thought I could easily do; but they were broken and forgotten as often as made. In that way I spent my time until last December, when I left home and went to Washington, on a visit—and while there I went to hear you preach, and as there was to be a baptism, I thought I would go down to the river to witness the ordinance, as I had never seen but one person immersed, and that was when I was quite young. After arriving at the river, while standing on the bank of the Potomac, I thought it was the most beautiful ordinance that I ever witnessed, and thought if I were only worthy to have that ordinance administered to me, I should be the most happy person living. While my mind was thus exercised, my whole life appeared before me, in a moment, as it were, and I saw that it had been spent in sinning against a just and holy God. With a heavy heart, I left the bank of that river, and returned back to the city. When in

company with others, I would try to appear cheerful to avoid being questioned, and when I appeared most cheerful, I was wishing myself away in some secluded place, where no mortal eye could see me. In that way I spent two weeks, when I heard you preach again—in the afternoon, after service was over, you spoke to me, and asked me why I came there—but I made no reply, for alas! those words pierced my heart, and thought I, What right has such a simple wretch among God's children? It would be vain for me to attempt to describe my feelings as I left that house. I then thought what I had been trying to conceal every one knew. The following week I left Washington, and the morning before I left, a friend of mine called to see me, and after some remarks, I informed her that I was about leaving for home, to which she replied: 'Perhaps it is the last time we shall ever meet on earth;' and it was, for she has since died. She said: 'I have not the slightest hope of meeting you in heaven.' I told her that I knew I did not deserve to go there. She asked me where I got such strange ideas—for heaven was free for all those that would forsake their sins. I said no more for fear of betraying my feelings. I thought after getting home I should feel better, but in that I was disappointed; for, alas! home had lost its pleasures too. I tried to lay all prejudice aside, and read the New Testament to see if there were any conditions required of the creature, and if there were, what they were. But I did not finish reading it, before I was convinced that by grace the children of God are saved, and that not of ourselves, but it is the gift of God. I often wondered how long I should be permitted to remain on earth and go on sinning against a just and holy God, even to attempt to pray appeared presumptuous. One evening feeling sorely depressed I left the house and walked about for sometime; the clouds floating on the bosom of the sky looked dark and gloomy; and, in fact, every thing appeared wrapt in gloom; but of all God's creation I viewed myself the most miserable. I envied the brute creation. Feeling no better, I went into the house unobserved, and went up into my chamber and shut myself in, for I did not wish any one to see me. I sat down on the floor, and commenced reading in the *Signs of the Times* what I then believed to be a christian experience. I read about one column and laid the paper down on a chair, and bowed my head in despair; for at that moment I saw that it was possible that the vilest wretch upon earth might be saved except me, and in the bitter anguish of keen despair, cried God be merciful to me a sinner. I thought it would be the last time that I should ever be allowed to take that holy name upon my sinful lips. I fell prostrate to

the floor, and closed my eyes with the expectation of opening them in everlasting torment. How long I had remained in that condition I do not know, when I heard these words, *My grace is sufficient*, as plainly as if some person had spoken; then my burden was gone, I arose and went to the window—the sun appeared, shining with greater brilliancy than I ever saw it before—and every thing looked changed. I remained in that frame of mind for about three days, without a doubt or fear—and I thought my troubles were all over—my past troubles were nothing compared with the joys of that period, but since that time my mind has been tormented with doubts and fears, and sometimes I have been almost ready to give up in despair—then my mind has been directed to some portion of Scripture which would be applied with so much power as to remove all doubts, and at such times I would think that I never should doubt again—but ere I was aware of it I would again be shut up in darkness—I am fully convinced that if I am ever saved, one sinner will be saved by grace—for when I look within I find all is unclean—and when I would do good, evil is present with me. I will stop this imperfect scribble, lest I weary your patience. Since I have been writing, I have asked myself, Why am I doing it? The answer is, I must unburden my mind to some one. So if you have one word of consolation to speak to me about it, it will be gladly received.

Your unworthy friend,
SALLIE W. SIMPSON.

REPLY.

My Dear Friend:

Doubtless you have thought very strange in not receiving an answer to your letter, dated Sept. 12th; but the reason of my long delay was, when your letter was received I was absent from Washington, having left the 7th of Sept., and returned on the 12th inst. On my return I received your letter, and read its contents with a deep interest; for your relation of God's wonderful dealings with you, was related in so plain and simple a manner, it evidently shows that you have been taught by the spirit of God.

You refer to baptism, which you witnessed last Dec., at which time and place, you had a view of your lost and ruined condition by nature; that your course of life was then and there presented to you, carrying conviction into your soul that you were a sinner. You then had a view of your nature and character, such as you never had had before. Jesus said unto the woman at the well, "If thou knewest the gift of God," &c.; and after the woman left the well, she said "Come, see a man which told me all things that I ever did; is not this the Christ?" Your experience has proven to you the truth of what the scriptures declare, concerning the fallen state of man, and the redemption of the

church, from under the law, which she in her Adamic head has always transgressed. In your own individual experience, you have seen a fulfillment of the Savior's words, "It is written in the prophets.—And thy children shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Your mind having been directed to the New Testament to see if any conditions performed by the creature, were required, in order that the members, or vessels of mercy, might be saved; but as you read you discovered that, "by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Now if you had not been taught experimentally that an arm of flesh could do you no good, you would have resorted to mortals to know what would be your duty, instead of reading what Jehovah had declared; and, in your becoming convinced that grace saved sinners, I am fully satisfied that such conclusion was not the result of your natural reasoning powers; but that the same blessed spirit that directed your mind to the scriptures, gave you, also, an understanding of what they taught.

You have learned in the school of discipline through which you have already passed, that the burden of your sin and condemnation, which so pressed you down, could not be thrown off by the shedding of tears, the uttering of groans, and the making of promises to reform; but He alone, who "said, let there be light, and there was light," could remove the burden from you, and cause you to praise and adore His Holy Name.

You also speak of the seasons of doubt which you have passed through since first being delivered, all of which are for your good; and the discipline of God's children is of such a nature as to show them their poverty and dependence, and also give them a knowledge of him who has declared that "He will not give his glory to another." It was declared by an inspired Apostle, "There hath no temptation taken you but such as is common to man; but God who is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye also may be able to bear it." My dear friend, you will find by experience that God's dear children are chosen in the furnace of affliction, and that this world is a wilderness through which they must pass. You will find by experience that the warfare in which you will be engaged is of such a nature as to give God all the glory in every conflict through which you may be called to pass.

You speak of feeling alone, and as though you were far from home and friends, which proves conclusively that the society that once delighted you, and which, at times, perhaps, you eagerly sought, has lost its

power to please, showing you very plainly the truth of the Savior's declaration,—“They are not of the world, even as I am not of the world.” Now it is very evident that you are away from home; and I am truly glad that you feel so; for when a person is led to acknowledge that he or she is *away from home*, it is very evident that he feels a desire for home, and also, for such ones there is a home, and that home is with God's people.

My dear young friend, you having been taught the blessed truth that you are a sinner saved by grace, the society with which you will feel at home is composed of kindred spirits, who have been taught the same soul-humiliating and God-exalting doctrine. Said the adorable Redeemer, “If ye love me, keep my commandments.” I am fully satisfied that you will not enjoy a full peace, as it regards a home, until you are enabled to follow your Lord and Master in the ordinance of baptism, and become identified with, and united to, the visible church of Christ, when I am fully satisfied you will find a home well adapted to your condition; but if you should be enabled to follow your Lord in the ordinance of baptism, and unite with the visible church of the Redeemer, as organized upon earth, you need not indulge the thought that your troubles will be at an end; for said your blessed Savior, “In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”

The fidelity and attachment of the children of God are known by the fruits they bear; for if a person professes to love Christ, and then follow him afar off, it plainly shows a child is walking in disobedience; but if a person feels to heed the precepts of Jesus Christ, his desire is to comply with the requirements so far as the same may be made known; and what often causes him great sorrow, at times, is that he can no more and no better, walk as becometh a saint of the Most High.

WM. J. PURINGTON.

UNION, Boone Co., Ky., Oct. 13, 1859.

DEAR BROTHER BEEBE—Through the tender mercies of a gracious Redeemer my poor, unprofitable life has been spared until the present time. With much trembling and fear I take my seat for the purpose, (if the Lord will be with me,) of giving you a brief history of what I hope he has done for my soul. I will begin from the time that I hope the Lord began his work in me, which is about four years since, while attending the Salem Association, which had convened with the church at Dry Creek. While there and under the preaching of one of the dear old servants of Christ, I felt as if the Lord revealed to me what an unworthy sinner I was in the sight of a just and holy God. I was then made to feel that the Lord and his people were good and righteous, and I was carnal and dreadfully wicked. I had a great desire for religion, and to be numbered with those dear saints that were present there; but I felt myself to be too unworthy to have a place with the loved ones of God. My mind continued in this way for several weeks, when those feelings seemed to leave me, and my attention was more occupied with the things of the world. Whenever I heard preaching or christians talk, my mind would again be drawn to the Lord and the things that belong to his kingdom.

In this way I was exercised for about two years, when it became almost my constant study about my lost and helpless condition, knowing that without God I could do nothing.

Oh! brother Beebe, what poor, dissatisfied creatures we are. I felt as if my convictions were not severe enough. I desired and prayed to the Lord that he would increase them and give me a better knowledge of the sins I had committed against him. And I think last fall my prayer was answered, and I can exclaim with the poet:

“I had my wish; the Lord disclosed
The evils of my heart,
And left my naked soul exposed
To Satan's fiery dart.”

And oh! the conflicts I had with that cruel foe, language would fail to express. I felt as if he tempted me in every way and every thing I done. What agony I endured from fear of everlasting punishment! I felt as if I could feel within me the punishment of those to whom the Savior said: “Depart from me, ye that work iniquity, for I never knew you.” And I knew, without the saving grace of God, I was one that would be numbered with that class. My sins seemed to rise like clouds before me, just ready to consume me, and one disobedient act or wicked thought would send me to eternal woe. Every night when retiring to rest, (but indeed there was no rest for me;) my fears were great—thinking, perhaps, that might be the night which was to end my life here on earth; and oh! what a horrid thought death was to one who felt so utterly unprepared for it; for I felt like all within me was but sin and pollution; I was not capable of doing one good thing, and could but say, “Lord, wilt thou intercede for me?” or, “If thou wilt, thou canst make me clean.” My mind was thus severely exercised for about four months, when I felt as if the Lord had slightly withdrawn the tempter from me and given me some of his presence, and shed the light of his beloved countenance upon me, which indeed was refreshing to my poor, mourning and distressed soul. But still those fears and that oppression of sin were not removed; but I had a faint hope that it was the work of the Lord; and I knew if it was, he would be faithful to his promise and perform it unto the day of Jesus Christ. My continual prayer was, that if the Lord had forgiven my sins he would give me an evidence of it. But I did not feel as if they were answered; they seemed to be only from the lips, and were not heard by the beloved Savior. My desires were great to obey the commandments, for he says, “But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” And I felt as though I was denying him, and if I did not obey there was no promise for me. While witnessing the baptism in May of a dear young convert, my desires increased to obey the Lord and Savior, and without him there was no rest for me; but there was something yet to be done, and that was an evidence of the pardon of my sins. While meditating on my condition and my ardent desire to be associated with the children of God and enjoy the privileges of his house, I hope the Lord manifested himself to me as my God and my Savior; I felt as if all my sins were pardoned, my debts were paid, and I was done pleading for mercy, and had joy and peace with God. But I was fearful that was not suffi-

cient evidence, but the good Lord increased my joy, and I felt like I wanted help to praise him for ever and ever.

Near three weeks from the time that I hope the Lord revealed himself to me, I was enabled, by Divine assistance, on the 25th of June, to join the church at Dry Creek, and was received and baptized the same day by our beloved brother Underhill, who has attended them faithfully for a number of years. In obeying the commandments of the blessed Savior, I feel as if I had done my duty, and have realized that pleasure which I so much desired.

Please excuse my feeble efforts, for I hope it is nothing but the love of God and a desire to associate with his dear children, which has induced me to make an attempt to write for your valuable paper. I will close by subscribing myself your unworthy sister, if one at all,

A. E. STANSIFER.

JACKSONVILLE, Ill., Nov. 9, 1859.

DEAR BROTHER BEEBE—I have heretofore addressed you, and, through the *Signs of the Times*, the great brotherhood, without exhibiting any assurances that the heavenly identity I have claimed has any foundation. Like all others in this sin-stained world, I was born in sin; and, like most others in a christian land, was early instructed in the general truths of the christian system, by which I readily acknowledged myself a sinner, and frequently promised myself and others to reform, repent of my sins, and turn to God. At night, especially on retiring, the thoughts and fears of death and judgment would frequently so arouse me as to extort strong promises and awake harrowing emotions; but a beautiful morning would dispel these gloomy forebodings, and as the “dog returns to his vomit,” so did I to my follies. But in the summer of 1850, while in the 19th year of my age, in company with my mother, I attended an appointment in the neighborhood; during the services the minister who was preaching turned toward me; his eyes fell upon me; I shrank from his gaze; why it was so, I could not tell. With the vividness and speed of lightning the thought rushed through my mind, “You shrink from the mere gaze of man; how will you escape the searching eye of an omniscient One?” My frame shook, despite my resistance and attempts to conceal it; tears forced their way down my cheeks. With a strange reluctance I hastened from the place; the remembrance of past and forgotten sins thronged around me; the Savior in his incarnation appeared fully before my imagination; his calm, mild countenance, his grief-swollen eyes, appeared to rest upon me; there was nothing forbidding in the look; but alas! I dared not approach him; I forsook company, sought solitude, congealed from human eyes, and struggled violently for mercy. The summer passed. The cholera, which had raged, spreading consternation throughout the country, ceased its ravages. I then began to review myself, and came to the conclusion that all that ailed me was animal excitement, that I had not been convicted of sin, and that I would rid myself of all these unpleasant sensations. I accordingly ceased reading the scriptures, refused to attend places of Divine worship, and sought out gay company. While mixing in the giddy train, it is true, for the time, I would drown the sensation of

my wretchedness; but when by myself, O Lord, like spectres the remembrance of my aggravated sins crowded round me; still, determined not to yield, and, driven to madness by a consciousness that I was hurrying myself into an abyss of eternal wretchedness, I plunged into excesses of sinfulness. For two years and a half did I pursue this wretched, dark and ruinous course. The spring of 1853 arrived, but its beauty and enlivening excellency only enhanced my wretchedness; I was surrounded by growing life, while the canker of guilt was preying upon my vitals; universal nature appeared clothed with darkness; a sensation of heaviness and sink-down took possession of me; I felt that my course on earth was run; a certainty of death and awful judgment weighed me down; my heart was hard as adamant, not even a tear came to my relief; I dared not attempt to pray. I had, during the dark hours of that spring, indulged the hope that I might be permitted, at least, to weep over my condition, and one time more ask God to have mercy upon me before I was hurried into his presence; but in the evening of the 4th of May, while alone in the fields, the thought was forced upon me that this would not be granted. Dreadful thought! that in a few months I was to be in the presence of God, and by his just and irrevocable sentence be banished forever and forever, without the ability to even petition for mercy; but in fulness of soul did I acknowledge it just; yea, I knew it was just, and could the nethermost hell have concealed me from his eye, it would have been heaven to me; but I knew that if I made my bed in hell he was there. All hope was thus swept away. Eternal despair seized hold upon me. At this instant a load appeared to be lifted off me; a sensation of peace and quiet took possession of me; unconscious praise swelled my bosom, and ere I was aware every faculty, like the harmonious strings of the harp, was tuning the praises of God; the whole earth was changed; the very trees lifting their heads heavenward, shot forth their buds and leaves in praise to God; the birds whose voices had but a moment ago chanted my condemnation, now turned their voices and directed heavenward their glorious minstrelsy; but alas it was soon suggested to me that I had undergone a change, only for the worse, that the scene of my condemnation was gone, and I had no knowledge of my forgiveness. I tried to pray for a return of a sense of my condemnation, and again for a clearer manifestation. Neither was granted. Since then I have undergone many, very many vicissitudes; sometimes enabled to entertain a cheerful hope, at others feel to doubt having ever obtained a knowledge of the Savior; but at all times feel to say: “It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.”

The above is submitted for your consideration with the earnest request that you will not publish it to the exclusion of important matter. Your unworthy brother,
H. G. WHITLOCK.

JOHNSON Co., Ind., October 25, 1859.

