



A COMPILATION
OF
EDITORIAL ARTICLES

COPIED FROM THE
“SIGNS OF THE TIMES,”
EMBRACING A PERIOD OF FORTY-NINE YEARS

1832-1881

IN WHICH IS REFLECTED THE
DOCTRINE AND ORDER OF THE
OLD SCHOOL, OR PRIMITIVE BAPTISTS.

WRITTEN BY
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VOLUME IV

1982

PUBLISHED
BY
“SIGNS OF THE TIMES, INC.”
P.O. BOX 1250
SALISBURY, MARYLAND 21801
PHONE 1-(301) 742-6406

Table of Contents

INTRODUCTORY.....	7
MARK XIII. 32.....	8
EPHESIANS I. 13.....	10
REGENERATION AND THE NEW BIRTH.....	13
MATTHEW XXV. 25, 26.....	17
PROVERBS XXVI. 4,5.....	20
THE SIN AGAINST THE HOLY GHOST.....	21
HEBREWS VI. 4-6; JUDE 6.....	23
REPLY TO CHARGES.....	25
HEBREWS IV. 12.....	29
HEBREWS IV. 12.....	31
I CORINTHIANS VII. 16.....	34
2 CORINTHIANS XII. 2.....	35
FAITH.....	36
JOHN IV. 14.....	39
ACTS XXVI. 18.....	44
ABSOLUTE PREDESTINATION OF ALL THINGS.....	47
RELIGIOUS FANATICISM.....	49
THE RELIGIOUS EXCITEMENT.....	49
MATTHEW IX. 12, 13.....	52
FRUITS OF THE REVIVAL.....	54
DEUTERONOMY XXXIV. 7.....	56
ATONEMENT AND REDEMPTION.....	59
PROVERBS 1:24-26.....	61
ROMANS VII. 9.....	63
A REVIVAL CERTIFICATE.....	65
MATTHEW XXVI. 40.....	67
ROMANS VI. 17.....	68
DANIEL III. 25.....	68
JOHN V. 40.....	71
NEW SCHOOL COURTESY.....	75
THE TIME TO FAVOR ZION.....	78
WASHING THE SAINTS' FEET.....	80
ACTS II. 37, 38.....	82
ROMANS VIII. 38, 39.....	85
JOHN X. 9.....	89
THE OLD AND THE NEW MAN.....	91
ELDER MEREDITH'S APPEAL.....	93
BROTHER E.D. TURNER'S LETTER.....	97
CLOSE OF THE VOLUME.....	98
INTRODUCTORY ADDRESS.....	100
REVEALED RELIGION.....	103
ROMANS VI. 22.....	104

ETERNAL LIFE.....	106
SANCTIFICATION.....	108
ISAIAH XXXIII. 20-22.....	112
ACTS V. 38, 39.....	115
SUITABLE WORDS.....	117
ECCLESIASTES IV. 1.....	118
JONAH I. 5,6.....	120
ISAIAH 50:11.....	122
HEBREWS VII.....	122
LUKE XVI. 9.....	123
ROMANS VI. 1, 16.....	124
GALATIANS V. 4.....	127
MARK XVI. 17, 18.....	128
MATTHEW XIII. 44-46.....	129
REMARKS ON JOHN V. 40, AND REV. XXII. 17-19.....	133
ECCLESIASTES 12:5.....	137
REVELATION XXII. 1,2.....	138
ADAM'S DEATH.....	141
MATTHEW XVII. 20, 21.....	143
LUKE XVII. 13-20.....	145
SECRET ORDERS.....	146
ROMANS V. 14.....	149
I CORINTHIANS IX. 14.....	150
REVELATION XXII. 2, 3.....	151
SOUTHERN VISIT.....	154
I JOHN 2:1, 2.....	155
THE IRISH REVIVAL.....	158
THE SUPPORT OF THE MINISTRY.....	160
CLOSE OF VOLUME 27.....	163
INTRODUCTORY TO VOLUME 28.....	165
I TIMOTHY IV. 10.....	166
I SAMUEL XVI. 14.....	167
REVIVALS.....	168
GALATIANS 3:8.....	169
LETTERS.....	170
ETERNAL GENERATION.....	174
REVIVAL.....	176
RESPONSE.....	177
HEBREWS IV. 1-12.....	177
VIRTUAL UNION VS. ACTUAL UNION.....	181
MATTHEW XXIV.....	184
CHURCH ORDER.....	186
REVIVALS.....	188
ROMANS V. 18-21.....	189
REVELATION 2:17.....	191
THE REVIVAL.....	195

1 KINGS VI. 12.....	195
SABBATH SCHOOLS.....	199
MATTHEW X. 34-36.....	201
WHAT IS FAITH?.....	205
ELDER J. ARMSTRONG’s LETTER.....	208
FALSE CHARGES.....	210
ROMANS IX. 22.....	214
THE NEW CREATURE.....	217
JOHN X. 9.....	223
JOHN X. 12, 13.....	226
SLAVERY.....	228
THE NEW BIRTH.....	234
EPHESIANS 4:13.....	239
FALSE CHARGES AGAIN.....	241
MARK XVI. 15.....	245
EXODUS XXXIV. 6, 7.....	247
INTRODUCTION TO VOLUME XXIX.....	249
“BUT PEACE SHALL BE UPON ISRAEL.”.....	252
GENESIS 1:27; 2:5.....	254
CHURCH DISCIPLINE.....	257
PSALMS 149:2-6.....	260
EPHESIANS I. 4, 5.....	263
REMARKS ON A LETTER.....	265
MATTHEW 22:21.....	267
ROMANS VIII. 20.....	269
EPHESIANS VI. 12.....	273
THE DEAD.....	276
ROMANS 13:1, 2.....	277
MATTHEW VIII. 11, 12.....	280
DUTY OF DEACONS.....	282
REVELATION 3:20.....	284
LUKE 17:12-17.....	286

INTRODUCTORY.

Volume Four of Elder Beebe's Editorials begins where the last article of Volume Three left off. Accordingly, the first article of this Volume begins with the date, August 1, 1857.

These were some of the most trying years for Elder Beebe. About twenty-five years had passed since the division with the New School intruders among the Baptist ranks, and now new enemies began to creep in, many wearing sheep's clothing. A number of Editorial articles in this Volume will touch the interlinking subjects of the new birth, the old and new man, and the vital union of believers with Christ.

Beebe was sufficient for the task before him, for he was blessed with wisdom from above, as each article clearly shows.

We trust the reader will find this Volume every bit as profitable to their soul as was Volume Three. Again may God be praised if this work is found suitable for His little flock.

The Editors of the
Signs of the Times

MARK XIII. 32.

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

As we do not feel competent, we shall not attempt to explain what seems to be hidden in the remarkable declaration of the text, but we will simply give such views as we have upon the subject, which if not satisfactory in settling all the queries which may be suggested, we hope may be edifying as far as they go.

The first inquiry suggested to our mind by the text, is the day and the hour alluded to. By comparing the thirteenth chapter of Mark with the twenty-fourth chapter of Matthew, we learn that three questions had been submitted by the disciples to our Lord, immediately after he had predicted the destruction of the buildings of the temple in Jerusalem, which were thus presented privately to Christ, as he sat upon the Mount of Olives. “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” The version of Mark reads, “Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?” The latter version seems to comprise the last two questions, as stated by Matthew in one, and make the coming of Christ which is alluded to, and the fulfillment of all things spoken of, as meaning precisely the same thing, and the same hour.

Whether the design of the disciples was to ask concerning the coming of Christ in the display of his power to overthrow the buildings of the temple, destroy Jerusalem, and execute the righteous judgments of God upon that devoted city, or to inquire of him concerning his second coming in all the power and glory of the Father, personally, to raise the dead and judge the world at the last day, has been a matter of some serious doubt with many of the Lord’s people. From the statement of the two evangelists, we are inclined to consider the signs of Christ’s coming, to extend from the period of Christ’s resurrection from the dead and ascension in heaven, throughout the gospel dispensation, and until his final coming in the clouds of heaven, at the last day. The signs of his coming are like the signs of the approach of summer, when we see the trees in blossom, with such other indications as are usual to usher in that season of the year. And when the disciples should see the predictions of their Savior being fulfilled, in the destruction of Jerusalem, and in the development of the abomination that maketh desolate, standing in the holy, or once consecrated place, as in all other evidences which he would give them of his exaltation and power, both in the days of the primitive saints, and down to the end of time, every manifestation, shall be to them a sign in confirmation of the assurance which he has given them that he will surely come, according to his word, and receive them to himself to dwell with him in glory, forever and ever. If any object to this application of the subject, let such inform us, what less than this can be implied in the fulfillment of all these things? We admit the words, “these things,” restrict the inquiry to the things of which they were speaking; and if it can be satisfactorily established that the questions proposed by the disciples only referred to the literal destruction of Jerusalem, then we are not at liberty to apply it to the final consummation of all things. But if the end of the world, in their inquiry, means the same end, which is mentioned in 1 Corinthians xv. 24, and elsewhere in the word, we are right in our application of it to Christ’s final coming, when he shall be revealed in flaming fire, taking vengeance on the ungodly and to be admired of all who love his appearing.

“But of that day and that hour knoweth no man.” No man can calculate by any data within their reach, when it shall come. Whether the subject related to the end of the Jerusalem which then was, or to the end of this world, no man was able to tell the day nor hour, in either case. Had the intelligent Jews been able, by observation or calculation, to have determined the time and circumstances of their destruction,

they would not have flattered themselves, as Josephus informs us they did, that God would deliver them, until the very last. When famine and pestilence raged within their walls, when the Roman army surrounded their city, when devouring flames enveloped their temple, and when reduced to the necessity of eating the flesh of one another, no terms of capitulation offered by Titus, the Roman Commander who was desirous to save the city, would be accepted by the infatuated Jews. If no man knew or could tell the hour of the overthrow of Jerusalem, is it reasonable to believe that any man can tell when the end of the world shall come? Yet there are many who have attempted to fix upon the day and the hour, and to demonstrate by mathematical calculation when the end shall come. But the charge which Christ on this occasion gave to the disciples is still applicable to the saints, “Take heed lest any man deceive you.” False prophets, like Miller, and others, may attempt to demonstrate by scripture references or rather by their construction of the Scriptures, when that day and hour shall come; but believe them not. Your Lord and Master assures you that they do not know. Astronomers may also try their skill, to demonstrate by the fixed laws of nature, when the end shall be, but no man knoweth, neither is it known by the angels in heaven, however superior they may be in intelligence to the sons of men, and whatever may have been confided to them; this mystery they cannot solve.

But the most remarkable expression of our text is the declaration, “*neither the Son, but the Father.*” Or as stated by Matthew, “*but my Father only.*” By this declaration, we simply understand that the precise time appointed in the counsel and purpose of God for the execution of what was alluded to in our subject, was not a matter of revelation; and as there is no medium of revelation from God to us, of the things which concern the spiritual kingdom but Jesus Christ, who is the Head in all things to his church, it is not committed as yet to the church, even in her Head, but held as a profound secret in the mind of the Father only. But because Christ is one with his church, as her Mediatorial Head, and in that character could say that the day and hour was not known to him, we do not infer that he is in anywise less or inferior to the Father in his eternal Godhead, or in his perfect knowledge of all things. For in him are “*hid all the treasures of wisdom and knowledge.*” – Col. ii. 3. We should remember that he not only sustains the relation of identity with the church, which is his body, and the fullness of him that filleth all in all, but he is also one with the Father, and identified in the eternal, uncreated and self-existent Godhead. In his Godhead all things are naked and open to his eye, and he declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure, while as the Days-Man, or Mediator between God and men, he can say as recorded, Rev. i. 1-3, “The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bear record of the word of God, and of the testimony of Jesus Christ and of all things that he saw.”

In conclusion, we will call attention to the words of the apostles to the church of the Thessalonians, in God the Father and in the Lord Jesus Christ, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 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, and that man of sin be revealed, the son of perdition.” – 2 Thess. ii. 1-3. “And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.” – 2 Thess. i. 7-10.

Middletown, N.Y., August 1, 1857.

EPHESIANS I. 13.

“In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise.”

The first chapter of Ephesians is among the very last chapters on which we would suppose the Arminians would feel disposed to speculate. Not because other portions of the inspired Scripture are less antagonistical to Arminianism, but because this chapter presents the doctrine of God’s sovereignty in the election and salvation of his chosen people, in such language as to defy the ingenuity of men or devils to make it appear to say anything favorable to the doctrine of salvation by works. First, in this chapter we are assured that all spiritual blessings were bestowed upon the saints and faithful in Christ Jesus according as God has chosen them in him before the foundation of the world. Consequently no spiritual blessings have ever been, ever will be, or ever can be added to those with which God has already blessed them in him; and this blessing, including all spiritual blessings, could not possibly have been given on the ground of any merit or goodness in them, because they were blessed according to quite a different standard; according as he hath chosen us in him, Christ, before the foundation of the world. The date of this blessing, including all spiritual blessings, is as ancient, as absolute, as creature-humbling, and as God-honoring, as their election, and both were before the foundation of the world. The Arminians will find it rather a difficult matter to make themselves believe, predisposed as they are to error, that they had done anything to bring God under obligation to bless them, before the foundation of the world. Instead of their having been so blessed in consequence of holiness in them, the blessing in Christ Jesus was that we should be holy, and without blame before God in love. If therefore, eternal election, and the security of all spiritual blessings to the saints in Christ Jesus before the world began, does not tend to holiness, and absolutely secure, beyond the possibility of a failure, the ultimate holiness and blameless state of all the elect, it will not answer the design which God had in so blessing them. We are therefore compelled to conclude that a blameless state of holiness by the blessing of God, wherewith he blessed his people in Christ, their Head, before the foundation of the world, must certainly follow as a consequence, or else that God was himself mistaken, and failed to secure to them what he intended to. If any are sufficiently heaven-daring to take the position that God’s wisdom and omniscience were at fault, and that he was mistaken, and did fail to secure what was his intention in blessing them before the foundation of the world, we ask them what assurance they pretend to have that any blessing of God since the foundation of the world, will be likely to prove any more effectual? If he has failed in one case, may he not in another? Again, we are in this chapter assured that God has predestinated us, (those whom he has blessed with all spiritual blessings, and chosen in Christ Jesus before the foundation of the world,) to the adoption of children, by Jesus Christ, unto himself. And this predestination and adoption is not according as our works may be, but according to the good pleasure of his will. God’s own immutable will is the standard of this predestination, and indeed he worketh all things after the counsel of his own will. And we are expressly informed that he is without variableness or the shadow of turning. Still farther, we are assured in this chapter that the adoption of those who are thereunto by him predestinated, shall be to the praise of the glory of God’s grace. Should this predestination and this adoption fail, must there not also be a failure of that revenue of praise unto the glory of God’s grace, which was contemplated by him, in so predestinating them? Do any inquire, what grace this predestinated adoption is to be to the praise of the glory of? The answer is given, it is that grace wherein he, God, has made us accepted in the Beloved. Not that in which we have made ourselves accepted by our works, or in our Adamic nature. Nor is it a kind of grace wherein God

proposes or intends to make the adopted accepted or acceptable; but that grace wherein he has made us accepted, out of ourselves and in the Beloved. But in what Beloved has God made his blessed and chosen and predestinated children accepted? In that very Beloved in whom we have (not in whom we are going to have, or may have) redemption through his blood; the forgiveness of sins. And all this according to what? Not according to the poverty of our good works, but according to the riches of his grace. Not a grace wherein we have commended ourselves to his favor, but that grace wherein he, God, hath abounded toward us in all wisdom and prudence.

This *all wisdom and prudence* is exemplified in God's having made known to the saints and faithful in Christ Jesus, the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together all things, in Christ, both which are in heaven, and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. That is, that we, who first trusted in Christ, namely, the apostles and primitive saints, unto whom Christ was first revealed, should be to the praise of the glory of Christ; and not only those who first trusted, but the Gentiles also, who also trusted in Christ, after that they heard the word of truth. But as the Hebrew disciples first heard the words of truth, the gospel of their salvation, and were first called by grace, born of God, and taught by the Spirit, they first trusted in him in whom the saints which were at Ephesus and the faithful in Christ Jesus, among the Gentiles, also trusted at a later period. For as the first or primitive disciples did not trust in Christ until they had a knowledge of him, (and to know him is eternal life,) so neither did the Gentile believers at Ephesus trust in him until he was revealed unto them. So far is this from giving any countenance to Arminianism, it completely demolishes their favorite heresy, namely, that faith is a condition or means by which sinners are to be made alive; that God offers us life on condition of our believing.

But our text holds the doctrine that faith to trust in God is a fruit of the Spirit, a gift of God, and a consequence, not a cause, of our being quickened and born of God. When did the saints trust in Christ, before they heard the word of truth, or afterwards? After that ye heard the word of truth, the gospel of your salvation. This is, in substance, what Jesus himself affirmed: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life." Not the words spoken to everybody, by anybody, but the immediate communication of Christ the Life, the Head and Fountain of Immortality; in whom life was given to them with all other spiritual blessings before the foundation of the world. He calls his own sheep by name and leads them out. His sheep hear his voice, he knows them, and he gives to them eternal life, and they shall never perish. The dead hear his voice, and they that hear shall live; and all because the words which he speaks to them, are spirit and life.

Therefore it is that they are born again of an incorruptible seed, by the word of the Lord, (his word, which is spirit and life,) which liveth and abideth forever. After they hear this, his life-giving word, which is to them the gospel of their salvation, and are by it made alive, then, but not till then, do they trust in him. Then they are effectually delivered from all confidence in the flesh, from all dependence on free-will, free-agency, human power and ability, and every other Arminian refuge of lies; then, stripped of every other dependence, they trust in him alone. They do not drag out a miserable existence, under the fearful apprehension that they may fall from grace and sink down to hell at last; for they are made savingly acquainted with Christ, and they know that he is able to keep that which they have committed to him against that day. They know that he (and not themselves) hath begun the good work, and that he (and not they) will perform it until the day of Jesus Christ. In whom also, after that ye

believed, ye were sealed with the holy spirit of promise. All *is in him*. In him they are blessed of the Father with all spiritual blessings; in him chosen or elected before the foundation of the world; in him predestinated to the adoption of children; in him accepted; in him they receive the aboundings of wisdom and prudence; in him they are, in the fullness of the dispensations of times, all gathered together in him; in him have obtained an inheritance according to the purpose of God. The holy spirit of promise, that spirit which was promised, is sent down from heaven to them who are thus quickened, and do thus believe and trust in Christ, and who are partakers of this grace, and it bears witness with their spirit that they are born of God; as a seal is used in testimony, and as the witness of a covenant, a pledge, a promise, &c. So the spirit of adoption which is given them, makes them, in the fullness of the assurance of faith and trust in God, to cry, Abba, Father. Until we believe, or until faith is given us in Christ to trust in him, we cannot cry, Abba, Father; we lack the sealing evidence. A seal makes an impression also on the wax, or on that which is sealed; so those who believe and trust in the Lord Jesus, are prominently marked, and have the seal of God in their foreheads, as John saw and testified in his vision on the isle of Patmos; and they bear the image of their Redeemer, which is by the spirit enstamped on them.

But the spirit of promise particularly designed in this text, is that which is said to be an earnest of their inheritance; and the spirit whereby they are sealed unto the day of redemption, or until the final resurrection of our bodies, which shall by it be made spiritual and incorruptible, when God shall raise them up, and change and fashion them, and make them like the glorious body of their risen Redeemer. “But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.” This spirit of adoption in us is therefore a seal and earnest of the promise of a glorious resurrection and immortality beyond the grave, although we who have it, do now groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Not before we were quickened, born of God, and made the recipients experimentally of the faith of God’s elect; but after this development and manifestation is made, we exhibit the impress of this seal, and thereby are enabled to rejoice in hope of the glory of God. This seal is defined by the inspired writer of our text, as the earnest of our inheritance, until the redemption of the purchased possession. The bodies of the saints are bought with a price, and are spoken of as a purchased possession; the price has already been paid, but the redemption of them includes their deliverance from the bondage of corruption into the glorious liberty of the children of God. Hence the spirit of adoption, when given to us, is a sealing assurance of that final deliverance from corruption, which we shall realize when the promise shall be fulfilled in the resurrection of our bodies from the dead; for then they shall put on incorruption, and be clothed in immortality, and by adoption take their place among the children. Now we are informed, Flesh and blood cannot inherit the kingdom, neither can corruption inherit incorruption; but the spirit with which we are sealed, promises that they shall be changed, and made like unto Christ’s glorious body; all impediments will then be removed, death will be swallowed up of life, and the bodies quickened with spiritual and immortal life; and so prepared to dispense with the earthly sustenance which they now require, and to live on spiritual and immortal food, and suited to the heavenly element; they will be capacitated to enjoy the glories of that immortal state which God has prepared for them. Seeing, then, that we are bought with a price, and consequently are not our own, let us endeavor to glorify God, in our bodies and in our spirits which are his.

Middletown, N. Y., August 15, 1857.

REGENERATION AND THE NEW BIRTH.

On this subject an esteemed brother in Georgia, has desired us to give our views; and although we have frequently dwelt upon this interesting and important subject, in the pulpit and through the press, for the last twenty-five years, we have no apprehension of overtaxing the patience of our readers by too frequently calling their attention to the consideration of a subject of so much vital importance. To the children of God the subject is as interesting as it is important. It can never become stale with them. Our Redeemer has given to it paramount prominence in the doctrine of the New Testament, in his declaration, "Except a man be born again he cannot see the kingdom of God." Whatever excellence of character, amiability of disposition, or circumspection of deportment, the sons of men may attain to by all the efforts they can make at reformation, they are still in nature's darkness, and unable to see the kingdom of God, or to perceive the things of the Spirit of God except as they be born again. Nothing then can be of more vital importance to us than to have the evidence that we have passed from death unto life; and as there is no such passage from one state to the other but by the regeneration and the new birth, it is highly important that we should inquire into the nature of that generation and birth, by which alone we are delivered from the power of darkness and translated into the kingdom of God's dear Son. "Marvel not," said our Redeemer, "that I said unto thee, ye must be born again." By our natural birth we are brought forth and manifested as the children of a fallen Adam, in a nature which is depraved and sinful, having only a carnal mind which is enmity against God, not subject to the law of God, neither indeed can be; having neither capacity or disposition to understand or enjoy anything of a spiritual nature. "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." No course of discipline, no educational improvement, no reformation of the natural man, can elevate that nature above the level of a natural man. And the apostle assures us that the children of the flesh are not the children of God, but the children of the promise are counted for the seed. (Rom. ix. 8.) Hence the necessity of a generation and birth of a higher order than that which makes us the children of the flesh. Of this higher order of generation and birth we are requested to express our views.

John says, "But as many as received him [Christ], 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 of the will of the flesh, nor of the will of man, but of God." -John i. 12, 13. This appears to us to be very clear; for if a fleshly birth was necessary to manifest us as children of the flesh, so a spiritual birth is necessary to make us manifest as children of the Spirit; if our first or natural generation and birth was required to bring us forth in our earthly relation to the first Adam, so we must be born of God to bring us forth as the children of God. As Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." - John iii. 6. That life which God gave us in our creation in Adam is by natural or fleshly generation developed in us when we are born of the flesh, so that spiritual, immortal and eternal life which is brought forth in our regeneration is a life which was with the Father, and was manifested to us, according to 1 John i. 2.

This spiritual, immortal and eternal life, we are informed is hid with Christ in God; and the record, or testimony of it, by the three that bear record in heaven, the Father, the Word and the Holy Ghost, and the three that bear witness in earth, the Spirit, the water and the blood, is thus stated by divine revelation to us. "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. 7,8, 11, 12. This record is clear, positive and emphatic; and it cannot be disputed without involving blasphemy, for "he that believeth not God hath made him a liar; because he believeth not the record that God gave

of his Son.” – 1 John v. 10. As Christ is one with the Father, so this life is one with Christ. He that hath not the Son of God hath not life; as he that hath the Son, hath the Father also; even so he that hath the Son, hath that eternal life which is hid with Christ in God. As the Father and Christ are so inseparably identified that they cannot be divided, so is this life which God has given us in his Son, so identified with Christ that we cannot have the life only as we have Christ, for Christ is the life of the church, as Christ God. All the fullness of the Godhead dwells in him bodily, (Col. ii. 9,) and he 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. (1 Tim. vi. 15, 16.) As Christ is the life, and as he only hath it, we can only possess it as we possess him. He that hath the Son, hath life, and he that hath not the Son of God, hath not life, so in the revelation of Christ in his incarnation. The Word, which was with God, and which was God, was made flesh and dwelt among us. In him was life, and the life was the light of men. (John i. 14, 14.)

We have presented the two headships, from whence we receive natural and spiritual life, the head and source of our natural life is called the first Adam, and we are informed that he is of the earth, earthy; that he was not spiritual, but natural, and “As is the earthy, such are they also that are earthy.” By virtue of our relationship to the first Adam, we are earthy, natural, but not spiritual, in the sense in which the saints are made spiritual by their relation to God in Christ. Although Adam was made a living soul, and possessed the spirit of a man, and all his posterity possess souls, and spirits adapted to their nature, the first Adam was not the head of that spiritual and immortal life which our only and blessed Potentate only has. As our earthly head or progenitor is of the earth, so our spiritual, immortal and eternal Progenitor, is the Lord from heaven, the Head of life, and the embodiment of all the spiritual life of his posterity or seed. From these two heads, Adam, who was of the earth, and Christ, who is the Lord from heaven, proceeds all that is developed by ordinary generation or regeneration. In the book of the generations of Adam, (Adam the first, who is the figure of him that was to come, which is Christ, Rom. v. 14,) it is thus written, “In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters. And Seth lived an hundred and five years, and begat Enos.” – Gen. v. 1-6. And thus the command of God to Adam to be fruitful and to multiply, began to be carried into effect, not by addition, but by multiplication, and the work of multiplication is still progressing to the present hour, and must continue until all the natural posterity of which Adam was the seminal head shall be developed.

The book also of the generation of Jesus Christ, is also written, see Matthew i. 1, compared with Psalm cxxxix. 15, 16, in which we have the record of the three in heaven, the Father, the Word and the Holy Ghost, as corroborated by the three that bear record in earth, as stated 1 John v.7,8, 11, 12. Showing in this family record, that Christ’s substance was not hid from the omniscient eye of the Father. “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.” It is also recorded, “A seed shall serve him; it shall be accounted to the Lord for a generation.” – Psalm xxii. 30. The prophet Isaiah, when viewing him in his humiliation, led as a lamb to the slaughter, taken from prison and from judgment, was led to inquire, “And who shall declare his generation?” – Isaiah liii. 8. But the response is given in the same chapter, “When thou shalt make his soul an offering for sin, he shall see his seed,

he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied.” – Isaiah liii. 10, 11.