DEAR ELDER BEEBE:—I suppose the time for which I paid for the *Signs of the Times* has expired, therefore you will find inclosed one dollar for another year's sub-

scription, for we cannot under any reasonable circumstances do without them, as they come to us laden with good and soul-cheering news from a far country, showing conclusively that God is still mindful of the welfare of his people in manifesting his mighty power and everlasting love to them in translating them from the power of darkness into the glorious light and liberty of his dear Son.

And one thing peculiar I notice in all the numerous communications received from the different parts of the earth, and that is the oneness of sentiment that prevails among the children of God, or those who have obtained a hope in Christ through the merits of a crucified but now risen and exalted Savior. They speak the same things concerning the workings of his mighty power—the marvelous manner in which he imparts light and knowledge and understanding to the dead sinner—dead in trespasses and sins.

And why is it thus? It must be because they are taught by the same spirit to know Christ, whom to know is life eternal. And when God's people are taught by that Spirit that teacheth all things, yea the deep things, &c., they are willing to ascribe all honor and praise and glory to the immutable Jehovah, who ruleth over his people Israel for any hope they may possess of a blissful immortality beyond the skies. They look to the brightness of the glory of God, the excellence of his kingdom, and the immutability of his counsels, and consider their own depraved natures and proneness to wander from God and his holy commandments, and wonder why it is that they at any time love the cause of Christ, and to hear of the prosperity of his kingdom. The response is we love him because he 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.

O yes! how appropriate the language, "we love him because he first loved us." A little while ago we were going on enjoying the pleasures of sin—rolling it as a sweet morsel under our tongues, unmindful of the awful doom that awaited us should we be called before the Judgment-seat of Christ, and hear the sentence, Depart from me ye workers of iniquity, &c. Was it not in this condition he found his people traveling the wilderness of sin, and arrested him and brought him forth according to his purpose and grace.

My sheet is full. Please excuse me for thus intruding upon your time, as I did not intend to write so much when I commenced this letter.

Yours in hope of eternal life,
JOHN G. SAWIN.

OREGON, Holt Co., Mo., Sept. 25, 1859.

BROTHER BEEBE:—I am this Sabbath morning at home, having no appointment for preaching until 3 o'clock P. M., and as I have not said anything to the dear people of God, through the columns of your paper, the *Signs of the Times* for some time I will spend a few of my spare moments in writing you a line to be disposed of as you may think proper.

There are a few of the scattered flock of our dear Lord Jesus in this far western wild, where they have not only to contend with the depravity of their own fallen and corrupt nature, but also to war against

spiritual wickedness in high places. We are surrounded with all the *its* and *isms* now extant in Christendom, and while they are divided among themselves on some points of minor importance, they agree in two very great, and to them, important points in practice. They all agree and contend that God offers salvation to sinners on condition of the sinners doing something to secure salvation; some teaching one thing to be done, and some another—the principle being the same, namely, Salvation predicated on condition of the sinner's obedience. And they are also agreed in opposing the truth as it is in Jesus our Lord, who says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." They agree in pointing the finger of scorn at those who believe in and contend for the sovereignty of God in the salvation of sinners. But these things do not move us from our purpose, nor lessen our confidence in the truth as it is revealed to us in the holy scriptures: but it rather has a tendency to confirm us in it, and to strengthen our faith in Jesus, and confirm our hope in him whom we believe is the Author and Finisher of our faith and our salvation. Unto him we look as unto a living stone, disallowed indeed of men, but chosen of God and precious. Yes, to the poor, afflicted child of God he is precious; for he is their all in all, to comfort them in all their sorrows, trials and temptations, and they have none on whom to rely, for they have learned by long and convincing experience that there is nothing good that they can do. They cannot trust in themselves, for they know that their hearts are deceitful above all things and desperately wicked; that of themselves they cannot know the depth of the depravity of their nature. Hence the christian, while journeying through the wilderness of this world, feels and knows that if not interested in the free, unmerited, sovereign grace of God, which was given to the saints in Christ Jesus before the foundation of the world, they are forever lost. And while they are fully prepared to acknowledge the justice of God in their condemnation, their hope is still hovering round his word—

"Would light on some sweet promise there,
Some sure support against despair."

O how precious is Jesus to such a soul. These are they who feel their need of Christ, having no confidence in the flesh, but they trust alone in God, who is their eternal, immutable and supreme God. A God of purpose and design, knowing and declaring from the beginning all things that come to pass in time; for it is written, Known unto God are all his works from the foundation of the world. And the poor child of God feels that of and in himself he can do nothing; they are poor, but they rejoice that God, from eternity, knew all their poverty; for if he had not he could not have prepared and laid up for them in Christ Jesus that rich harvest of grace which was given to them in him before the foundation of the world. And when they look into the dark recesses of their sinful hearts, they are glad that their God knows their inward parts. And while they mourn over their depraved, wretched nature, they rejoice that God knew them just as they are, from eternity; and having this perfect knowledge, did secure for them

in the glorious covenant, redemption by the full and ample atonement which was necessary for our salvation; and that it was his purpose to reveal to them in time, by the operation of his Spirit, not only their depraved, lost and helpless state, in connection with Adam, their natural head and representative, but also that provision was made in Christ for the complete salvation of as many of Adam's race as were chosen and secured in Christ before the world began, and that their justification is secured to them by the blood of Christ, which cleanseth them from all sin. This purpose of God is co-eternal with, and as immutable as the great Jehovah, who has said, "My counsel shall stand, and I will do all my pleasure."

Therefore all the combined powers of earth and hell may unite to hinder the accomplishment of God's purpose in the salvation of God's poor, and (by all work-mongers) despised people, but they shall utterly fail. And all the work-mongers of this and of all other countries may combine their efforts, and with all their plans, to hurry on the time when sinners shall be converted, and they shall also fail, for "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," &c. Jesus our Lord has said, I came not to do my own will, but the will of my Father which sent me; and this is the will of my Father which sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day.

Then O how precious is Christ to the dear saints; they look to him as sons to a father, whose tender parental affection and care has watched over them all the days of their minority and provide for them all things needful for their comfort and security while in time, and a robe of spotless white in which they shall appear before him without spot or blemish, and a golden harp tuned and strung to praise and adore him forever. Then "Not unto us, but unto thy name be all the glory and honor, forever and ever, Amen."

I am yours in tribulation,
G. B. THORP.

LAWRENCE Co., Tenn., Oct. 23, 1859.

DEAR BROTHER BEEBE: Through the kind protection of God, I am spared, and blessed with the privilege of reading your valuable paper, the *Signs of the Times*, through which I have heard from the brethren and sisters through the different portions of the world; and they all appear to me, to see eye to eye, and all speak the same things, and unitedly give all their salvation to him to whom glory belongs. Paul says that he that glorieth, let him glory in the Lord.

Dear Brethren and Sisters in the Lord, if your poor unworthy brother may so address you, I do feel a love for all of God's dear children, the precious lambs of Christ's fold, who are taught by his Spirit, for it is written, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Then let us not fear, nor shrink from contending for the faith which was once delivered to the saints. True, there are many who cry, lo! here, and lo! there; but we are commanded to, Go not after them. I believe God's dear children are, and have been, a persecuted people in all ages of the world, and will be as long as there is one remaining in the

earthly house of this tabernacle; but the promises are all to that poor and persecuted people, of whom the Lord said, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord." Then let us trust in, and wait upon the Lord, for Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run and not be weary, and walk and not be faint." Though we have many troubles and conflicts in this world, if we are the children of God, we shall soon be done with them.

Brethren and Sisters, though we be strangers in the flesh, some in the East, some in the West, some in the North, and others in the South, God will gather his little flock whom he redeemed, when he groaned and bled and died upon the Cross. He will certainly claim them as the bride, the Lamb's wife. He has finished the work which the Father gave him to do, for he says, This is the will of the Father that sent him, that of all that the Father hath given me I should lose nothing; but that I should raise it up again at the last day. Christ told his disciples, when he was with them on earth, If he went away he would send the Comforter to them, and he should guide them into all truth; and again he said, If the Son shall make you free, ye shall be free indeed. Nothing short of the Truth can make us free, for, "Thy Word is Truth." God's people love the truth, they search for it, as they know that nothing but truth can avail them anything in the coming day.

Brother Beebe, I will give you a sketch of what I have encountered: I was born in North Carolina, in 1825, and in January of that year my father died, and I was born the April following. When I was quite small, my mother married again, and moved to Georgia; there my mother also died, and I was taken back to North Carolina, where I lived until my sister died, in May 15, 1845. There I was made to reflect on the scenes of the past, when my mother would get on her knees to pray, and I thought of my father, mother and sister who had gone, and that I was left alone, without parents, brother and sister, except one brother on my mother's side, and I shed many tears. I thought I would reform, and try to live in that way, that when the Lord should call me hence, I might meet my God in peace. But alas! as these natural emotions subsided, my desire to pursue the things of this world returned, and I continued in love with sin, until the Spring of 1853. True, I sometimes made promises to do better, but I broke them as often as I made them. I one day went to hear an Old Baptist preach, and when he was nearly through, it appeared to me that, as I plainly saw, if what he advanced was true, I was lost forever. Tears then flowed from my eyes, and I held down my head, and Oh, my soul! if I could have been out of the congregation, I would. I did not want my neighbors or any one to see me shedding tears. I wandered about like the lonesome dove, seeking some place where I might find relief. But I could find no peace for my troubled soul. Often when on my bed, it seemed that sleep had departed from my eyes, and when I fell into a doze of sleep I would still be groaning and lamenting my sad condition. My wife would ask me what was the matter? I felt that I was no

company for any one, and no one was company for me. Truly, I was led in a way that I knew not, and in paths which I had not known. My prayer was, Lord, save, I perish! Lord, have mercy on me, a sinner! I felt that I was sinking beneath the vengeful frowns of God, and only the frail thread of life separated between me and an awful hell. But O, my brethren, if I am not deceived, here is where the blessed Savior met my poor soul, and I was brought down at the feet my blessed Redeemer, stripped of all my self-dependence, and made to acknowledge, If I am saved, it is by the grace of God alone; and if I am damned, it is what I deserve. Here, as I sometimes hope, is where my blessed Savior took me up out of the horrible pit, and set my feet upon the Rock of Eternal Ages, and put a new song into my mouth, even praises to our God. Here I felt as clear of sin as though I had never committed any, and I thought I could always live to the honor and glory of God. Then I thought I was done with trouble. But I find we have a warfare to be engaged in, with the world, the flesh and the devil.

For want of room on my paper, I must close. Do with this as you think best, and I will be content.

LEGGETT JENKINS.

Polo, Ogle Co., Ill., Sept. 14, 1859.

DEAR BROTHER BEEBE: If it would not be imposing too much on your time and patience to read it, I would try and tell you what, I sometimes hope and trust, Jesus has done for my poor soul; and if you thought it worthy a place in your paper, you might print it, if not, cast it in the fire, and all will be right.

I was born in Smyth co., Virginia, on the 9th of August, 1833. When at the age of two years, my parents moved to the State of Indiana, and when I had arrived at the age of 11, my father was taken from time to eternity, and mother being poor I was obliged to leave home and cast my lot with strangers, where I soon learned to act out my infant nature in sin and folly. The fear of God was not before my eyes, unless I heard of a sudden death or the like; then I could be as Pharisical as any one, and pretend to have great love for God; but my love and seriousness was not so much in fear of God as it was of hell and everlasting torment, which I now believe to be the foundation of all the religion of Anti-Christ. I believed that religion was what every one ought to have when they come to die, and I then believed it could be had any time it was sought for. I intended to have it myself, by and by, but I was not very bad; in fact, I thought I was almost as good as any one else, and there would be plenty of time for me to attend to that before I died. Thus my life was spent, till I arrived at the age of 16. About this time, we (my mother and sister and myself) moved to Ohio. There I formed new associates, when in a short time I had forgotten all my religious streaks, and gone deeper in sin and folly than I had done before; and continued so, till God, in his providence, saw fit to call my mother to himself. This brought a damper on my career for a short time. I thought to myself, Where would I have been, if it had been me that died, instead of mother? The answer was, In hell, of course, with all the nations that forget God.

But it was not long before those feelings wore off, and I was soon the same I was before. About this time I went to Delaware, Ohio, to live, and remained in the same state of mind till the winter of 1851; I was seized with an uneasiness of mind, in regard to what would become of me when time should be no more; this caused me to take to reading the Bible more diligently than I had done before, and everything I read seemed to threaten speedy destruction, for my sins now rose like mountains before me. I felt that my time on this earth was well nigh its end, and if I should remain in sin and rebellion against God till that time arrived, I should be forever lost. But no, I will not do that, I said to myself; I will get religion now, before it is too late. So to the law I went, seeking to gain favor with God through my good works: such as leaving off my sinful deeds, and living in obedience to the commands of the law, which I verily believed was all that was required; but alas! to my disappointment, the more I tried to do better, the worse I grew. I found by reading that "by the deeds of the law there shall no flesh be justified in his sight." I found that I was not only a sinner against God, but was under the curse of his holy law; for I read that, "As many as are of the works of the law are 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."

Here I felt as though I had come to a stand, and had no where to go. I found that it was impossible for me to keep the law in the least degree; I found that my fig-leaf apron availed me nothing; that my own righteousness was as filthy rags; that I had run in debt ten thousand talents, and had nothing to pay, and if Jesus did not cancel the debt, I should be forever lost; but how he could do that and still be just, was a mystery to me, for of all beings under the heavens I was certainly the worst. I felt as though my doom was sealed, and should, sooner or later, receive my just reward in the everlasting burnings: yet my fervent desire to God was, that if he could be just in justifying one so sinful, to have mercy on me.

About this time the Presbyterians got up a revival, and were causing quite a stir among the people. So I thought I would go one night, and see if I could hear anything that would relieve my troubled soul; but comfort was not for me. I returned home worse than I went, and spent the remainder of the night in tears. Thus I remained, as it were, on the borders of despair till the Spring of 1853. One evening in the fore part of March, I resolved that I would go once more to some secret place and pour out my soul in prayer to God, that if it was consistent with his holy and righteous will, to remove my burden of guilt, and enable me, while I did live, to live without sinning against him; but when I arose to my feet, I felt as though I had committed the unpardonable sin; that my prayer (as I called it) was nothing but mockery and blasphemy, and before I was aware of what I was about, I cried out: Oh, Lord, forgive me; and I will never attempt it again. I then could feel to adopt the language of the Poet, and say:

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

I felt as though I should never see an-

other rising sun: that before the dawn of another day, I should be cast into outer darkness; but at that moment, when I was looking for nothing else but death, Jesus appeared to me as he bled and died on the shameful tree. And it appeared as though these words proceeded from his lips, "Come unto me, all ye that labour 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."

From that moment my burden was gone; everything appeared to be changed; the very stars that twinkled in the heavens above appeared praising him for his goodness. I felt as though I could exclaim with the Psalmist, and say: "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 in my mouth, even praise unto our God." I then could have a view of the plan of salvation, and could see wherein God could be just in saving one so sinful as I. I then felt it to be my duty to follow my Lord and Master down into the watery grave, and unite with the people of God, if I could find who they were.

The Old Baptists I had heard spoken of as being a hard set, so I thought I should not bother them; but where to go I knew not, for all the denominations I was acquainted with did not believe as I did: they believed that salvation was by works, and I believed that it was all of free and sovereign grace from first to last; and when I was about to give up that I should find that gospel food, these words came to my mind: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." So the next Sunday it was impressed on my mind to go and hear the Old Baptists once more, and see if they believed as I did. Although I had been to their meetings time and again, but could see no sense in their preaching—although I went, but did not get there till preaching had commenced: I rode up and hitched my horse, and as I was walking towards the house I caught these words: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." This one sentence seemed to do my soul more good than all I had heard preached in the town of Delaware. That was a joyful day to me, a day long to be remembered. It was the first time I ever heard the gospel. I felt as though I could take them by the hand and exclaim with one of old, "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." So at their next meeting I related my little story to the Marlborough church, Delaware county, Ohio, on the 17th day of April, 1853, and, to my great surprise, was received as a candidate for baptism, and was baptized on the ensuing day by Elder John H. Biggs into the fellowship of the church, where I remained an unworthy member till after I came to this county. Since that time storms and tempests have been my lot the most of the time; but in

all cases when troubles and trials, darkness and fears were ready to prevail, Jesus would reveal himself as my protector and preserver, assuring me that he will never leave nor forsake me. Oh! but is it not a theme of rejoicing to behold the power the people of God are kept with—a power that cannot be thwarted by wicked men or devils? But I must close, as I have written more than intended when I commenced; and believe me to remain, as ever, yours, as I trust, in the hope of eternal life, through Jesus Christ our Lord,
ABRAM B. LESTER.