In the gospel, the sealed book is opened by the Lion of the tribe of Judah, and the Lamb’s book of life contains the registry of all his members which were chosen in him before the foundation of the world.

Regeneration, as we understand it, like generation, involves the begetting, conception and birth, of that which is generated, and in both cases, implies that that which is so generated had a seminal existence in its progenitor before its manifestation by generation; as Levi was in the loins of Abraham when Melchizedek met him, and as we all as natural men were in Adam the day he was created, and as the spiritual seed was chosen and preserved in Christ Jesus before the world began. In the order of regeneration, or the development of the children of God, no intermediate agencies are employed, no system of means can bring forth the promised seed, as was demonstrated in the case of Hagar and Ishmael; it is the immediate work of God himself. “Of his own will begat he us, with the word of truth.” – James i. 18. How, by the word of truth? Jesus saith, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” – John vi. 63. In the preceding chapter Christ testified of the power of that word which is spirit and life, by which the children of God are begotten, quickened and born; saying, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” – John v. 25. But will all the dead be thus quickened by his words which are spirit and life? No, for he says, “My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. 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.” “And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.” – John x. 4, 27-30. He who saith, “For I am the Lord, thy God, the Holy One of Israel, thy Savior,” says, “Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him.” – Isa. xliiii. 5-7. The word of the Lord, which is Spirit, and which is life, which liveth and abideth forever, is that by which regeneration is affected; not merely by the Scriptures in their letter, nor reading or preaching them, but the words which Jesus himself speaks to the individual persons who are made to hear and live. Hence Peter could say, “To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” – John vi. 68, 69. Until this word, which is spirit and life, is spoken by Christ himself, who is the quickening Spirit, or life-giving Spirit, to an individual, that individual is in a state of alienation from God, dead in trespasses and sins, and utterly beyond the reach of any power, short of that which is in Christ, to quicken him. “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” When a sinner is thus quickened, the incorruptible seed, by the word of God, which liveth and abideth forever, is implanted in his heart, and the evidence of this implantation is first given by a sense of the purity and holiness of God, and the spirituality of his law, contrasted with a sense of guilt, pollution and just condemnation of the person to whom this communication is made, and consequently a struggle for deliverance. The ear is now opened to hear the thunders of Sinai, and the eye is made to see the justice of God as a sin avenger; a brokenness of heart that he or she, as the case may be, has been all their lifetime in open rebellion against so holy, just and righteous a God, who has followed them with his mercies all their days. A sense of his goodness leads them to repentance, contrition and humble acknowledgment of their guilt. Now the quickened and awakened sinner becomes burdened with the load of depravity,

which they vainly try to put away from them; an effort is made to reform; a resolution is formed to sin no more; tears flow in anguish of spirit, and prayers are offered for pardon; the sinner is pricked in the heart, and cries out, Men and brethren, what shall I do? But all that he can do for himself, and all that kind, sympathizing friends can do for him, does not ease his pain or lighten his burden. At length he concludes there is no hope in his case, he sees that all his efforts, cries and tears, have been unavailing, and all hope of salvation seems to be shut out from his view.

Now all this conviction, contrition, lamentation and distress, is the legitimate consequence resulting from life implanted, and indicates to all who know experimentally the way of life, that the poor sin-burdened soul is drawing near to the time of his birth, or deliverance. He who has thus arrested him, and brought him to a sense of his lost and helpless estate, will perform the work in his own time, but the burdened soul must wait until “God who commanded the light to shine out of darkness, shines *in* [not *into*] his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” - 2 Cor. iv. 6. Or, as Paul relates his own experience, “When it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me.” – Gal. i. 15. Then by the revelation of Christ in us the hope of glory, the way of salvation through him is brought to view, the burden of guilt is removed, the blood of Christ is applied, the demands of the law are canceled, the curse is removed, the prison doors are opened, the captive is delivered, the love of God is shed abroad in the heart, old things are passed away; behold all things have become new; a new song is put in his mouth, even praise unto God, the gospel pours its joyful sound into his quickened ears, his goings are established and he is a new creature, the *old man* of his corrupt nature is subdued, not dead, that which is born of the flesh continues to be flesh, and only that which is born of the Spirit is spirit. (John iii. 6.) And, as in the flesh there is nothing good, so in the spirit, there is nothing evil. That which is born of the flesh is corruptible, because it is born of corruptible seed, but 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. Here then the christian finds in him, two men, which are called the *old man* and the *new man*. (Eph. iv. 22-24; Col. iii. 9,10.) Outward man, and inward man, (2 Cor. iv. 16,) and the hidden man of the heart. (1 Peter iii. 4.) The old, outward man, is called the flesh, because it is born of the flesh; but the new, inward, and hidden man of the heart, is called spirit; because it is born of the Spirit. The works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. But the fruits of the spirit are, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. v. 19-23.) These two men, or opposing principles in the christian, occasion a warfare and make him groan being burdened. “For the flesh, [that which is born of the flesh] lusteth against the spirit, [that which is born of the Spirit] and the spirit against the flesh; and these are contrary the one to the other; so that ye (christians) cannot do the things that ye would.” – Gal. v. 17.

Finally, we see from the testimony of the Scriptures, as we also learn by our experience, all that is corrupt, carnal, and opposed to the law of our mind, is born of the flesh, and all that we possess that delights in the law of God, that loves holiness and hates sin, is that which belongs to our new and heavenly birth, and while we remain in this earthly tabernacle, the warfare will continue, and we are admonished to crucify the old man with his affections and lusts, and to deny ourselves, keep the body under, and to put on the new man, which, after God, is created in righteousness and true holiness, to walk after the Spirit, and we shall not fulfill the desires of the flesh. The new man being born of God, must live on that bread which comes down from heaven, but the old man being of the earth earthy, must have its sustenance from the earth, until it returns to the dust of the ground from whence it was taken; for dust it is, and to the dust it shall return. But we have the blessed assurance that in the

resurrection, these vile bodies of the saints, which now occasion us so much trouble, shall be changed, and made like unto the glorious body of our risen Redeemer, and then, but not till then, shall they be made spiritual and immortal.

We have endeavored to give our views on the subject proposed by our brother, and in doing so, to trace the generation of the children of God, as a chosen generation, a royal priesthood, a holy nation; which are born, not of a corruptible seed, but of an incorruptible seed, by the word of God, which liveth and abideth forever. What we have written are our views, and what we have understood to be the views of the Old order of Baptists, from the days of John; but if we are mistaken in our views, (and we are liable to be) or in any part of them, we hope that our brethren will in all christian kindness point out to us the more excellent way.

Middletown, N. Y., September 1, 1857.

MATTHEW XXV. 25, 26.

“And I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.”

It would afford us pleasure to be able to explain all difficult passages on which we are called upon to give our views, if we were in possession of the requisite knowledge and aptness to teach, and if we were confident that what we write would be for the edification of the saints, and the glory of God. We have often had occasion to acknowledge that we feel more embarrassment in writing our views on the parables and metaphors used, than on other portions of the Scriptures, not because we have no views, but principally because the same metaphor or the same parable may illustrate more than one subject, and therefore brethren may apply them differently, and it is hard sometimes to determine which, if either of us, has the primary design of them.

This parable of the talents has been variously understood and interpreted by different commentators, and that, too, in some cases where there is unison of sentiment in the doctrine of the Bible, generally. To our mind there appears to be a connection, or continuation of the subject embraced in the twenty-fourth chapter, extended through the twenty-fifth.

The discourse of our Lord to his disciples, of which the parable under consideration is a part, took place in the vicinity of the temple at Jerusalem, immediately after the disciples had been showing him the buildings of the temple, and Jesus had predicted the final overthrow and utter ruin of all these splendid buildings, whereupon they asked him to tell them, “When shall these things be? and what shall be the sign of thy coming? and of the end of the world?” In connection with his answers to these three questions, our Lord gave some most solemn and impressive admonitions to the disciples, which he enforced by the use of a number of parables, all of which were calculated to show the propriety and necessity of their faithful attention to the charge which he had given them, and vigilant watchfulness in regard to the signs which were to indicate his coming. Their Lord was soon to go away for a season and then return again, and it was needful for them that he should go away, for he was going to his Father and to their Father; and when he should thus personally be absent, they would be exposed to strong temptations, both from enemies without, and fears arising from their own carnal and unrenewed

natures. "Take heed," said he, "that no man deceive you; for many shall come in my name saying, I am christ, and shall deceive many." They would also be tempted to say within themselves, "My Lord delayeth his coming," and to begin to smite their fellow-servants, and to eat and drink with the drunken. To warn them against these deceptions of the enemy, and corruptions of their flesh, he made use of the parables. "Two shall be in the field, the one shall be taken, the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." From all these parables, it is clearly seen, that the disciples were admonished to watch for the coming of the Son of Man; that is, the coming of which they had inquired, and which is more clearly indicated by the parables of the virgins, the talents, and of the sheep and goats, in the following chapter; when he should come as the bridegroom long expected, to receive the bride and consummate the marriage; as the Lord to reckon with his servants; and as the crowned king to divide the nations of the earth as a shepherd divideth his sheep from the goats.

"Then shall the kingdom of heaven be likened unto ten virgins." Then, at that time, when the Son of Man, as a Bridegroom, should thus suddenly be announced, then those faithful servants or disciples, like the wise virgins, should be manifestly distinguished from the foolish virgins. And why? The reason is thus given in the following parable: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants." As Christ was now about to go away, he had called his own servants, or disciples, and taught them privately on this subject. "And delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Here, if we rightly understand the application of the parable, is described the manner in which God has set the members in the mystical body of Christ, even as it hath pleased him, and bestowed a measure of the Spirit to qualify each member for usefulness in the body, and all the gifts for the benefit of all the members, to profit with all, or for the profit of all "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." "But to every one is given grace according to the measure of the gift of Christ." These gifts in the church are not bestowed to suit the ambitious feelings or desires of the servants, but they are distributed according to the wisdom of the Lord, and according to the several ability of the disciples. In all this arrangement the Lord, and not the servant is magnified. It is the province of our Lord Jesus Christ to call, qualify and command the service of all his servants, and to furnish each servant with the exact amount of gift or talent that he pleases. And Timothy has not the right to say, Because I am not endowed with apostolic gifts and authority, my Lord is austere and unjust, or that he claims the right to reap where he has not sown, for the Lord does not require of Timothy a harvest of apostolic labors. Each disciple is required to be diligent in the exercise of such gifts as the Lord has bestowed on him.

Although Timothy cannot sit on one of the twelve thrones to judge the twelve tribes of Israel, still he can be equally useful, according to the measure of the gift of Christ, in holding fast to the form of sound words, in committing the same that he had heard of the apostle, to faithful men who shall be able to teach others also, and in warring a good warfare. And so even in the present day, though some of us, as ministers of Jesus, may not have as great gifts as some others, or as our proud natures would desire, we are under the same obligation to improve such as we have, as though we were apostles or prophets. The same may be said of all the children of God, whether called to labor in the public administration of the word, to speak in exhortation, in prayer, in attending to the discipline and order of the church, or in

whatever way God has graciously qualified us to be useful in the house of God. And still further we will say, that the child of God, though but a very child, weak and trembling, has no just cause to say, Because my Lord has not given me the amount of assurance that I think others possess, because he has not enabled me to triumph over all my fears and doubts, in regard to my hope in Christ, he is therefore an austere Master if he requires me to own his name in the ordinance of baptism, in taking a seat with his people in the church of God, and I shall be excused if I wrap up carefully in a napkin what little hope I have, and bury it in the earth. For every one who is born of God, in whose heart God has shed abroad his love, has a measure of the gift of Christ, and a capacity to be, to some extent, useful in the body. The hand cannot say to the foot, I have no need of thee, nor can the foot say, Because I am not the hand, therefore I am not of the body. The language of the slothful servant, it is to be feared is found in too many mouths at the present day. Preachers excuse themselves from devoting their time to their calling, on the plea that their gifts are so small when compared with the gifts of others, saying, We will hardly be missed if we apply ourselves to our farms, our shops or our worldly business, and thus hide what gift we have, in the earth; if God designed us for usefulness in the ministry, he would give us greater gifts, and not reap where he has not sown. To carry this short, simple, plain but emphatic message, “Yet forty days and Nineveh should be destroyed,” seemed quite unpleasant to the fretful prophet. But it was, nevertheless, a message from God, and quite as important that he should bear it, as any message that was ever sent to Israel by Isaiah or Jeremiah.

“I was afraid,” said the slothful servant. Afraid of what? Had not his Lord said, Occupy till I come? But he lacked confidence in his Lord; feared that he would require a greater amount of harvest than in proportion to what he had sown. And being afraid, he went and hid the talent in the earth. Will this be the language of any of us? Will the tardy convert say in extenuation of his disobedience to the commands of Christ, I was afraid thy grace would not be equal to my day, and so I declined to own thee in thy ordinances? Will the reluctant minister say, I was afraid that I should fail to make a creditable appearance, and my pride would be mortified, so I buried my gift in the earth? May the Lord deliver his dear children from such slothfulness, and constrain them all to obey him.

“His Lord answered and said, Thou wicked and slothful servant!” The excuse is insulting to the Master or Lord who supplied the talent. “Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.” Thus in the use of money, if it be not invested as capital for business, it may be so applied as at least to gain ordinary usury. But in regard to the gifts bestowed on the saints, we cannot let them out on usury; but still the figure is well calculated to admonish the slothful servants of Christ, that they are amenable to their divine Lord for their disobedience to his commands, and for their neglect of such gifts as he has bestowed on them.

The order given to take from him the one talent, and give it to him that has the ten, shows that the church of God must be supplied with edifying gifts; and if some, through sloth and disobedience, wickedly withhold their share of the service, those who are more faithful, shall supply the lack, and in doing so they shall learn That the willing and the obedient shall eat the good of the land, while the slothful and disobedient shall be cast into outer darkness, where many a disobedient child of God has been, and where they have found weeping and gnashing of teeth. This is strong language, but we believe it to be applicable to God’s children, who are delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.)

Middletown, N. Y., September 15, 1857.

PROVERBS XXVI. 4,5.

(Reply to Enquirer from the Regions of Doubt.)

In this text we have two rules given for the treatment of fools, which although at first glance may seem rather paradoxical, yet on a close examination will be found perfectly harmonious, and each of equal importance. God's people, though in themselves fools, being altogether destitute of that wisdom which cometh down from heaven, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, until they are born of God and taught by his Spirit, and thereby made wise unto salvation through faith that is in Jesus Christ, are by vital union with Jesus Christ elevated above the character of fools, as our Lord Jesus Christ, who is the wisdom of God, is of God made unto them wisdom and righteousness, sanctification and redemption; and then they find by revelation of God made to them, "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge." – Col. ii. 2,3. They have received the fear of the Lord, which is the beginning of wisdom, and there is treasured up for them in Christ, an inexhaustible fullness, so that if any of them lack wisdom at any time, or under any circumstances, they know where it is hidden, and it is their privilege to ask of God who giveth liberally unto all men, and upbraideth not. Though they are all taught of God, and all know him, from the least of them to the greatest, and all have an unction from the Holy One, and know all things, and need not that any man should teach them, but as the same anointing teacheth them of all things, (See 1 John ii. 20, 29) still they have to deal with those who, however wise and prudent they may be in the wisdom and prudence of this world, are fools, or perfect idiots in regard to the things of the kingdom of God, which kingdom no man can see except he be born again; and the things of the kingdom being spiritual, the natural man receiveth them not, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

Having briefly noticed the parties implied in our text, the children of wisdom, to whom the Proverbs are addressed, and the fool, or fools, with whom they have to associate while here in the flesh, we will attempt to explain the use of the two rules laid down for the instruction of the wise.

Rule 1. "Answer not a fool according to his folly, lest thou also be like unto him."

Should the wise man give a foolish answer to the foolish question of the fool, he would thereby degrade himself, and the answer and the question both being foolish, would place the parties on the same footing; both would be alike degraded, so far as the question and the answer are concerned. In that sense therefore the wise man is not to answer the fool according to his folly, lest he should be like him. But he is nevertheless, according to

Rule 2. "Answer a fool according to his folly, lest he be wise in his own conceit." When a wise man answers a fool, he must bear in mind that he is dealing with a fool, and not with an equal in intelligence, and his answer must be given accordingly. According to an approved adage in use "A word to the wise is sufficient." But in the Proverbs of inspired wisdom we are told that *if* we should bray a fool in the mortar with a pestle, still his folly would not depart from him. If a fool who has said in his heart, "There is no God," should ask of one who knows the Lord, to demonstrate the existence of Jehovah, it would not be wise in the christian to attempt to demonstrate his position, by what he has experienced of the indwelling of the Spirit of God in his own heart, for he must recollect that the fool has no knowledge of spiritual things, and such an answer would be unintelligible to the fool, and would only inflate his vain conceit that he had embarrassed his antagonist with a question that was unanswerable. But in answering him, use such arguments if possible as he can understand, point him to

the evidences of the handiwork of God in the natural world, to the shining sun, the paler moon, the twinkling stars, the teeming earth and rolling seas; things which natural men can contemplate as well as christians.

In short, we should not answer a fool according to his folly, by condescending to be as foolish as he is, or by giving him a foolish answer, for then we should be like him, but we should observe the admonition of our Lord, to be as wise as serpents and as harmless as doves. If a fool, to provoke us, should ask us an insulting question, and we to retaliate give him an insulting answer, then what advantage would we have, or could we claim over him? In that case we would be truly like him. But should we in meekness endeavor to instruct such as oppose themselves, hoping that peradventure the Lord may give them repentance to the acknowledgment of the truth, this would have a tendency to humble his pride and prevent his being wise in his own conceit. We have many examples in the New Testament. The old Scribes and Pharisees often tried to entangle our Lord and Master with their foolish questions, but he answered them wisely, and in that sense not according to their folly, and yet he answered them in the other sense according to their folly, by stopping their mouths by his well timed and pertinent replies. Much more might be said on this subject, but as we have quoted the adage, "A word to the wise is sufficient," and although Enquirer hails us from the unpleasant regions of doubt, we hope, from the nature of his enquiries, that he is searching for light, and we pray that he may be delivered from doubts in due time, and know the joyful triumphs of the faith of God's elect.

Middletown, N. Y., October 1, 1857.

THE SIN AGAINST THE HOLY GHOST

This subject is regarded by many of our most enlightened brethren as one of the most obscure and inexplicable subjects contained in the sacred volume. The enemy has taken advantage of our inability to comprehend the true meaning of the words of our Lord, Matt. xii. 31, 32, and suggested such interpretations as have driven many of God's dear children almost to despair. In the early experience of quickened persons, while deeply burdened with a sense of their guilt, Satan has not unfrequently suggested to them that they have committed sin against the Holy Ghost, and therefore cannot be pardoned, and christians of long experience have also been frequently harrassed by the tempter with the same cruel suggestions. The commentaries of the learned divines have almost universally had the same tendency to darken counsel by words without knowledge, on the subject. They generally decide that the sin consists in speaking or acting wickedly with light in the head, and malice in the heart, and this explanation is directly calculated to drive the children of God to despair. Who among them have not so sinned against God? The carnal mind is itself enmity against God, and as all sins are committed against God by the dictation of the carnal mind, this theory would place every sinner of Adam's family in an unpardonable state. But if they mean that a person must be enlightened by the Holy Spirit, and have the light of divine revelation to qualify them to commit the unpardonable sin, then they involve the unscriptural heresy of falling from grace, for none can know the things of the Spirit of God, until born again, and taught of God. Whereas Christ has assured us that "Every one that hath heard and learned of the Father, cometh unto me," and again, "He that cometh to me, I will in no wise cast out." We

therefore reject the explanations of the learned commentators, because they conflict with the testimony of the holy Scriptures.

But it may be easier for us to discover errors in the views of others, than to give an explanation that is clear and satisfactory. Such views as we have however, we will submit for the consideration of all who may feel interested. The text referred to is Matt. xli. 31,32: “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whomsoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

We are informed that sin is a transgression of the law, and all who have transgressed the law of God, have sinned against God; and in the dispensation of the law, Moses has said, “Hear, O Israel: the Lord our God is one Lord, or one Jehovah.” – Deut. vi. 4. In reference therefore to the ministration of that law there is no sin which is against the Father, Son, or Holy Ghost, severally or separately considered, as all violations of the law are against the One Lord, but when we consider the Mediatorial relationship of Christ to his church, we find him, in that character and relationship, occupying the place of surety for all his members. “The Lord hath laid on him the iniquities of them all.” As therefore all the sins and blasphemies of his people were charged to him, as their surety, they were committed against him in a special sense, and as he has borne the penalty due to their transgressions, in his own body on the tree, and having put away their sins, he has arisen from the dead for their justification, and is now exalted to a Prince and a Savior, to give repentance unto Israel, and remission of sins, and all their sins shall be forgiven them.

Our sins included all manner of sins and blasphemy. There was therefore no manner of sins which others could commit, that were not embraced in the manner of sins which his people have committed, and these shall all be forgiven unto men, not because they were less in magnitude than those committed by others of mankind, but because they stood legally against him, and he has put them away by the sacrifice of himself. The Scriptures, to our mind at least, forbids the idea that God’s people were in any wise better than others. Paul says, “No, in no wise,” and he also affirms that we were by nature children of wrath even as others, and for himself he claims, that he was the very chief of sinners. In the remission then of the sins of his redeemed people, all manner of sins are forgiven unto men, that is, to all the elect of God. Hence it is written, “Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquities are pardoned, for she has received of the Lord’s hand, double for all her sins.”

But all other sins, from the speaking a word against, to the revolting crime of blasphemy, is unpardonable, not because the sins of the non-elect are in the nature or enormity greater than those sins which Christ has put away from his redeemed people, but because they were not laid on Christ, as he was not a surety for them, and they did not stand in that relation to him. Instead of being against God, as a Spirit, infinite and holy, they having no Daysman, no Redeemer, no Surety to answer for them, they have therefore no redemption through his blood, and consequently no forgiveness, neither in this world, neither in that which is to come. All the sins therefore of all the members of Christ, of all the elect of God, heinous as they are, are canceled, and shall be forgiven them. But all the sins of the human family which were not put away by the one offering of the Lord Jesus Christ, shall forever stand unremitted, and never be forgiven, neither in this world, neither in that which is to come. By the term Holy Ghost, as used in this text, in distinction from the term Son of man, we understand that the invisible Jehovah, as a holy, infinite Spirit, and as he is set forth in the law, is intended in distinction

from the revelation of God as manifested in the flesh. A spirit hath not flesh and bones, said the Redeemer, as ye see me have. And aside from a revelation of God in the Mediatorial personification of the Man Christ Jesus, God is only known as an infinite and invisible Spirit, which no man can see without being consumed. No man, said Jesus, can come unto the Father but by me.

Middletown, N. Y., October 1, 1857.

HEBREWS VI. 4-6; JUDE 6.

(Reply to Sister Mary Poston.)

Before we notice the passages on which our sister has asked our views, we will attend to a previous request in her letter, in which she has desired us to instruct her, and teach her the way. From the distinct manner in which the Lord has enabled her to pronounce the Shibboleth, we have unquestionable assurance that she is a pupil in the school of Christ, and a class-mate of those of whom it is written, "And thy people shall all be taught of the Lord," and of whom the blessed Redeemer has said, "Every one therefore which has heard and learned of the Father, cometh unto me;" and again, "And he that cometh to me, I will in no wise cast out." Taught of God, she knows that Jesus Christ himself is the Way: no man cometh unto the Father but by him. As Jesus said to the disciples, "And whither I go, ye know, and the way ye know." But if our sister desires, in the language of the spouse, to inquire, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" perhaps the best response will be found in the next verse, (see Cant. i. 7, 8).

The text in Hebrews vi. 4-6, is urged by the inspired writer as a reason why the saints should leave the shadows of the old covenant, which could make nothing perfect, and go on to perfection, which is found in the new covenant, or gospel kingdom, wherein dwelleth righteousness: not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, &c. Under the old covenant, when offerings were made for sins, there was a remembrance again made of sins, every year, and new offerings were required from time to time, under the Levitical priesthood, but now, under the superior priesthood of Christ, the one offering which he has made, presents the only foundation for the doctrine and institutions of the gospel. Instead therefore of our attempting to lay a new foundation, we are to remember, that other foundations can no man lay than that which is laid, which is Jesus Christ, for should this one atonement which he has made, fail us, we would be hopelessly, and forever lost. "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance," &c. That is if those who have passed from death unto life, who are born of God, and are led by the Spirit, in all the experience of the saints, if they, if christians, should fall away from their interest in the blood of Christ, no blood of beasts, offered on Jewish altars, could reclaim them, or afford for them a foundation for repentance, or faith, for they were but figures in the first place, and now even as types of good things to come, they are abolished, and to renew one for whom Christ has died and arisen from the dead, again to

repentance, if it were possible they could lose that interest, or fall away from that foundation, would require that to be done which it is impossible ever to be done, namely, the crucifixion of Christ again.

There was in the first place no other way for the sinner to be justified before God, only that which is through the redemption that is in Christ Jesus, and if he has died for any of us, redeemed us from all sin, and freely justified us from all things, and as an evidence of having done all this for us, he has quickened us, and enlightened us, made us partakers of Christ, who is the heavenly gift, and made us partakers of the Holy Ghost, fed us on the good word of God, which is of itself both spirit and life, and given us a foretaste of heaven, now if it were possible that a saint should lose his interest in all this, would he not, in order to be saved, require the same display of matchless power and grace, as in the first instance? If in the first there was nothing short of the blood of Christ that could cleanse him from sin, nothing short of the crucifixion of Christ could satisfy for him the penal demand of the law, could anything less than the crucifixion of Christ again, the shedding of his blood anew, and the whole work of redemption again performed, renew him, or restore to him what Christ's one offering had done for him?

The impossibility then of saints falling from grace, and being restored again to a gracious state, is perfectly absurd. And the inspired writer in this text, instead of representing that a saint can or may so fall, and be again renewed, most emphatically declares that it is impossible, and as reason why he declares it is impossible, he shows that it would require that Christ should again suffer and be put to open shame, and that can never again be done. And the holy Apostle says, in verse ninth of the same chapter, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

"Better things." – Better things than what? Better things than they should fall away from the foundation on which God has built them. And why was he thus persuaded? Because, "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek."

Well might these considerations persuade the apostle better things of the saints than that they could ever fall away from Christ, their foundation, for before they can fall, the two immutable things wherein it is impossible for God to lie, must both change and fail; the promise and oath of God, must fail, the strong consolation given to heirs of promise, must fail; the hope which they have as an anchor to the soul, must cease to be either sure or steadfast, and the everlasting priesthood of Christ must also fail, for these are the things which accompany salvation. But some have supposed that our text describes an almost christian. Such a thing as an almost christian never existed either in heaven or earth. We are either christians or we are not. We are either dead in sins, or quickened together with Christ; we are either born again, or we are not born again; we love God or we hate him; there is no middle ground or intermediate place. Those who were once enlightened, are made alive from the dead; for "in him [Christ] was life, and the life was the light of men." Therefore until quickened by immortal life in Jesus Christ, we are under the power of darkness, and it is impossible to see the kingdom of God, or the

things of his Spirit, until we are born again. Christ is the heavenly gift; he is the unspeakable gift of God, for God has given him to be head over all things to his church. The gift of God is eternal life, and John says of Christ, "This is the true God, and eternal life." And Christ says they that eat his flesh and drink his blood, or who eat of him as the bread that came down from heaven, shall never die. None but saints are partakers of the Holy Ghost. "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." Again, "As many as are led by the Spirit of God, they are the Sons of God." But all men have not the Spirit of God. When the promise of the Holy Ghost was made to the saints, it was in these words, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

"And have tasted the good word of God." Christ says, "The words which I speak unto you, they are Spirit and they are life." "To whom shall we go? thou hast the words of eternal life." "Being born again, not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever." Can any but God's children taste of that word? Certainly not; neither can any others taste of the powers of the world to come. If there are now living on the earth any who have any other evidences, over and above those stated in our text, we have never met with them, and the Scriptures, unless we have sadly misread them, point out no other or stronger evidences of being in a gracious state. Let us, while we rejoice then that our God has made it as impossible that these shall fall away, as it is that Christ should be crucified afresh and put to an open shame, take heed to the admonition, to leave the rites and legal ceremonies of the old covenant, in which were embodied the principles, elementary parts, or first lessons, the types and shadows of good things which were to come, but which have now come, and go on to perfection, for the law made nothing perfect, but Christ in the gospel, or new covenant has, as our High Priest, by one offering perfected forever them that are sanctified.

We would be glad to help the mind of sister Poston on the text in Jude; but have only room here to say that we understand the angels here spoken of, to be the same of whom Peter speaks in 2 Peter ii. 1-4, as false prophets or teachers, who are represented in Revelations xii., as forming the train of the great red dragon, and who made war with Michael, and prevailed not, but were displaced from the church, and cast out into the earth; these are held under chains of darkness. God has hidden from them the things of his Spirit, and though they attempt to make a science of divinity, and may be ever learning, yet shall they never be able to come to the knowledge of the truth.

Middletown, N. Y., October 15, 1857.

REPLY TO CHARGES

Woodsonville, KY, Oct. 18, 1857.

Dear Brother Beebe: – I send you a number of the Primitive Baptist, in which you will find a letter from G.M. Thompson. In this letter you will find some charges against you, and the brethren of your connection. These charges are going the rounds so far as the influence of

some brethren are concerned. Let them be deceived or not, these charges are to your prejudice, and in my humble judgment, ought to be met promptly, yet in a meek and quiet spirit; therefore I insist you take the time and pains to meet them fully. I do not think it important you should publish this note, yet I leave it optionary with you.

Yours in Christ,
A. L. WOODSON.

Reply. – We were aware of the charges which have been spread broadcast in certain localities against us and our brethren, but until specially called on to meet them, we had concluded to let them pass. We remember the words of the Redeemer, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” – Matt. v. 11, 12.

There is not probably in the United States, if in the world, at this day, an Old School Baptist whose religious sentiments are more thoroughly or more extensively known, than our own. Twice a month, for twenty-five years, we have published our sentiments without the least reserve, and have answered all questions which have been put to us by our brethren, with all the candor and frankness possible. We have never held any secret sentiment on any religious subject, and we have therefore no fear that *any, who do not wish to find occasion against us*, will be inclined to credit the false reports which are and have been circulated against us.

The paper which brother Woodson has sent us, was shown to us when at the Kehukee Association, in North Carolina, and by the advice of brethren of that Association, we wrote a note to brother Temple, in which we denied the charges, so far as they referred to us, and so far as they were intended to implicate any Old School Baptists that we have any knowledge of. The charges alluded to are contained in a letter over the signature of “G.M. Thompson,” address to “M.V. Wilson,” and published in the 18th number of the current volume of the *Primitive Baptist*, and embraced in the commencement of a paragraph at the bottom of the second column of page 279, and read as follows, viz:

“I will state to you a few things preached by Beebe, and many others who call themselves Old Baptists, and you can judge for yourself.

1st. They preach that Christ is a created Savior.

2d. They preach that the elect never sinned in Adam.

3d. They preach that Christ never came into this world to redeem his children.

4th. They deny the regeneration of the soul, or that any change is wrought in the sinner in regeneration.”

These four specifications are totally false in every particular, so far as we are concerned, and if there is an Old Baptist or any other person who either holds or preaches the above heresies, we have never heard of it before.

For more than forty years we have preached constantly that Jesus Christ is the “Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace.” That besides God there is no Savior; that in him dwells all the fullness of the Godhead bodily, that he is uncreated, underived, self-existent, independent and eternal. There is not an attribute ascribed to the Eternal Father that we do not ascribe to Jesus Christ. In a created Savior we have neither faith nor confidence. We hold that our Savior is the Alpha and Omega, the First and the Last, the Almighty. And we also hold that he sustains the character,

office and relationship of Mediator between God and men, in which he is one with the Father, and his church one with him. That he stood in this Mediatorial relation to his church, her Head, Life, and Immortality, before the world began, and even from everlasting. And farther, we believe that when he made his advent to this world, he was made of a woman – made under the law, and his children being partakers of flesh and blood, he also himself likewise took part of the same. That he was put to death in the flesh, and that he arose from the dead, the third day, according to the Scriptures, and that he ascended up into heaven in that body and flesh in which he was crucified, and which did not see corruption.

Second. We preach and believe that the elect of God did all sin in Adam, that is, that all those who were chosen and elected by God the Father, in Jesus Christ, the Son and Mediator, did sin in Adam, and in that nature derived from him were all of them, by nature, children of wrath even as others, even to the same extent, so that they have nothing wherein they can boast over the finally impenitent.

Third. We believe and preach that the express object of Christ's coming into the world was to redeem his children; and that this was the exclusive object; he came for that very purpose, and for no other.

Fourth. We believe in the regeneration of every soul that belongs to Christ in the economy of grace and salvation. Not, however, that regeneration is a new modeling of the old man, whether we call the old man soul, body or spirit, but that it is the communication of spiritual, immortal and eternal life, to every individual person that is born again. That which is produced in us in regeneration, is not a reproduction of that which is born of the flesh, but the development in us of that life and immortality which was given to us in Jesus Christ our Lord, before the world began. We believe, and constantly preach, that a change is wrought in every sinner, by regeneration, that is born of God, but that change does not consist in changing our mortal bodies to immortal, our terrestrial to celestial bodies nor in delivering the creature from the bondage of corruption, as it shall be changed at the resurrection. The soul and body and spirit, and all the elements of our natural Adamic nature, after regeneration, as before, are subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, and consequently, from the hour of the new birth, so long as the old Adamic man remains in the same person with the new man, which after God is created in righteousness and true holiness, to the time that these earthly tabernacles shall be dissolved and fall, the heaven-born child will be in a state of warfare; the flesh lusting against the Spirit, and the Spirit against the flesh. The change effected by the new birth, as we believe and preach, is this: Before the birth, we are dead, being destitute of all spiritual, immortal and eternal life. At the birth, spiritual, immortal and eternal life is developed in us. The dead hear the voice of the Son of God, (for the incorruptible seed by which the new birth is produced, is by the word of God, which liveth and abideth forever. The words which Christ speaks to us, they are spirit and they are life,) and they that hear shall live. This we not only regard as a change, but a great change, in which he that was lost is found; he that was blind, sees, the deaf hears, the dead is made alive. He that hated God, hated truth, hated God's people, and hated holiness, now, by virtue of the love of God shed abroad in his heart, loves God supremely, loves his word, his ordinances, his people, and all that is lovely in the sight of God. He that is born again has the Spirit of Christ, and the mind of Christ, but still the body is dead, because of sin; but the Spirit is life, because of righteousness. That which is born of the flesh is flesh, for flesh can produce nothing else; and it is dead because of sin. Death has passed upon all men, for that all have sinned. But that which is born of the Spirit is spirit; and it is life because of righteousness. And while life and death continue to struggle in us, there will be a warfare; insomuch that if we live after the flesh we shall die, for nothing but death is there, when thus abstractly considered; but still, dead as it is, there is a life of immortality in it. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by

the faith of the Son of God, who hath loved me, and given himself for me.” If to be made experimentally acquainted with the religion of our Lord Jesus Christ, to know the love of God which passes all knowledge; if to be brought to love holiness and hate sin; if to see the kingdom of God, and feel an interest in it; if to pass from death to life, from darkness to light, and if to be taught of Jesus, who is meek and lowly, and to feel inclined to follow him through evil as well as through good report; if to be made to prefer Jerusalem above our chief joys; if to desire the company of the saints, and feel unworthy of a place among them; if to delight in singing the praise of God, and living by faith upon the Son of God, constitutes no change, what is the change insisted upon by our new-light reformers? Did Paul, or Peter, or any of the apostles or primitive saints, contend for any other change in regeneration than we do? Or is there an Old School Baptist on earth that contends for any change effected by the new birth, that we do not?

One word to G.M. Thompson, before we close. We do really believe that the work of regeneration fairly developed in a poor sinner, makes him tell the truth. We are slow to believe that a regenerated person will deliberately and knowingly lie, especially to slander the followers of Christ. We do believe that the life implanted to men by the new birth, makes them virtuous and honest in all their relations to the world, to their families, to their wives and children, and to the church of God; it will lead them to live soberly, righteously and godly. We hardly think it would lead a man to abandon his family for eleven months, or to walk so disorderly as to compel an Old School Baptist church to exclude him more than once or twice. But if, after being restored, on confession, such an one would give satisfactory evidence that he indeed possessed a life which was born from above; it would not be by declaring that his carnal nature was changed from its evil propensities, and had become spiritual; nor by assailing the reputation of those veterans of the cross of Christ, who have stood in the fellowship and esteem of the church of God for forty or fifty years without having ever once betrayed the confidence of their brethren. The book of Esther records an account of a very noted man, whose boundless ambition would not allow him to enjoy the favors of his king, because one who sat in the gate refused to do him reverence. He conceived the idea of hanging the innocent man who thus annoyed him; but the sequel left poor Haman dangling from the gallows fifty cubits high, which Haman had erected for Mordecai.

We do not intend to devote the columns of our paper to a defense of our own name and reputation from the aspersions of our personal assailants. We have scarcely replied to the constant volleys of falsehood and slander which has been heaped on us for the last three or four years, through the pages of a sheet published in Virginia, and blasphemously yeelped *Zion's Advocate*. We have preferred to allow it to bang away, as long as it can find readers sufficiently depraved to feed on its filthy productions. The Zion of our God has an Advocate with the Father, even Jesus Christ, the righteous, an advocate that is not made of paper daubed with ink, or stained with falsehood; and in her Advocate she will ever confide, to manage her cause, and to dispose of her foes.

Unless, as in this case, we should be called on by our brethren, we shall probably never again allude to the falsehoods and slanders which are so unsparingly heaped on us. Our prayer is, that God may give us grace to bear patiently all the reproaches of our enemies, and keep us by his power and grace from deserving their vindictive shafts. Only when the cause of truth and righteousness demands an expose of the hidden things of darkness, do we feel disposed to crowd out more edifying matter, to refute or expose the depravity of those whose element seems to be only to bite and to devour.

Middletown, N. Y., November 15, 1857.

HEBREWS IV. 12

Switzerland Co., Ind., Dec. 28, 1857.

Brother Beebe: Will you do me the favor to give your views on Hebrews iv. 12, especially on that part which speaks of the dividing asunder of soul and spirit? From the little experience I have had, I have been led to believe the word is a uniter of soul and spirit, at the present time. Now if you can inform me when it was, or when it will be, or how it is at the present time, a divider of soul and spirit, you will confer a great favor on your unworthy brother, if I may be so bold as to claim kindred with those of the household of God.

WM. W. HUSTON.

Reply. – Whether we shall be able to satisfy the mind of brother Huston on the subject on which he has desired us to give our views, of course we cannot tell, but such views as we have we cheerfully submit to the consideration of himself and our readers generally. We do not remember of ever hearing the views of any of our brethren on the text, and we confess that we have generally regarded it as one of the most obscure passages in the New Testament, until now that our mind has been called especially to it, it seems to be presented to our mind more clearly. Of course we hold no one responsible for our views, and only give them as what occurs to our mind on the subject; if we are correct, the Scriptures will establish our view, but if we mistake the true import of the text, we rejoice to believe we have faithful and discriminating brethren to review us. The text reads thus:

“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

“The word of God” is a term which is sometimes applied to the Scriptures, and sometimes to some special message from God, as when “the word of God came to the prophets, saying,” &c; but it also applies as a name and title to our Lord Jesus Christ, who is the essential Word of God. The *Logos* of the Scriptures, of whom it is 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. All things were made by him; and without him was nothing made that was made. (John 1:1-3) And in Rev. xix. 13, we are expressly informed that the name of the King of kings and Lord of lords, is called THE WORD OF GOD. That this name and title belongs to Christ as the Son of God, in his mediatorial character and relationship, as the one Mediator between God and men, is abundantly evident from the fact that it is only applied to him in his manifestation, or the revelation of him as the Lord from heaven, the begotten of the Father, and in connection with his mediatorial offices and work. In John i. we read, The Word was made flesh, or was revealed in the flesh, and became identified with flesh, and in him was life, and the life was the light of men. The term quick, used in our text, as applied to the Word of God, signifies vital, living, life, &c., agreeing with the passages quoted above, and with the declaration 1 John v. 20, “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” Thus fully justifying and confirming the testimony of our text, that the Word of God is quick, or life, or vital, and in perfect harmony with other titles given to and assumed by our divine Mediator; as “I am the Resurrection and the Life.” “I am the Way, and the Truth, and the Life.”

But the Word of God is not only quick, or vital, as having life, but as having eternal life, – that life which was with the Father and was manifest as the Word of Life. (1 John i. 1,2.) “Who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the

light.” – 1 Tim. vi. 15, 16. The life of his body, the church, according to the record borne by the three in heaven, the Father, the Word, and the Holy Ghost, which three are One, and witnessed by the Spirit, the water and the blood, in earth, and these three agree in one. (1 John v.7,8.) “And this is the record that God hath given unto us eternal life, and this life is in his Son.” – 1 John v. 11. His Son, as the Word of life, is the repository of all the spiritual and eternal vitality of his body, the church, and as the Head and life of the church, which is his body, and the fullness of him that filleth all in all; his goings forth were of old, from everlasting.

Again, The Word of God is quick, as the fountain and source of spiritual, eternal life to his members, as the second Adam, the Lord from heaven, who is a quickening Spirit. (1 Cor. xv. 45.) Possessing in himself the exclusive power to quicken whomsoever he will, “For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.” – John v. 21. But while we witness the abundant testimony of the Scriptures that Christ is the Life of his people, we must bear in mind what he said to some of his murmuring disciples, “What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life.” – John vi. 62, 63. The words, therefore, which Jesus speaks to his disciples, emanating from him as the Head and fountain and source of all spiritual life, as Adam was the head and source to us of all human life, are quickening in their nature and effects, and as direct communications from him to them; they also are the Word of God. And to the Word of God all life-giving power to quicken dead sinners, is ascribed. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth [or is quick, or life-imparting,] and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord abideth forever. And this is the word which by the gospel is preached unto you.” – 1 Peter i. 23-25. The word of God, then, having power to communicate eternal life to as many as the Father hath given to Christ, (see John xvii. 2, 3; v. 25; x. 27, 28,) “Verily verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and given him power to execute judgment also, because he is the Son of man.” “My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” Hence we perceive that the Word of God, which is both quick and powerful, is not the mere letter of the Scriptures, nor the publication by men of what God has spoken, but, as God spake by the prophets of old, so doth he now speak by his Son whom he hath appointed heir of all things, and his words come in the execution of his eternal purpose and counsel, “not in word only, but in power, and in the Holy Ghost, and in much assurance,” for the letter killeth, but the Spirit giveth life.

But we pass to speak of the peculiar qualities or attributes of the Word of God, as stated in our text. It is not only quick or vital, and life-giving, but it is powerful, or full of power, possessing no less power than that word by which the heavens and the earth were spoken into existence, with all that they contain. It is not a word which those unto which it is addressed have power to resist or gainsay, but that by which the rocks are rended, the earth is made to quake, the sun is darkened at noon, the raging tempest is instantly calmed, graves are unlocked and their doors thrown open, and the dead spring forth to life. It is his Word who hath power over all flesh, that he should give eternal life unto as many as the Father hath given him, and it cannot, therefore, be successfully resisted by men or devils.

“Sharper than any two-edged sword.” It is represented in the book of Rev. i. 16, and xix. 15-21, as a sharp two-edged sword going out of his mouth; but this, like all other figures, fails to fully set forth the power of the word which goeth forth from his mouth, – for his words are sharper than any two-edged

sword. Paul says the sword of the Spirit is the word of God, piercing, even to the dividing asunder of soul and spirit. On this part of the text, brother Huston desires us to dwell particularly, but in order to do so, we must defer our further remarks for another number.

Middletown, N.Y., January 15, 1858.

HEBREWS IV. 12

“The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Of the Word, and its quickening power and divine energy, we have already expressed our views, in the preceding number, reserving for the present article, some remarks on the peculiar power of the word of God to divide asunder the soul and spirit, joints and marrow, and to discern the thoughts and intents of the heart.

“Piercing, even to the dividing asunder.” As we have considered Christ, in his title as the essential Word of God, as the Head and Fountain of all spiritual, eternal life to the church, which is his body, and the words which he speaks to his people, as spirit and life, according to his declaration, (John vi. 63,) so the entering of his word is compared to a piercing, or a sharp sword. Those who have experienced its quickening operation, are sensible that they were by nature children of wrath even as others, that they were dead in sins, and in that state continued till the Word of life was spoken to them, with the same irresistible and almighty power as when he said, Let there be light, and there was light. Then the dead heard his voice, or word, and by it were quickened into life. Or in other words, they were born again of an incorruptible seed, by the Word of God, which liveth and abideth forever. Its powerful entrance is fitly represented as a piercing, or a pricking them in the heart, as at the day of pentecost, when the Spirit was poured out in fulfillment of the prophecy of Joel, and many were pricked in the heart and cried, Men and brethren, what shall we do? Acts ii. 37, compared with Psalm xlv. 5, “Thine arrows are sharper in the heart of the King’s enemies, whereby the people fall under thee.” This quickening operation of the sword of the Spirit, which is the Word of God, has to do with the heart, and that in an experimental way. It does not merely cut to the heart, making a flesh wound which may be easily healed, as when Stephen preached, (Acts vii. 54,) but it enters the heart and makes sure work. The sword or word enters, and the dead hear the voice of the Son of God, and they that hear shall live. (John v. 25.)

“Dividing asunder of the soul and the spirit.” Dull as we may be to comprehend the soul of man, or to define either the spirit of man that is common to all men, or that spirit which is communicated by the new and heavenly birth, the word of God can and does make the discrimination, and if we have not mistaken its revelation, it pierces to the dividing asunder of the soul and spirit. The natural spirit of man, which goeth upward, is what we understand is called the soul, and we shall not attempt to distinguish between the terms spirit and soul, when thus applied. But the word of God does clearly discriminate between the soul and spirit which is natural and common to all men, and that spirit which

is the production of the new birth. That which is born of the flesh is divided asunder by the word, from that which is born of the Spirit, and the one is called flesh and the other spirit; the one is of the earth and earthly, the other is of the Spirit of God, and spiritual. The one is earthy, sensual and devilish, the other is spiritual, heavenly and Christ-like. In the one there is nothing good, in the other there is nothing but that is good. The one lusts against the other, and brings the child of God into captivity to the law of sin which is in the flesh. The one is in the image of the earthy Adam, and the other is after God, created in righteousness and true holiness. The Scriptures make this discrimination in the plainest terms, but still we are dull to comprehend their testimony, until the word comes to us, not in word only, but in power, and in the Holy Ghost and in much assurance. Then the sword of the Spirit divides, and we are taught to know that every heavenly emotion that we feel, every spiritual exercise, every divine impulse, every correct perception of God, of the way of life and salvation through Jesus Christ our Lord, every display of the love of God shed abroad in us; instead of being a natural growth of the soul, is the legitimate fruit of the spirit which is born of the Spirit, and all within us that was against the Spirit of life which God has implanted in us, is the natural production of our depraved, fallen nature. The lusts of the eye, the corruptions of the flesh, and the pride of life, these are not born of God, but they are born of the flesh and they are flesh, and as many as are led by them and walk after them, shall die; but as many as through the Spirit do mortify the deeds of the flesh, shall live. As many as have the Spirit of God, they are the sons of God; but if any man has not the Spirit of Christ, he is none of his. We think if our brother Huston will carefully consider this matter, he will perceive that the sword of the Spirit does not, as he had supposed, unite the soul with the spirit, that the inspired writer of our text was right, and his views were wrong. Just so far as we are led by the Spirit in our experience, we learn that there is as wide a distinction between our old man and the new, our inner and outer man, as between sin and holiness, as wide a distance as that between heaven and hell. The spirit being born of God cannot sin, because it is born of God, and because the seed abideth. It is of heavenly origin, and has no relish for sin, no inclination to sin, but it fights against all that is carnal and opposite to holiness, while the flesh and all our fleshly powers are prone to sin, as sparks fly upward. Hence the warfare in every one that is born of the Spirit. Brother Huston, we conclude, knows something about this warfare, and in it he has what we regard a clear illustration of this part of the text on which he desires us to dwell particularly.

But while we feel the powerful and piercing effects of the word, dividing asunder, separating and discriminating between that in us which is born of the flesh, and that which is born of the Spirit, we have two most grand and glorious considerations to cheer and encourage us.

First. Although this Spirit wars against the flesh, and against all that is vile, sinful and ungodly, it never war's against holiness, against truth and righteousness, nor against the same Spirit, wherever it is found. Of the body of Christ it is said, There is one body and one Spirit, even as ye are all called in one hope of your calling. As this Spirit is one Spirit, so there is a vital and heavenly union and fellowship among all who possess it. They may hate the garments spotted with the flesh, in themselves and in their brethren; they may hate father and mother; wife and children, and their own life also, but if born of God, they cannot hate the spirit of life and immortality which God has implanted in them and in all their brethren. The love of the saints is not a carnal attachment, for the saints are called to mortify the flesh with its affections and lusts, and to know no man after the flesh; the love of God shed abroad in christians by the Spirit, will commune with its kindred spirit as readily in a poor Ethiopian, as in the most renowned prince, and love the image of Jesus as dearly when found in a poor, despised outcast, as when found in our nearest or dearest earthly relative.

Second. As this spirit dwells in us now, producing a constant warfare with the flesh, the war will be over before long, and victory is certain to the new man. The opposition to holiness shall be subdued, these bodies, which to us are at present what Paul's body was to him, a body of this death, yet death itself shall be destroyed: the last enemy that shall be destroyed is death. Mortality shall be swallowed up of life, and he that raiseth up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us. The discrimination made by the quick and powerful word of God, by which the saints are born again, is a divider asunder of joints and marrow. As the church of God, in her mystical union, is the body of Christ, so it is said of the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. (Col. ii. 19). But in order to do this, there must be a circumcision, by which our fleshly powers are cut off, for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But this cutting off is effective, and all the saints, as the body of him in whom dwelleth all the fullness of the Godhead bodily, are complete in him which is the Head of all principality and power, in whom, also, ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. 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, and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him. For ye are dead, and your life is hid with Christ in God; (Col. ii. 9-13, and iii. 4.) Here by the sword of the Spirit, which is the word of God, there is a dividing of joints and marrow, so far as the old man is concerned, for Adam is the figure of him that was to come, which is Christ, and as the members of Christ are by joints and bands embodied in Christ, in our new and spiritual life, so by joints and marrow were we embodied in the earthly Adam, in our natural relation to him. But here is a cutting off, a circumcision, a dismemberment of the earthly Adam, and the members of Christ's body are brought out of every nation, kindred, tongue and people, and brought by the word of God into the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. iv. 13.)

“And is a discerner of the thoughts and intents of the heart.” That Christ who is, as we have contended, the essential Word of God, discerns the thoughts of all hearts, that he is able to search the hearts and try the reins of the children of men, was abundantly demonstrated when he was here in the flesh, and that he is still the discerner, now that he has ascended up on high, is a matter of unspeakable consolation to his people, for he knoweth how to succor them when they are tempted, which would not be the case if he could not discern the thoughts and intents of our hearts. All things are naked and open to his omniscient eye, even from everlasting to everlasting. But the words which he speaks to his people, are a transcript of himself, and they also are Spirit and they are life; they are a communication from himself to his members, in which of his fullness they all receive, and grace for grace, (John i. 16.) Therefore when he by his Spirit holds communion with his members by the way, he causes their hearts to burn within them. He works in them both to will and to do of his good pleasure. The preparation of their hearts and the answer of their tongues are of him, and they have his mind and his Spirit, which searches all things, even the deep things of God. How often has our brother Huston and all the saints been joyfully surprised when he has shown himself to them, as it were through the lattice, and calmed the tempest that has distressed their mind; when his word has come to them so appropriately, so suited to their peculiar straits and trials, that they have been constrained to say, He is a refuge in distress and a very present help in all our troubles. Take the striking figure which eternal wisdom has provided, he is the Head over all things to the church, which is his body; and can the natural body of a man have thoughts or intents, or pains or joys, or any other sensations or emotions, and keep them concealed

from the head? Certainly not. Well, Christ as our Head knows us altogether. His communications to us prove this, for his communications to us by his written word, through all the gifts which he has bestowed are appropriate and well timed, never out of place, as they might be if he were not a discernor of the thoughts and intents of our hearts.