A Thrilling Account of a Providential Deliverance.

WASHINGTON, D. C., Nov. 22, 1859.

DEAR BROTHER AND SISTER BEEBE:—Your letter, kindly inviting me to accompany you both to the Kehukee Association, was received by my family, and had I been at home nothing would have given me more pleasure than to have attended that meeting, and have visited some dear friends in that vicinity, having promised to do so some time ago. But God, in his inscrutable providence ordered it otherwise. I was called to go West to attend the sick bed, and to bring home, if possible, our once supposed lost son, Gilbert B. Towles.

Perhaps it will not be uninteresting to give a sketch of our severe trials within the past summer. Our eldest son, Gilbert, left home with our consent, about the middle of April last, to join Col. Lander's Expedition, called the South Pass Wagon Road Expedition, to open a road between Missouri and California. Gilbert, being then in his twenty-second year, and having a great desire to travel, and wishing to prosecute his business still farther, he went in the capacity of Assistant Engineer. Arriving at St. Joseph, Mo., he was taken with the disease incident to that climate, but thinking he would soon be better, he proceeded on: his disease, however, increased, and when they reached Fort Kearney he was compelled to surrender. Cramp set in, and erysipelas, or scurvy, broke out in one of his ankles, so that at one time he had to crawl. The Surgeon at the Fort sounded his lungs, and pronounced one of them diseased, and advised him, if he valued his life, to return home. Meanwhile we had been receiving satisfactory letters from him, in which he said not a word about his sickness, for fear of alarming us, until the 10th of June, we received two letters, dated 24th and 25th of May, stating his real situation. He was waiting for the coach to take him and a friend, who was also returning on account of hemorrhage of the lungs, to Omaha City, and thence to St. Louis, by steamer, if providence would permit. When these letters reached us, with intelligence of his sickness and sufferings, it was a trial indeed, as we knew not which way to go to relieve him. We attended our meeting on Sunday, and if any one ever had a presentment of trouble, we had. Elder Parington took the same text which you, brother Beebe, took twenty-two years before, lacking two months at that time, on the funeral occasion of our two and only children, namely:—Psalms ciii. 15, 16: "As for man, his days are as grass, as a flower of the field, so he flourisheth," &c. The day was solemn indeed to us, and we felt that our cherished son was no more. I returned from meeting unable longer to sit up. After two days I rallied

again. But on Wednesday afternoon, picking up one of our daily papers just received, I read in it an announcement of his death by drowning in the Platte river, and his companion also. At that instant a letter was received confirming the melancholy news. When this news reached us the heavens were literally mantled in gloom, the thunder rolled in almost constant peals, interrupted only by the lightnings, vivid glare, and a most terrific storm burst upon us; but it was small in comparison with the tempest raging within. His father seemed to be sinking under the heavy blow, and the wailing of his brothers can be better imagined than described. But never had I witnessed so much sympathy as was manifested by our citizens. Long will their kindness be remembered by us. Friends and relatives met to devise some way, if possible, to recover his body. A letter had been mailed, ordering a metallic coffin to be procured at the nearest point practicable, and his obituary had been published.

On Friday as the day dawned, I was pacing the floor, as I had been for the greater part of the time, without eating any food. It seemed to be the darkest hour of my life. I was completely shut up in despair. I think if I ever begged the Lord I did that morning, to give me some manifestation of his goodness and power as in former times, when I had seen his hand extended in my behalf so plainly that I thought I never would distrust him again; but now all was despair. My mind became calm and I partook of some food. At about 9 o'clock that morning I was sitting in my room with a friend, and I told her that I was expecting a dispatch every time the door-bell rang. She looked at me as though she pitied me. But scarcely had I uttered the words when my nephew, Joseph Bryan, came with tears streaming from his eyes, and brought the startling but joyful intelligence that *Gilbert was saved!* Words are inadequate to express what were our feelings at that moment.

Although he was not drowned, he had but narrowly escaped a watery grave. It appears from the account that a heavy rain had fallen a night or two before they crossed the river, which, together with the melting of the snow on the mountains, had swollen the stream some two or three miles in width, the distance being broken by small Islands. As they had to cross on mules, and no way to carry his baggage, knowing he would never see his trunk again, he took from it a small pocket bible, which I had given him as a birth-day present, and put it in his pantaloons pocket, and then started on his dangerous attempt to cross the river. A person offered to take his baggage across, but failed in the attempt, the current being so deep and rapid.

Gilbert's mule, after going some distance in the water, threw him in a channel of ten or fifteen feet deep, and although weak and wasted by sickness, he succeeded, after struggling and lacerating his hands and body, in reaching a bar, where he had to stand one hour with the water up to his neck, the weather being cold and cloudy, while one of the drivers went to rescue his mules, two of which were drowned. After crossing the first stream, he became exhausted, and after crossing the third he became insensible, so that his life was des-

paired of, but was resuscitated by brandy and rubbing. His friend was washed on an Island, but the drivers also succeeded in saving him.

The Express was crossing at the time of the occurrence, and naturally inferred that they were all drowned, as the drivers had missed their calculations in crossing, and their coats and baggage were washed ashore. The Express carried the news to Col. Lander, and he immediately wrote to the Interior Department at Washington, deploring their loss, also reporting that he had ordered a search for their bodies, cost what it might. After they had rallied a little, they set out for the nearest Mail Station, a distance of six miles, which they were obliged to walk in their stockings, having thrown off their boots in the stream, and with their wet clothing on. After this tedious walk they reached the Station, but a night of horror was before them. They had to lodge in a loft with a band of ruffian looking men, apprehending that their throats would be cut, as Gilbert had over one hundred dollars in money and a watch with him. But the day at length dawned on them alive and they left, and after four days staging reached Omaha. By selling his watch and chain he refitted, and reached St. Louis in an exhausted condition. At that city he stopped at the house of a dear and only surviving uncle, from whom we received assurance of his safety, and that every thing should be done for his comfort, and assuring us that he was recruiting. But in July my uncle was taken sick and died. Gilbert over exerted himself in his attentions to him, and hence his illness.

I was permitted to go to him, and we both reached home in safety, with his health much improved, about the first of October, and we desire to be very grateful to God.

Elder Wm. J. Purington was indeed a friend and brother, and did everything in his power to relieve our suffering minds during our trial, for which we feel deeply indebted.

The following lines were written immediately after the joyful assurance reached us that the body of our son was not in the bosom of the Platte River.

Thy name is so terrible, my heart sinks away,
At the thought of destruction, if left to thy sway,
Thy surges and billows could not long contain,
The freight was too precious, the dirge was in vain.

Sad indeed were the tidings that flow'd from thy breast,
Its windings and crossings were put to the test,
Though muffled the sound, yet my heart was there,
With beatings and anguish, like one in despair.
Oh Jesus! I cried, who sits at the helm,
Wilt thou safely restore my lost treasure again,
May his head not be pillow'd in the dark rolling Platte,
Nor his bones left to whiten where the wild Indian
Awhile we were left in wretched despair,
Like Martha of old, to one that was dear,
In the absence of faith he heeded her cries,
And wept to behold him—they lov'd the dear prize.

Oh cause the affliction in mercy thus sent,
To heal the diseases that sin has made vent,
And bind us more closely by faith to the cross,
To see our Deliverer in times of distress.

C. A. TOWLES.

The Philadelphia Ledger mentions a singular fact in connection with the recent coal oil discoveries in Pennsylvania. It says:

In many places in the valley of Oil Creek the ground is covered with pits, hundreds and thousands of them evidently dug for the purpose of gathering oil, and at a period so remote that trees 250 years old are growing over them. The query is, by whom were these pits dug, and for what purpose was the oil gathered?

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1859.

SILVER SPRING, Miss., Oct., 1859.

BROTHER BEEBE:—Please give us your views more fully on the duty of the church in regard to the support of her ministry, as there is some misunderstanding with some of the brethren in regard to your editorial remarks on 1 Cor. ix. 14, in the 17th number of the current volume.—Some understand you to put it on the principle of the old priesthood. "The tenth, the shoulder," &c. The reason I ask, is, because we look to you for instruction.—We have had a great deal of trouble here with hirelings who care more for the fleece than for the flock. They have caused division among us.

Your unworthy brother,
WILLIAM P. COTTON.

REPLY.—In reviewing the article in the 17th number of this volume, we scarcely see how to express our views more intelligibly on the subject of the ordination of God, and the neglect of the churches.

It is true, that in showing that the word *ordain* in this connection, signifies to us that he had enacted in the law of Zion, that they who preach the gospel shall live of the gospel, as he had in the Levitical law ordained that the Levites who ministered about holy things, should live of the things of the temple. Any brother who doubts the correctness of our position, has only to read what the inspired Apostle has written on the subject, in the context, 1 Cor. ix. 8-14, "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written; that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sworn unto you spiritual things, is it a great thing that we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so," &c.

Is it not clearly perceptible, that Paul's allusion to the ordination in the law of Moses, for the living of those who ministered at the altar, was written for our sake—for the instruction of the saints of the gospel dispensation. What was written aforetime was written for our instruction. Although whatsoever things the law saith, it saith to them that are under the law, and the saints are not now under the law, or that law, but under grace; they are under law to Christ; yet the righteousness of the law, or the spirit of the law, is fulfilled in us, who walk not after the flesh, but after the spirit. The ceremonial law was figurative; embracing the shadow of good things to come. The law was not ordained in regard to muzzling oxen, for the sake of oxen, but altogether for our sakes—for the sakes of us who live not under the law of Moses, but under law to Christ.

The priests under the law, inasmuch as they were called by divine authority from

their secular concerns, to minister about holy, (or legally consecrated) things, at the Jewish altars—presented a shadow of the order of Christ's kingdom, in relation to those who are now called to minister about spiritual things. It is true the priests under the law were not gospel ministers; nor are gospel ministers priests, only as all the saints are made priests unto God, but the priests under the law, especially in regard to the ordination in the law for their support, were the figures to signify to us the ordination of God, in the law of the new covenant, that gospel ministers shall live of the gospel which they preach, even as the priests under the law lived of the things of the altar. This is so clearly demonstrated by Paul, in the scripture under consideration, that we dare not dispute it. How else can we construe his language? He says plainly that those who ministered about holy things live of the things of the temple, and they which waited at the altar, were partakers with the altar. "Even so," in the same manner, after the same similitudes, *even*, or *exactly* so, hath the Lord *ordained*, or *commanded* in the law of the kingdom or Christ under the new dispensation, that they which preach the gospel, shall live of the gospel.

This is then as clearly the law of Christ, as the former was the law which was dispensed by Moses, and we can no more annul it, or disregard it without involving disobedience to our King than we can any other precept that he has enjoined upon us.

In regard to the detail of that law, requiring of Israel the tenth part of their increase, or a specified portion of some of the victims which were offered, we only learn that the law of Christ is ordained in perfect equity. Now the detail of the law of Christ on this subject, requires every man, as the Lord has prospered him, as a faithful steward, should voluntarily contribute, not only to the support of those who preach to them the gospel, but to every other object enjoined by the law of Christ, such as relieving the wants of the poor, &c.

The law of Moses was written on tables of stone, or on parchment, as the law of a carnal commandment; but the law of Christ is written by the finger of God on the fleshy tables of the heart of all his children, as an exact transcript of what is found in the New Testament. Therefore, instead of legal enactments, defining the *tenth*, or *shoulder*, &c., the christian finds the law in his heart, and is constrained by it to conform to the requisitions of Christ, of a willing mind. And if through disobedience he fails to comply with the obligation he brings leanness and barrenness upon his own soul. Can it be possible that the spirit of christianity can dwell in our hearts and there predominate if we find it in our hearts to withhold from the faithful servant of the Lord and of the church, that which Christ, by his apostle has, commanded us to give? Or if we see a brother in need, and say unto him, Be ye warm, Be clothed, &c., and withhold those things from him, how dwelleth the love of God in that man? The law of Christ is a law of love; it is the law of liberty, for it imposes nothing that is not perfectly agreeable and pleasant to those who are under the controlling power of the love of God.

Our brother says the churches in Mississippi have been troubled with *hirelings*.

So the churches in other places have been, and were in the apostles' days; but that did not release the saints from their obligation to sustain the ministers of Christ; nor make the law of Christ of none effect. All the laws of the kingdom of the Redeemer are perverted and abused by wicked men; but that does not annul them, they are not the less imperative upon the loyal subjects of King Jesus. It is proper that the saints should protest against every perversion of the laws and ordinance of Christ; but in doing so see that we observe them in truth and righteousness.—Ministers of Christ are as strictly forbidden to engage in the work for filthy lucre's sake, as the saints are to withhold from them that aid in their calling which the laws of Christ requires. As nothing but a carnal greediness for filthy lucre would lead any minister to desire to gratify himself by imposing unreasonable burdens on the church, so only the same reprehensible spirit of covetousness would lead the saints to desire to withhold more than is meet; which tends to poverty.

It may be said, if our construction of the apostles' doctrine on this subject be correct, the church has to a great extent, in many places, lived in neglect or disobedience of the law of Christ, and the ministers have in very many instances, failed to insist upon obedience to the divine rule. This was so in the apostles' days, and to some extent has been so in all subsequent ages. Paul says, in the same connection in which he insists on the law of Christ on this subject, "but I have used none of these things; neither have I written these things, that it should be so done unto me." And we doubt not that in most instances where the faithful ministers of Christ have waived their right to support, that it has been upon the same principle; that they would rather suffer or even die, than to hinder the gospel. How hinder the gospel? Not hinder its power or prevent it from being the power of God unto salvation to every one that believeth, but, should Paul, or others of the ministers of Christ wait for arrangements to be made for their support, and only preach when and where they find brethren ready and willing to reciprocate the service, the proclamation of the gospel would be retarded. Here is a noble example for the ministers of the cross; for if it were justifiable in Paul to forego his privilege rather than hinder, the promulgation of the gospel, it is equally so for the ordinary ministers, so far as is in their power. It is to be presumed, that a very large proportion of the ministerial labors performed at this day are upon this very principle.—They love the cause of God and truth—they love the sheep and lambs of the fold of Christ; and prefer, if the brethren do not understand nor do their duty, to labor with their hands, make tents, or perform any other honest calling than to refrain from preaching the unsearchable riches of Jesus Christ. They feel that a necessity is laid upon them, and a wo, if they preach not the gospel of Christ. If through the neglect or disobedience of the saints, they should be neglected, God will still provide for them; their trust and confidence is in him who has said, "Lo, I am with you always."

There is a wide difference between the gospel provisions in the law of Christ for

sustaining the ministry, and that of the law for the support of the old priesthood, for under the former law those contributing were compelled, whether willing or unwilling to comply with the positive demands of the precept, while by the gospel rule every one is left to judge and act according to his own sense of what is right, as a steward in charge of those things which God in providence has committed to his trust.

Equally great is the difference between the gospel and the hireling system of anti-christ. The latter is based upon the wisdom of men, without divine authority.—They make merchandise of the gospel; first, by investing a certain amount of capital in qualifying themselves for the work, and then offer their services to the highest bidder. They have not freely received, therefore they cannot freely give. God has not called them, therefore they cannot trust him to provide for their support.—They have their bargains arranged in dollars and dimes; as a debt and credit system. So much labor for so much money, and that money in some cases secured by the endorsement of some wealthy person or persons. While the minister of Jesus has no bargain to make, no stipulated sum to require, no bondsmen to endorse either for the Lord or for the church. If entirely neglected by his brethren, still his trust is in the Lord, and as long as he is supplied with ability, he will never shun to declare the counsel of God, to preach the word, or to feed the sheep and lambs of the flock, to the utmost of his ability.

SALSBURY, Somerset Co., Md., Dec. 1, 1859.
"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Psalm i. 1, 2.

The blessing conferred upon that people who are called out from such society as described in the first verse of this Psalm, is inconceivably great to them. It may be said, O blessed people saved of the Lord. For indeed if left to ourselves the the counsel of the ungodly is congenial with our nature.

The sons of men being totally depraved they are naturally inclined to made lies their refuge.

First, let us notice the ungodly and their counsel, advice or instruction. Now all unregenerate men are ungodly: but they appear in different capacities in the world; hence there is a class that has a form of Godliness, but deny the power thereof.