We will now submit what we have written to the consideration of brother Huston, and to all our readers, with our sincere desire and prayer that, so far as we have written in accordance with the word and Spirit of our divine Lord and Master, it may be made edifying and comforting to his dear people.

Middletown, N. Y., February 1, 1858.

I CORINTHIANS VII. 16

“For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?”

This epistle was written at a time of great affliction, distress and persecution, not only at Jerusalem, but also in the churches which were among the Gentile, every inch of the ground occupied by the church of God was contested by the Jews, and also by the Pagans, and to add to the general distress, many false notions and corruptions had obtained among the members of the churches, as will be seen by carefully reading this epistle. Among other points on which the Corinthian saints required apostolic instruction, was that in regard to their relationship with this world, as husbands, wives, parents, children, masters, servants, espoused virgins, &c. The question seems to have been agitated among them, as to whether their calling of God, their spiritual birth which developed a new and spiritual relationship to the members of the kingdom of Christ, was to dissolve those earthly relations which previously were binding on them. The apostle very clearly shows that as the kingdom of Christ is spiritual and not of this world, it intermeddles not with the civil, social or political organizations which legitimately existed before the setting up of his kingdom in her gospel organization. On this important subject the apostle says, “Let every man abide in the same calling, wherein he was called.” That is, he is to remain in the vocation which he was in when, and previously to his calling. He continues; “Art thou called, being a servant? [for there were very many of the primitive saints, who were held as the servants and chattled property of men,] care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s free man: likewise also he that is called, being free, is Christ’s servant.” Therefore he enjoins with apostolic authority that every man shall abide in that relationship that he was in when called. A husband being called by grace, and his wife continuing in unbelief, a Jewish proselyte, or a Pagan worshiper, affords no reason why he should leave her, or if the wife be called, and her husband, still remaining in unbelief, gives her no liberty to leave him, nor does it in the least degree lessen her duties to him as a faithful and affectionate wife. “For the unbelieving husband is sanctified by the believing wife;” that is set apart legally, by marriage. “Else were your children unclean,” or illegitimate; “but now are they holy,” or lawful.

If the husband or wife, who have become disciples of Christ, should be forsaken on that account by their unbelieving partners, it is not their fault. If the unbelieving party will depart on that account, let

him or her, as the case may be, depart, but let the forsaken party not marry again, for the marriage cannot be dissolved only by death, so as to give the surviving party liberty to marry again. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." Here the text on which our views are solicited, comes in: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" How save them? By a reconciliation. In verse 10, of this chapter, Paul says: "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband." By reconciliation with him, she retains or saves him. And however indignant, unreasonable, tyrannical, malicious or persecuting he may be in resenting her conversion to the christian faith and practice, although he may forsake her, yet she must not marry again, while he is living, for she does not know but that she may save him, by a mutual reconciliation; and the same with the husband.

The salvation here intended is not a deliverance from the curse of the law, or from the retributions of the world to come, because Christ is in that respect the only Savior, and there is salvation in no other, but the saving or retaining of the affections and companionship of a husband, or of a wife by reconciliation, is evidently what is intended in our text.

Middletown, N. Y., February 1, 1858.

2 CORINTHIANS XII. 2.

We understand the apostle to be speaking of a vision which he had received of the Lord, some fourteen years before he wrote this epistle. "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." Although he speaks of the man, in the third person, yet by comparing this verse with the seventh verse, we perceive that he was speaking of what he had himself experienced. And this conclusion is in harmony with the theme of his subject in the preceding chapter. His inability to say whether he was in the body or not at the time of that memorable vision, not only gives us the idea of the perfect ecstasy of his mind, but also that it was a purely spiritual exercise, which we infer from his unconsciousness of being in or out of the body at the time. If in the body, the powers of nature were so perfectly subjected and subdued that he, for the time, felt none of its depravity, or opposition to the law of the Spirit of life which is in Christ Jesus, any more than the saints shall feel when perfectly liberated from the corruptions of the flesh.

Mark! He knew a man in Christ, not in Adam, for had this been a fleshly exercise, then it would have affected him as a member of the earthly Adam, but his life in Christ is not earthly nor carnal, but it is spiritual and heavenly, therefore while the new man, which is born of the Spirit, and which is spirit, enjoys the visions of eternal things, the darkness of our earthly nature comprehends them not. In his vision Paul was transported to the third heavens. By the third heavens, we understand the immediate presence of our God, or that state wherein the saints of God shall ultimately dwell. The church under the two covenants or testaments, are the first and second heaven, but the third heaven has reference to the place and condition of the church in her triumphant glory. The hope and faith of God's children

looks to that which is within the veil, whither the forerunner has for us already entered. The glories of that highest heaven, which was disclosed in vision to the favored apostle of the Lamb, were beyond the power of finite beings to describe. The laws of language by which intelligent beings communicate with each other are inadequate, and utterly fail to fully describe that glory, and this is what we understand the apostle to mean when he says he heard unspeakable words, which it is not lawful for a man to utter. God has reserved to himself the power to make these unspeakable things known to his children by his Spirit, and to secure this object he has withheld from man the power to express them, so as to make the subject clear or intelligible to the natural intellect of man. Here we have an immutable law, which governs all revelation of spiritual things. As no man knoweth the things of a man, save the spirit of a man which is in him, even so, or exactly so, the things of God knoweth no man, but the Spirit of God. And the apostle says we have received the Spirit which is of God, that we may know the things which are freely given us of God, and which things are hidden from the wise and prudent; so that the natural man cannot know them because they are spiritually discerned. But he that is spiritual judgeth all things; they have an unction from the Holy One, and they know all things.

Whether these remarks have touched the particular point on which our correspondent desired to be enlightened or not, we do not know; but such views as we have we freely give. And may we remember the admonition to the saints: If any man lacketh wisdom let him ask of God, who giveth freely to all men, and upbraideth not.

Middletown, N. Y., February 1, 1858.

FAITH.

There is perhaps at the present day as much said about Faith, and the term is as frequently used in modern theology as any other word used in our version of the Scriptures, but it is generally used in a sense entirely foreign to that of its legitimate scriptural meaning. Webster, guided undoubtedly by the decisions of learned (so called) Doctors of Divinity, defines the word thus: "Belief; the assent of the mind to the truth of what is declared by another; the assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence. And, in theology, the assent of the mind or understanding to the truth of what God has revealed. Evangelical, or justifying, or saving Faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will, or approbation of the heart," &c. And this is about the view which is entertained by a very large majority of the religionists of the present day. No idea seems to be entertained by Webster, nor by the learned theologians, from whom he borrows his theory, that the mind of man is a carnal or fleshly mind, that it is at enmity against God, not subject to the law of God, neither indeed, can be. Indeed, the prevailing doctrine of all will-worshipers, and carnal religionists, is that regeneration, the new birth, and all that is involved in the christian experience, is only to give some new impulse to our old carnal faculties, a new direction to the old carnal mind, and a new inclination and direction to the affections and lusts of the flesh. To be born again, in their estimation is, as Watts says, to

“New model all the carnal mind,
And form the man afresh.”

This is a fundamental error comprising the ground of difference between the religion which is of the world, and that which is of God. The worldly system, supposing that man is a free agent, possessing all requisite power to will and to do that which is necessary and indispensable to commend him to the favor of God, and to secure immortal glory beyond the grave, labors to influence the carnal or natural mind by moral suasion, that it would be advantageous and profitable to yield assent to such theories as tradition points out as pious, and calculated to secure the favor of God. The selfish inclinations of the unrenewed heart are appealed to, and such incentives, motives and allurements are presented, as the carnal mind can appreciate, to draw the corrupt, depraved, deceitful and desperately wicked propensities and imaginations of the mind into a new channel, without any radical change or implantation of any new principle. Under this delusion, Infant and Sunday Schools, Bible classes, and all the machinery to them belonging, are employed to bend the twig the way they wish the tree to grow, without observing that the nature and character of the twig is in no wise changed by such restraints; without heeding the immutable standard set up by Christ himself: First make the tree good, and the fruit will be good. A twig growing out of a corrupt tree will partake of the corruption of that tree, incline or bend it which every way we may. In all the Scribes, Pharisees and hypocrites detected and rebuked by our Lord, we have exemplifications of the carnal mind religionized by traditional influences. The influence may multiply converts to Judaism, or any other workmongrel religious persuasion and it is employed with the same results at the present time, as when the self-righteous pharisees compassed sea and land to make proselytes to their faith. Now if the assent of the natural mind of man to the force of testimony is the faith which accompanies salvation, why is it so called? What new principle does such an assent develop? Had not the natural, carnal, depraved mind of man in its most degraded condition the requisite faculty to yield an assent to any demonstrated proposition, set home by the force of overwhelming testimony? This theory, if it can be established, will be of great service to the whole Arminian world, because it calls for no more grace now to make a christian, than was formerly required to make a Jewish proselyte.

But let us not be deceived, God is not mocked; however plausible or palatable this theory may be in the estimation of men, it cannot stand the test of eternal truth. The Scriptures are regarded by us as they have always been by the church of God, as an infallible standard of our faith, both as to faith as a vital principle in the hearts of God’s people, and the doctrine of the gospel embraced and comprehended by that faith. Then let us turn to the law and to the testimony, for if any speak not according to this word, it is because there is no light in them. The Scriptures instead of representing faith as a creature of ours, expressly define it to be the gift of God. Unto you it is given in the behalf of Christ, that we should believe on him. We are bound to give thanks unto God always for you, brethren, beloved of God, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. And we are not only assured that faith is not of ourselves, but it is the gift of God, but we are also told that Jesus Christ is both the author and the finisher of faith which is unto life. Furthermore, we are informed that saving faith is the faith of the Son of God; it cannot, therefore, be an assent of the natural mind. Paul says, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me.” It is also distinguished from all other kinds of faith as that faith which is of the operation of God.

The inspired Paul, having analyzed poor, fallen, human nature, sums up its legitimate productions in striking contrast with the fruits of the Spirit: “Now, the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like.” That is, all the other emanations from the flesh are like those above specified, and faith is not found among them. “But,” he continues, “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” – Gal. v. 19-23. Here we find gospel faith enumerated among the fruits of the Spirit, and in direct opposition to the works of the flesh.

Another inspired apostle, treating on the origin and power of the gospel faith, informs us that it is born of God, and that it overcomes the world. “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. If a faith originating in us, or born of the flesh, could overcome the world, it would show that the world is not equal to itself, that it contained in itself, and of itself, a power superior to, and capable of overcoming itself. This faith, being born of God, must be animated by the life and immortality and power of God. It is vital, but its vitality is of God, and not of the creature, hence it can and does overcome the world. The eleventh chapter to the Hebrews presents us with many examples of its power to overcome the world. After many illustrious examples of the power of faith in the patriarchs and prophets, says, “And what shall I more say? for time would fail me to tell of Gideon and of Barak, and of Samson, and Jephthae, of David also, and Samuel, and of all the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted and tormented. Now this faith, and all its power, is in this very connection, ascribed to our Lord Jesus Christ. (Heb. xii. 2.)

As the faith which is peculiar to the children of God, is in all respects essentially different from the faith of men and of devils in regard to its origin, its nature, its vitality and its power, so it is equally distinct from theirs in all its workings, operations, perceptions and associations.

That of men is perfectly manageable by them, and they boast that they can exercise it at their pleasure; and why should they not? If they have given it being, they ought of course to be able to control it, and to have much, little, or none of it, as they please. But the faith of God’s elect, being born of God, and his special gift, has a divine power over his children in whom its divine power is developed; they cannot exercise it, but they are exercised by it. That faith which is of the flesh, works by fear, and corrupts its possessors with all manner of delusion, causing them to believe a lie, and to suffer the consequences of their delusion, but that faith which is born of God, works by love, and purifies the soul, or him who is the happy recipient of it, for it enables him to discriminate between truth and error. Hence while the Arminian will-worshiper requires the preaching of terror, wrath, fire, brimstone, and such as is calculated to excite the carnal passions of the flesh, and produce fear and terror, the very melody of heaven, breathed forth by the Spirit of the gospel, and the melting strains of the gospel, which set forth the eternal, immutable, and transforming love of God, calls forth the active workings of the faith of the saints. And while the faith of the world inflates the pride of those who are under its influence, leading them to boast of their works, their piety, their zeal, and their benevolence, that faith which is of God, leads his children to worship God in the Spirit, rejoice in Jesus Christ, and to have no

confidence in the flesh. The perceptive qualities are equally dissimilar. The faith of the flesh looks for signs, like the Jews, and to seek after wisdom, like the Greeks; but that which is of God, is the substance of things hoped for, and the evidence of things not seen, and it qualifies them to look not on the things which are seen, which are temporal, but directs them to the things which are not seen, which are eternal. It qualifies them to see the kingdom of God, and makes them experimentally familiar with the things of the Spirit, which are hidden from the wise and prudent, and revealed unto babes.

The faith which is of the world has its associations with the theories, doctrines and commandments of men, the delusions, heresies, idolatry and spiritual wickedness of high places; it gives its possessors a place with the enemies of the cause of God and truth, and identifies them with those who stoned the prophets, crucified the Son of God, and slaughtered the apostles of the Lamb of God; holding then their place under the delusion that they ought to do many things contrary to Jesus of Nazareth, and that they do God service when they persecute his people and oppose his truth. On the other hand the faith of the gospel brings those who are born of God unto the unity of the faith and knowledge of the Son of God. They have one Lord, one faith and one baptism; they are but one body, having one Spirit, even as they are all called in one hope of their calling. The faith of Christ in his people, is inseparably associated with all the other fruits of the Spirit, as love, joy, peace, long-suffering, &c., and the end of this faith is the salvation of our souls. So far is this faith from receiving any support from the flesh, it is constantly opposed by the flesh and every power and faculty of the flesh, but as it overcomes the world, it shall ultimately triumph over all our corruption, doubts, fears, unbelief, and over sin and death, and bear the saints away from every opposition, to that divine abode in glory where the wicked cease from troubling and the weary are at rest.

Middletown, N. Y., February 15, 1858.

JOHN IV. 14.

“But 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.”

This text presents a part of what our Lord said to the woman of Samaria, and like all the words which proceeded from his mouth, is full of interest and instruction to those who are divinely prepared to understand and appreciate the doctrine which he taught. The circumstances attending this interview are calculated to impress the mind with a sense of the perfection of the divine arrangement in the counsel of God, and the connection of his providence with the purpose of his grace. In the execution of the great work assigned our Redeemer when here in the flesh, he had occasion to go from place to place, and many circumstances which to the natural mind might seem trifling or accidental, are shown to be of vital importance, and highly essential to the accomplishment of the work which as the Mediator was given him to do. Such was the case in this instance; he had departed from Judea to go into Galilee, and he *must needs* go through Samaria. We are not informed of any other reason for this necessity or *needs-be*, but what appears in the circumstance of his meeting the woman at Jacob’s well, the interview and conversation which took place, the effect produced on the woman, and also on the citizens of Samaria, who came out to see him, and who professed faith in him as the true Messiah. As he *must needs* go

through Samaria, this woman must needs come out of the city at that very time to draw water, and every other incident recorded was equally important. And thus we believe in every instance of the calling, quickening and conversion of the children of the kingdom, the special providence of God may be clearly traced. God has appointed the bounds of our habitation, so that we cannot pass them.

“His decree who form’d the earth,
Fixed our first and second birth;
Parents, native place and time,
All appointed were by him.”

By a well directed train of providential events, we find the Redeemer in conversation with the woman of Samaria. He asks of her drink from her pitcher; she expresses her surprise that he, being a Jew, should ask drink of a woman of Samaria, as the Jews and Samaritans had no dealings together. “Jesus answered and said unto her, If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” The woman, like all the Arminian world, entertained the false impression that God is as dependent on means and instrumentalities for the accomplishment of his purposes, as we are, for she knew not the gift of God, nor the Son of God, whom to know is eternal life, therefore she betrayed her ignorance of both by saying to him, “Sir, thou hast nothing to draw with, and the well is deep.” This is a prevalent delusion among all will-worshipers and work-mongrel religionists, that God is dependent on his creatures to furnish him with means and instruments with which to supply the waters of life. Sinners are now represented as sinking by thousands into hell, not because they are sinners, but for the want of means, men, money, tracts, schools, or something to draw with, and it is published far and wide that if men would be more active and liberal in supplying the Lord with something to draw with, multitudes would be converted, and the earth would soon be all evangelized. Whence, thought this ignorant woman, can he supply the water of life of which he speaks, unless he draw it from the well, and as the well is deep, how can he draw it thence without *means*? “Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again.” And it is even so with all who drink, religiously, of the religious systems, doctrines, works and inventions of men, which result from their popular means-using machinery, who for the time being feel their natural passions of fear, remorse and terror somewhat allayed, but surely as there is a God in heaven, they shall thirst again. Their hopes which are predicated on their works and instrumentalities will fail them, when God shall execute the words recorded, Isaiah xxviii. 17, 18. Like the waters of earthly fountains, which may satisfy our natural thirst for a time, but the draught must be repeated as often as the thirst recurs; so with false religious impressions, they only satisfy a carnal, depraved propensity which will recur from time to time as their fleshly passions are excited, and their natural fears disturbed; but in all such cases a revival, through the agency of a protracted meeting, exciting preaching, or some other instrumentality to *draw with*, is required at short intervals, to prevent their falling from what they call grace, and losing their religion; for they shall thirst again.

“But 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.” On this part of the subject our views are called for; and while we cheerfully give them, we will remark that our views, or the views of any other person, are of little worth except so far as they are sustained by the word of the Lord. Whatever views may be entertained on the Scriptures, cannot change the truth which they express. From what we have written, the reader will perceive that we understand our Lord to draw a striking contrast between the earthly fountains, which are relied upon for salvation, and which are only available by the use of humanly devised means and instrumentalities to *draw with*, and his own method

of salvation by grace, which is altogether superior to and independent of the agencies, means and instrumentalities of either good or bad men.

Three propositions are suggested. First, the figurative import of the water, which Jesus gives. Second, his purpose to give it to some, but not to all of the human family. And third, the lasting and blessed effects of the water of life resulting to those unto whom Christ shall give it.

First. *The water*, and what is figuratively signified by it. It is here called, in distinction from that drawn by instrumentalities from earthly fountains, *living water*; and it is elsewhere called the water of life, clear as crystal, proceeding out of the throne of God and the Lamb; and, as defined on the last day of the feast of tabernacles, it signifies that Spirit which they that believe on him shall receive, (John viii. 37-39). Having reference to that Spirit which he promised to send after his resurrection, Even the Spirit of truth whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him, because he dwelleth with you and shall be in you. (John xiv. 17.) Hence, when preaching the doctrine of the new and spiritual birth, he said to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” – John iii. 5. Our natural birth, by which we are made manifest as the members of the old Adam, is of the flesh, and the life developed in that fleshly birth is not abiding, it is mortal and transitory, like the waters drawn from Jacob’s well. But that which is born of the Spirit is spirit, and it is life, and unlike our natural life, it is spiritual, immortal and eternal. Those who are born of it, receive it, are sealed by it, as the Holy Spirit of promise, and they are sealed unto the day of redemption, that is the day of the redemption of our body. (Eph. i. 13, 14; Rem. viii. 23.) This Spirit of life and immortality which is called the law of the Spirit of life in Christ Jesus, (Rem. viii. 2,) and which is not the spirit of bondage, again to fear, like the spirit of will-worship, instrumentalities, bondage and fear; but it is the Spirit of him that raised up Jesus from the dead, and which shall in due time also quicken the mortal bodies of all who possess it, by the spirit that dwelleth in them. (Rem. viii. 11.) This Spirit of life and immortality is the Spirit of Christ, and if any man have it not, he is none of his; and it is Christ, as the apostle declares, “They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness.” – Rom. VIII. 8-10.

From these, with numerous other Scriptures, it is clearly demonstrated that the living water which Christ giveth, is the Spirit of life and immortality, the Spirit of holiness, the Spirit of adoption whereby we cry, Abba Father. Water is an appropriate and instructive figure of this Spirit of life, and the fitness of the emblem may be contemplated in the following particulars:

1. Water is an indispensable element; natural life cannot be sustained without it. So in the absence of this spiritual life, we were represented as being in a pit wherein is no water. (Zech. ix. 11.) And the fruitless inventions of the carnal Israelites, in looking for life and salvation by their own carnal works and instrumentalities, are charged with having committed two horrible things, for says God, They have forsaken me, the fountain of living waters, and hewed out cisterns, broken cisterns that can hold no water. (Jer. ii. 12, 13.) Likewise the presumptuous wretches who are offering salvation to sinners, and pretending to be commissioned to aid in the conversion of sinners, are by the apostle Jude denominated, “Clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” – Jude 12. Being twice dead, they cannot contain any of the water of life which they pretend to offer to their deluded hearers. Peter says of them, “These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.” – 2 Peter ii. 17. When the children of Israel were in the wilderness and without water, they were in a dying

condition, until God commanded, and Moses smote the rock which was in Horeb; thence from the rock the water flowed in streams of salvation. In this figure, Paul says, “And that Rock was Christ.” God, according to what we have quoted from Jeremiah, is the Fountain of living water, and God was manifest in the flesh of Christ, when he was smitten by the rod of Moses, and the waters of salvation broke forth, to follow all his redeemed family to their journey’s end. Isaiah says of Zion, the city of our solemnities, “But there, [in Zion] the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, [or instruments to draw with,] neither shall gallant ship pass thereby.” – Isaiah xxxiii. 21. This is that river of which David sung, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. (Psalm xli. 4.) It was seen by Ezekiel, proceeding from the threshold of the sanctuary of God, of which God said to the prophet, “And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live.” – Ezek. xlvii. 1-9. John also had a pleasing view of it: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” – Rev. xxii. 1. Of these waters God has said, “The beasts of the field shall honor me; the dragons and the owls; because I give waters in the wilderness, and rivers in the desert; to give drink to my people my chosen. – Isaiah xliii. 20. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.” – Isaiah xli. 17, 18. “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.” – Zech. xiv. 8.

2. We may also speak of the cleansing quality of water as applicable to the washing of regeneration, and the renewing of the Holy Ghost. Although the carnal, depraved nature of man remains in his flesh, and keeps up a perpetual warfare in the children of grace, between the flesh and Spirit, the old man and the new man; yet it is certain that the grace of God, developed in his children, will produce a reformation. They cease to fight against the truth, and they no longer feel opposed to God’s people, to his method of grace and salvation, but the things which they once hated they are made to love, and the society in which they had no pleasure or interest, now becomes the society of their choice.

3. The harmonizing, mingling, or unity of waters, is well calculated to set forth the unity of the Spirit as it is manifested in the saints of God. Let two who are born of the water and of the Spirit, come together, the one from Hindostan or Africa, and the other from a more refined part of the world, however hostile to each other in all their natural prejudices, as soon as they pronounce the *Shibboleth*, or manifest that they have both drank of that living water which is in them as wells of water, springing up into everlasting life, all their prejudices melt away, and they come together as two drops of water, and are of one heart and one mind.

Second. We proposed to notice the purposes of God, as implied in our text, to give this water to some, but not to all the sons of men. The words, He that drinketh of the water that I shall give him shall never thirst, fully imply that there are those unto whom he will give it. But we do not depend upon any logical deductions, or mere inferences however clearly deduced, but on the most positive and emphatic declarations of the word of God. First we will present the testimony of the Redeemer himself, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” – John v. 25. This passage most positively declares not only a fixed and irrevocable purpose, but also a pledge in which the veracity of Christ is involved, that some who are dead shall hear his voice and live; but whether all the dead or only some of the dead are included, must be ascertained from other portions of the word. To determine this matter, turn to the tenth chapter,

twenty-seventh and twenty-eighth verses, and there we are informed who of the dead shall so hear and live. “MY sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.” But perhaps a more direct declaration could not be expressed in our language, than that found in the appeal made by our Lord, to the Father, when he “lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” – John xvii. 1-3. But to settle the matter forever beyond all cavil, turn to his words in John vi. 37, 44,45, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” As the water which Christ shall give, is the water of life, or living water, we see that those only are partakers of it, who are drawn by the Father, taught by God, quickened by the voice of the Son of God, and these being quickened, are qualified to appreciate the waters of life, because they, and only they, are capable of thirsting for living water. And the thirsty only are called to the waters. “Ho, every one that thirsteth, come ye to the waters,” cries the inspired Isaiah. (lv. 1.) To which Christ himself responds, “If any man thirst, let him come unto me, and drink.” As none but quickened sinners are thirsty, none but the thirsty are called, and as none but such as are drawn by the Father can come to the place of these “broad rivers and streams,” so all who are so drawn shall come, shall live, shall in no wise be cast out, but shall be raised up at the last day. All therefore who know the gift of God, and who the Savior is, will ask of him, for they being taught of God, have learned that God alone is in Christ, and that all the waters of life are in him, therefore it is that they shall come to him, and that they shall ask for him, and he shall give, not offer, to them the waters of life freely, not conditionally, and the water which he shall give them shall be in them. We now come to our last general proposition, which is,

Thirdly. To speak of the lasting and blessed effects of this living water to all those unto whom Christ shall give it. He shall never thirst, but it shall be in him a well of living water springing up unto everlasting life. That he shall never thirst, does not mean that christians do not thirst after God, holiness, happiness, &c., in the sense in which the psalmist expressed in Psalm xlii. 12, “My soul thirsteth for God, for the living God,” also Psalm cxliii., “I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land.” But the peculiar sense in which the figure is employed in our text, is that they who receive from Christ the water of life which he shall give them, shall never be deprived of it, for it shall be in them a well of water springing up into everlasting life. Christ, who is the fountain, is himself in them, and from that living fountain the waters of life shall be ever springing up. Of this life which is called water, it is said, “God hath given us eternal life and the life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not.” – 1 John v. 12. Hence Paul, in describing the difference between this living water and that which hath to be DRAWN with human instrumentalities, says, “But the righteousness which of faith, speaketh on this wise, Say not in thine heart, Who shall ascend up into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach.” – Rom. x. 6-8. This well being in them, and the waters of life springing up in their hearts, moves their lips to proclaim his goodness, and to talk of his power. Water may be conducted by pipes to any depth and then elevated to a level with its fountain head; but, without some other power or agency, it can never rise above its own

level or fountain. Hence the water, or life, which may be obtained by workmongers who fancy that they have something to draw with, will never elevate them above themselves, as the fountain from whence they draw the life of their religion, is in the passions, will, resolutions and determinations of their own carnal nature, it will rise no higher than themselves. But the water of life which Jesus gives, is clear as crystal, and proceeds forth from the throne of God and the Lamb, it therefore is springing up into everlasting life. However dark and disconsolate the children of God may feel, all their trials are wisely appointed for the trial of their faith, and in every other respect, for their good and the glory of God, and the more they are exercised by the springing up of these living waters within them, the more they may expect to see and feel, and mourn their own carnal, depraved nature, and the more they may expect to be tempted by the adversary. But this rather proves the existence in them of the well of water, than otherwise. But it is consoling to be assured by our Lord Jesus Christ himself that all unto whom this water is given, are secured forever, and shall never be deprived of that life which he gives to them, and which he is in them. They shall in that sense never thirst, because he has given them eternal life and they shall never perish.

What we have written we cheerfully submit to the criticism of all who wish to criticise, as we have no motive other than the advancement of the truth; if anything shall be found in our views which is not fully sustained by the Scriptures, let it be rejected. Prove all things, and hold fast only to that which is good.

Middletown, N. Y., March 1, 1858.

ACTS XXVI. 18.

In this chapter, the apostle Paul, in making his defense before Agrippa, related his remarkable conversion to the christian faith; and in the course of that relation, mentions the words which were spoken to him by our Lord Jesus Christ, whose voice, pealing from the high throne of his supreme glory, came with almighty power and irresistible force to his heart, at once removing his violent prejudice against the truth, and making him to feel most sensibly his lost and helpless state and condition as a sinner against, and persecutor of Jesus Christ.

Elder Harding desires our views on a portion of the words which were spoken by our Lord Jesus Christ to Saul on that occasion, and by him narrated in his address before Agrippa, namely: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In the context we are told that our Lord designed to make Saul a minister and a witness, both of the things which he had seen and of those things in the which he would afterward appear unto him; and that he would send him as a minister and a witness unto the Gentiles, to open their eyes, &c. Not by any means implying that Paul, even as an inspired apostle, had power to quicken the dead sinners among the Gentiles or the Jews, to see the things of the Spirit, which are foolishness unto the natural man, and which no unregenerated man can either see or know, because they are spiritually discerned, but ministerially, and as a witness of Jesus, he was to open their eyes. God had a people among the

Gentiles whom he was about to call, quicken and bring to his fold. They were now afar off, and in darkness, error, idolatry, and under the power of Satan, but they were soon to be called by grace, and instructed. To qualify this witness and minister, he must, like the husband-man, first be a partaker of the fruits, and as we see in his own experience, when quickened by the life-giving voice of Jesus, he found himself in darkness, in bondage and ignorance, and instead of being led to fancy that he would be able to give eyes to the blind, by any power which he possessed, he found himself unable to open his own eyes, but remained in darkness until one of the Lord's ministers and witnesses was sent to him, as he was now about to be sent to the Gentiles, saying to him, by divine authority, and in the name of Jesus, "Brother Saul, receive thy sight."

The work for which Paul was qualified, and to which he was called, was to open the eyes of God's quickened children among the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God. Certainly his ministry had this effect. God's people, to whom he was sent, had been brought up in Pagan darkness, and although quickened and prepared by a divine power for the salutary benefits of Paul's labors, had never had their sight directed to the adorable way of salvation by grace. To open their eyes, implies that they had eyes to open; not their natural eyes, for with them no man can see the kingdom of God, as it is written, "Eye hath not seen." "The natural man receiveth not the things of the Spirit of God." But when "God, who commanded the light to shine out of the darkness, has shined in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ," then the ministerial labors of the servants of Christ are of service to remove from them their "grave clothes," as Christ commanded in the case of a quickened Lazarus, and to take the napkin from his eyes, as Ananias had done to Saul, and as Paul was to do to the quickened Gentiles, by preaching to them the glorious gospel of God our Savior, administering to them the ordinances of Christ, "teaching them to observe all things whatsoever Christ has commanded them," and warning them to be aware of false teachers and false doctrine. Should Paul, or any other person, open the eyes of a dead man, it would not enable the dead to see, for if dead they can see no more with their eyes than with their hands or feet, but opening the eyes of the living, removes that covering from the eyes, which prevents their seeing. Hence to open the eyes of God's quickened children ministerially, is to turn them from darkness to light. Living persons, if their eyes be shut, are in darkness, and when in darkness, as Peter said, they are blind, and cannot see afar off, and have forgotten that they have been purged from their old sins. Much may be written on the subject of that darkness to which God's living children are subject, sometimes by reason of doubts, fears, unbelief, &c., and sometimes by following their own carnal reasoning, instead of living by faith upon the Son of God. But the darkness from which the Gentile converts were to be turned, seems to have been from pagan idolatry and superstition, to the divine radiance of the glorious gospel of the blessed God. The darkness of this world is connected with the power of Satan, who is the prince of the power of the air, the spirit that worketh in the children of disobedience, and Satan and his emissaries are spoken of as rulers of the darkness of this world. But God has delivered his children from the power of darkness, and translated them into the kingdom of his dear Son; hence they are admonished to walk as children of the light. Perhaps there never was a time when the power of darkness was more strikingly demonstrated than at the present day, in which men put darkness for light, and light for darkness. And the power of their darkness is so great that they who are under it "Wonder and perish, while God is working a work in their day which they shall in no wise believe though a man declare it to them." Even God's people, in all their natural powers are inclined to darkness rather than light, and the constant tendency of their carnal minds is to run into it, but God has provided for the effectual turning of them from it, and from its Satanic power, unto God. And the gospel ministry, and especially the apostolic gifts and labors, are eminently calculated to secure this

object. *That they may receive forgiveness of sins.* The forgiveness of sins, and the reception of that forgiveness by the sinner are very different things. “Christ is exalted to be a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins.” There are many witnesses on earth who can testify that Christ has power on earth to forgive sins. But the forgiveness of our sins cannot afford to us consolation until such evidence or assurance of their forgiveness is afforded us to enable us to receive that forgiveness by faith, then we realize a full and free discharge from the guilt and condemnation of them. Isaiah had neither power nor commission to forgive Jerusalem, but God commanded him to speak comfortably to Jerusalem, and cry unto her that her warfare was ended, and her iniquities were pardoned. They were already pardoned, but they were to be apprised of the fact, that they might receive the forgiveness, and rejoice in it. A quickened sinner, until thus enlightened, will seek for justification by the deeds of the law, and will labor and mourn in darkness where he is annoyed by the tempting power and cruel suggestions of Satan, until he is enabled by grace to see how God can be just and the justifier of a poor, guilt-burdened sinner, but when the assurance is brought home to his understanding that “he has received at the Lord’s hand double for all his sins,” then he receives the forgiveness of his sins. This is to them a great and glorious deliverance, and in it they rejoice with joy unspeakable and full of glory. Now they receive not only the evidence of the remission of sins, through the redemption that is in Christ Jesus, but they are placed experimentally among the heirs of God, and joint-heirs with our Lord Jesus Christ, and as heirs, they receive inheritance among them which are sanctified. Not a purchased possession, or a reward for their efforts at reformation, their use of means, or payment for services rendered to the Lord, but an inheritance, the gracious patrimony of their heavenly Father.

And this inheritance, being a joint inheritance, is among them which are “Sanctified by God the Father, preserved in Christ Jesus and called.” “Saved and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began.” The King who sits upon the throne of his glory, who has separated them from the goats, and put them on his right hand, says to them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” And that faith which is in him, of which he is both the author and finisher, is given them, and by it they receive their forgiveness and inheritance among them which are set apart, separated or sanctified.

But let it not be forgotten that a part of the legacy is, that in this world the heirs of glory shall have tribulation. “If any man will live godly in Christ Jesus, he shall suffer persecution.” God has chosen his people in a furnace of affliction, and the saints are destined to encounter many trials, temptations, doubts, fears, reproaches and afflictions, but they have the blessed assurance that these comparatively light afflictions, which are but for a moment, do work for them a far more exceeding and eternal weight of glory, while they look not on the things which are seen, but on the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Hence, “We know that all things do work together for good to them that love God; to them who are the called according to his purpose.”

Middletown, N. Y., April 15, 1858



ABSOLUTE PREDESTINATION OF ALL THINGS.

In our last number we promised to notice the request of brother Burson, who desired our views on the subject of the absolute predestination of all things. We have frequently given our views on this subject, and still feel willing to give such views as we have on this and all other scriptural subjects.

Although it is common for all wise men to lay out their plans and predetermine, or predestinate what they intend to do, it is exceedingly hard for men to comprehend the doctrine in its application to him who has “Declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure.” Although our Savior has called that man a fool who without predestinating, preconcerting his arrangements, or predetermining in regard to his undertakings, would attempt to build a house, it is thought by many incompatible with the divine perfections of our Lord that he should predetermine, pre-arrange or predestinate, in the building of a world. If God has declared the end from the beginning, he has so declared on the ground of positive knowledge of the end, and if he absolutely foreknew all things, all things must have been before determined, either by himself or by some other power. If not predetermined by himself it might well be demanded, With whom took he counsel, and who instructed him, and taught him, when he measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (Isaiah xl. 12-14). We must admit that God possessed all this knowledge of himself independently, or deny his omniscience; and we must acknowledge that his perfect knowledge rested on the counsel of his own sovereign will and pleasure, or conclude that he was instructed by some other, which conclusion we think none who know the Lord will be likely to make. But we need not speculate, nor attempt to establish this matter by inferences, however clearly drawn, for in his holy word we are informed that it is the theme of reverence and worship of the four beasts, and the four and twenty elders, who, falling down before him, and casting their crowns before his throne, continually cry, “Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.” – Rev. iv. 10, 11. And in his word Jehovah claims that he has created all things for himself, yea, even the wicked for the day of evil; and he says, in vindication of his supreme Godhead, “I form the light, and I create darkness; I make peace and I create evil; I the Lord do all these things.” We cannot read these declarations from the mouth of God himself, and resist the conviction that our God worketh all things after the counsel of his own will.

But our brother desires us to speak more particularly on the words, “all things.” There are those who profess to believe that God has predestinated some things, but they cannot comprehend the idea that he has predestinated all things. Among the things which they allow that he has predestinated, are the redemption of his people from sin, and their eternal justification and immortal glory, the unspeakable gift of his dear Son, his advent to our world, his sufferings, death, resurrection and ascension to glory; but they cannot admit that God absolutely ordained that sin should enter into the world, that there should be any sinners to redeem, or that wicked men should, with wicked hands, crucify and slay the Lord of life and glory.

The Lord predestinated that Joseph should lay up corn in Egypt, but had nothing to do with his dreams, the envy of his brethren, or any of the circumstances of their projecting his murder, had no hand in sending the Ishmaelitic merchants to intercept their wicked designs, or with his being sold to Potiphar, nor the strange course of Potiphar’s wife, or the dreams of the butler and baker, who were fellow prisoners with Joseph. But we confess we cannot conceive how anything can be predestinated unless all things are. In regard to both the cases referred to, we are informed that God did control all the events. Peter, being inspired by the Holy Ghost, charged upon the Jews the murder of our Redeemer, in these

words: “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain.” – Acts ii. 23. Again, “For a of truth, against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” – Acts. iv. 27, 28. In regard to the case of Joseph, God had made know to his great-grandfather Abraham, his control over this matter, and that the children of Israel should sojourn in Egypt, and be entreated evil for the space of four hundred years. (Gen. xv. 13, 14.) So also we are informed in the word that “the wrath of man shall praise God, and the remainder of wrath he will restrain.” – Psalm lxxv. 10. From this last quotation we learn that God, in his providential government, according to his inscrutable wisdom and the eternal counsel of his own will, allows wicked men and devils to go just so far in wickedness as he designs to overrule for his own glory, and no farther; they would if they could, do more, but God restrains them. His providential government, which is based upon the pleasure of his own will, according to which he works all things, extends to the falling of a sparrow, and the numbering of the hairs of our heads, and it is and should be a consoling thought to all of God’s dear children that

“Death and hell can do no more
Than what our Father please.”

But it is argued by the opposers of Predestination, that if God has predestinated all things, man is not accountable; and some go so far as to say that God is the author of sin. The apostle Paul anticipates the blasphemous cavilings of the enemies of divine sovereignty. “Thou wilt say then unto me, Why doth he yet find fault?” or why doth he hold men accountable for wicked actions? “For who hath resisted his will?” It is true that God’s eternal and immutable will cannot be successfully resisted or thwarted, for he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, and none can stay his hand. This the apostle does not deny or modify to avoid their blasphemous cavils; but he says, “Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why has thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” – Rom. ix. 20-23.

As it is a mercy to us when God restrains us from sinning, and “leads us not into temptation, but delivers us from evil;” so is a manifestation of his wrath, upon the vessels of wrath, when he endureth with long-suffering, or allows them to fill up the cup or allotted measure of their iniquities, and when he sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. (2 Thess. ii. 11, 12.) That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God; those who were charged with his crucifixion were guilty of doing it with wicked hands. They acted as voluntarily and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt, and although they meant it for evil, God designed it for good; to save much people alive. Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that he might make his power known in him, and from time to time harden his heart that he should not let the children of Israel go until God’s wonders were displayed in Egypt.

Every intelligent being knows that in committing sin, he acts voluntarily, and follows the impulse of his own depraved nature, and every one who is born of God and taught by his Spirit, knows that sin is the opposite of holiness; that God is holy, and that sin is of the devil, and not of God. Still a consciousness of God's supreme power and wisdom, to fix its bounds, and say to it as he has said to the waters of the deep, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed," affords a strong consolation to all who look alone to God for succor, protection and support, while destined to remain as strangers and pilgrims on the earth.

Middletown, N. Y., May 1, 1858.

RELIGIOUS FANATICISM

We had intended to devote some portion of this number to an account of what is now, and has been for a few months past going on in most of the cities and towns of our Northern States, under the name of a religious revival, but more properly a revelation of that man of sin of which God has given due warning to his church. (2 Thess. ii. 3-12.) Whose coming is after the workings of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Such is truly the power of the present delusion that they who dwell upon the earth are made to cry, "Who is like unto the beast? Who is able to make war with the beast?" The grand lever by which the world is to be moved out of its place, is a general conglomeration of the various Arminian sects with as many of the non-professing portion of the community as they can decoy into their net, under the name of Union Prayer Meetings, in theatres, and other places of the kind, where from two to three minutes only are allowed to each, to insult heaven by their mock prayers, and workmongrel harangues. In a future number we will give further particulars.

Middletown, N. Y., April 15, 1858.

THE RELIGIOUS EXCITEMENT.

We have been prevented, by sickness and other causes, from noticing the religious panic which has for several weeks prevailed in the cities of New York, Philadelphia, Boston and elsewhere, and which, like an infectious epidemic, has found its way into the villages and rural districts of our northern states, and is hailed by the great mass of will-worshippers and Arminians generally, as the dawning of their long looked for millennium. Like every other development of the man of sin, this outburst of delusion and ranting fanaticism is strongly marked with the mystic names which were written on the forehead of her

who sat upon the scarlet colored beast, Rev. xvii. 5, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." While this mystery of iniquity shall be clearly distinguished from the pure and undefiled religion of our Lord Jesus Christ, by all who have ears to hear what the Spirit says unto the churches, it is expressly said that they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold this beast that was, and is not, and yet is. (Rev. xvii. 8.) The peculiar development of this mystery of iniquity, is foretold by Paul, 2 Thess. ii. 3-12, as the man of sin, and son of perdition, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness." The church of God is, in the book of Revelation, represented as dwelling in heaven, and not on the earth. (Rev. xii. 12.) As standing in the sun. (Rev. xii. 1.) As standing on Mount Zion. (Rev. xiv. 1.) As standing on a sea of glass, in heaven. (Rev. xv. 2.) But the antichristian organizations are represented as dwelling upon the earth. Their origin being earthly, their doctrines, ordinances, signs and wonders, are all of earth. Their names are not written in the book of life from the foundation of the world. Their religion originates in their own earthly nature, and their revivals and excitements differ essentially from those of the saints. Seasons of refreshing descend upon the church of God from the presence of the Lord; but the revivals of antichrist have to be *got up*. And of this they seem to be aware, for they generally speak of getting up revivals, and of sustaining them by their own human exertions. The present excitement is strongly marked in all these particulars. First, a convention for the purpose is held; a committee of arrangements is appointed, and called the Committee of the Young Men's Christian Association. This Association is composed of all such sectarian denominations as can unite in the enterprise, and their committee is authorized to superintend the getting up of the revival. Meetinghouses are thrown open daily, storehouses and even public theatres are also employed for the same purpose, advertisements are published in the daily papers, and cards of invitation are issued, calling on all who want to get religion to attend the meetings from twelve to one o'clock of each day, and three minutes are allowed for each to pray or exhort.

These meetings are called Union Prayer Meetings; but what is united in them? Presbyterians, Methodists, New School Baptists, Congregationalists and the world in general. The novelty of these meetings serve as a charm to draw crowds together, and when thus assembled every human device is resorted to to excite the animal feelings and passions of the weak and nervous; for the religion engendered by them is not that connected with a faith that works by love and purifies the heart; but it is a kind of faith and religion which only works by fear, by terror and excitement, and which corrupts the heart. For it is a notorious fact, that every convert made in these hot-beds of fanaticism, in their conversion imbibe a deeper and more malignant hatred to the truth as it is in Jesus, to God's method of salvation by sovereign grace alone, to the order and ordinances of the church of God, and to the real children of God, and to God's ministers especially, than they ever possessed or evinced before. Like the proselytes made by the ancient pharisees, they make them two-fold more the children of hell.

Are not these things so? What success would be expected at any of these meetings, were the managers of them to cease their efforts to terrify and frighten the people? Nothing is found so effectual as the preaching of fire and brimstone, and death-bed scenes of impenitent sinners, and the unclapping of hell, &c., together with the declaration that this is the last opportunity the unconverted will ever have of getting religion. Hundreds, by this course of treatment, have become so much excited as to deprive

them of their reason, and if they have not thereby been fitted for filling up their churches, they have been duly qualified to fill the lunatic asylums. In that salvation which is of God, it is the goodness of God that leads men to repentance; but in these excitement meetings, the terrors of hell and torments of the damned are chiefly relied upon to produce what they call repentance.

Again, the religion which is of God, produces in those who are the subjects of it, a love and reverence for the Scriptures, and a sacred regard for what God has said in his word; but it is a remarkable feature in these modern excitement meetings that the Bible is totally disregarded, so far as respects its testimony. The converters and converted, at these meetings, will laugh you to scorn if you attempt to call their attention to the word and testimony of God. Tell them that God has said in his word that sinners are saved by grace, and not by works; that the new birth is produced, not of a corruptible seed, but of an incorruptible; that it is not of blood, nor of the will of the flesh, nor of the will of man, but of God, and what respect will they show to this divine testimony? We might as well read to them an almanac as an inspired message from Jehovah.

Their whole machinery moves upon the presumption that every man has the power to save himself, and that if he neglects to use his power for that purpose, God himself cannot save him. This declaration has frequently been made at these excitement meetings, and the Scripture doctrine, that salvation is of the Lord alone, has been made the theme of ridicule. At a meeting, a short time since, in Burton's Theatre, in New York, Henry Ward Beecher, of Sharpe's Rifle notoriety, openly and publicly repudiated the work of the Spirit of God, in the experience of the new birth; and although at a union meeting, and associated with his fellow-craftsmen of the same occupation, many of whom were with him on the stage; not one word of objection or remonstrance was uttered by any of them, to his bold and blasphemous declarations, nor have we, up to this hour, heard of any who is connected with this general excitement, either in city or country, objecting to his sentiment. We will give his own words, as published in the city papers, the *Times*, and the *Tribune*, vis:

“The Rev. Mr. Beecher then commenced his expected address. He had not come there to deliver a sermon or a speech, but to converse with the multitude before him as if he had each individual singly with him in some quiet room. It was strange that in this christian county it should seem necessary to go over the same ground as with heathens. Had they not sermons every day in the form of praying parents, the solicitude of converted wives and husbands, and what better sermons could they have? Every man in that crowd was in a position to become a true christian THAT VERY DAY. It had been imagined each individual must first pass through a few days of SERIOUSNESS, then he must be very ANXIOUS, and having passed that Heilgate, perhaps he might in due time lay hold on the christian hope. Shame on such perversions of truth. The work might be done in a moment.”

In our own village, and within a few rods of where we now sit, Union Prayer Meetings, as they are called, have been held daily for several weeks, in which the Old and New School Presbyterians, New School Baptists, Methodists and Congregationalists, all profess to unite, and cards of invitation are sent to almost every family, to draw them out, (not even excepting the editor of this paper) and specially urging the young to come and participate in the performances. Morning prayer meetings have been held, as we are told, at several places; but the grand Union Prayer Meeting has been held from one to two o'clock every day; and at night all the sects who have bells begin at an early hour to ring them in earnest, as though exceedingly fearful that each sect was in danger of not securing a due share of the game. Every trap is set and baited, and every effort is made to draw men, women and children into their nets.

Such are some of the prominent signs of the times among us; how far this delusion is to extend is only known to him “Who now letteth, and who will let, until that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

Middletown, N. Y., May 1, 1858.

MATTHEW IX. 12, 13.

“But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

The occasion on which our Lord spake these words, is stated in the preceding connection. After he had called Matthew, who was a publican, it came to pass that he sat at meat in the house, and behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, “Why eateth your Master with publicans and sinners?” When Jesus heard that, he said unto them, namely, to the Pharisees, “They that be whole need not a physician.”

In the figurative language of our Lord, he assumes the character of a physician, and in that character came to cure those who were diseased and unable to cure themselves, but the Pharisees of that day, like those of our times, supposed that his mission was to them that were whole: to receive the complimentary greetings of the pious, the self-righteous, and those who had never known the exceeding sinfulness of sin, nor felt themselves guilty and helpless sinners against God, and to bestow on them high encomiums for their zeal and piety. As a Physician, they felt no need of him. They were Abraham’s seed, and never in bondage to any man, and indignantly spumed the idea of being made free by him. They, like their brethren of the present age, no doubt held the doctrine of *free agency*, and being totally ignorant of their leprous and diseased condition, gloried in their own conceited righteousness. But our Redeemer informed them that his object in coming into the world was to seek and to save that which was lost. He had come to display his power and skill, and healing medicines on those who knowing their malady could appreciate them.

“They that be whole need not a physician.” Jesus had come down from heaven for the benefit of the needy, and not for any who were able to dispense with his services. It would be a waste to bestow skill, labor and healing medicines on those who being whole do not need them; but the work of the Savior was not to be wasted nor misapplied. Having thus reproved their blindness and ignorance of his character, object and work, and thereby justified his course in associating with publicans and sinners, of which they had complained, he bade them “Go, and learn what that meaneth; I will have mercy, and not sacrifice; for I came not to call the righteous, but sinners to repentance.” Although more than eighteen hundred years have elapsed since he gave this task to the scribes and pharisees, and although they have monopolized all the Colleges and Theological Schools which have existed in the world from that day to this, for the purpose of teaching religion as a science to men, they have not to this hour found out the meaning of our Savior’s words. Not because of any ambiguity or want of clearness in the words, for no language could be more plain, simple and emphatic, but because the words referred to the Mediatorial

work of Christ, and therefore involved a spiritual subject, of which no natural man can possess any knowledge. Up to this day all pharisees, willworshippers, free agents, workmongers and Arminians in general, suppose that Christ came not so much to minister, as to be ministered unto; to receive gifts, sacrifices, honor and fame, as though his object was to enrich himself. But they did not then understand his character nor his object; neither do they now, for the same description of religionists to this day prove by their doctrines and their works that although they have been “ever learning, they have never been able to come to a knowledge of the truth.” In this their speech betrays them, when they talk of coming to the help of the Lord against the mighty, as though it were the Lord who stands in need of help, instead of his coming to the help of Israel, against the mighty; hence they talk of being co-workers with God, and engaged in the enterprise of converting sinners to God, in order to give Christ a kingdom, or to enlarge his dominions and add to his triumphs. Still farther, it is very common for them to represent the Lord as being bankrupt, in every sense of the word; his treasury empty, his power exhausted, and his cause languishing for the want of human aid. The people are called on to contribute funds to replenish his empty treasury, and to aid in means and instrumentalities to bring subjects under his government. Dead sinners are gravely told that he has exhausted his resources on them, that he has done all he can for them, and the next move must be made by them, or they will certainly be lost forever. They must minister to him something, if it be only to give him their deceitful and desperately wicked hearts, or his work will fail for want of such ministration. They represent him as standing and knocking at the dead sinner’s heart, for liberty to come in, until his head is filled with dew, and his locks with the drops of the night, but all availing nothing until the sinner can be induced to minister to him, or offer some sacrifice to give efficiency to the Savior’s blood and righteousness.

But all this Ashdod jargon would cease forever if they knew what this meaneth, He will have mercy and not sacrifice. But this is hidden from their eyes. That he will have mercy, on condition that the sinner will approach him by sacrifice or gifts, conditions and terms, they believe, but that he will have mercy, and reject all sacrifices, is a matter they have not yet learned. That he has had mercy and not sacrifice, every heaven-born sinner knows, for he has been taught it experimentally by the Spirit. When stripped of all their works, means and instruments; when naked and bare, destitute of a particle of righteousness in themselves, guilt-stricken, helpless and sinking in their sins, having nothing to offer, and deeply sensible that if they could command the cattle of a thousand hills, or ten thousand rivers of oil, the offering of all would avail them nothing, in their extremity they learned that he would have mercy and not sacrifice; mercy without an equivalent either in works or in gifts.

For I am not come to call the righteous, but sinners to repentance. If men were truly righteous, they would need no repentance, or change, but there are none righteous, as the Scriptures positively testify, for all have sinned, and come short of the glory of God. Every mouth is stopped, and all the world is guilty before God, but if we were indeed righteous, as the Pharisees of ancient and of modern times claim to be, or as they would represent to the unconverted that they must make themselves before they can become recipients of God’s saving mercy, they would be beyond the reach of salvation, for Christ came not to call such, and there is salvation in none other than Christ.