There is another class that makes no pretence to religion, and as far as Godliness is concerned are neutrals. Then there are those that were anciently called Philosophers, who look with scorn and contempt on the religion and God of the Bible.

That class of ungodly men who have a form of Godliness, but deny the power thereof, are most to be feared by the sheep and lambs of the Redeemer.

For as their adversary, they go about seeking whom they may devour; their counsel is fraught with cunning craftiness, whereby they lie in wait to deceive; their words are smoother than oil, and softer than butter; yet they are drawn swords, and war is in their hearts. They compass sea and land to make proselytes, who when made are two-fold more the children of hell than themselves.

The word hell in this case signifies miserable; hence their wretched dupes thro' fear of death, are subject to bondage all their life-time; they make them hewers of wood and drawers of water; they bind heavy burdens on others that they will not touch with the tip of their finger; they make merchandise of men's souls, reversing the language of inspiration, which is, Ye were not redeemed with corruptible things as silver and gold; but the precious blood of Jesus Christ—telling the people that souls are going to hell for the want of their money.

The dear Redeemer told his disciples that without him they could do nothing. But the ungodly teach that without money they can do nothing; they teach for doctrine the commandments of men. This kind of counseling or teaching is all of an ungodly nature; it is creature-exalting and God-dishonoring. "Blessed is the man that walketh not in the counsel of the ungodly." He has been brought by the power of sovereign grace to think on his condition, and turned his feet unto the testimony of the Lord.

He takes counsel from the mouth of the Lord, and lives by every word that proceedeth out of the mouth of God.

2d. "Nor standeth in the way of sinners." We are not to understand this as will worshipers interpret it: that any good or bad men do or can stand in the way so as to prevent men from coming to Christ. For he has emphatically declared that all that were given him of the Father shall come unto him. In contemplating the way of sinners, it presents to us directly the opposite, that cast up for the redeemed of the Lord.

So there are two ways brought to view in the scriptures of truth; one is the way of sin and death, and the other is the way of life and peace. By one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned.

Then when lust is finished it bringeth forth sin, and sin when it is finished bringeth forth death. When the Lord God placed man in the garden of Eden he gave him a law; and the penalty annexed to the transgression of that law was death.

Hence the wages of sin is death; therefore the way of sinners is death. As Moses said of the carnal Hebrews: "They are children in whom there is no faith. And he that believeth not is condemned already, and the wrath of God abideth upon him."

Notwithstanding the wretchedness of the way of sin and death, sinners love it, and roll sin as a sweet morsel under their tongue. Were it possible for them to be placed in the way of life and peace without the impartation of the Holy Spirit, they would not be as comfortable as they are in their own way.

For the carnal mind is enmity against God; is not subject to his law, neither indeed can be. Arguments, eloquence and threats may arouse a dread of punishment; but they will not change their disposition. The lion may be made to fear a very small rod, but that does not effect his courageous propensities; the sow may be washed, but she loves the mire as well as ever; the dog ejects the contents of his stomach, but turns to it immediately. Showing thereby that it is not offensive.

The way of sinners is the broad way, and leads to destruction, and many go in thereat. Yes, it is the way that seems right unto man; but the end thereof is the way of death.

It embraces all the departments of the anti-Christian Church, together with the vile and wretched of every description. Thus we see the way of the sinner is the opposite to that of holiness, and is thronged,

"While Wisdom shows a narrow way,
With here and there a traveller."

Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners. He cannot walk with nor in the counsel of those who teach for doctrine the commandments of men. Neither can he stand in the way of the reckless, the careless, and the unconcerned.

The way of life and salvation having been revealed to him, when he turns to the right or left he hears a voice behind him saying, This is the way, walk ye in it.

By the word and Spirit of Inspiration he is pointed to the Lamb of God that taketh away the sin of the world.

Nor sitteth in the seat of the scornful.

The scornful, in their own estimation, are wise above what is written in the scriptures of truth. They treat them with contempt. To sit is to rest or repose; but the child of God cannot rest or repose in such society. But like Noah, his soul is pained with the filthy conversation of the wicked. He seeks a place among those who are of the household of faith; with them he sits down under the droppings of the sanctuary with delight, and the fruit is sweet to his taste. Or like Mary, is found sitting at the feet of the dear Redeemer, receiving his instruction.

But his delight is in the law of the Lord.

Now, the Lord has ordained a code of laws for the regulation and government of all the worlds and creatures which he has made, and nothing can pass the bounds which he has given it. He has ordained the sun to rule by day, and the moon and stars to rule by night; the heavens declare the glory of God, and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language where their voice is not heard. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, ever his eternal power and Godhead, so that they are without excuse. This may properly be called both the judiciary and moral law; and it extends as far as human track can be traced. And the violation of the law given for the government of the moral and intelligent world, necessarily brings upon it the punishment of the judiciary.

The ceremonial law does not, in the least, affect the moral and judiciary. The moral and judiciary are full force among all ranks and conditions of intelligent creatures. Were it not so, punishment for sin could not extend farther than the ceremonial; and that would be to but a small portion of the human family. For the ceremonial was given exclusively to the Hebrews, or those of the circumcision, and was full of types and shadows of good

things to come, of which Christ is the body. When the sinner's eyes are opened, he sensibly realizes that he is under the law of sin and death.

The way that he thought to be unto life, he finds to be unto death. Not only does he find himself under the law of sin and death, but is shut up and cannot come forth. To illustrate for instance a man is asleep in a house—he awakes and finds his house on fire; he flies to the door and windows; they are all locked and bolted; he has no key to unlock the doors; and what must be the pain and anxiety of his soul; sudden destruction being at hand.

But how sudden and unexpected the change; all at once he hears a voice; looks up, the doors are open; a friend is at his side, takes him by the hand and leads him out.

What must be the gratitude to the friend who has saved him from the devouring flames. No tongue can express the joy realized under such circumstances; the application to all those who know what it is to be without hope and without God in the world is easy. They can never forget the friend who appeared to them while shut up under the law of sin and death, saying fear not, I am the first and the last, I am he that liveth and was dead, and behold I am alive for evermore. Amen. and have the keys of hell and death. Although the moral, judiciary or ceremonial laws are not designed to give life, yet the enlightened sinner sees great glory in them.

In the moral he beholds the wonderful works of God in creation, and the subsistence of all things.

When he contemplates his own mental and physical organization, he exclaims with the Psalmist, I am fearfully and wonderfully made. In the judiciary he beholds the justice of God in his condemnation, he pleads guilty to all the changes preferred against him, by the court and judge of all the earth, and as the poet has beautifully expressed it, he says:

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

As already observed, the ceremonial law was given exclusively to the Hebrews; and no other nation or people under the heavens were required to observe its rites and ceremonies.

They were a people called out and separated, and are not to be reckoned among the nations. And circumcision was given as a mark, by which they were to be recognized as the seed of Abraham.

All things contained in the ceremonial law were typical of a royal priesthood, an holy nation, a very peculiar people, that should show forth the praise of him who hath called them out of darkness into his marvellous light.

Therefore in the kingdom of Christ which is not of this world, they need not the light of the types and shadows, for the Lord God is the light thereof,

"His delight is in the law of the Lord."

Now as the children of the natural Adam enter this world by the law of generation and natural birth, and there is no other law by which they can enter, so the children of the spiritual Adam enter his kingdom by the law of regeneration and spiritual birth. Hence that which is born of the flesh is flesh, and that which is born of the spirit is spirit. And each delights in their legitimate sphere. They that are in

the flesh cannot please God. They that are in the spirit cannot displease him. If the tree is corrupt the fruit must necessarily be corrupt. Make the tree good and the fruit will be good. A good man from the good treasure of his heart, bringeth forth good things; an evil man from the evil treasure of his heart bringeth forth evil things.

Therefore, sin is offensive to the one, and agreeable to the other. This is the reason the children of God indulge in so many doubts and fears. They reason thus: If I am a child of grace, why is it that I have so much sin? Because we are to remain in this world all of our appointed time, and we must necessarily have a nature adapted to its elements. Were we sanctified or made holy, soul and body, like Enoch and Elijah, we should be translated or removed bodily to heaven. Then let us ask ourselves the question, do we delight in the law of the Lord, or in the law of sin? Or can we say with an inspired apostle, "With my mind I serve the law of God, but with my flesh the law of sin?" Again, "In me, that is, in my flesh, there dwelleth no good thing." If we could behold goodness in the flesh, we should trust in it, and make it our arm. Therefore, we can but realize the truth and fitness of what our Savior said to the young man: "There is none good but God." Therefore we have nothing godly except what we derive from him in our heavenly or spiritual birth. Hence he that is born of God sinneth not, neither can he. It is the new man, which, after God, is created in righteousness and true holiness—that is, born of him.

This is the hidden man of the heart, is that which is not corruptible; and his delight is in the law of the Lord; but he could not delight in the law of the Lord, if the law was not in him: but it has been engraven as with an iron pen upon the fleshly table of his heart. He delights in the law of the Lord, after the inward man; his soul rejoices with joy unspeakable, because the law of the spirit of life in Christ Jesus, has made him free from the law of sin and death. How can the heaven-born soul help but delight in that law which is perfect, converting it?—in the law that has opened the prison doors and set at liberty those that were bound, and made the lame man to leap as an hart, and the tongue of the dumb to sing? "Great peace have they that love the law," says the Psalmist, "and nothing shall offend them." No, nothing contained in the law and the testimony is offensive to the new man, which, after God, is created in righteousness and true holiness.

In his law he doth meditate day and night. While in this tabernacle the child of grace has night as well as day through which to pass. Day and night comprehends all the time; and both are essential to his growth in grace and the knowledge of the truth. It is pleasant indeed when he can walk forth in the golden paved streets of the new Jerusalem, under the healing and cheering influences of the rays of the Sun of Righteousness, and eat of the Tree of Life, which stands in the midst of the Paradise of God. In this frame of mind, he is absent from the body and present with the Lord.

His soul would gladly remain
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

But all the seasons are in the hands of the Lord; therefore, he maketh darkness, and it is night, wherein all the beasts of the forest do creep forth. Now he finds trouble and sorrow, and can say with Job, "O that it were as in months past, as in the days when God preserved me—when his candle shined upon my head, and when by his light I walked through darkness." He now gropes for the wall, like the blind, and as if he had no eyes; but notwithstanding he has to walk through darkness and has no light, he stays upon his God. If he tries to strike up a light, it only enhances his afflictions; in such a case he can but stand still and see the salvation of God; but his delight is in the law of the Lord, and he more fully appreciates it in darkness than in light.

In prosperity he is liable to be exalted above measure, but in adversity he considers and meditates on all the way in which the Lord his God had led him, and acknowledges with David that it is good for him to be afflicted, and is blessed with the happy assurance that these light afflictions which are but for a moment worketh for him a far more exceeding and eternal weight of glory.

Therefore let as many of us as have named the name of Jesus, depart from iniquity, and manifest a willingness to bear one another's burdens, and so fulfil the law of Christ.

G. W. SLATER.

"The Precious Things Put Forth by the Moon"—Deut. xxxiii. 14.

Oft when the evening shades arise,
And darkness overlouds the skies,
The silvery moon is seen
To rise, and with a borrow'd light,
Soon to disperse the shades of night,
And brighten all the scene.

So, midst the thousand shades of woe,
Which mortals suffer here below,
Believers yield a light;
Reflecting, as the silvery moon,
A light they do not call their own,
Which soothes afflictions' night.

Were not this world a darksome scene,
Did not dark shadows intervene,
The moon would rise in vain,
And so the soul's reflected light,
Shines best in sorrow's darkest night
Of suffering and pain.

O I have seen the child of God,
Who, bowed beneath afflictions' load:
My sympathy still shares;
Whose faith and patience oft have proved
A help to those of God beloved
As have her fervent prayers.

And I have seen, nor hope in vain,
Perhaps once more to see again,
The prayerful man of God;
Who ready was, at every call,
To wait, as servant, upon all,
And tread as Jesus trod;

Who sympathized with others' pain,
And when they sigh'd could sigh again,
So brilliant shone his light;
No moonbeam struggling in the dark,
Or living glow-worms' sprightly spark,
Shone with such lustre bright!

Christian Graces.

There's a flower, a priceless gem,
I'd rather wear around my brow
Than the imperial diadem
That decks the fair Victoria now.
'Twould shed a halo round my youth,
And light my onward path to heaven;
It is the gem of "perfect truth,"
To erring mortals rarely given.

There is a sceptre I would wield,
Whose sway is mightier by far
Than ever gleam'd from spear or shield,
Or ever gained a glorious war.
Its banner waves above the skies,
'Tis much on earth, and all above;
'Twould guide my steps to Paradise,
For 'tis "the perfect rule of love."

There is a star I have in view,
Whose pale though never-changing light
Shines softly 'mid the heaven's blue,
Gently alluring mortal sight.
Those who behold its twinkling beams
In darken'd frenzy never grope;
Above the noisy world it gleams,
It is the guiding star of "hope."

There is a substance that I crave,
A boom of high, celestial birth;
'Twould light the portals of the grave
And cast a halo o'er the earth;
'Twould shield me from temptation's power,
From every breath of empty fame,
Give triumph in my dying hour,—
'Tis living "faith" in Jesus' name.

A. E. C.

I've passed through trials deep and great,
And sunk immensely with their weight;
I've been oppress'd with care and grief,
And sometimes could not find relief.

I've pass'd through many fears and doubt,
And borne the frowns of men without;
The killing law I've sunk beneath,
And felt the terrors, too, of Death.

Pain and affliction, too, I've had;
With mourning, too, my soul's been clad;
With sad dejection I've been press'd,
Till I have cried, Lord, I'm oppress'd,

But one thing yet, of all the worst,
Besets me like a mighty host;
Awake, asleep, at home, abroad,
It presses like a mighty load.

'Tis my bad heart, a wretched spring
Of every base and unclean thing;
It plagues me sore by night, by day,
And robs my soul in every way.

Of all the grief that's ever fell,
And sank my soul as down to hell,
'Tis the base workings of my heart,
That work and lust in every part.

O wicked thoughts that in me lurk,
Like a foul spring in constant work!
A wretched heart is mine, I feel;
May God his powerful blood reveal!

I'm so beset with foul desires,
So much unlike what God requires;
I would be free from every sin,
But, O! the unclean spring's within!

O could I live in Godly fear,
That holy grace, to me so dear;
O may it prove in me again,
A flowing spring, to wash me clean!

THOMAS.

FEARFUL WHIRLWIND—A CHILD CARRIED OFF A MILE.—Further particulars concerning the late whirlwind in Chowan and Perquiman counties, N. C., assure us that it swept all over that section as a perfect besom of destruction. A poor widow, a Mrs. Ashley, and child, had their house strown about their ears as straws in a hurricane. She herself, is so mangled that her life is despaired of. The child is expected to die also. The people were roused from their slumbers in the darkness of the night to find their cottages torn into atoms as by a bomb of destruction, and themselves glad to escape with maimed limbs, and stripped of every comfort of life.—Natchez (Miss.) Daily Courier.

Emigration to the fruitful cotton lands of Arkansas and Texas is now unprecedented, and the increase of production there as well as in other quarters is astonishing. It would be a wise policy for our cotton cultivators, therefore, to devote more attention to producing a full supply of all the necessaries of their families and farms, by making each plantation independent of the world for grains, meats and stock, and placing themselves beyond serious damage by any fluctuation in the price of their staple product.

Obituary Notices.

Nov. 25th, 1859.

BROTHER BEEBE—Dear Sir:—You will please to publish in the "Signs of the Times" the death of our beloved sister SARAH HYMAN. She was a reader of your paper for some time. She was born the 7th of March, 1807, and died 28th Oct., 1859, being 52 years, 7 months and 21 days old. She was married to Mr. Anthony Hyman the 27th of February, 1831.—She was baptized the 11th of Dec., 1853. She was afflicted with a cancer on her left breast for six years, and was confined to her bed eight months, 23 days, at which time the messenger death came to call her home from all her troubles. She bore her afflictions with great fortitude, and died in the triumphs of a glorious hope beyond the grave, and is now resting from all her troubles. I can say as one well acquainted with her that she was a kind neighbour—a good wife and an affectionate mother, and that we all mourn her loss—but at the same time not as one that dies without a hope in Christ Jesus our Lord.

Please to accept my love,
J. H. DANIEL, Senr.

Special Notices.

Agents for the Signs of the Times.

NEAR WESTON, Mo., Nov. 27, 1859.