This doctrine of God our Savior, while it disconcerts the proud, self-righteous pharisee, and boasting Arminian is happily adapted to the case of the lost, the helpless, the guilt-burdened, weary and heavy laden sinner. Here is just such a Physician as he needs to cleanse him of his leprosy. He can speak the words, “I will; be thou clean,” and a perfect cure is effected. As a Physician he understands the case of all his suffering, dying patients, and he is able to cure them all. And as they are too poor to offer him a fee for his official services, how consoling to learn that he will have no sacrifices; it is without money and without price; without fee or reward. The quickened sinner who knows that he is

lost, wretched and undone, rejoices in him who came not to call the righteous, but sinners to repentance. This is not calling them to produce repentance, nor to bring him repentance as a condition or means of obtaining his saving grace, but he has repentance to give them, and with it the forgiveness of sins; for he will not be ministered to, but he will minister, because he is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins.

Middletown, N. Y., May 15, 1858.

FRUITS OF THE REVIVAL.

The religious excitement which has engrossed the public mind to an unusual degree for the past few months, is called a *Revival*, and we have no objection to its being so designated, if it be clearly distinguished from those seasons of refreshing which the Lord is pleased to send from time to time, from his presence, to revive his saints; causing the north wind to awake, and the south wind to blow upon his garden, or church, that the spices may flow out. To reanimate, or produce activity in anything, may be called a revival, and so the term is applied to commerce, science, agriculture, &c., and may be as properly applied to the revival of the corruptions of anti-Christ, as to the refreshing seasons which come to the Zion of God when his presence is sensibly felt and enjoyed by the saints. Paul speaks of the revival of sin, and gives solemn warnings to the saints of these latter days, of perilous times for the saints, when the revivals of the powers of darkness prevail. In the present *revival*, (for so we will call it,) there is no new life or new principle developed. Some new resolutions to give some new direction to the fleshy powers and energies before in possession are apparent. Among the great multitude recently *revived*, which are counted by thousands, we have not yet heard of a single instance of any being brought to the knowledge of the truth, or to a knowledge of the true God, much less to a love of truth, and reverence for what God has spoken. So far as our personal knowledge of the *revived* extends, they have simply been converted from the state of Gallio, who cared for none of these things, to that of bitter opposers of the gospel of Christ, the sovereignty of God, and of all who contend earnestly for the faith which was once delivered to the saints. This may truly be a revival, but it is nothing new; the world, the flesh and the devil were always opposed to the cause and people of the living God.

The Redeemer, when with his disciples on the Mount of Olives, admonished them to beware of false prophets, and the apostle John says that many of them had at that day gone out into the world. The Redeemer also intimates that they wear the guise of sheep, or of christians, but they are none the less savage and destructive when they, by deception, gain the confidence of the flock of the Good Shepherd. The simple rule laid down, Matthew vii. 16-20, is applicable in all cases, and throughout all time, for the detection of wolves when they come in sheep's clothing: "Ye shall know them by their fruits." It is not said, Ye shall know them by their dress, by their professions, or by their respectable standing in the world, but simply by their fruits. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." In attending to this admonition of our Lord, three points require special attention.

First. What are we to understand by *good* and *evil* fruits?

Second. The total inability of false prophets to produce good fruits.

Third. That the children of God shall, no others can, detect false prophets by this rule.

Good fruits in a gospel sense, are fruits of that spirit which is born, not of blood, nor of the will of man, nor of the will of the flesh, but of God. The fruits of that spirit are love, joy, peace, gentleness, faith, &c. On the other hand, the fruits, or works of the flesh, are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. The true prophet of the Lord cannot bring forth these, nor can the false prophets bring forth the fruits of the Spirit. As many as are led by the Spirit of God, they are the Sons of God, and produce fruits unto holiness, the end of which is everlasting life. But, "If any man has not the Spirit of Christ, he is none of his," and all the fruit he can bear is the fruit of the flesh. The good fruits of the good tree are produced as a consequence, and are an evidence that the tree has first been made good, by vital and conjugal union with Christ, as the apostle instructs us, Romans vii. 4, 5: "Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto death." Hence we learn the impossibility of carnal men who are in the flesh, and serving religiously only in the *oldness of the letter*; bringing forth any other fruit than that which is unto death. And as all men are by nature in the flesh, and strangers to that Spirit of which Christ said, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." – John xiv. 17, they are without ability to bring forth fruit unto God. Lastly we designed to notice the qualification of those who are exclusively truly born of God, (and not of the will or works of man, or of the flesh,) and who are led by that Spirit of truth whom the world cannot receive, to detect false prophets, by their fruit. Unto them it is given to know the things of the Spirit, the mysteries of Christ's kingdom, but unto them which are without it is not given. To all those who only possess the wisdom of this world, all these things of the Spirit are in parables. The apostle John says concerning these false prophets, "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error." – 1 John iv. 5, 6.

The prophet Habakkuk, in his prayer expresses the desire of all who know the Lord: "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." But the revival of God's work is infinitely beyond the control, management or comprehension of men.

The popular revival, which is now in its full blast in many places, is only, as far as we can perceive, a revival of the works of men. Hence the clerical engineering of its whole machinery. We use but their own language, which they publish to the world, when we say, They can get these revivals up and maintain them by their own agency, and when they contend that the number of the saved and of those who finally perish, depends upon the efforts and contributions of men. But when God quickens the dead, that birth which is by his power, is as far removed from the power, influence and agency of men, as is the blowing of the wind: "The wind bloweth where it listeth, and thou [Nicodemus] hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." – John iii. 8. But such is very far from being the case in the revivals which are gotten up by men. This wind bloweth as they direct, and they know whence it cometh, for they can sow to the wind, and reap the whirlwind.

Middletown, N. Y., June 1, 1858.

DEUTERONOMY XXXIV. 7.

“And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.”

There are many very remarkable incidents in the history of this servant of the Lord, in his birth, his preservation from the murderous decree of Pharaoh, his introduction in the house of Pharaoh, and his adoption as the son of Pharaoh's daughter, his continued attachment to and preference for his own people, when he had come to years, his flight from Egypt and arrest by the Almighty at the burning bush, his commission from the I AM to go again to Egypt and lead forth the chosen tribes of the Lord from the house of bondage, the wonders which God wrought in Egypt, at the Red Sea, at Sinai, Horeb, and many other places, are among the most wonderful events recorded in the holy Scriptures. But not only in his life was he distinguished by so many strange and wonderful events, but also in his death. Although he had attended the children of Israel about forty years in the wilderness, he was not suffered to share with them their final entrance and settlement in the promised land. From Pisgah's summit he was allowed to behold the distant landscape, and then to die upon the mountain of Nebo, and was buried by the Lord himself, and his sepulchre is not known unto this day. And although six score years of toil and care had been upon him, yet we are told that his eye was not dim, nor his natural force abated.

We are informed in the Scriptures that these Old Testament records were written for our instruction, and that the whole legal dispensation was figurative, a shadow of good things to come, and as such they are regarded by the inspired writers of the New Testament. What the precise age of Moses was intended to represent we are not able to say, only that the one hundred and twenty years of his life covers the time of the sojourn of Israel in the wilderness.

Moses, in some particulars, was a type of our Lord Jesus Christ, as a prophet, a leader and commander of the people, &c. But principally he stands as a personification of the law which he administered to the children of Israel. As such he is frequently referred to in the New Testament, and the reading of the law in Jewish synagogues is called the reading of Moses. In the third chapter to the Hebrews, Christ as a personification and embodiment of the gospel, is compared by way of contrast, with Moses as the personification of the law.

Taking Moses then in his general figurative character we shall read his history with increased interest, and especially this account of his death and burial, together with what is said of his keen discernment and natural force. To understand the figurative import of our text, we must inquire, What is the discernment and the natural force of the law of God which Moses represents? When the people of God, as the antitype of carnal Israel, are delivered or brought from the power of darkness, being quickened by the Spirit, they find themselves truly in a house of bondage, and under such task-masters as cause their groaning to be heard by the I AM, who appeared to Moses in the bush, and Moses, or the law of God in its spirituality, comes home to them with a display of divine omniscience. The fountain of the great deep of their hearts is broken up, the hidden recesses of their mind is laid bare and open, the secret chambers of the soul are exposed, and the quickened sinner, now in the hands of Moses, learns that the law takes cognizance of the very thoughts and intents of the heart, sin revives, appears exceeding sinful, and the subject of this work is convinced that the eye of the law of God is not dim. It calls for jots and tittles, and thunders in our guilty ears, that heaven and earth shall pass away, but these

jots and tittles which all unregenerated men have always overlooked, shall not be dispensed with until all are fulfilled. Here every mouth is stopped and all the world stands guilty before God.

Two examples of the searching discernment of the law of God should be considered in connection with the death of Moses. First, in reference to its demands exacted at the hands of our adorable Redeemer, for it was by his vicarious death and sufferings that those for whom he suffered became dead to the law by the body of Christ, and the law dead to them as to its curse and dominion, that they being reckoned as dead with him, buried with him by baptism into death, and with him raised from the dead to a newness of life, and that being dead to them wherein they had been held, they are married to him that is risen from the dead, that they should henceforth bring forth fruit unto God, in serving him, not in the oldness of the letter, but in the newness of that Spirit which brought again from the dead the body of our crucified Lord. In the demands of the law for satisfaction and atonement for the transgression of God's people, its eye was not dim. It was clear enough to discriminate between the blood of bulls and calves, and such other blood as had long streamed from Jewish altars, and that of the Lamb of God. It could clearly perceive in him, the only begotten of the Father, full of grace and truth. Its eye was not so dim as to recognize in any other being in heaven or earth the right of redemption, based on eternal vital union and indissoluble relationship. And the law and eternal justice of God, clearly seeing in the person of Jesus, the Head of the church, the great Law-filler, the Lamb without blemish, who verily was foreordained before the foundation of the world, for us who by him do believe in God who raised him up from the dead; and seeing all the iniquities of all his people laid by the hand of God on him, inflicted its extreme penalty, and exhausted on him all its wrath. Dim indeed must have been the eye of the law, if it had only required atonement for what the Arminians call original sin, and had overlooked the actual transgressions of his people, or any part of them. If the eye of the law had then and there been dim, divine justice would not have been satisfied. If any part of its requisitions, even one jot or one tittle had escaped the vigilance of that clear, piercing eye, all his sufferings for us would have failed to redeem us to God. Or if that eye had been too dim to look back to the days of creation, nay, back to the very throne of God, the ancient settlements of eternity, and thence forward to the great burning day, some of the sins of some that Jesus was the surety for, might have been overlooked, and then the whole mediatorial work must have failed. But, glory to God in the highest, his eye was not dim, nor his natural force abated.

The natural, physical power, vigor and strength of Moses as a man, we presume, had not relaxed nor yielded to the weight of years, as the infirmities incidental to old age are generally developed, but all this was necessary in making him a proper personification of the law.

The natural force of the law which we were under, and from which Christ came to redeem us, should be carefully considered, but alas, how few there are at this day who understand it. To know the natural force of the law, we must understand its nature, and the nature of the law must be determined by its emanation. It is the law of God, it came immediately from him, and bears in it a clear transcription of his nature. As he is holy, just and good, so is the law which came from him, and its force is like that of its Author, omnipotent and irresistible. The natural force then of the law, considered in reference to its emanation, is absolute and almighty, and cannot, like things of a finite or terrestrial nature, abate from age.

Second. The natural force of the law is exemplified in the infliction of its penalties on Christ. He who had power to heal the sick, raise the dead, and cast out devils; he who had power to command all the legions of angels in glory; he who had power to create the universe, yea, to dash whole worlds to death, and make them at pleasure, is seized by the law, and by its natural force held more firmly than are the

pillars of the heavens or the foundation of earth, for both of these shall fail, but the natural force of the law shall never abate or become even less potent. No abatement of its natural force was either asked or granted, when Jesus the Savior bore its full force on Mt. Calvary, and when in death he convulsed the universe. Not even in consideration of the divinity, purity and excellency of the character, person and glory of its victim, could its force abate. Were we able to watch one hour with our Lord in his suffering in the garden, or on the cross, could we witness his agonizing appeal, "O my Father, if it be possible, let this cup pass;" or writhing in the deadly pains of the cross, grappling with the weight of all the sins of all his people, could we there hear him cry, "My God! my God! why hast thou forsaken me?" and see responding nature shuddering to her centre, the sun darkened in the heavens, the natural force of rocks and mountains abating, rending asunder, the startled dead leaping from their graves, then might we to some extent appreciate the natural force of the law, and what it was when it died, as to its righteous claims on Christ, by receiving at his hand an exact and perfect equivalent for the sins of all his members. Here at the cross of Jesus is laid the scenes which the death of Moses prefigured. As God had sworn with an oath, that the seed of Abraham should possess the land of Canaan, so had he sworn that the spiritual, the antitypical Israel should enter into gospel rest. But as the natural force of the law allows no rest, no intermission of labor, no respite, it was not intended that that law which was written on the tables of stone, should pass the baptismal waters of Jordan, which bounds the gospel state and rest that remains for the people of God. Here Moses dies, and Joshua, which name is the same as Jesus, takes the lead, and brings his Israel into the gospel land which, although infested with some Canaanites which remain for a season, yet it flows richly with milk and honey.

One idea more in regard to Moses, with all his cares and responsibilities devolving on him, opposed by the almost constant murmuring of Israel, and often encountering the deadly enemies of Israel, such was his natural force, no earthly power could dispossess him of life. None but God could dissolve his dominion over his Israel. And so it truly is in the natural force of the law. If so much as a beast should touch the mountain, it must die, and the thunder of its precepts was more than Israel could endure. So none but Jesus, our God and Savior, was able to meet and receive the force of the law, and by an equitable liquidation of the last jot and tittle of its claims, redeem his people effectually from its dominion, and bring them under that law to himself, which is not written in tables of stone, but in the fleshly tables of his children's heart.

As we see in the transactions on Calvary, an illustration of the figurative import of the death of Moses, so also in the personal experience of the saints, the same is made most clearly to appear. When a subject of grace is quickened, as we have stated before, he finds himself in a wilderness state and condition, and Moses, or the law having dominion, and enforcing the precepts with a rod. For the heir, so long as he is a child, or minor, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. And Moses continues with them, as a reprover, pointing out and threatening them with pains and penalties, until they reach Mount Nebo, or the place from which the goodly land may be seen. At this place in their experience, the interposition of him who is the end of the law for righteousness to every one that believeth, is made manifest. By faith, which is the gift of God to them, they have a view of the atonement which was made by our Lord Jesus Christ, and his blood and righteousness is by the Spirit applied for the remission of their sins, and they are freely justified, through the redemption that is in Christ Jesus, and thus are they released from the terrors of the law. Moses becomes dead to them; they are no more under the law, but under grace. The handwriting of ordinances is blotted out, and the law of commandments nailed to the cross. Moses is not only dead to them, but he is buried out of their sight. They, like the Israelites, spend much time in searching for his body, but they cannot find it. There is a legal Spirit in their flesh which constantly

inclines them to legality, which is the body of Moses, about which Michael the Archangel disputed with Satan. (Jude 9.) And that dispute is still continued by their respective hosts, Satan and his legions still contending for salvation by works, and Michael, which is Christ, and his witnesses contending that salvation is by grace alone; Satan and his ministers urging the law as the rule of life to the Christian Church, and Christ and his followers contending that the Church is no more under the law, but under grace. God, in the gospel, now says to his redeemed people, as he said to the carnal Israelites, Joshua i. 2, “Moses, my servant, is dead; now therefore arise, go over this Jordan.” Under the guidance of Joshua, your new Leader, arise and, through this Jordan, baptism, enter into the rest which remains for the people of God. This goodly land was seen by Moses from the top of Pisgah, as the new covenant dispensation was seen by faith, through the types, but Moses could not enter, neither can those who read Moses, or claim to be Moses’ disciples; their carcasses will all most assuredly fall in the wilderness; for by the deeds of the law, none shall be justified, and as many as are of the works of the law are under the curse. Of all such, God has sworn that they shall not enter into his rest. The law is not of faith, but it calls for works continually. “So we see that they could not enter in because of unbelief,” or for the want of faith. “For we which have believed do enter into rest.” – Heb. iii. 19; iv. 3.

Middletown, N. Y., June 1, 1858.

ATONEMENT AND REDEMPTION

Dear Sir: – There are some who say that the atonement is general and that redemption is particular, and others who say that both the atonement and the redemption are general. If you will give your views, through the SIGNS, on this subject, you will very much oblige, and I hope instruct me. What I want to know is, can the two be separated? If the one is general is not the other? I hope you will give your views at some length, and oblige,

A LOVER OF THE TRUTH.

Ulster County, N. Y., April 28, 1858.

The simple word *atonement*, or at-one-ment, signifies reconciliation, agreement, or restoration to favor, and when applied in a gospel sense, has reference to the mediatorial sacrifice of the Son of God, by which his people are reconciled unto God. That mediatorial work or sacrifice involved his suffering for them the penalty of the law which they had transgressed, bearing the curse which was due to their transgressions, putting away their sins by sacrifice of himself; being delivered up for their offences, and raised again from the dead for their justification.

Redemption signifies the buying back of that which has become legally involved and is held by another in captivity. For instance, a flock of sheep which has gone astray from the premises of their owner, and committed trespass on another, may be legally held by him who has sustained the injury, until the owner of the sheep shall come forward, prove property, pay the legal charges, and take them away. This is called redemption, or buying back the flock or property which belonged to him who redeems, before the trespass was committed. In this the payment of the damages is the atonement or reconciliation, for it satisfies the party who held the legal claim upon the flock, and the price paid for the satisfaction, or

reconciliation, redeems or buys them back. So that the atonement and the redemption of the sheep are one and the same thing; they cannot be separated. None but the owner of the sheep has the right to redeem them. If he fails to redeem them, and they are sold to some other person for the damages they have done, they are not redeemed at all, because they are not bought back, or restored to the former owner, but pass into the possession of a new owner. The redemption of the people of God is thus described, Isa. liii. 6, “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all.”

That is, the whole demand of the law and justice of God, was demanded of that Shepherd whose own the sheep were, and who says, “I am the good Shepherd; the good Shepherd giveth his life for the sheep.” – John x. 11, 12. If Christ had not been the owner of the flock before they strayed, or went into captivity, justice could not have demanded satisfaction at his hands, the Lord would not have laid their iniquity upon him, nor commanded, saying, “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones.” – Zech. xiii. 7. Nor could Christ have claimed the right to redeem them on any other ground. He was the Shepherd whose own the sheep were, and he plead and sustained his prior claim to, and right of property in them, saying, “Thine they were, and thou gavest them me.” “I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them.” And this glory he says he had with the Father before the world was. (John xviii. 5, 7, 10.) Therefore he could in coming into the world to redeem them, confidently refer to the records of eternity: “Lo! I come, in the volume of thy book [the book in which all his members are written, Psa. cxxxix. 16,] it is written of me; to do thy will, O God.” – Heb. x. 7. “And this is the Father’s will which hath sent me, that of all which he had given me, I should lose nothing, but should raise it up again at the last day.” – John vi. 39. These Scriptures define very clearly the extent of redemption by Jesus Christ, and the principle of relationship and proprietorship on which that redemption is based. In this redemption he asked not or prayed not, for the world, but for them which his Father had given him out of the world. And this was the full extent of the will of the Father, according to which God worketh all things, that Jesus should redeem and save his people from their sins, and raise up again at the last day all that the Father gave him before the world was, and therefore it was that the Lord laid on him the iniquity of *us* all. That is all of *us* who like sheep have gone astray. And he has accordingly “surely borne *our* griefs, and carried *our* sorrows.” “He was wounded for *our* transgressions, bruised for *our* iniquities: the chastisement *our* peace [or atonement] was upon him; and with his stripes we are healed.” – Isa. liii. 4, 5. And because “It pleased the Lord to bruise” and to “put him to grief.” “He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge [shall he] justify many, for he shall bear their iniquities.” – Isa. liii. 10, 11. And we know precisely what will satisfy him; for he has graciously told us. “I pray not for the world, but I pray for them which thou has given me” out of the world. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” – John xvii. 9, 24. This is his will, and the Father has pledged his veracity that he shall be satisfied. Nor is this any less the will of the Father than it is the will of the Son, for, “This is the Father’s will which has sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.”

Thus we are instructed in regard to the nature and extent of the atonement and redemption which is in Christ Jesus. That it extends to all that the Father gave him, and to no others. That it embraces all that seed which Jesus should see when his soul was made an offering for sin, and which seed shall serve him, and be accounted to him for a generation, according to Psalm xxii. 30. But it extends to no other

seed or people but that chosen generation, royal priesthood, holy nation, and peculiar people which shall show forth his praises. (1 Peter ii. 9.)

The atonement or reconciliation is just as extensive as the redemption, and the eternal salvation from sin, death and hell, is just as extensive in its application and its saving benefits as the atonement and redemption, and it can extend no further. All the murmuring, fault-finding and blasphemies of the children of men cannot extend it any further, nor remove one of Zion's stakes, nor break one of her cords.

After all the opposition manifested by the world to the definite extent of the atonement, there is not an individual on earth that really desires to be embraced in it but those who are made willing in the day of our Redeemer's power. All others prefer to rely on their own fancied free will, free agency and use of means, and to rely upon a chance system, which would give a chance to everybody, but in reality save nobody. God's redeemed people themselves were all of them opposed to his method of salvation until they were brought to an experimental knowledge of their guilty, lost and helpless condition, then they found it to be exactly suited to their case. And then being taught of God, they could not be satisfied with any uncertain, indefinite or chance system. Knowing their own total helplessness, they bless and adore God for that covenant which is well ordered and sure, for it is all their hope, and all their salvation.

Such a system of redemption as the Arminians contend for, if they could have it, would do them no good, for it would save nobody, and they are therefore just as well off in their present delusion on the subject, as they would be with a *chance* redemption, offered grace, and conditional salvation, while they are totally depraved, and dead in trespasses and sins. They are at war with God's plan of salvation, and it is impossible for them to be saved in any other. There we must leave them to perish forever in their delusion, unless they, by a divine power, over which they nor we have any control, shall be brought to know their need of a whole Savior, a sure redemption, and to rejoice in a perfect atonement and reconciliation to God, and to his way of saving poor, lost and helpless sinners.

Middletown, N. Y., June 1, 1858.

PROVERBS 1:24-26

Brother Beebe: – If it is not asking too much, I would like to have your views of Prov. i. 24-26. Perhaps you may say it merely applies to the Jews as a nation. There are many passages like it, that I would like to see quoted in the SIGNS more frequently than I do.

JULIANA TUTTLE.

Mt. Carmel, Conn., May 25, 1858.

We have never designedly suppressed any portion of the Scriptures, nor refused to give our views on any passage when called on to do so. We do not claim to have light on every portion of the word, but so far as we have any light, we desire to declare all the counsel of God. The Scriptures are in perfect harmony with themselves, however dark our minds may be in regard to them. There can therefore be no good reason for concealing or keeping back any portion. Sister Tuttle, we presume, will admit the

above, and if so, she will admit that if we have one solitary passage in all the Bible to sustain our doctrine, we have every passage. But if it be as some seem to imagine, that the Bible sustains opposite doctrine, that some portions favor Arminianism, and other portions assert the opposite doctrine of predestination, election, sovereign, saving, irresistible and almighty grace, then we must regard that blessed book as a volume of contradictions altogether unreliable as a source of infallible instructions. The text proposed for our consideration, if it has been neglected by us, certainly has not escaped the notice of the Arminians, it is among the few which they have garbled from the Scriptures, and on which they seem to confidently rely to sustain them in their warfare upon the doctrine of sovereign grace as held forth by our Lord Jesus Christ and his apostles in the New Testament. But we can discover nothing in this passage, when rightly understood, that conflicts with any other portion of the Scripture as understood by us. The words of the text proposed for investigation and comment are, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh."

The wise man, in this proverb, represents wisdom contending with folly, and shows the natural inclination of men to folly, and their opposition to wisdom. In whatever sense we consider wisdom, this proverb holds good. We will consider wisdom first in its literal signification. That wisdom which our beneficent Creator has bestowed upon intelligent beings, has from the morning of the creation had to encounter the folly of mankind. Her voice has been lifted up, and her speech addressed to the sons of men, but how few comparatively have pursued the course of wisdom without turning aside to folly. Did not our first parents in the garden, turn a deaf ear to wisdom, and listen attentively to folly, when they transgressed the orders which they had received from the Creator? Did Cain obey the voice of wisdom when he murdered his innocent brother? And finally, in the history of the world, from age to age, have not each successive generation madly pursued a course of folly against the clearest and most rational dictates of wisdom, in the things of nature as set forth in the connection in this chapter? We see the young man endowed with good intellectual powers of mind, he encounters the enticing allurements of the wicked. Wisdom bids him beware! Consent thou not. The proposition is made to him, "Come with us, let us lay wait for blood; let us lurk privily for the innocent." "Cast in thy lot among us; let us all have one purse." At such a proposition, what course does wisdom dictate? She says, Consent thou not. But is her voice and dictation heard and obeyed? Not as a general thing; the foolish youth departs from a path marked out by wisdom, and is finally involved in trouble. Justice pursues the guilty, the day of retribution comes, and then these sons of folly would gladly call wisdom to their aid, but it is too late. She will laugh at their calamity and mock at their fear. The murderer on the scaffold, about to expiate his crimes, feels only taunted and mocked by wisdom when she reminds him of the folly that has sealed his doom. The drunkard, against the dictates of his better judgment, persists in his cups, and rushes on to destruction, until overwhelmed with misery. And in regard to the whole course of human action, wisdom points out the righteous course, and folly allures to an opposite direction. Sister Tuttle rightly supposes that we will apply this proverb to the Jews, for God himself has thus applied the charge. See Isaiah i.; lxxv. 1, compared with Rom. x. 21. But we do not apply it to the Jews exclusively. Gentiles as well as Jews are subject to the charge of folly.

But not only do the sons of men stand condemned as transgressors of the clearest dictates of human wisdom, but equally so in regard to the wisdom of God, which wisdom Paul says we speak in a mystery. The preaching of Christ crucified is unto them that are called, the wisdom as well as the power of God; but it is nevertheless to the Jews a stumbling-block, and to the Greeks folly. And in the preaching of the cross of Christ, wisdom has lifted up her voice, and proclaimed to every creature

under heaven that there is salvation for God's people in Christ Jesus, and in no other place or name. But folly has resisted the voice of wisdom, and contends that there is salvation in the will and works of men, that there is salvation in gold and silver; in rites and ordinances of human invention; in voluntary humility and worshipping of angels; in tracts and Sunday Schools; in mission and other religious societies; in the pardons of popes; the absolution of a priest, or the benefits of an anxious bench, or the virtue of an Arminian prayer. Wisdom, through the gospel ministry has certainly protested against all these delusions, for more than eighteen hundred years, and in her solemn protestations she has invariably been justified by all her children, their experience has corroborated her testimony in all ages. "But no man," by merely human sagacity has regarded her voice. All men by nature love darkness rather than light. The wisdom of God is foolishness with, or in the estimation of men. Men, in their inventions have set at naught all the counsel of God's eternal wisdom, and substituted their own wisdom, and even go so far in modern times as to ask the Lord to forego his plans and purpose and adopt theirs. They represent that God's method of salvation will not do to rely upon, and that the last hope of a sinking world is in the wisdom and works of men.

"And would none of my reproof." The voice of wisdom in the ministry has always exposed and reproved the doctrines and commandments of men, but alas, how few have heeded these reproofs! They have reproached and persecuted those whom God has made wise unto salvation, and desired their extermination from the earth, because they hate the light, neither will they come to it lest their works should be reproved.

But the awful day of retribution is at hand when he that sitteth in the heavens shall have them in derision, according to what is written in the second Psalm.

"But wisdom is justified of her children." The Lord Jesus Christ is of God made unto *them* Wisdom and righteousness, and sanctification and redemption. And as their wisdom, his goings forth have been of old from everlasting. As their wisdom, the Lord possessed him in the beginning of his way, before his works of old. And he says, "I was set up from everlasting, from the beginning, or ever the earth was. "Before the mountains were settled, before the hills was I brought forth." – Prov. Viii. 23, 25.

We submit these views to sister Tuttle, and if she will name the other passages, which she regards of the same classification, which have not been sufficiently conspicuous in our columns, we will try to make room for them, for we want a whole Bible, a whole gospel a whole Savior and a whole salvation.

Middletown, N. Y., June 15, 1858.

ROMANS VII. 9.

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

Although this apostle had been brought up by Jewish parents, and after the strictest sect of the pharisees instructed in the Jew's religion, which consisted chiefly in, that to them pertained the giving the law, &c.; and although he had been no dull scholar in their theological school, but had graduated with great honor, of having surpassed many of his equals in the attainment of religious knowledge, yet his literary attainments extended only to the letter of the law. With that he was very familiar, and none could

surpass him in his knowledge of or zeal for the Jew's religion. But it was like the religion of all legalists, workmongers and Arminians of our day, it filled his heart with a zeal which was not pure, and inclined him to oppose the gospel of our Lord Jesus Christ, and to breathe out threatening and slaughter against the primitive Baptists. But the spirituality and killing power of the law of God, he had never experienced, until it pleased God, who delivered him from his mother's womb, and called him by his grace, to reveal his Son in him. Then, as in all other cases where the Spirit of God sets home the law in its exceeding broadness, he saw himself a poor, convicted, guilty and justly condemned sinner before God; and that very law, on the letter of which he had depended for life and immortality, consigned him to death and everlasting wrath, for his transgressions of its precepts.

By the law is the knowledge of sin; but until we know the law, we are ignorant of our sinful and helpless condition. And this is the reason why so many are at this day relying on their own obedience to the law of God, for acceptance with him, and seem perfectly heedless of the express declarations, "By the deeds of the law no flesh shall be justified," and "For as many as are of the works of the law are under the curse. In this sense they are alive, as Paul had been once, not having been slain experimentally by the law.

In the illustration of this subject, Paul uses the figure of the marriage relationship, "A woman that hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law [or dominion] of her husband." So long therefore as we are legally held under the law, we are held in condemnation. "For as many as are of the works of the law, are under the curse." And we cannot be lawfully joined in marriage to Christ, until all the jots and tittles of the old dominion are legally canceled. This separation or deliverance could only be legally effected by death. Now to effect his release from the law, the redeemed of the Lord are buried with Christ by baptism, (or immersion) into death. (That is when Christ was buried in death, they were legally in him, so that when he died for them, they were all dead.) And hence, the apostle says, "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another; even to him who is raised from the dead, that we should bring forth fruit unto God." Our legal works of obedience to the letter of the law, however perfect they may have been as such, were not fruits unto God, for they were not begotten of his Spirit; they were fruits to the old husband; but in our relation to our new husband, our fruits are unto God, and not to the old husband, who is now dead to us; hence, instead of now serving in the oldness of the letter, we serve in the newness of spirit, and bring forth the fruits of the Spirit, which are these: love, joy, peace, long suffering, gentleness, goodness, faith. Still because the law, as our old husband, could not beget in us such fruits of the Spirit, we are not to conclude that the law is sin. God forbid that we should say so. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The law is holy, just and good, but I am carnal, sold under sin. And as Paul says in chapter viii. 2-4: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The law is not sin. "But sin, taking occasion by the commandment, [or law] wrought in me all manner of concupiscence. For without the law, sin was dead." As sin is the transgression of the law, where there is no law there is no transgression. Hence, if we had been created free agents, or without law, we could not become transgressors or sinners. But the law being holy, the presentation of every one of its precepts detects the depravity of my sinful flesh, as exemplified in Paul's experience. "I had not known lust, except the law had said, Thou shalt not covet." As he had understood the law according to his instructions in the theological school of Gamaliel, he was

blameless in regard to that precept, so long as he did not appropriate the property of another, to his own use. But when the commandment came, in its spirituality and power, he found to his surprise, that it took cognizance of the thoughts and intents of the heart; to hate a brother constituted him a murderer, and to look upon a woman lustfully made him an adulterer. The law had not only said, "Thou shalt not steal," but it had also said, "Thou shalt not covet." Hence the exceeding purity of the law, applied to and in its action upon all those who are under it, brings forth to light all manner of sin. "The law wrought in him all manner of concupiscence." Not that the law communicated to, or implanted in him an unholy principle, but the working of the law was to expose that corruption which existed in the flesh; as the apostle says, "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Every saint can use the words of the apostle as applicable to himself: "For I was alive once without the law." That is, I had not been slain, sin did not appear to me exceeding sinful; especially my own sin; I could not see much greater sin in others than in myself I was whole, and needed no physician, and righteous, and needed no repentance. "But when the commandment came." When the righteous law of God was set home by the eternal Spirit, "Sin revived." It had been in me concealed, so that I did not believe that it was there, but the eye of the law was not dim, it detected and brought to light the hidden evils of my soul, and what I had regarded lightly before, became exceeding sinful. "And I died." Till then my strength held out, my resolutions were firm, and my fancied abilities to meet the demands of law and justice were unquestioned, but then and there the majesty of the holy law of God appeared; justice drew forth the sword of vengeance, my mouth was stopped, and I confessed the justice of my doom. The cross of Christ appeared, and I saw the gleaming blade descend in vengeful wrath to smite me; the bleeding Savior drew me to his heart, and there in him, it smote, and I died. My legal hopes gave up the ghost, and I henceforth may say, "I am crucified with him, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Middletown, N. Y., June 15, 1858.

A REVIVAL CERTIFICATE.

We have been furnished with the following copy of an extraordinary certificate which has been copiously issued by a number of influential citizens of Philadelphia, who are interested in promoting the present religious revival. It bears a close resemblance to the old Papal expedient of selling indulgences:

AMERICAN SYSTEMATIC BENEFICENT
SOCIETY

Auxiliary to very Benevolent Institution in the Land.

\$._____

(Vignette.)

_____ shares.

One hundred per cent. Stock.

This certifies that _____ is the holder of _____ shares in
THE SABBATH SCHOOL CHARITY FUND.

Stockholders are guaranteed to receive one hundred times as much as they put in. (Matt. xix. 29.) Those who continue to pay into the fund as much as six cents a week, for three years in succession, to be life-members of the American Systematic Beneficent Society. Those who do this for six years, to be honorary members for life. Those who do this for ten years, to be honorary Vice-Presidents for life. Those who do this (from love to Christ) *while they live*, will have a free admission through the gates into the Heavenly City, a snow-white robe, a heavenly harp, a crown of gold, and a seat at the right hand of the final Judge.

[Signed.] M. W. BALDWIN, President.

GEO. H. STUART, Vice-Pres't.

THOS. COOPER, Treasurer.

W. J. R. TAYLOR, Rec. Sec.

JOHN GULLIVER, Cor. Sec.

This certificate, with the remarks which precede it, appears to have been clipped from a Philadelphia paper; it was handed us by a friend who seemed to think it entitled to some special notice, as indicating the progressive march of anti-christ. It is true the spirit of modern fanaticism assumes occasionally some new and novel phases; but the principles and policy of the powers of darkness have always been substantially the same in all ages.

Chartered companies, with titled officers, for evangelizing the world, together with numerous financiering agencies for collecting and disbursing funds, for the professed object of sustaining that kingdom which is not of this world, and that gospel which is without money and without price, have been too numerous to attract any unusual attention. But the stock-jobbing enterprise of the "American Systematic Beneficent Society," proposes to divide the throne of the Eternal God into six-penny shares, and sell the mansions of immortal glory for filthy lucre. Were any organized company of men to practice such frauds in regard to any earthly territory that does not belong to them, they would, on conviction of their rascality, be lodged in our State prisons. But the fraud of thus swindling the unsuspecting and credulous Sunday School victims of their toy-money, mean and unjustifiable as it is, sinks to insignificance when compared with the bold, unblushing blasphemy of offering the throne of Jehovah for sale. God, who occupies that high and exalted seat, has said, "Heaven is my throne." And this band of pious swindlers advertise that heaven for sale. And, to crown the climax of their effrontery, they forge the indorsement of him who overturned the tables of the moneychangers, and scourged all manner of religious traffickers from his temple, and forbid peremptorily that his Father's House should be made a place of merchandise, or occupied as a den of thieves. To pretend that the blessed Savior, in Matt. xix. 29, gave his sanction to their swindling religious stock-jobbing operations, is handling the word of God deceitfully, and turning the truth of God into a lie. In the darkest ages of Popery, no greater abominations were practiced for swindling unconscious children of their money. Truly has the Scriptures said of these worshipers of mammon, that they subvert whole houses, and lead about the silly, for filthy lucre's sake.

Middletown, N. Y., June 15, 1858

MATTHEW XXVI. 40.

We have and do understand this passage to mean that the disciples – Peter, James and John – were literally asleep. Such was the weakness of their flesh, that, although they loved the Savior with the most sincere and abiding love, and were at that time willing in spirit to go with him to the prison or to death, they could not watch with him in that one hour of his dreadful agony and suffering. Peter’s protestation in a preceding verse, “Though all men should be offended because of thee, yet will I never be offended,” and also, “Though I should die with thee, yet will I not deny thee,” were uttered in the sincerity of his heart; and we have no doubt that the affections of the other two disciples were equally strong. But what are our affections and resolutions, when we rely upon our fleshly powers to execute them? “The spirit truly is willing, but the flesh is weak.”

There was a special cause for the selection of Peter, James and John, from the other apostles, to experience this scene of trial and of suffering. Peter’s evident confidence in his own fidelity and power of perseverance required correction. And James and John had said they were able to drink of his cup, and to be baptized with his baptism; and therefore felt themselves competent to fill distinguished places in the kingdom of their Lord; the one to sit on his right hand, and the other on his left. But Jesus had said to them, “Ye know not what ye ask.” And this utter failure for want of ability to resist this lethargetic pressure upon their natural energies, taught them most effectually by experience what they were slow indeed to comprehend in any other way.

Nor was this important lesson of the weakness of human flesh alone for the benefit of these distinguished apostles of the Lamb. The saints in all subsequent time are admonished to beware of self-confidence, or of reposing confidence in the flesh. The flesh is to be denied, the body kept under, for in the flesh dwells no good thing. The spirit within these disciples which was willing, was born of God; but the flesh which was weak, was not born of God; it was only born of the flesh, and therefore could not rise above itself; and in the most critical and important hour of trial, its weakness was developed. They could not watch one hour. Well did the inspired Paul say to those who were with himself, members of the one body of Christ, “We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.” And why should we have? “It is the Spirit that quickeneth; the flesh profiteth nothing.”

Another important consideration bearing on the subject is, that our Redeemer was by the irrevocable decree of heaven, to tread the wine-press alone, and that of the people there should be none with him to share in the work, making reconciliation for the sins of the people. He was himself legally the embodiment of all his members; so that his death and suffering was the execution of the penal demands of law and justice which stood against them. So that when he died for his members, they were legally dead; and in his resurrection for their justification, they were released from death and delivered from all condemnation; yet the propitiatory sacrifice was made by him as their High Priest, single handed and alone. Therefore in his victory, his arm, in the achievement of their salvation, brought salvation unto him; for they are his body, his flesh and his bones.

It could not therefore be that any fleshly power should aid in the accomplishment of that work. When the Shepherd was smitten the sheep were scattered; and notwithstanding the strong inclination of these disciples to drink of his cup, and be baptized with his baptism of overwhelming sufferings, it was impossible for them to keep awake or watch with him that one hour.

Middletown, N. Y., June 15, 1858.

ROMANS VI. 17.

“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.”

That the children of God have ever raised their hearts and hands in rebellion against him, is most unquestionably a source of deep sorrow and regret to them when born of his Spirit; and none more sensibly felt that godly sorrow for having been in opposition to God, than did the apostle who wrote the above text. But in presenting the contrast between what the saints had been and what they now are, he attributed this change in their condition to the sovereign grace of God, and instead of accrediting the glorious change to them as having been brought about by their will or work, he thanks God for the great and marvelous display of his goodness in their salvation from sin and death and hell.

Middletown, N. Y., June 15, 1858.

DANIEL III. 25.

“He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”

Not only to give us an instance of the mighty power and constant faithfulness of the God of the Hebrews, in the deliverance of his confiding people from the decrees of kings, from the violence of fire, from the mouths of lions, and from the jaws of death, were the records made, in the book of the prophet Daniel, which have excited the admiration of the saints in all subsequent ages, but, as we conceive, they were also intended to set forth in metaphor, the important doctrine of the vital union of Christ and his church, and to prefigure what was in the counsel and purpose of God to be more fully developed in the fullness of the dispensation of times.

In replying to the inquiry of our dear brother Montgomery, we might say much in regard to the personal history of the three Hebrew children who were cast into the excessively heated furnace by order of Nebuchadnezzar, the king of Babylon, and draw from their faith and confidence in God, and their fidelity under the most trying circumstances, lessons of great importance to the tried family of God, in all after ages. The inspired writer of the epistle to the Hebrews, in the eleventh chapter, refers to this display of God’s power and providence, as an example of the invincible power of the faith of God’s elect, and classes it among numerous other signal displays of what God hath wrought in days of old, in the defense of his own cause and people.

But we propose briefly to trace in this article what we regard as the figurative import of the subject, and submit such views as we have to the superior judgment of brother Montgomery, and of all who may read.

These three Hebrews or Jews we regard as emblematic of the election of grace, under three dispensations of time, namely, from Adam to Moses, from Moses to the coming of Christ, and from the advent of Christ, or the setting up of his kingdom, throughout the gospel dispensation to the end of the world. While Nebuchadnezzar, the King of Babylon, may represent the man of sin, the son of perdition,

or rather the spirit which rules and presides over the kingdom of darkness, Babylon, the dominion of this king, with its numerous provinces, is used in Revelation as figurative of anti-Christ, as seated on the scarlet colored beast. At least Babylon will truly represent a place of captivity and bondage to the people of God who are Jews spiritually, and whose circumcision is not outward in the flesh, but in the heart, in the Spirit, not in the letter, whose praise is not of men, but of God. "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Compare this application of the figure under consideration, with what is signified by the three illustrious patriarchs, Abraham, Isaac and Jacob, as embodying all the chosen people of God; or what Moses saw displayed in the bush which was, like the three Hebrews, enveloped in the fiery element and yet not consumed, because the God of Abraham, Isaac and Jacob dwelt with them in the burning bush, as the form of the fourth dwelt with the Hebrews in the burning fiery furnace. These, with many other striking figures of the Old Testament, exhibit what has ever been witnessed in all ages of the world, namely, that God has chosen his people in a furnace of affliction, and that he is present always with them in all their afflictions to preserve and to deliver them.

In the New Testament we have also substantially the same presentation, in the vision which Peter saw of the sheet which contained the variety of four-footed beasts, and creeping things, which God had cleansed, and which in that case were used to signify to Peter that God had a redeemed, cleansed people in all the kingdoms, and in all the tribes of earth. And as this sheet was at first let down from heaven with all of its contents, so the provisions of grace and salvation contained all the elect of God, before any manifestation was ever made to men on earth, and as the sheet was three times displayed, so the three dispensations of time signified have witnessed the revelations of the bride, the Lamb's wife, coming down from God out of heaven, and being manifested on the earth as Christ's kingdom, which is not of this world, and which was prepared for the saints before the foundation of the world. And after the third manifestation of the sheet with the same cleansed contents, it was also received together up into heaven, nothing having been added nor aught diminished from what the sheet actually contained when first let down, so we may learn that all the church of God was chosen and sanctified by God the Father, preserved in Christ Jesus, and ultimately, in the fullness of the dispensation of times, all called with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began; and being all saved and called, and brought experimentally into the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, all are ultimately received up into heaven, as the place of their origin.

The manner in which God's people are subjected to the fiery trials which Peter says are for the trial of their faith, is well illustrated in the case of the three Hebrews. Their religion and their faith essentially differ from the religion and faith of the world, and their God is quite as distinct from the gods of this world. And while all others can accommodate themselves and their religion to suit the times and fashions of the world, God's people have always been, now are, and forever will be, a peculiar people. They shall dwell alone, (religiously) and shall not be reckoned with the nations. Because they are the sons of God, the world knows them not, for the world knew not their divine Lord and Master.

Yet unknown though they are by the world, all the religion of the world is originated, planned and designed so as to oppose them. In the getting up of old Nebuchadnezzar's religious excitement, we trace the very elements of the religious excitements which now prevail in modern anti-Christ. First a god, composed of gold, is set up and dedicated, its splendor and cost are well calculated to fascinate the worshipers of mammon, and secure the adoration of the lovers of the precious metal, who bow down before it, and ascribe to it a power to control the destiny of men, as gold and silver are deified by will-

worshippers at the present time, who ascribe to such corruptible things the power of securing the salvation of the world. Then to make the golden idol still more popular with the deluded sons of men, every possible appeal is made to their carnal senses. The princes and the nobility, the aristocracy and the rulers of darkness of this world, are called together to lend their aid and influence to the magnificence of the golden deity. All manner of musical instruments which have charms for human or carnal ears, are put in requisition to lend attractions to the scene, and for all those for whom neither the image nor the music have sufficient power to charm, the burning fiery furnace is prepared in order to awe into submission all who have conscientious scruples, and a death warrant is prepared for all dissenters, and the object is the extermination from the earth of all who will not worship the beast or its image. How well our Arminian neighbors have copied the type presented in our text, will be seen by observing the basis of their modern idolatry to be gold, or its equivalent. Money is called for and collected for the professed and undisguised object of saving souls from everlasting perdition. The image assumes the imposing form of a Mission Society, a Tract or a Bible Society, or a combination of all these humanly invented societies as so many heads or horns to the image. The great men of this world, the rich, the learned and the popular, are courted, and the most magnificent and costly temples are built and decorated with all that can charm the carnal eye. Worldly honor, fame and pecuniary emoluments are offered, and then if the cornet, flute, harp, sackbut, psaltery and dulcimer, are deemed too antiquated for the progressive age, the more modern instruments of organs, bells, fiddles, and such other instruments as are used at the circus and theatre, for attracting the admiration of the thoughtless and the vain, are added.

But with all the attractions of gaudy temples, golden idols, popular and fashionable devotees, musical instruments, foppish preachers, and man-pleasing preaching, modern anti-Christ cannot well do without a large quantity of terror. The furnace must be heated, and the dissenter admonished of his doom if he still refuses to comply with the terms of peace. Fall down and worship the image, and you shall be caressed, but refuse to do so at your peril. Fire and brimstone is lavishly dealt out by modern wire-pullers, and every appeal is made to terrify into compliance the timid and the weak; but where these threats of future wrath fail to intimidate, the rulers of the darkness of this world in rage command that their furnace be heated at least seven times hotter than it is wont to be heated, and the mightiest energies of all the Babylonish agents are commissioned to cast the Hebrews, or those who trust in the living God, into the midst of the burning furnace. To let loose their slanders, reproaches, persecutions, ridicule and proscription upon all who question the real deity of their golden idols.

But thus far all the engines of destruction prepared by the powers of darkness for the extinction of the church of God, have failed, utterly failed, because God is in the midst of his Zion, therefore she shall not be moved, her God will help her, and that right early. He is in the midst of his little flock and where two or three, as in the case of the Hebrews, are gathered together in Christ's name, though it be in the midst of a burning fiery furnace, there is he also in their midst, as he was in the midst of the three Hebrews in their fiery trial. Before we close, we will remark that the king of Babylon is never to be trusted, his edicts commanding his subjects throughout the provinces of his vast empire to worship the God of the Jews, betrayed the same ignorance and murderous propensity as that commanding them to worship his image. All that the monarchs or governments of the earth are required to do for the church of God, is to let her alone. The God whom we serve is able to sustain his own cause, and to deliver his children out of the hand of the kings and potentates of the earth who shall dare to molest them.

How this heathen king knew that the form of the fourth whom he saw, was like the Son of God, we shall not attempt to explain, only that he was made to see and confess that there was a power there

displayed far beyond what any being inferior to the Son of God could display, and like Balaam, he was obliged to speak the words which God put in his mouth.

One word more. These men of God are seen by their persecutors walking in the midst of the fire, and they have no hurt. This has astonished the enemies of God's people in all ages; the bush is all on fire, but it is not consumed. The fire of opposition rages, and its wrathful flames envelop the saints, but still they walk on at large; the cords by which they were bound hand and foot are burnt off, but they have no hurt, their hair is not singed, nor has the smell of fire attached to them. Their enemies are consumed, but they are delivered and promoted, and show in the sequel of their trial what all the saints of God must witness, that "All things do work together for good to them that love God, to them who are the called according to his purpose."

Middletown, N. Y., July 15, 1858.

JOHN V. 40.

Elder Beebe: – Will you oblige a friend by giving through the columns of your paper, your views on John v. 40? which reads as follows: "And ye will not come to me, that ye might have life." Is not coming to Christ set forth as a condition, the fulfillment of which is requisite to the attainment of the life here mentioned? And can we not reasonably infer that by coming unto him aright, they whom he addressed might have secured this life? And lastly, does not the power of refusing to come unto Christ, herein attributed to his auditors, imply also the possession, on their part, of the power to come unto him?

ALPHA.

Reply. – We cannot in this number afford the amount of space which a full discussion of this subject requires, embracing as it does substantially the grand issues contested by the advocates of the truth of God on the one hand, and the champions of human power and free agency on the other. This has been the grand point of religious controversy ever since sin entered into the world. The doctrine of the ability of man to stretch forth his hands and help himself to the fruit of the tree of life, and eat and live forever, was first insinuated in the garden of Eden by the devil, and was fully implied by his words to Eve, "Thou shalt not surely die," and that insinuation was acted out in the transgression of Adam and Eve, and still more fully exemplified by Cain, when he presented the fruits of his own labor, and production of the earth which then groaned under the curse of Jehovah, as a ground of acceptance before God. All the errors and delusions which have prevailed on the subject of religion, from that period to the present, were amply set forth in the type, as Jude declares of all who pervert the truth, "Woe unto them, for they have gone in the way of Cain." – Jude 11. Cain's way was the very opposite of God's way, which was signified in the offering of a lamb, which directed the faith of Abel to the Lamb of God, as the only offering which could perfect forever them that are sanctified by God the Father, preserved in Christ Jesus and called.

The carnal, unregenerate Jews, to whom Christ addressed the words of our text, were in the way of Cain, looking for acceptance with God on the grounds of their own works, while they had not the word

of God abiding in them, by which all who are born again are quickened, “Of an incorruptible seed, by the word of the Lord which liveth and abideth forever.” These Jesus knew had not that living word in them, therefore they were destitute of eternal life. And yet they thought they had eternal life in the Scriptures. The Scriptures which they had, and in which they believed that they had eternal life, were the Old Testament Scriptures, for the New Testament was not at that time in the hands of mortals, and as they relied on the law or Old Testament for life, they were admonished to search that record, for instead of affording assurance that they had life in the law, or in their works of obedience to the law, all that was written in the law, and in the prophets, and in the Psalms, (which comprised all of their Scriptures) was written concerning Christ, as he told the two disciples immediately after his resurrection, and as he told these Jews in connection with the words of our text, “They,” namely, the Scriptures in which they thought they had eternal life, “are they which testify of me.” “And ye will not come to me, that ye might have life.” Christ is life. “This is the true God and eternal life.” But as Paul bore record of his kindred according to the flesh, that “they being ignorant of God’s righteousness, [which is Christ] and going about to establish their own righteousness,” which in another place he says is by the law, or by their own works, they thereby rejected the righteousness of God. Just so in regard to Christ, as the life and immortality of his body, the church, the Jews saw in him no attraction to draw or incline them to him; he was to them as a root out of dry ground, in whom they saw no form or comeliness. All this was, as he told them in the connection, because his word or life was not in them, and no man, either Jew or Gentile, ever had a will to come to Christ for life, until they were quickened by the indwelling of the word of God. None are willing until the day of Christ’s power, for it is God that worketh in his people, both to will and to do of his good pleasure. Having made these preliminary remarks we will now attend to the interrogatives stated by Alpha.

1. *Is not coming to Christ set forth as a condition, the fulfillment of which is requisite to the attainment of the life here mentioned?* We answer most emphatically, it is not. In the connection, as we have already noticed, Christ is not offering to make a bargain or contract with these carnal Jews, nor is he making proposals to them, nor stating terms and conditions, overtures, nor offers of any kind whatever. But he is simply defending himself from the aspersions and blasphemies which the Jews had uttered against him, and in doing so he uncovers the hypocrisy and dishonesty of his accusers, proving that the word of life is not in them, or in other words, that they were in a carnal, unregenerate state, by two conclusive evidences, namely, their unbelief in him, and their indisposition to come to him for life. If they were truly the children of God, as they professed to be, they would believe on him. That Jesus spake of their unbelief, as a testimony that they were not what they pretended to be, is very evident from many expressions. “And ye have not his word in you; for whom he hath sent, him ye believe not.” – Verse 38. This was a conclusive evidence that they were not born of God, for he said, “But ye believe not, because ye are not my sheep; as I said unto you, My sheep hear my voice, and I know them, and they follow me.” – John x. 26, 27. The faith that accompanies salvation is a fruit of the Spirit, and is implanted in the incorruptible seed which produces a new and spiritual birth. Therefore he said, “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.” – John v. 24. None therefore believe on him until they are passed from death unto life; consequently faith cannot precede life, nor be a condition on the performance of which life is to be obtained. This then, as we have said, is one conclusive evidence that the Jews, unto whom our text was addressed, were ungodly and unregenerated men.