DEAR BROTHER BEEBE:—Another one of the aged and faithful old servants of God has received his discharge from the church militant here below, and has gone to join the church triumphant above. Our much beloved, and highly esteemed and much persecuted Brother in Christ, Elder JOHN W. THOMAS departed this life on the night of the 26th of October last, about 11 o'clock, at his residence, in Platte Co., aged 62 years, 6 months and 2 days. His disease was said to be billious fever, terminating in inflammation of the bowels. He was taken sick a few days after his return from Indiana and Kentucky. Brother Thomas was born in Woodford Co., Ky., joined the Baptist Church at Clover Bottom, in said county in 1817—was baptized by Eld. Edmund Waller—commenced preaching the gospel of Christ in the year 1822—was ordained to the work of the gospel ministry at Sulphur Fork Baptist Meeting-house, in Henry County, Kentucky. About four years after he was married to his first wife, and soon after moved to the State of Indiana, where he labored indefatigably in the work of the ministry for many years, and where he was married the second time. Some 5 years since he and a portion of his family moved back to Ky., and spent upwards of two years, laboring principally in the bounds of the Licking Association of which he was a member, and then returned to his old home in Indiana, but did not remain there long before he sold his little farm and moved to Mo., and joined the Regular Baptist Church called Unity, which was then in union with Fishing River Association; but in consequence of that Association tacitly or indirectly declaring a non-fellowship for the doctrine of the eternal union of Christ and the chosen people, and also them who believed that doctrine, withdrew from said Association; and for so doing, the disaffected members of said Church, in connection with several Elders of the Association, charged him (Bro. Thomas) with denying regeneration, and all those who stood identified with him; and passed sentence of exclusion against them; which charge is as false as sin, for no minister of the gospel ever contended more strongly for regeneration than he did; believing it to be as indispensable to salvation as redemption; but the enemies of the Saviour of sinners arrayed false charges against him, and it is no marvel if they falsely accuse his servants; and He told his disciples that if they persecuted Him they would persecute them also. Our dear old deceased brother was in company with those who suffered many and sore afflictions for the cause of his Heavenly master, but he is gone where the wicked cease from troubles, and where the weary are forever at rest. He gave incontestible evidence in the dying hour, that all the persecutions which he suffered in the cause of the dear Redeemer, were for righteousness sake; said he in that trying hour, "I thank the Lord that he has counted me worthy to suffer persecution for his righteousness sake." When inquired of by sister Thomas how he felt, he said, "I feel perfectly happy, the Lord has granted my request, in giving me His presence in the trying hour; O! blessed Jesus, who has destroyed the sting of death; death is no terror to me; I am ready to depart and be with Jesus." Yes, he had fought the good fight, he had kept the faith, he had finished his course, henceforth there was a crown of glory laid up for him which the Lord, the righteous judge will give him at that day. He said to the writer of this obituary notice, when shaking hands with him and bidding him farewell, "Brother Burruss, I now recognize your natural visibility." I told him I was glad to see him appear to suffer so little, he replied, "That is nothing to being associated with Jesus." Yes truly.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast we lean our heads,
An breathe our lives out sweetly there."

No child of Divine grace, perhaps, ever bore sufferings with more patience and christian fortitude, than did our dear old brother when upon a dying bed, expressing thankfulness for every thing that was done for him. He remained firm and unshaken in the truth of the doctrine which he had so long, and so ably defended; on being interrogated in relation to that matter, by Dea. John T. Murdock, he replied, "It is the truth of God." He died in the triumphs of that faith that he lived, he sweetly fell asleep in Jesus, without a struggle or a groan. He has left an affectionate wife, two sons and a daughter to mourn their loss; but their loss is his eternal gain. May they all be enabled to put their trust and confidence in Him, who hath said he will be a Father to the fatherless, and a Husband to the widow.

Brother Beebe, please give this a place in the SIGNS OF THE TIMES. It is lengthy, but I think it will be admissible in this case.

Southern Baptist Messenger please copy.

Yours truly,
P. J. BURRUSS.

OTEGO, Otsego Co., N. Y., Dec. 4, 1859.

ELDER BEEBE:—Please publish the following: Died, in Otego on the 25d of September, 1859, Mrs. PRUDENCE BUNDY, aged 61 years and 6 months. Sister Bundy was a follower of the meek and lowly Jesus. She had been for many

years a lover of the truth, and a firm believer in the doctrine of salvation by grace, through our Lord Jesus Christ. Her last sickness was rather short but severe, though she appeared to bear it patiently until death released her from a world of suffering.

Yes, sister has gone from our band,
A follower faithful and true,
She soared to that heavenly land,
But gave us no farewell adieu.

A mother in Israel is gone,
Her spirit has taken its flight,
To dwell with her Jesus on high,
In realms of eternal delight.

She has left the church militant here,
To reign with her Savior in love,
A crown of bright glory she'll wear,
While singing his praises above.

We loved her society much,
While journeying onward below,
But ah! she has gone to her rest,
And left us in sorrow and wo.

Miscellaneous.

NOTICE.—Brother B. D. Dubois, formerly of Sidney, Ohio, desires his correspondents hereafter to address him at Piqua, Miami Co., Ohio. He has on hand a quantity of our Baptist Hymn Books, which he will sell at his Grocery Store, in Piqua, at the Publisher's prices.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet steadily for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

HOPWELL, N. J., Dec. 2, 1859.

BROTHER BEEBE:—The 1st Baptist Church of Hopewell have appointed an Old School Meeting to be held in our meeting house (the Lord willing) on Wednesday, and Thursday, the 28th and 29th days of December, to commence at 10 1-2 o'clock on Wednesday the 28th. Brethren and sisters and friends of our order, are invited to attend with us, at that time. Brother Beebe we hope you may be able to be with us.

By order of the Church,
P. HARTWELL, Pastor.

STANWICK, Dec. 1, 1859.

BROTHER BEEBE:—Please publish in the SIGNS the following notice: The Yearly meeting of the Old School Baptists of Westmoreland, Oneida county, N. Y., will, if the Lord permit, be held at their meeting house in Westmoreland on Friday, Saturday and Sunday, the 6th, 7th and 8th days of January, 1860, to commence at ten o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to brethren, sisters and friends, especially our brethren in the ministry. We hope to see a goodly number of them present. Brethren come over to Macedonia and help us. We hope brethren Beebe and Conklin will come if they can.

J. R. DUNNING.

Record of Marriages.

Dec. 7.—At the residence of Daniel Corwin, Esq., by Elder Gilbert Beebe, Mr. Jas. Alonzo WILKINSON, proprietor of the Hotel at Howell's Depot, to Miss JOANNA C. VAIL, all of Wallkill.

Nov. 23.—At Hopewell, N. J., by Elder P. Hartwell Mr. CORNELIUS CORWIN to Miss MARY E. HART, all of Hopewell.

Nov. 29.—At West Amwell, by the same, Mr. OLIVER P. LIVINGSTON, of Lambertsville, to Miss AMELIA HALCOMB, of the former place.

Receipts deferred until next number.

RUSHON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

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TERMS.—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, will be at our risk.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 6,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9. Blue binding, plain edges, single, \$1.12. Six copies for \$5.50; or twelve copies for \$10. Blue, with gilt-edges, single, \$1.25. Six for \$6, or twelve copies for \$11. Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1 in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York, nine miles from the New York and Erie Railroad, at Chester; whence a daily stage runs to Warwick. It consists of male and female departments, under the care of efficient and experienced teachers. No pains will be spared to make this a desirable place for parents and guardians to send their children and wards to receive thorough instruction, in useful and ornamental education. Board and tuition per term, \$30. Languages and ornamental branches extra. For further particulars, address the Principal, C. E. BENEDICT. JAMES B. WHEELER, President. WILLIAM L. BENEDICT, Secretary.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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REFERENCES: Hon. Ira Harris, L. L. D., Hon. Amos Dean, L. L. D., Albany, N. Y.; G. Beebe, Editor of the "Signs of the Times," G. J. Beebe, Esq., Editor of the "Banner of Liberty," Middletown Bank, Wallkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President Chester Bank, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lownds & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Colonel Thomas P. Rubey, Hudson City, Missouri.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

LYNCHBURG, Ohio, Dec. 4, 1859.

DEAR ELDER BEEBE: Grace and peace be with you, and with all the saints. Amen.

Renewing my subscription to the *Signs of the Times*, I will try to write you a few lines. It is indeed a glorious fact to know by the testimony of the Holy Spirit, that we are the children of God. "The Spirit itself beareth witness with our spirit," and therefore we are persuaded that we are passed from death unto life. Now, the testimony of the Spirit is not a false testimony. It does not say to the wicked, Thou art righteous; neither to the righteous, Thou art wicked; but it always testifies that the soul that sins shall die, and that there is no condemnation to them which are in Christ Jesus. It makes known the two distinct standings of God's elect, and teaches us that in Adam all die, and in Christ, all shall be made alive. For our standing in Christ is a holy one; as saith the Apostle Peter, "Ye are a holy nation;" and in Adam we are sinners and inclined to do evil: as saith the Psalmist, "There is none that doeth good, no not one. Hence, the "striving of God's Spirit with men," the "warfare between the old and new man," to bring the first Adam, which is earthy, under subjection of the second Adam, which is the Lord from heaven.

And again: The testimony of the Spirit is only to them that are born of the Spirit, and any child born must needs be first created; and therefore the Psalmist, in the 139th Psalm, in speaking of the members of Christ's Body, says: Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Hence, we discover that all that are born of God, born of the Spirit, born of that incorruptible Seed, (Christ,) by the "Word of God," that liveth and abideth forever, are created in Christ Jesus unto good works, and ordained to eternal life (Acts xiii. 48) before they were born of the Spirit, yea, before they were born in the flesh, and even before the world was. Hence, the Apostle Peter, Ye are a chosen generation; and Paul, He (God the Father) hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us to the adoption of children by Jesus Christ 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. And again, to Timothy, 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. That's the testimony of the Spirit; and John says, in his first Epistle, The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

That is that one and the self-same Spirit Paul is speaking of and to the Church at Corinth, saying, For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, bond or free; and have been all made to drink into one Spirit. It was the working of that Spirit when we by our school-master, the Law, were directed to Christ, showing us that all the ceremonies of the Law and all its glories are but the shadow of things to come, types of the great Anti-type of Salvation by Jesus Christ.

By the testimony of the Spirit we are also enabled to believe; for faith is the fruit of the Spirit. When an individual hears the voice of the Son of God, immediately he is quickened or risen from the dead in trespasses and sins. For the Lord says, They that hear shall live. That life, then, is a new life; not a changing from the old to the new, neither prepared out of the old, but it is entirely new, and the old things are done away, as the old body is dust and shall return unto dust.

The new life is the gift of God—"I give unto them eternal life." His Spirit—"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." There is a natural body and there is a spiritual body—1st Cor. xv. 44. The natural is Adam, and the spiritual is Christ. The natural man is condemned, and, being the seed of Adam, has neither the will nor the ability to follow after spiritual things, or to seek the kingdom of God, to come to the Lord, to repent, etc., for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, for they are spiritually discerned. But the spiritual man, the seed of Christ, is holy and without blame before God in love, and because he is born of God he has not the will to walk after the flesh. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.—1st John iii. 9.

Hence, it is evident that no heaven-born child ever shall perish or fall from grace. Paul says, (Rom. viii. 38,) For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. By nature, we are the children of wrath,

even as others, but "ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1st Cor. vi. 11. The apostle is, speaking here of the spiritual family, sanctified or set apart according to the election, when God, who justifieth the ungodly, laid all our iniquities upon the Lamb slain from the foundation of the world. Then we were acquitted, we were justified, but our Head and Captain of our Salvation had to suffer and to bear the penalty of the law, which is death! And when the time, determined in the counsel of God, had rolled around, when all the shadows of the law, in the Levitical priesthood, ceremonies and sacrifices were near to their dissolution; when Daniel's weeks were past—behold the glory of God did shine round about some shepherds abiding in the field to keep watch over their flocks, and heavenly hosts announce the birth of our Savior to the shepherds, and in singing praise to God and saying, Glory to God in the highest, and on earth peace, good will toward men, the shepherds were informed by the Angel of the Lord, that good tidings and great joy should be to all people; For unto you is born this day, in the City of David, a Savior which is Christ the Lord. Then the word of the prophet was fulfilled, which saith, "Unto us a child is born, unto us a Son is given." Given the house of Israel, "to save his people from their sins." He was the Lamb slain, actually slain from the foundation of the world, now in the person of Jesus he was made manifest, and come to lay down his life, his own body, which was prepared for him, as it is written, "Then said I, Lo, I come; in the volume of the book it is written of me."—Ps. xl. 7. And again: "When he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me."—Heb. x. 5. Born of the Virgin Mary, wrapped in swaddling clothes and laid in a manger the Savior of sinners was first found and seen of men. And when he grew up as a root out of dry ground, a man of sorrows and acquainted with grief—when he told his enemies that he was the true Shepherd who would give his life for His sheep—when he declared to the Jews that they did not know him, because they were not the children of God, they were not of His sheep, they mocked him and treated him with contempt; and when the Lord said unto them that, although they were the children of Abraham, yet not of the Father God, but of their father, the devil—when he informed them in positive language, saying: Verily, verily, I say unto you, before Abraham was I am, the Jews took up stones to cast at him. But Jesus went on, going about to do good, and the Jews could not destroy him, they could not lay hands on him, for his hour was not yet come. But when his hour,

the appointed hour, rolled on, then Jesus said: My soul is exceeding sorrowful unto death! When then the sins of his people bowed Him down in the dust, when he exclaimed—O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will but as thou wilt—when his sweat fell down to the ground as it were great drops of blood—O, fellow-sinner, are we unfeeling and unmoved? Our sins pressed Jesus down, and our iniquities made his sweat drop down from his body as it were great drops of blood!—O has not our Beloved trodden the wine-press alone? Look at Gethsemane's Garden; view the Lamb of God there! He wrestles with our sins, an angel descends to strengthen him, and in awful majesty, as it were, from the place of his soul's struggle and victory resounds the glorious word: I have trodden the wine-press alone, and of the people there was none with me! Look at him, O ransomed of the Lord! The deceitful hand touched him, Satan's hosts lead him away, and, in order to save his people from their sins, He was reviled, stricken with the rod, crowned with a crown of thorns, spit upon, mocked and scourged, led from Herod to Pilate, there to be condemned to die the most painful death! "Crucify; Crucify him!" See him bear his Cross! O fellow-sinner! Don't we weep and mourn like those who followed him? Our sins, our transgressions, here they are exposed! Jesus bears them, they press him down.

The Jews compelled Simon of Cyrene to bear the wood which Jesus' hands and feet were to be nailed on, and when the wicked hands touched him, and fastened with iron javelins our Redeemer on the shameful tree—Ah! fellow-sinner, 'twas for thee, for me, for us, our Jesus was lifted up, for us his dear blood stained his holy body on the tree—for us he cried, My God, my God, why hast thou forsaken me? and for us he was forsaken of God and left to die for us, a sinful and fallen race! And when he had finished all the Father had given him to do, in order to abolish death and to bring life and immortality to light—then he cried, It is finished; and bowed his head and gave up the ghost!

Now count the victories thy Jesus won! The chief of sinners, the vilest of the vile's justification now is perfectly manifested; the law is satisfied; its penalty due is paid; sin is abolished; death hath lost its sting, the grave its victory: For Jesus, the third day, burst death's bars and bolts asunder and rose again from the dead, now to receive all power in heaven and earth! "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."—Rev. i. 17-18.

Hence we may say with Paul: Who shall lay anything to the charge of God's

elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of of God, who also maketh intercession for us. O, glorious victory which Jesus hath gained! Captivity is laid captive, and the ransomed of the Lord return unto Zion with songs of everlasting joy! The Conqueror of sin, death and hell ascended up on high where he was before all worlds, to sit down at the right hand of God as our faithful High Priest, to make intercession for his people; he is touched with the feelings of our infirmities; he gives repentance unto all the house of Israel, until the last one shall march on the heavenly street, and ground his arms at Jesus' feet, to sing and to shout his praises in everlasting songs of deliverance!

O ye troubled ones, here in Jesus is your comfort! Ye poor and helpless, in Jesus is the fountain of everlasting bliss! Ye little ones, O look to Jesus, the mighty God, in whom all the fulness of the Godhead dwelleth; taste his grace; sweet is his name. His loving-kindness is writ in characters of blood, severely just, immensely good! Brethren! sisters! here below is not our home! Let us, then, walk worthy of the vocation wherewith we are called—let us not be so cool, so unfeeling one toward another, but always let us remember that the Lord said: This is my commandment, that ye love one another as I have loved you. The Lord gave himself for us; and the Alpha and Omega knows our works. Vain deceits and philosophy of men abound, "even insomuch that, if it were possible, the very elect would be deceived." "Watch, therefore, for ye know not what hour your Lord doth come."—Matt. xxiv. 42.

Farewell. I am yours, trusting to be a redeemed sinner, in the fellowship of the gospel church, called "Old School Baptists," which is in Christ Jesus our Lord, to whom be glory and dominion now and forever. Amen. B. GREENWOOD.

Brother Beebe, the above became longer than I intended, but it is entirely at your disposal. B. G.

We held a meeting near Fayetteville, in Brown County, Ohio, on the fourth Sunday and Saturday in November, and gained the acquaintance of a brother whose age was nearly 83 years. After meeting he told us he had very seldom an opportunity to hear the gospel preached, but he had "The Word," which abideth forever with him, and that was his guide and his staff, his comfort and his salvation. This brother (Peter Vandivert is his name,) made us a present with some of his poetry, which was never designed to be printed; however, I send them to you for publication, provided you think they will do some of God's children any good.

B. GREENWOOD.

Saturday morning, October 22, 1859, a thunder gust arose in the west, and was attended with vivid streams of lightning, with terrific peals of thunder. A stream or shaft of lightning fell on — Parker, living on Grassy Run, killing him instantly; also killing a cow belonging to — living on the waters of Glady Run, near Antonio Rapps' store.

B. GREENWOOD.

Almighty Sovereign of the skies,
The holy God, the only wise,
Who would not fear thy name?
Thou dost thy will throughout our land,
None can avert thy mighty hand;
We feel our guilt and shame.

Thy holy name let us revere,
And feel thy presence ever near;
Lord, pardon all our sins:
'Tis that alone that will condemn
Forever all the sons of men,
If pardon we don't win.

O, that I could but serve the Lord
According to his blessed word;
From doubts I should be free,
And peace of mind I should enjoy,
The Savior's praise be my employ,
And happy I would be.

Lord, make us wise from day to day,
To love and serve thee, watch and pray,
If 'tis thy blessed will;
Without thine aid we nought can do;
Thy Word says so, and it is true;
And thou canst save from ill.

Let all the people of the earth,
Whether of high or humble birth,
Revere thy holy name,
And peace and love, the greatest good,
Be more practiced and understood;
Then we'll be free from shame.

"I AM THE WAY, THE TRUTH AND THE LIFE."—Scripture.

If I am right, Lord, keep me there,
Nor let me wander any where
Outside the pale of truth;
If I am wrong, Lord, make me right,
And let thy Word be my delight;
'Twill save the aged and the youth.

Jesus, the Savior, is the Way
That leads to realms of endless day;
He died that we might live:
Thy Truth can make the sinners free;
Lord, let that Truth abide in me—
Thou hast the power to give.

John iii. 16, 17: For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. John iv. 24: God is a Spirit, and they that worship him must worship him in spirit and in truth. I would say with the poet, (Dr. Watts, I think:)

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

Can mortal tongue describe God's love
For sending Jesus from above,
To save poor, sinful man?
Eternal wisdom, all divine,
The thought unspeakable, sublime,
That laid salvation's plan!

Lord, grant that we may now believe;
Thy promis'd Word may we receive,
That gives eternal life;
And let thy Word forever be
Our meat and drink bestow'd by thee,
And shun the ways of strife.

Not to condemn the human race
Did Jesus leave his heavenly place,
And dwell among mankind;
'Twas grace and mercy brought him down,
To satisfy strict Justice's frown,
And please his Father's mind.

Then, saved by grace we surely are;
Lord, by thy grace our souls prepare
To live with thee alway;
The work is thine, we do believe;
The glory, too, thou shalt receive,
In that eternal day.

Now let thy Holy Spirit move
On every heart thy ways to love—
The Spirit's work it is:
Now glory be to God on high,
For bringing his salvation nigh,
To seal us ever HIS!

EDGEComb Co., N. C., Aug. 23, 1859.

BROTHER BEEBE—Having been confined to the house ever since the first of February last, I have had no opportunity of hearing any preaching only what I have had in the *Signs of the Times*, and much of the time I have not been able to read

them. I have been refreshed in reading the many excellent communications from the dear brethren and sisters in different parts of the country, who all seem to speak the same things; and your editorials are all the gospel preaching I have had since last November; but when able to read, or hear them read, they have afforded great consolation to me; for then I can hear the glorious mysteries of the scriptures unfolded, and their beauties made plain. And as it seems to be the will of the Lord to afflict me, so your valuable paper comes the more acceptable to me, laden as it is with rich communications and editorial matter.

My disease is cancer in the breast; I have not been able to walk a step since the first of February without help; and what I have suffered in that time I am not able to express; but as it is God's will, blessed be the name of the Lord. The cancer made its appearance in my left breast five years ago, and now I have one in each breast, and thirty in different parts of my system, and my sufferings are extreme. O, that I could be enabled to bear up under my affliction. I desire an interest in your prayers, that I may be able to endure to the end, in that way which may redound most to the glory of God.

I had the pleasure to become acquainted with you one year ago at the Falls of Taw River, N. C., at the meeting of the Kehukee Association, where I heard you preach. And I wish you, brother Beebe, to give your views through the *Signs*, on Songs i. 8. Particularly what you understand the kids as there spoken of to signify. My mind has been greatly exercised on that subject during my afflictions.

Now, brother Beebe, may the Lord sustain you in your labors, and pour a blessing upon the church, is the prayer of your afflicted sister in Christ, if a sister at all,
SALLY HYMAN.

Since the foregoing letter was written, in which our sister desired our views in regard to the kids which are to be fed beside the shepherds' tents, she has fallen asleep in death. In our last number will be found her obituary, written by our brother, Eld. J. H. Daniel. Her sufferings are over. Worms, or cancers, may feed upon her flesh; but she has left this world of pain and sorrow with the happy assurance that in her flesh she shall see her God and Savior, and her eyes shall behold him, and not another. No cancers, worms, nor diseases can gnaw or waste the glorified bodies of the saints, when raised up in the likeness of the glorified body of the Lord Jesus.

We regret that her request for our views has been so long delayed; for, although we have no very special light on the subject, it might have been a gratification to her mind while here in the suffering body. But now she sees as she is seen, and knows also as she is known.

On the subject of the query, we will just say, that we regard the kids in the text referred to, the same as though lambs had been used in the figure, as lambs and kids were both clean animals according to the ceremonial law, and were alike used for sacrifice. The figurative allusion, in the Song is, as we understand, to the Gentile church, as the *fairest among women*, the shepherds' tents, the holy place of the tabernacles of the Lord, where the gospel

is proclaimed, and the ordinances of the house of God administered, and the *kids* are Gentile converts, called by grace, and prepared to receive and feed upon the doctrine which by the gospel is preached among the Gentiles.

STRATTON'S FALLS, Del. Co., Oct. 3d, 1859.

BROTHER BEEBE:—The following communication addressed to me by an esteemed sister in Christ; is at your disposal.— Though not intended for publication, I have obtained her permission to send it to you for publication in the *Signs*, if you think proper.
EMILY HULL.

JEWETT CENTRE, N. Y. Feb. 6th, 1859.

MUCH ESTEEMED AND BELOVED SISTER.

It is with much embarrassment I take my pen in hand to write to one that is far superior in wisdom and knowledge of our Lord and Savior Jesus Christ. I feel to adopt the language of our apostle, O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out. I received your letter the 22d of January. I will assure you it was a welcome visitor. I perused its pages with delight. It always affords me much comfort and consolation in reading the communications of those that give evidence they are born, not of the will of the flesh, nor of the will of man, but of God. Born of that seed which is incorruptible, undefiled, which fadeth not away. The spirit itself beareth witness with our spirit that we are the children of God. Although it has often caused me much sorrow, to know in reality whether I am one that worships God in spirit and in truth. Sometimes I have thought I was like Gideon, I was not satisfied with one witness, but I want many. I tell you I can find abundance of them in God's most holy book; if it were not for such glorious testimony contained therein I should sink in despair. I am often reminded of some of my past trials, there were things in the church very unpleasant when I united; it still remained so for some time. There was much said that disturbed my feelings very much; which caused me to doubt and fear my adoption. As I was doubting and meditating upon it, these words came to my mind. And at midnight Paul and Silas prayed and sang praises unto God. I thought if I had ever seen anything glorious in the christian experience it was in those words. Oh, they were truly comforting to my poor soul at that time, for in the midnight hours of darkness and unbelief, I was again made to rejoice and sing praises unto the most high God. O yes, sister, the Lord opens the doors—loosened the bands and let the prisoners go free.— I have found that the Lord is a strong hold in the day of trouble; his grace is ever sufficient.

I have found that the blessed promises of God when applied to the soul by the spirit, are mighty in pulling down the strong holds of Satan. I do not know as I ever had the scriptures appear so glorious to me as they have for a few weeks past. I have felt when reading the testimony of divine truth, to rejoice in the mighty God of Jacob, and sing praises unto the most high God, for he has triumphed gloriously—he has gotten us the victory through the blood of the Lamb. We are told to weep not, Behold the lion of the tribe of Juda, hath prevailed to open the book and

to loose the seals thereof. He can open and no man shutteth; he shutteth and no man openeth. Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory, and blessing. I will pay that I have vowed—salvation is of the Lord. Oh yes, his own arm brought salvation to poor lost helpless sinners—he died the just for the unjust, that we, through his poverty might be made rich; heirs of immortal glory. I understand that Christ is the good Shepherd; he layed down his life for the sheep—he giveth unto them eternal life—none shall be able to pluck them out of his hand. I understand the Church of Christ is safe and secure; their life is hid with Christ in God. The foundation of God standeth sure, having this seal. The Lord knoweth them that are his. We have farther testimony; the Church of Christ is safe, being built upon the rock Christ Jesus, the gates of hell cannot prevail against it. I do not believe the fashionable doctrine of the day which men preach; they say it is all of grace, then they will deny the truth and say the sinner is justified by works. I heard a minister preach a funeral discourse last fall. He spoke expressly twice over to the congregation to mark it; the sinner was not justified by faith, but by works. They will tell you it was all good works from first to last; it was by good works they would finally reach the climes of immortal glory. I have not so learned Christ. I understand that God is the author and finisher of eternal salvation. We are told that without faith it is impossible to please God. Faith is the gift of God—the gift of God is eternal life. Oh, where is boasting then? it is all excluded. I do not believe as men preach, Christ has done his work, now you must do yours to secure salvation.

I do not believe Christ left his work half done for man to finish. I understand the atonement was complete, all-sufficient. Christ came to fulfil all righteousness; he paid the debt due to divine Justice, magnified the law and made it honorable. I understand that God justifies his people by his grace, and that freely, too. For whom he did foreknow he also did predestinate to be conformed to the image of his Son. Whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified he also glorified. We are told that Christ also loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word; that he might present it to himself a glorious church, not having spot, nor wrinkle, nor any such thing; but that it should be holy and without blemish. He will bring forth the Headstone thereof with shoutings, crying, Grace, grace, unto it.

Dear sister, sometimes I think I have a little view of the church triumphant, looking fair as the moon, clear as the sun, and terrible as an army with banners. I think I have had some foretaste of the powers of the world to come, of late; beholding the King in his beauty, the land that is far off. I think I have had, by an eye of faith, enlarged views of the holy City, the new Jerusalem, and I saw no temple therein. For the Lord God Almighty and the Lamb is the temple of it. And the City had no need of the sun, neither of the moon, to shine on it, for the glory of God

did lighten it, and the Lamb is the light thereof. And the nations that are saved shall walk in the light of it, and shall be made kings and priests unto God. They shall hunger no more, neither thirst any more, neither shall the sun light on them any more, nor any heat. For the Lamb that is in the midst of the throne shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

As I have these things in view I desire to depart and be with Christ, which is far better. I shall be satisfied when I awake with thy likeness. I can say with Job, All my appointed time will I wait till my change come.

Dear sister, it has been my greatest desire of late that the Lord would lead me and guide me into all truth as it is in Jesus; that I might worship him in the beauty of holiness, who is worthy to be praised and adored as Lord of lords and King of kings. O, may I ever be found at the feet of Jesus, clothed with the garments of his salvation.

I would gladly accept of your invitation and make you a visit if I could. I have had a great desire to meet with that people. Give my love to Elder Hewitt and wife. Tell them I still enjoy an everlasting consolation of a good hope, through grace, which is like an anchor to the soul, both sure and steadfast.

Dear sister, I can say with you, that Elder Hewitt is a little the nearest to me. I feel to regard him for the work's sake. I do not believe he preaches for filthy lucre, but of a ready mind.

I must draw my imperfect scribble to a close. Please make me a visit when you can. I remain your unworthy sister, trusting in the mighty God of Jacob, whose mercy is ever abounding to sinners, of whom I am chief. Please write again.

LUCY C. WHITCOMB.

PLAT ROCK, Ohio, Oct. 30, 1859.

DEAR BROTHERS AND SISTERS, IN THE LORD JESUS CHRIST:—I feel, to-day, inclined to write and let you hear from me, how I get along in my spiritual pilgrimage, I have to pass through many dark and dreary places, and can often cry out, "O, wretched man that I am! In me, that is in my flesh, dwelleth no good thing; when I would do good, evil is present with me; the things that I would, I do not; but the things which I would not, them I do." Were it not for the exceedingly great and precious promises in the gospel, I should sink down in utter despair. But, blessed be the name of the Lord, he has said, "When thou passeth through the waters, they shall not overflow thee; or the fire, it shall not kindle upon thee." He will be with his children in six troubles, and in seven there shall no evil touch them. These assurances are very encouraging to the tempest tossed ones, whose names are cast out as evil. Dear Christians, we should expect nothing less than to bear the revileings and scoffs of a frowning world, if we follow the footsteps of Jesus; for all manner of evil will be said of us, falsely for his name's sake. This Jesus has told you, and what he says may be relied on as truth; his lips never uttered any thing but eternal truth. He speak as never man speak. O Christians, keep up good courage; for however dark and trying may be the way, Jesus will bring us

safely through—we have nothing to fear. God is our Refuge and Strength, a very present help in trouble. Therefore, will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof; there is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High. God is in the midst of Zion, she shall not be moved; God shall help her, and that right early. Christians, contemplate these exceeding great and precious promises; they are food for the poor and needy, like you and me. Let us take fresh courage, and praise God for what he has done for us. Small as my hope sometimes seems to be, I would not part with it for a thousand worlds. Satan, at times, suggests that I have no part or lot in this salvation, that all my hopes are delusive and vain. But my trust is in the Lord, who has said, My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish; neither shall any pluck them out of my hands. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I, and my Father are one. The saints are perfectly safe and secure. Ye are dead, and your life is hid with Christ in God; and when Christ, who is your life, shall appear, then shall ye also appear with him in glory. All the powers of earth and hell combined cannot separate us from the love of God which is in Christ Jesus. We are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. "I have loved you," saith the Lord, "with an everlasting love, therefore, with loving kindness have I drawn you." The salvation of the righteous is of the Lord; he is their Strength in the time of trouble. He has promised to feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed, upon the mountains of Israel I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. Again, No weapon that is formed against thee (Zion) shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Jesus said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it. Dear brethren, suffer a word of exhortation from a young pupil in the school of Christ. Let us discharge our duty faithfully, at home and abroad. Let us live in peace, endeavoring to keep the unity of the spirit in the bonds of peace.

Brother Beebe, this is from one who cannot find language to express what he desires as he would like to do, but I have done the best I could, if what I have written can be of any comfort or encouragement to any of my Father's children, I will be amply rewarded. Farewell.

May the God of all comfort be with us all—Amen.

JOHN BARGER.

MORRILL, Me., Nov. 5, 1859.

DEAR BROTHER BEEBE:—I take this opportunity to drop a few lines to you to inform you that I am still in the land of the living, and although I cannot write myself, having lost the use of my right hand, I have to employ another to write for me. Through the mercy of God I was permitted to attend the Old School Conference, and meet the dear brethren there, as you have been informed by our dear brother Hartwell, and I promised the brethren to drop a line to inform them how I got home. I will try, by your permission, to redeem my pledge. I left Berwick on Monday morning, and arrived at Bowdoinham about 2 o'clock P. M., and stopped at Deacon Moses Merrill's until Friday evening, being so infirm that I could not travel. I did not see the other brethren as was my desire. I left Bowdoinham on Friday afternoon for Whitefield, leaving brother Merrill sick. I also heard that Deacon H. Purington was sick, and arrived the same evening, and had the privilege of attending the O. S. Association, Saturday and Sunday. The ministering brethren in attendance were all that were at Berwick, except Father Steward and Elder Hartwell, with the addition of Elder J. A. Badger and brother R. Townsend, a licensed preacher. The meeting was harmonious, not a jarring sound; the preaching was all of a piece—the theme was salvation by grace alone, and, I think, a time that will not soon be forgotten.

Dear brother, my health, since I arrived home on the 26th of Sept., has been very feeble, also that of my companion. We are passing away, but our faith is strong in the Lord, that we shall be brought off more than conquerors through him who loved us and gave himself for us. Dear brother, remember us at the throne of Grace, and may the good Lord bless you and yours. As ever, yours,

DANIEL WHITEHOUSE.

P. S.—Please notice that the letter from an O. S. Baptist came safe to hand. D. W.

CORRECTIONS.

OSAGE Co., Missouri, Dec. 6, 1859.

DEAR BROTHER BEEBE:—It is now about time to send on my remittance for the *Signs of the Times* another year, for which you will please find enclosed one dollar. I see the obituary of Eld. A. Q. Matthews, in the 20th number of the present volume, page 159, in which occurs an error, commencing in the 30th line from the top of the column. It reads thus: "He was and had been pastor and moderator for the Regular Baptist Church, Osage county, Missouri, where his membership belonged." It should read thus: He was and had been for several years, pastor and moderator for the Regular Baptist Church at Little Hope, Osage county, Missouri, where his membership belonged. Now, Brother Beebe, if you will give this obituary notice one more insertion, and make this correction, and send me two or three extra copies, I will forward you your fee.

Yours, in love,

J. W. HAWKINS.

NEAR LEXINGTON, Ky., Dec. 7, 1859.

MY DEAR BROTHER BEEBE—In looking over the former part of the long letter, published in the *Signs of the Times* of the 15th of October, I find I have used an expression

which I desire to correct. On page 155, second column, five lines from the top, this expression occurs: "We claim to have descended from the apostolic churches." I should have said, "We claim to have been built after the same model which was employed in building the apostolic churches."

You will confer a favor by giving the above note a place in the SIGNS. Most truly and affectionately your friend and brother, in hope of eternal life,

THOMAS P. DUDLEY.

CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, convened with the Nassiongo Church, Worcester County, Md., October 19th, 1859.—To the Churches of the same:

BELOVED BRETHREN:

According to our usual custom, and to meet your expectation, we present you this, our annual epistle of love; and as the theme of our last was, the Believers' union with our Lord Jesus Christ, you will now permit us to address you some remarks on John x. 16:

"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."

The people of God are likened to sheep. Sheep are feeble and defenceless creatures of themselves; very simple and unable to defend themselves against the assaults of their enemies, and when they fight, it is with their head. They need the care of a shepherd to defend them, and to provide food and shelter for them. The people of God are equally as dependent on their Shepherd to defend and fight for them. Moses said, "The Lord shall fight for you, and you shall hold your peace." Again: "Fear ye not; Stand still and see the salvation of the Lord."

Let us notice the character of the Shepherd, which is Jesus Christ the great Shepherd of the sheep, whom God hath brought again from the dead through the blood of the Everlasting Covenant, and who hath not only laid down his life for the sheep, but hath taken it again for their justification, that he might present them to God without spot or wrinkle, or any such thing. All this he has done, not to make them sheep, but because they are and always were his sheep. They were chosen in him before the foundation of the world. They are his by gift of the Father, as he says, (John xvii. 9-10), "I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and all thine are mine; and I am glorified in them." He knows well the number of them; for the very hairs of their heads are all numbered, and they will all certainly be called by name, and brought to his fold; for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. As the Shepherd has all power both in heaven and in earth, why should he not gather all his sheep to his fold. He shall feed his flock like a Shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and gently lead them that are with young.

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice," &c.

These words plainly show that, although they were actually his sheep, yet they had not yet heard his voice. But when they

shall be quickened and brought to view themselves in relation to the earthy Adam, and in the light of God's holy law, they feel themselves justly condemned and utterly lost, and entirely helpless in themselves, this they are brought to see by the quickening power and grace of the Holy Spirit. Then they are enabled to see that the law is spiritual, requiring truth in the inward parts; that it condemns for a single imperfect thought or action. Hence, they are made to know that by the deeds of the law no flesh can be justified in the sight of God. Thus, he through the law, becomes dead to the law; he gives up all hope and expectation of obtaining salvation, in whole or in part, on the ground of his personal obedience. He is drawn to Christ, the Great Shepherd, and enabled to receive and embrace him as a suitable, perfect and complete Savior, as his wisdom, righteousness, sanctification and redemption, and as such to rejoice in him.

Now, brethren, what great reason we have to thank God and take courage, while the enemies of Christ have been waiting and desiring to see the Old Baptists become extinct, to see them buried to rise no more, that God has graciously remembered Zion, and that the set time to favor her has come; and that he is bringing in many of those *other sheep* to his fold within the past year. A day which our fathers in the ministry prayed for and desired to see, but died without the sight. But the Lord has not despised their prayers; for "the people which shall be created, shall praise the Lord." And we can say, "It is the Lord's doings, and it is marvellous in our eyes." Yea, "This is the day which the Lord hath made; we will rejoice and be glad in it."

In conclusion, may we, dear brethren, be enabled to say, with David, "Thou art my God, and I will praise thee; thou art my God, I will exalt thee." For he is good, and his mercy endureth forever.

G. W. SLATER, *Moderator.*

L. A. HALL, *Clerk.*

The Elders and Messengers' composing the Sandy Creek Association of Regular Predestinarian Baptists, to the Churches, greeting:

DEAR BRETHREN:

Though the tender mercies of a covenant keeping God, we have been brought through another year, and have the privilege of meeting with you, by your messengers, and of hearing from you by your friendly epistles. According to custom, you will expect from us a Circular upon some part of the doctrine of our Lord and Savior Jesus Christ. Permit us to address you a few thoughts on the Final Perseverance of the saints. Many of God's dear people are frequently afraid that, on account of their own weakness, and the power of their spiritual enemies, they shall at length make shipwreck concerning the faith, and totally fall away. Yet, perhaps, none stand more sure, and safe, than those who think they cannot stand at all. Happy is the man who feareth always, Prov. xxviii.-14. Happy the soul that is possessed of that holy fear which drives him to the Lord, keeps him vile in his own eyes, and causeth him to feel ever dependent upon the word, and promise of a faithful God, and which makes him rejoice with trembling, and tremble with hope.

But we are assured from the oracles of God, that the righteous shall hold on his way, and he that hath clean hands, he,

(whose actions are pure in consequence of his heart being purified by faith) shall be stronger and stronger, Job. xvii.-9. As this doctrine affords much comfort and support to the children of God, we will offer some arguments to prove it.

First, the economy of the covenant of grace. The covenant is said to be ordered in all things, and sure, 2 Sam. xxiii.-5. This made the holy psalmist triumph even in the prospect of death; this emboldened him to play on the hole of the asp, and to put his hand on the cockatrice's den. Isa. xi.-8.

All believers have one and the same title to glory; all are equally interested in the blessings of the covenant, and being sure, it follows that none of those whom God deals with in a covenant way, can finally perish, or it could not be termed *well ordered and sure*. The apostle calls it a better covenant. Heb. xxviii. 6. Better than that made with Adam. Our first parents were capacitated to stand and continue in obedience to their sovereign, but being mutable they fell; no grace being promised to secure their standing. But believers stand and are upheld by the veracity and immutability of God that cannot lie. It will, we think, be hard to prove how it can be called a better covenant, if those that are in it may (as some suppose) fall away. Secondly, the death of Christ is another argument to prove this point.—Christ is the head of his church under the covenant of grace, as Adam was of all mankind under the covenant of works, as such he graciously undertook for all his people, and by his obedience he fully satisfied the law and justice of God on their behalf, and opened up a new and living way for their return to God; here, by faith; hereafter by sweet and blessed fruition. Nor did he die for all mankind; for there were some when he died, suffering in their own persons the vengeance of eternal fire. Jude. 7. It would be blasphemy to say he died for those who were then in torment; this is the natural product of Arminianism, to say that all *may* be saved, is in effect to affirm that none *shall*. A thing that only may be, may surely not be; and if there is but a peradventure for our salvation, it is easy to prove no soul ever can be saved. Our Savior says, all that the Father giveth me shall come to me, and him that cometh I will in no wise cast out; but will raise him up at the last day. John vi. 37-44. In which words is contained, first, the doctrine of election, 2nd, of faith, 3rd, of glorification, in order to which perseverance is absolutely necessary, and must be implied.—Thirdly, the work of the Spirit. When the Spirit begins, he carries on the work in the hearts of his people till they are made meet for the inheritance prepared for them above; for he has engaged in covenant to bow the wills, to regulate the powers, and sanctify the affections, of all the elect, to lead, guide, strengthen and direct them through this wilderness; and he never leaves the subjects of his grace till he puts them into the arms of the Redeemer in glory. Whosoever drinketh of the water that I shall give him, shall never thirst. But the water that I shall give him, shall be in him a well of water springing up into everlasting life. John iv. 14. Fourthly. We may argue from God's immutability, that immutability is an essential attribute of God, the scriptures

abundantly assert. For "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Mal. iii. 6. God having bestowed his grace upon his people he never takes it from them, his unchangeableness will not admit of it. The gifts and callings of God are without repentance. Rom. xi. 19. 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. Saving grace is the free gift of God, and he gave it to remain and abide for ever. "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it, and God doeth it, that man should fear before him." Eccl. iii. 14. With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. Isa. iv. 8. Fifthly and lastly. From the intercession of Christ, "I have prayed for thee that thy faith fail not," said our Savior to Peter. Luke xxii. 32. And we know his prayer was heard. Our Lord began the prayer upon earth, which he now offers in Heaven for his people. "Keep through thy own name those whom thou hast given me." John xvii. 11-24. He prays, or rather demands, as the purchase of his death, saying, "Father, I will that they also whom thou hast given me, be with me where I am." On which ground we may also conclude that all Christ died for, shall possess that crown of glory that fadeth not away; it being impossible that Jesus should intercede in vain. This is the foundation of the apostle's argument. Who is he that condemneth? it is Christ that died; yea, rather that is risen again, who also maketh intercession for us. Rom. viii. 34. May all God's people who have their faces Zion-ward, take encouragement from these things—to go forward in the name and strength of the God of their salvation, till they arrive in the mansions of bliss and endless felicity, Amen.

JAMES B. CHENOWITH, *Mod.*

ROBERT F. HAYNES, *Clerk.*

CORRESPONDING LETTERS.

The Salisbury Baptist Association, now in session with the Nassiongo Church; To the Associations and Corresponding Meetings with whom we correspond, send love in the Lord:

DEAR BRETHREN:

God has given us another meeting of the saints; a gathering together of those who are of the household of faith, and we have, and do rejoice for the consolation which it has afforded us, and we are assured that the Lord careth for us. Yes, dear brethren, we who are but dust and ashes, are encouraged to hope in his mercy, and to cast all our care on him; for truly he careth for all his dear people. Moses, when blessing the children of Israel, said, "All his saints are in his hand; they sit down at his feet; every one shall receive of thy word." We think we can in truth say with David, "The Lord is on our side, we will not fear what man can do unto us. The Lord is our Judge; the Lord is our Law-giver; the Lord is our King." And "The Lord God is a Sun and a Shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly," and to him be all the glory, forever and ever, Amen. And may his saints be always engaged in the praise and worship of his glorious and fearful name.

We were glad of the coming of your ministers and messengers, and we are al-

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1859.

The Baptist Hymn Book.

As nearly all our subscribers and agents will have occasion to write us in regard to the *Signs of the Times*, it will afford a favorable opportunity to order copies of our new Hymn Book. It is rapidly coming into general use among the Old School Baptists throughout the United States. Those who desire to sing with the understanding, as well as with the spirit, desire to sing what is in harmony with sound doctrine. We should not allow the words of our songs to contradict, nor mis-state the sentiments of our hearts. Our Book is highly commended by the Old Order of Baptists, as containing the largest number of sound hymns and spiritual songs of any extant, as it contains over *thirteen hundred* carefully selected from books used in the United States, and in other countries.

Notice to Subscribers.

We shall, as has been our custom at the close of each volume, strike from our subscription books many from whom we have not heard for a long time—if, by mistake, we should drop the name of any who desire to continue their subscription, we hope they will immediately let us know, and all mistakes on our part shall be corrected. To some of our delinquent subscribers, we shall send bills, should any mistake be found in our bills, we will cheerfully correct them. Sometimes money sent, fails to reach us,—and we are liable, in the hurry of business, to make some mistakes; but it affords us pleasure to make all right and satisfactory.

Close of Volume 27th.

Another year of our editorial labors terminates with the issue of this number; another year of our mortal pilgrimage is numbered with the past, never to be recalled. All the toils and labors, the joys and sorrows, the imperfections and follies which have marked the fleeting moments as they have glided by are indelibly written and cannot be erased from the records of the past. Still here we remain, in this earthly house of our mortal tabernacle. God is gracious, and we live. His mercy endureth forever, and we are spared. He changeth not, and we are not consumed. Could we but record his goodness and tell of his long suffering, his faithfulness, his loving kindness, speak of the glory of his kingdom, and talk of his power, it would be worth living for; but alas! we are too forgetful of his mercies, and too frequently have reason to acknowledge with contrition our ingratitude and folly. Who can review the events of the past year, without being sensibly impressed with their ingratitude? The wars and commotion which recently agitated the trans-atlantic nations and shook the thrones of Europe, have measurably subsided, their fearful strife and carnage, is, for the moment, somewhat allayed; still wars and rumors of wars are frequent, and China, Mexico and other parts of the earth, are still involved in strife or anarchy. Although the change in the past year has been favorable to other nations, it is lamentably the reverse in our own beloved country. Strife, sedition, alienation and animosity usurp the place where kind and fraternal

feelings once predominated. A fearful crisis seems to be impending. Our federal organization, Constitution, Laws and Government, although undoubtedly the best ever instituted by man, are not appreciated by the people generally as they should be, and the elements of contention and discord are painfully felt, threatening the perpetuity of our republican institutions. At the moment while we write, it is a fearful question whether our National Congress will ever again organize, whether the people of these States shall longer enjoy the social, civil and religious rights which God, in his holy providence, has thus far favored us with.

To these commotions which agitate us, as citizens of a great and (thus far) glorious brotherhood of States, the Church of God is not and should not be an idle spectator. In no part of the earth, under no form of government, under heaven, has she enjoyed so much liberty to worship God according to her own sense of propriety, without being trammelled with earthly legislation to dictate to her how, where, or when to worship her God. In the present fearful crisis, does it not become the saints to call mightily upon the God of our salvation to preserve our country, perpetuate our federal Union, hush the tumult of strife, and bless the country with more wisdom, and a more fraternal feelings one towards another.

It is not our province, nor do we wish, in this, as a journal devoted to the cause of religion, to dictate, or even to express our opinion in regard to what political policy should be pursued; but it is safe to say to those who strive, as Moses said to the Hebrews, *Sirs, ye are brethren, why strive ye one with the other?* And we are commanded to pray for those who are in authority over us, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior.

We do honestly believe, that by far the greater part of all the turmoil and angry discussions which now agitate our country and disturb the councils of our country, have emanated from the clerical or ecclesiastical conclaves of a base, false and fanatical religion; and it therefore becomes the Old Order of Baptists to show to the world, as we have always done, that we are not in fellowship with those religionists who assume the right to supervise the political affairs of our country. While we repudiate a national chaplaincy, and desire a total disconnection of Church and State, of politics and religion, we do believe it is the duty and the privilege of every child of God to pray earnestly and without ceasing for the peace, prosperity and perpetuity of our beloved country.

During the year now closing, God has been graciously pleased to pour out his Spirit on many portions of his Zion. Many churches of our order have been greatly refreshed, her cords have been strengthened, and her stakes established, and many of his redeemed have come to her communion, with joy upon their heads, whose songs have made vocal the habitation of the chosen people of our God.

Many of the faithful ministers of Jesus have, in the past year, finished their course. The Index of this volume shows a great mortality; and among the departed are some whose names are familiar to our

readers, as former correspondents of this paper. Elders Eli Gitchell, D. Morrison, Reed Burritt, John W. Thomas, Harper, Battle, and others, have finished their course, and died in the triumph of that faith of which the Lord Jesus is the author and finisher.

Quite a goodly number have also been raised up, and sent into the vineyard of our Lord to labor; several have, during the year, been set apart by ordination, and others have received the approbation and fellowship of the churches, to improve their gifts in the ministry.

So far as we are advised, a general state of union, peace and harmony prevails throughout our churches and associations generally, and to a greater extent perhaps than for some years past. May God grant that it may not only continue, but increase. We still have enemies, and they are now in the field; but if God be for us, who can be against us?

We have traveled many thousand miles, and visited churches and associations in many of the States during the now receding year, and our absence has made the issuing of our numbers, since the first of August, irregular; but we hope hereafter to be more regular in sending them out.

Notwithstanding all the opposition we have encountered for a few years, our circulation, as our published receipts will show, has been regularly and gradually increasing. We have now more subscribers than we have ever had at any time before. It is still between six and seven thousand.

We contemplate making some improvement in the paper, both in regard to typography and matter. We shall, if the Lord will, begin our Twenty-Eight Volume with our next number, which we hope to issue on or before the first day of January, 1860. We hope our agents and subscribers generally will exert themselves to make up and forward as many names for the next volume as possible, and to send them early, that we may know how large a number to publish.

Those who may order a discontinuance, will oblige us by stating distinctly their name, and the names of their post-office, county and State, and see that all arrearages on their subscription is paid.

Those who desire to have their papers changed to a new post-office, will be particular to say what office they are to be changed from, as well as the post-office they are to be sent to.

New subscribers' names should be written very plainly, and also their post-office, county and State.

Agents should be very explicit in stating the names and post-office address of all who are to be credited. Our terms for the new volume will be as formerly.

A boy was frightened to death at Ottawa, Canada, on the 2d inst., under the following circumstances: Some men were about to slaughter an ox, and had attached one end of the rope to the horns and passed the other through the door into the slaughter house, and were driving the animal in. The boy, Simon O'Donnell, held a candlestick in one corner to throw light on the proceedings. When the beast was driven in, it appears that it made a sudden movement toward the corner where the boy was, and was instantly seized by the nose by one of the butcher's dogs, when it roared out loudly, and the boy dropped to the ground in an instant, perfectly dead.

ways glad to meet with those who are not only valiant for the truth as it is in Jesus, but are unceasingly desirous for the peace and prosperity of Zion. We still desire a continued interchange of sentiments, feelings, and a reciprocity of correspondence.

There has been some additions to our churches during the past year, by which we have been greatly cheered, and we would still hope in the mercy of God, and still be found waiting on the Lord; for Blessed are all they that wait for him. For whatsoever his soul desireth, that he doth. Farewell.

Our next Associational Meeting will be held, if the Lord will, with the Church at Fishing Creek, Dorchester county, Md., (near Cambridge,) to commence on the Wednesday preceding the fourth Sunday in October, 1860. Preaching to commence at half-past ten o'clock, A. M.

G. W. SLATER, Moderator.

L. A. HALL, Clerk.

The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Spoon River Church, Stark Co., Ill., to the sister Associations with whom she corresponds, sendeth Christian Salutation.

DEAR BRETHREN:

We have had the privilege of meeting in an associate capacity, which requires gratitude for such favors as we have enjoyed; union has prevailed, and the saints have been refreshed, edified and comforted.

We still desire a continuance of your friendly correspondence, and are grateful for your kind remembrance of us, manifested by the presence of your messengers among us. The ministering brethren were laden with rich treasures of gospel, and dwelt upon the pleasant theme of salvation by grace, and that not of yourselves; it is the gift of God.

May the grace of God sustain us, and raise us up together like a building fitly framed, and joined together, and give us an eye single to his glory. We flatter ourselves that your messengers will meet us at the Sandy Creek Church, where we have appointed to meet on Saturday before the second Sunday in Sept., 1860, at 10 o'clock, A. M.

J. B. CHENOWITH, Mod.

ROBERT F. HAYNES, Clerk.

FATAL RENCONTRE IN RUTHERFORD COUNTY, TENN.—TWO MEN KILLED AND ANOTHER WOUNDED.—On Saturday last, says the Nashville (Tenn.) Gazette, a serious rencontre occurred in Rutherford county, a short distance above Murfreesboro', which resulted in the instant killing of Berry Barnett and Watson Vardel, and the mortal wounding of Tarlton O'Deneal. A young man named Nevils, was assaulted by these three desperate characters and in defending himself shot Barnett and Vardel, instantly killing them both. He then attacked O'Deneal with rocks, fracturing his skull, and producing such injuries as to preclude any possibility of his recovery. He, perhaps, never did a better day's work.

The announcement under our Obituary head, (says the National American, of Atlanta, Ga.) will be read by all classes of citizens with sorrow. Hon. George R. Gilmer, twice Governor of Georgia—a true Patriot and accomplished gentleman—has been gathered to his fathers.

"Statesman, yet friend to truth! of soul sincere, In action faithful, and in honor clear! Who broke no promise, serv'd no private end, Who gained no title, and who lost no friend! Snobled by himself, by all approved."

Miscellaneous.

Stanzas

Awake! my lyre to nobler lays
For thou hast slumbered long,
Resound thy notes to Jesus' praise,
To thee how new the song.
Sing of His advent here below,
Sing of His sorrows and His woe,
And how a Savior's tears would flow,
In pity for the throng.

Thy praise has been unto the sun,
That shines in splendor bright,
The glittering stars that twinkle on,
The crescent of the night.
Sing now of that bright rising sun.
The dayspring from on high, the One
Who ope'd their eyes, the blind could run,
And shed on me the light.

Thy songs have been of Summers fair,
Autumnal beauties spread,
Of balmy breeze and scented air,
And Spring flowers 'neath the tread.
Sing now of beauty that adorns,
More than the flowers of many morns,
The head of Him once crowned with thorns,
Whose blood for me was shed.

Thou oft has sung o'er loved ones dead,
Who slumber cold and low,
Thy mournful notes to one whose head
Rests where the billows flow.
This more than friend has meekly died,
By wicked hands was crucified,
A stream out from His wounded side.
Did for me freely flow.

Jesus' Blessings.

No. 5.

Blessed they who look with mercy,
As a brother goes astray;
Seek to win him back in kindness,
Though he erreth every day.

When among the thieves he falleth,
And is stripped and left for dead;
Acting then the part of neighbor,
Pouring oil upon his head.

Though the priest and Levite shun him,
Turn their eyes from him away;
Pouring wine upon his bruises,
All the keeper's charges pay.

Treating every man as brother,
Doing as they would that they
Should relieve them who behold them
When beset upon the way.

And forgiving every trespass,
As they hope to be forgiven;
For their own transgressions seeking,
Mercy from a pardoning Heaven.

Blessed he who thus fulfilleth,
God's eternal law of love;
Mercy shown unto his creatures
Draweth mercy from above.

NUMBER SIX.

They, the pure in heart are blessed,
Though in darkness they have trod,
Walking now by faith and spirit,
Shall behold the living God.

They were once unclean and guilty,
But by grace are now refined,
And until the Savior healed them,
They were helpless too, and blind.

He hath made them pure and healed them,
Purged the fountain from within,
He had power on earth to cleanse them,
From unrighteousness and sin.

Many great and many wise men,
Have desired to see his day,
But to them it was not given,
They had not been taught the way.

Blessed is their understanding,
And their ears that they should hear,
All the mysteries of the kingdom
Beautiful to them appear.

Blessed are their eyes for seeing—
Light with death shall not depart,
They behold their Great Redeemer.
Blessed are the pure in heart.

The village of Pontiac, Ill., was extensively damaged by a tornado on the 25th ult. Several buildings were completely demolished; many were unroofed, numerous chimneys blown down, and windows broken. Other places in the vicinity also suffered damage.

Putty that has become hardened may be rendered soft, so as to be easily removed by the application of a hot iron to it. In this way it may be readily removed where glass is broken, without injury to the sash.

Obituary Notices.

WILLIAMSTON, N. C., Dec. 6, 1859.

BROTHER BEEBE.—Will you please insert the following notice in the *Signs*, and oblige Yours affectionately,
C. B. HASSELL.

Died in Williamston, N. C., on the 21st of November, 1859, of continued fever, after an illness of 35 days, CUSHING BIGGS, youngest child of Elder C. B. and M. M. Hassell, aged 3 years wanting 8 days.

So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And all our pleasures bloom to die.

Addison.

An angel babe to Heaven is flown,
And joined the saintly band,
Who ever hymn around his throne
The praises of the Lamb!

The hours of three short summer's few
Upon their golden wings
While the gentle babe in beauty grew
And into youth was blossoming.

His sparkling eye, his heavenly smile,
His sweet and peaceful breath—
His little life so free from guile,
Spoke not to us of death!

Then sickness came and clasped his frame
The wan and feeble one!
Far deeper now than words his pain!
But soon the work was done.

The snows may fall, the winds may sigh
Above his early tomb,
The blissful saint now reigns on high
In deathless, fadeless bloom!

S. H.

FAIRFAX C. H., Va., Dec. 7, 1859.

BROTHER BEEBE.—Please publish the death of Bro. W. H. THOMPSON, a member of the Mt. Pleasant O. S. Baptist Church, Fairfax Co., Virginia. He died Feb. 1st, 1859, in the 59th year of his age. Brother Thompson had been for a number of years a regular member of the Mt. Pleasant Church. He leaves a widow who is also a worthy member of that church, and ten children, to mourn his loss. May the Lord sustain her under her bereavement and make himself known as a Father to her children.
S. TROTT.

MARBLE VALLEY, Ala., Nov. 23, 1859.

ELDER BEEBE.—Dear Sir.—Please publish the following obituary notice, in the *Signs of the Times*.

Died in Coosa Co., Ala., Sept. 20th, 1859, ELIZABETH GAYDEN, daughter of Elder John Gayden.

She was a member of the Baptist Church for many years, and in the faith of which denomination, she was an uncompromising believer, ready and willing on all occasions to give the "reason of the hope she professed."

The writer of this notice, who attended her in her last illness, had many opportunities of witnessing with what fortitude and resignation the true christian can die.

Though suffering under the most severe bodily pain, and mental depression, she at no time seemed to lose confidence in the strong arm or goodness of God.

She left no enemies,—but many, very many friends, who weep over her untimely and premature death. But they sorrow not as those having no hope, for as they saw her let go earth, with all its sorrows, sufferings, disappointments and death, to step upon the car of salvation and everlasting life, they knew there would be a convoy of Angels to bear her immortal spirit to Heaven and to its God.

Yours in sorrow,
E. D. GAYDEN,

SHIP STRUCK BY A WHALE.—The ship Herald of the Morning, arrived at Baltimore on Sunday last, from Chinha Island, reports as follows:

"When off Cape Horn, and going at the rate of ten or eleven miles an hour, her bow was crossed by a whale, estimated going at fifteen miles an hour. He was struck by the ship as she was sinking in a wave, and with his tail he gave the ship a blow which shattered the stem and carried away both bob stays. The whale was seen to pass by spouting blood. He left some of his hide and blubber on the fragments of the stem. The Captain was compelled to throw some of the cargo overboard. Had the stroke of the whale been lower down on the stem, the ship must have gone down.

Subscription Receipts.

NEW YORK—Stephen Harding 1.50, Joel Hoyt 2.50, Dea. J. C. Harding 3.50, Gabriel Horton 1.50, Mrs. J. H. Reed 1, Mrs. M. Wheat 1, Gabriel Hallock 1, Geo. H. Seybolt 2, Alfred Coleman 2.....	\$16 00
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ILLINOIS—Eld. C. West 11, Joseph Denslow 1.....	12 00
MISSOURI—Jacob Garrison 1, John Peel 1.....	2 00
IOWA—Eld. J. Armstrong.....	2 00
Total.....	\$189 86

NOTICE.—Brother B. D. Dubois, formerly of Sidney, Ohio, desires his correspondents hereafter to address him at Piqua, Miami Co., Ohio. He has on hand a quantity of our Baptist Hymn Books, which he will sell at his Grocery Store, in Piqua, at the Publisher's prices.

NOTICE.—We are requested to publish, for the information of our brethren who may visit or pass through the city of New York, that the Ebenezer (Old School) Baptist church meet stately for worship at their meeting-house, 104 West Thirty-six street. Brethren of our faith are invited to call on brethren Thomas Graves, 80 Hudson street; John Gilmore, 92 Sixth Avenue, or Rinard Blauvelt, 189 West Twenty-fifth street.

HOPWELL, N. J., Dec. 2, 1859.

BROTHER BEEBE.—The 1st Baptist Church of Hopewell have appointed an Old School Meeting to be held in our meeting house (the Lord willing) on Wednesday and Thursday, the 28th and 29th days of December, to commence at 10 1-2 o'clock on Wednesday the 28th. Brethren and sisters and friends of our order, are invited to attend with us at that time. Brother Beebe we hope you may be able to be with us.

By order of the Church,
P. HARTWELL, Pastor.

STANWIX, Dec. 1, 1859.

BROTHER BEEBE.—Please publish in the *Signs of the Times* the following notice: The Yearly meeting of the Old School Baptists of Westmoreland, Oneida county, N. Y., will, if the Lord permit, be held at their meeting house in Westmoreland on Friday, Saturday and Sunday, the 6th, 7th and 8th days of January, 1860, to commence at ten o'clock A. M. As we desire that the meeting shall be well attended, we give a general invitation to brethren, sisters and friends, especially our brethren in the ministry. We hope to see a goodly number of them present. Brethren come over to Macedonia and help us. We hope brethren Beebe and Conklin will come if they can.
J. R. DUNNING.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to
WILLIAM L. BEEBE, Covington, Ga.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 6,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS: In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9.

Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10.

Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11.

Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15. Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00 strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

WARWICK INSTITUTE, WARWICK, ORANGE COUNTY, N. Y.—The Fall Term commenced on Monday, September 5th, 1859. This Institute is located in one of the most healthy and beautiful villages in Southern New York, nine miles from the New York and Erie Railroad, at Chester, whence a daily stage runs to Warwick. It consists of male and female departments, under the care of efficient and experienced teachers. No pains will be spared to make this a desirable place for parents and guardians to send their children and wards to receive thorough instruction, in useful and ornamental education. Board and tuition per term, \$30. Languages and ornamental branches extra. For further particulars address the Principal, C. E. BENEDICT.

JAMES B. WHEELER, President.
WILLIAM L. BENEDICT, Secretary.

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: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

BEEBE & HORTON,
ATTORNEYS AT LAW,
Land Agents and Conveyancers,
MACON CITY, MISSOURI.

GEORGE M. BEEBE, ALBERT H. HORTON.

REFERENCES:
Hon. Ira Harris, L. L. D., Hon. Amos Dean, L. L. D., Albany, N. Y.; G. Beebe, Editor of the "Signs of the Times," G. J. Beebe, Esq., Editor of the "Banner of Liberty," Middletown Bank, Walkill Bank, Middletown, N. Y.; Joseph W. Gott, Esq., Charles H. Winfield, Esq., Goshen, N. Y.; James Burt, Esq., President Chester Bank, N. Y.; Cyrus W. Field & Co., E. R. Webb, New York City; William A. Vreeland, Brooklyn, N. Y.; William H. Crawford, Philadelphia, Penn.; James Lownds & Co., Baltimore, Maryland; W. F. Kercheval, R. E. Green, Hannibal, Missouri; Hon. James H. Craig, St. Joseph, Missouri; Colonel Thomas P. Rubey, Hudson City, Missouri.

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Agents for the Signs of the Times.

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WISCONSIN—Elds. D. Wilcox, T. Bishop.

WASHINGTON TERR.—Eld. W. M. Morrow.

NEBRASKA TERR.—G. C. Brittain.

The *American Agriculturist* contains a very good and suggestive picture, entitled "going to law," from which quarrelsome people can derive a valuable lesson. It represents a cow, with the plaintiff pulling ferociously at the horns, and the defendant tugging just as hard the other way, by the beast's tail, whilst a sleek looking lawyer, seated on a pile of law books, is milking the well-filled bag. That's about the fate of the majority of those who go to law. The parties to the suit wrangle and fight, and the lawyers get the cream.

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