Another evidence, equally as conclusive, is given in our text: “Ye will not come unto me that ye might have life.” For he that cometh unto God must believe that he is, &c. And without faith it is impossible

to please God. Now, as no man can have faith or believe in Christ until he has eternal life in him, and as without that faith and belief in Christ, none have any will, desire or inclination to turn away from the works of the law, to look for life in Jesus Christ, the fact that these unbelieving Jews had no will or disposition to look to Jesus Christ for life and immortality, was another evidence that they had not passed from death unto life.

In further demonstration of the correctness of our position, that coming to Christ is not set forth in our text, or anywhere else in the Scriptures, as a condition, &c., we quote the words of our Lord in this same chapter, John v. 21, “For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.” This text fully defines the manner in which Christ quickens or gives life to the dead, and it is in a way just as independent of conditions, means, instrumentalities and human agencies, as is the resurrection of the dead, so that if we conclude that any willing or doing of the sinner is required as a condition, on the performance of which eternal life is to be attained, we shall be compelled to also believe that the inanimate tenents of the graves will be required to comply with some conditions, or remain in their graves unresurrected for evermore. For as the Father raiseth up the dead, &c., even so the Son quickeneth. And the manner of both is clearly stated in the same chapter, verses 25-29, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth,” &c. The quickening and resurrection of them who are in the graves will be effected in the same way that the heavens and the earth were created; the voice of God, who said, Let them be made, and they were made, without any previous means – using on the part of the things which were called forth into existence by the voice of God. So in the resurrection, The Lord shall be revealed from heaven in flaming fire, and the voice of the archangel and the trump of God shall sound, and the dead shall be raised, and all this without any previous arrangements or agency of the dead. And the giving of spiritual life to dead sinners, and their passage from death unto life, Jesus says, is even so. But if the Father raiseth up the bodies of the dead by his own almighty power, independently of any performance on their part, and the Son of God quickeneth dead sinners, on their performance of certain conditions, then the one would not be even as the other, but there would be a very striking contrast. Still another demonstration of our position is found in the express declaration of the Holy Ghost, Romans ix. 16, “So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” Now if the words of the Redeemer, “And ye will not come unto me, that ye might have life,” imply that either their willing or their running or coming to Christ, were conditions, the performance of which was requisite to the attainment of that life, then Paul was mistaken, and is found a false and unreliable witness of God unto us. If life is attained by our willing and acting, why has the Holy Ghost, by Paul, told us in just so many words that it is not so?

Once more. If eternal life and salvation is obtained by anything that men can will or do to secure it, then it is by works, and if it is by works, it is no more of grace, otherwise work is no more work. But the Arminian is effectually headed off at this point, for God, by the apostle, has emphatically declared, “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” – Eph. ii. 8-10.

The second interrogative of Alpha seems to imply that there are more ways than one of coming to Christ. He asks, *And can we not reasonably infer that by coming to him aright, they whom he addressed might have secured this life?* We find no such discrimination in the text, nor is there anything

in the book of God to favor the idea that there is a right and a wrong way. Christ has declared emphatically, “I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me.” – John xiv. 6. It is totally impossible that this text can imply a possibility for any man in an unquickened state to come to Christ without a palpable contradiction of what he has said, John vi. 44, “No man can come unto me, except the Father which hath sent me, draw him; and I will raise him up at the last day.” The total inability of all men to come to Christ by any power of will or works that they possess in their lost and helpless state, or until drawn by the Father, is so plainly written that none but infidels will dare to deny it. The power to bring them to Christ is in God, even the Father, and they are unable to move towards Christ until God the Father exerts that power which is exclusively in him. And whenever and wherever God the Father exerts that sovereign power, and draws a sinner to Christ, Christ has pledged his word that he will raise up that sinner at the last day. And this drawing power shall assuredly be exerted in all who are ordained to eternal life, for Jesus said, “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. The apostle John testifies to the church of God, that this is the record that God hath given us (the saints) 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.” And Paul testifies that this life is hid with Christ in God, and also that Jesus Christ, who is the only and blessed Potentate, the King of kings, and Lord of lords, only hath immortality (or eternal life) dwelling in the light, *which no man can approach unto; whom no man hath seen nor can see*, to whom be honor and power everlasting. Amen. (1 Tim. vi. 16.)

The third and last interrogative of Alpha reads thus, *And lastly, does not the power of refusing to come unto Christ, herein attributed to his auditors, imply also the possession, on their part, of the power to come unto him?* As there is nothing either said or implied in the text about his auditors refusing to come to him, we shall only treat it as a baseless quibble. In the whole subject our Lord has denied the claims of these carnal, workmongrel Jews, to the possession of eternal life, and proved their destitution of that life by their utter destitution of either will or power to come to him for life. He neither says nor implies that that life had ever been offered to them, or that they had refused it, for it has never been offered either to them or to any other beings in earth or heaven. It is nowhere called an offer, but he says, “My sheep hear my voice, and I know them, and they follow me; and I give [not offer] to them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” – John x. 27.

In conclusion we will say to our unknown querist, Alpha, we have complied with your request; read what we have written candidly, compare our views with the Scriptures of truth, especially those portions of the Scriptures to which we have referred, and if you can finally manage to keep the doctrine of free will and human ability upon the throne, in your judgment, we shall be compelled to regard you as occupying the same position which was occupied by the carnal, workmongrel Jews, who had neither the will nor the ability to come to Christ, that they might have life, who, in their ignorance of God’s righteousness, were going about to establish their own righteousness, a righteousness from which we must be delivered or perish forever.

Middletown, N. Y., August 1, 1858.



NEW SCHOOL COURTESY.

“But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.” – Acts xxviii. 22.

As a specimen of the manner in which the apostolic Baptists are spoken of by all the harlot daughters, of her who sat upon the scarlet colored beast, (Rev. xvii. 3,) we present our readers with the following choice scrap from the puritanic columns of the *New York Observer*, by that paper credited to “Correspondence of *New York Examiner*.”

HARD-SHELL BAPTISTS IN GEORGIA. – In ecclesiastical matters the Baptists predominate. You will find their churches everywhere. There are, however, not a few irregular churches which call themselves Baptists, that are a disgrace and a reproach. The antimission element in them is strong, and their predestination ideas are awful. They practice feet washing which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows or doors. Their preachers are of the “wang-doodle” sort, and play on the “harp of a thousand strings.” We call them “Hard-Shells.” – *Correspondence N. Y. Examiner*.

The above squib having encountered the scrutiny of the *Examiner* and the observation of the official *Observer*, must express the sentiments and feelings of the popular religionists of our day towards the church of God which he has purchased with his own blood. It is seldom that we notice the ravings of these fanatics, but now while they are exulting in their late revival, their world-wide union, their unbounded love and charity, their “Evangelical Alliances,” it may be worth our while to “show up” from their own journals, that while they with trumpet tongue proclaim their union and fellowship for almost everything else, their ranking venom remains unabated towards those who preach and practice only what is authorized by the King of Zion, and was preached and practiced by the apostles and primitive church of the Most High God.

Their extensive vocabulary of slurring epithets has been hard run to find sufficiently reproachful invectives by which to express the excessive hatred they feel toward that sect against which they can all unite in pouring out their most malignant contempt.

Should the reader inquire what there is in this hated sect that so excites all other religious sects as to draw down their united and consolidated maledictions, the answer may be found in the extract which we have copied from their papers. Let us attend for a moment to their complaints.

First. Our shells are too hard. The precise meaning of our learned and pious assailants by these terms, may require the aid of one of their theological dictionaries to define; but as our soul has not come into their secret, and as we have no access to their lexicons, we will only give what seems to us to be most probably intended. There is no other sect in Christendom against whom all other sects in all ages subsequently to the setting up of the kingdom of our Redeemer, have been so constantly at war, have fought so hard, and have so unitedly concentrated all their efforts and with so little success as against them. Doctor Mosheim in his Ecclesiastical History, was honored among them with a passing notice, as a sect against which all other religious sects had concentrated all their powers, but had failed to exterminate them; and their origin, the Doctor says, is lost in the remote depths of antiquity. Is it strange then that they should complain of our invincible shells? They have found it hard to “kick against the pricks.” God has appointed salvation for walls and bulwarks. The gates of hell cannot prevail against this sect, for the God of Jeshurun rides upon the heavens in her help, and in his excellency on the sky. The eternal God is her refuge, and underneath are the everlasting arms, and her enemies shall, by the decree of God, be found liars unto her, and she shall tread on their high places.

Empires have arisen and fallen, thrones have sprung up and crumbled back to dust, ages have rolled on, generations have passed, and yet

“Bullwarks of mighty grace defend
The city where we dwell;
Her walls of strong salvation made,
Defy the assaults of hell.”

We are not surprised then that in their stupid ignorance of Zion’s impregnable battlements, her enemies should call her hard shelled. Their battering-rams can make no breach in her walls, nor can all their fawning, flattering seductions cause her to yield. Not one of her stakes shall ever be removed, nor shall one of her cords ever be broken.

“From age to age she has defied
The utmost rage of earth and hell.”

But another complaint is that they are not a few. This is probably what troubles them more than the invincibility of their shells. All the Arminian workmongers have been long and confidently predicting and praying for their utter extinction, we could now refer to scores of predictions in which they have prophesied that in a few years all of them would be gone. One of their champions in this country predicted more than twenty-five years ago, in his public preaching, that he would live to preach the funeral sermon of the last one of them. But the poor infatuated man did not know how very short that sermon would have to be, even if he should live so long; for quicker than the lightning’s flash the earth shall pass away when the last of that sect shall be called home to his mansion in the skies. “Now a few.” Ah, that is the trouble! We have not numbered Israel, but from the statistics of our enemies a few years ago they reported upwards of twenty thousand of our order in Georgia, and we believe at this time there is nearer fifty thousand than twenty thousand of our order in that State, who have now bowed their knees to the missionary Baal, and nearly as many in several other of our southern and southwestern States. This is truly appalling to our enemies. “Terrible as an army with banners.”

“Irregular churches!” Wherein are they irregular? Because their shells are hard, and their enemies cannot soften them; or is it because they do not, cannot, will not, be reckoned with the nations? Irregular because they will not unite in the schemes of modern priestcraft, because they continue steadfast in the apostle’s doctrine and fellowship, because they contend earnestly for the faith which was once delivered to the saints? Irregular because they stand aloof from and have no fellowship for the numerous voluntary religions, unscriptural associations or societies for evangelizing the heathen and converting the world, making war against the Arminian mother and her whole brood of institutions?

There is an anti-mission element, too, which disturbs the enemy. But can the *Examiner* or the *Observer* tell us of any mission element of the apostolic church in the days of the apostles, that is not retained in that church which they denounce as hard shell, irregular, a disgrace, and a reproach? We know of none. In what respect are they a disgrace and a reproach? Are they immoral in their walk and deportment? Will the *Examiner* or *Observer* dare charge them with licentiousness, or that they are behind any other sect on earth for honesty, sobriety, Bible benevolence, and a strict conformity to the laws and institutions which Christ has given to his church? We have traveled in Georgia, and have there been told by disinterested citizens who disliked their doctrine, that there were none in that state whose credit stood so fair as that of the church which these papers would stigmatize as hard shells, irregular, &c.

“The anti-mission element in them is strong.” So strong that all the carnal reasoning, flattery or frowning of the missionary stock-jobbers cannot overcome it; so strong when considered in connection with their “awful predestination ideas,” that it is impossible to make them believe that the eternal destiny of untold millions of the human family hangs on the amount of dollars and dimes collected by the mission societies and mission agency of modern antichrist. If their predestination ideas could be shaken, and these hard shelled Baptists made to believe the doctrines of free will, free agency and human power; that salvation is of him that willeth and of him that runneth, and not of God who sheweth mercy; and that the new birth is of blood and of the will of the flesh, and of the will of man, and not of the will of God, then perhaps their shells might be softened, and become sufficiently mellow to allow them to turn away from the truth, and be turned unto fables.

“They practice feet washing.” O horrible! Who would have thought it? In this nineteenth century, in which the fashionable religion of the world swaggers forth in golden slippers, that a sect could be found so antiquated in their faith and order as to believe the Bible doctrine of predestination, and even obey the precept and follow the example of the Son of God, in washing the saint’s feet. But cannot these Georgia Baptist be enlightened on those subjects? Are their shells so adamantine that they cannot feel the force of the argument that predestination belonged to a former age, and that none but the poor, despised followers of the Nazarene, who do not count their own lives dear unto them, and who have no aspirations for the applause of the religious world, think of paying the least respect to the words of him who, when he had washed his disciples’ feet, said, If I, your Lord and Master, have washed your feet, ye ought also to wash one another’s feet?

And still another grievous fault is found in them: “Their church buildings are generally erected in the woods, and most commonly are without windows or doors.” If these old “hard shells” had a little more ambition for show, would they not erect their church buildings with windows and doors, with towering domes and cloud-piercing spires, in the cities, villages and public places, so that they might stand at the corners of the street to pray where they might be seen of men?

In Georgia the meetings are generally very large; we have seen several thousand persons present at their stated monthly meetings, and for the benefit of shade for horses and mules, also for the accommodation of the immense congregations, who frequently are compelled to leave the house and resort to a preaching-stand in the grove, they have found the woods preferable to other localities for their meetings. But one thing the correspondent of the *Examiner* omitted to mention, which is the well known fact, that all other religious professors also usually erect their houses in the woods, and they, too, are many of them without windows or doors. Windows and doors are of but little utility in that warm climate where, if they had them, it would afford more comfort to the audience to have them open. We hope, under all the considerations, that the Old Hard Shell Baptists have not committed an unpardonable sin in erecting their meeting houses in the woods, or in failing to make them more costly and splendid. So far as we could learn, their houses were generally paid for honestly, and without so much begging, conniving and swindling as has characterized some of those who ridicule them.

Last, but not least, their preachers are not generally manufactured to order at theological schools; hence they are to be ridiculed as of “the wang-doodle sort.” By the very classic term “wang-doodle” we presume is meant that the preachers of the Old Baptist order are not graduates from charity schools of divinity, but generally, like those in the primitive church, called and qualified by the great Head of the church, from the fishing boats, from the farm or work-shop, whose speech and whose preaching is not in the wisdom of this world which cometh to naught, that the faith of their hearers should not stand in the wisdom of men, but in the power of God. “Wang-doodle,” as their preaching may be in the

uncircumcised ears of will-worshippers, God has chosen them to bring to naught the wisdom of this world. Their preaching of Christ crucified is foolishness to them that perish; a stumbling-block to the Jew, and “wang-doodle” or foolishness to the Greek; but unto them that are called, both Jews and Greeks, it is Christ, the power and wisdom of God.

“They play on the 'harp of a thousand strings.’” There may be more truth in this assertion than our revilers intended. If by the harp, the gospel of the grace of God be intended, God has made his ministers skillful musicians to touch the strings of that heavenly harp in a manner that has frequently awakened the liveliest sensations of joy in the hearts of all who know the joyful sound. The gospel of God our Savior has many strings, but they are all in the most perfect harmony, no discordant sounds, no jargon like that produced by the Babel-builders. In Revelations we are told that they who have the seal of God, have harps in their hands, and sing a new song which none but the sealed of God can learn, and the theme of their song is, “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

We have perhaps occupied too much time and space in noticing this little squib, but it is worthy of special observation that there is nothing charged in it upon the Old Order of Baptists but what will equally apply to the church of God in her primitive order, excepting, perhaps, the adjective “wang-doodle,” and the place and manner of building their meeting houses. The churches of the saints were by the Jews and Pagans regarded as irregular Baptist churches. They stood aloof from and had no fellowship with the mission operations of the Jews who compassed sea and land to make proselytes. The predestination ideas of the apostles of the Lamb were considered awful by their adversaries. They washed the saints’ feet, and their preachers were of the sort which are now classified by their opponents, “wang-doodle,” and they played on the same harp with its numerous strings, which still fills the kingdom of Christ with the most heavenly melody.

Middletown, N. Y., September 1, 1858

THE TIME TO FAVOR ZION.

We have no reason to doubt that every incident which God in his holy providence allows to transpire, however oppositely designed by the wrath of men, or malice of devils, must ultimately, under the gracious hand of God, result in favor of Zion: “We know that all things do work together for good to them that love God; to them who are the called according to his purpose.” Nevertheless we read of a time to favor Zion; yea, a set time, as appointed and ordained by our heavenly Father, in a peculiar manner to result in her favor.

Although in a general and unrestricted sense, all things do operate for her good, from the setting up of empires, to the numbering of the hairs of our heads; from the creation of worlds to the falling of a sparrow, yet there are many things brought to pass which are particularly afflicting and trying to the saints of the Most High. God’s people are chosen in the furnace of afflictions, and in the wisdom and goodness of God it is ordained that “All who will live godly in Christ Jesus, shall suffer persecution.” And we are further informed that the redeemed, blood-washed saints shall come up out of great

tribulations, and also that unto them it is given on the behalf of Christ, that they shall not only believe on his name, but also that they shall suffer for his sake. Many, says the inspired servant of God, are the afflictions of the righteous, but God delivereth him out of them all.

Among all the afflictions common to all the saints while they dwell in earthly tabernacles of mortal flesh, perhaps none are so severely felt as their own inbred corruptions, the sense of ingratitude to that God whose goodness and mercy has followed them all their days, that they come so far short of what they sincerely desire in their obedience, love and devotion to that blessed Savior who bore and carried them all the days of old, who gave himself for them, who bore their griefs, carried their sorrows, and on whom the chastisement of their peace was laid, and with whose stripes they are healed. A sense of his unparalleled love, his unexampled mercy and distinguishing grace, more than all the terrors of his judgments, leads them to mourn their depravity, and to repent in dust and ashes before him.

The world with its cares, sorrows, bereavements, fascinations and vanities, prove, as the wise man has said, a vexation of spirit to them. While in the world, they have to do with the world, but O, the thorns and thistles they have to encounter. As the disciples of Christ the world hates them, because they are not of the world, and because they are called to renounce the world, the flesh and the devil. They know that the world hates them because it hated their divine Lord and Master before it hated them. They shall be hated also of all men, for the namesake of their Redeemer. Nor is this virulence manifested alone by that portion of the world known as avowed enemies to christianity, but by far the more bitterly from those who under the guise of a profession of godliness, engage against the truth. None are so cruel, so malignant and so excessively hostile to the people of God, as those who claim to be doing God service when they stain their guilty hands with the blood of martyrs. None can so effectually plunge a dagger under the *fifth rib*, as they who conceal their weapon under a cloak, and take the saints by the beard to kiss them, saying, "Art thou in health, my brother?" "Beware of men who come unto you in sheep's clothing; but inwardly they are ravening wolves; by their fruits ye shall know them." From this warning admonition of our Lord are we not bound to scrutinize closely before we listen to those who come crying out against our brethren as heretics? Take them on their back track, and see if we can find no marks of blood produced by their scattering and devouring of the sheep and lambs which have fallen in their way. In their external appearance they may seem to be much concerned for the peace of Zion, for the purity of the faith and order of the church, and they may manifest much zeal for ferreting out heresy, and exposing the wickedness of others, and at the same time they may be inwardly ravening wolves. "By their fruits ye shall know them." Are they following the things which make for peace, and things wherewith one may edify another? Are they in meekness instructing those who oppose themselves? Do they show a consciousness that they may themselves be tempted? Are there no instances to be found of men who can hold in their fellowship those who have by the authority of Christ been put away from the church of God for crimes of adultery, of lying, of bearing false witness against a neighbor, for slander, and other kinds of immorality, and at the same time labor for years to destroy the characters, reputation and usefulness of those who have always maintained a christian walk and deportment in the sight of all men? Again, can no instances be found of a man, professing the greatest concern for the peace, prosperity and welfare of the church of God, professing to be regenerated in soul, in body and in spirit, who at the same time has been twice excluded from the church of Christ, who has abandoned for a long time his helpless wife and family, and who has advised an aged parent to quit preaching and to engage in speculating in Missouri lands? If there be any who bear this description of fruits, are they to be allowed to rend the flock of Christ, because they wear sheep's clothing, or because they make such solemn protestations of their own purity, and so loudly cry out against the imperfections of those who already feel themselves bowed down to the dust under a

constant sense of their own vileness? If there are no such cases, then it is well for Zion, but if there are, let the admonition of our Lord be heeded, and beware of them.

A disregard for the instruction and admonitions of our Shepherd and Bishop, must assuredly increase the distress and affliction of the people of God.

Still another cause of affliction to Zion is found when the Lord withholds from her the outpourings of his Spirit, and such seasons of refreshing as can only come from his presence, when the ways of Zion mourn, and but few come to her solemn feasts. But still are we not warranted in the belief that all that God permits to afflict his dear saints is working under his mighty hand for good, and for his ultimate glory, since

“Death and hell can do no more
Than what our Father please?”

But be not discouraged, there is a brighter point at which your eyes shall yet behold Jerusalem a quiet dwelling and a secure resting place.

“God will not always chide,
But when his red is felt,
His strokes are lighter than our wrongs,
And fewer than our guilt.”

There are set times to favor Zion, and in many of her departments the set time has already come. In many of his churches great peace and harmony abounds, and God is evidently calling his own sheep by name, and delivering them from the power of darkness, and translating them into the kingdom of his dear Son. We recently attended the Lexington Association, in this State: one of her churches reported twenty-six joyful converts added within a few weeks past, by baptism, and other churches have also been greatly refreshed and favored with additions. In this vicinity we have witnessed some gracious indications of God’s special favor which he bears to Zion. In the Middletown and Wallkill, and in the New Vernon Church, several have been added by baptism and on profession of faith, and others have given good evidence that they have lately experienced the love of God shed abroad in their hearts, who seem inclined to follow their Lord in obedience to his precepts and examples. In many other places, Hopewell, Kingwood, in New Jersey, as well as in other States, the voice of the Son of God is heard, and they that hear do live.

Middletown, N. Y., September 15, 1858.

WASHING THE SAINTS’ FEET.

We have been called on for an expression of our views on the subject of washing the saints’ feet, but we confess our inability to do justice to the subject, especially when we find a discrepancy in the views of those whom we have a right to esteem much better than ourself. Our brethren in the southern and south-western States, so far as we are informed, generally practice literally the service of washing each

other's feet, but do not make it a test of fellowship; while those at the north who do not practice it, do not disallow or disfellowship those who from conscientious motives do so practice.

We have thought much on the subject, and while we disclaim any desire to dictate to others, have no objection to give such views as we entertain on the subject. It is very clearly evident that our Lord on one occasion did literally wash the feet of his disciples, and on that occasion told them they ought to wash one another's feet. This example and admonition would with us forever settle the matter beyond all cavil or contradiction if nothing more had been on that occasion said by our Lord. But the matter did not rest there, for he said to Peter, in the presence of the other disciples, "What I do thou knowest not now, but thou shalt know hereafter." – John xiii. 7. We have many evidences in the Scriptures that as an act of humility and hospitality, the washing of feet was a common practice in that eastern country, from the days of Abraham, and very common among the Jews with whom Peter had been brought up; so that it is unnatural to think that our Lord designed to say that Peter or the other disciples did not understand the literal service, which was so common. But there was something signified by our Lord's condescending to wash the disciples' feet, more than what was intended by the same service when performed as had been customary as an act of hospitality, for the comfort of the weary pilgrim. Whatever it was which Peter did not then comprehend, must be worthy of our devout research, as christians even in this day. Some light in regard to it may be gained from what Jesus farther said to Peter: "If I wash thee not, thou hast no part with me;" and again, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." Making an exception of him who was to betray him, and signifying that Judas had not been cleansed by him, as had been the other disciples. What Peter was to know subsequently was what was signified by being washed and made perfectly clean by his divine Lord and Master.

In connection with this view, remember that in the commission given to Peter and the other apostles, they were commanded to teach baptized believers "to observe all things whatsoever I have commanded you." That is, all that Christ had commanded the apostles, the apostles were commanded to teach those converts to observe, who should believe and be by them baptized. If only the common hospitality of washing feet literally was intended or commanded, it would seem from all that we can find in the written word, that the holy apostles of the Lamb failed to obey their commission; for not one word is recorded by any one of those whose feet were literally washed, by way of enjoining it on the disciples to observe it as an institution. The only mention subsequently made of washing the saints' feet being by Paul, who was not present when Jesus washed the disciples' feet, and by him not mentioned as a church ordinance, but classified with bringing up children, entertaining strangers, &c. Now from all the foregoing considerations, it does appear to us that what was signified by Christ's washing the disciples' feet, which Peter did not then, but did afterwards understand, was what they (the apostle Peter included) were to teach, and what they did teach baptized believers to observe. This washing signified a cleansing, and as performed by Christ on all who have any part in him, is a perfect cleansing from all pollution, guilt and shame, making them clean every whit; for his blood cleanseth from all guilt, and all the saints are washed and made white in the blood of the Lamb.

But if the cleansing from sin and uncleanness by the blood of Jesus was signified by his washing their feet, how shall we understand that the saints ought to wash each other? Certainly not in a sacrificial or propitiatory sense, for there remaineth no more sacrifices for sin, and Christ alone is our Advocate with the Father, and he is the propitiation for our sins; but still there is a solemn charge given to the saints to watch over each other, and not to suffer sin to rest on each other. The feet of the saints are those members of our earthly bodies which come in connection with the earth when we travel; and in regard to our spiritual travel, we are commanded, "Keep thy feet when thou goest into the house of the Lord."

And the disciples were commanded to shake off the dust of their feet as a witness against those who received them not. From all of which it does appear to us that the washing of the saints' feet, as afterwards understood by Peter, and as plainly taught to all the saints by the apostles in the New Testament, is done by a faithful application of the discipline of the gospel, by watching over and praying for each other, by exhorting, admonishing, and if needs be, rebuking one another. As the washing of one another's feet shows humility, condescension and readiness to perform any justifiable act, however menial, for the comfort or benefit of each other, whether it be in literally washing their feet, ministering to their necessities, forbearing to eat meat if by eating we make a brother to offend, and by a careful and sacred regard for the reputation of the saints, a readiness to defend them from the unjust aspersions of professed friends or avowed enemies; in all these things we ought to wash each other's feet. As to the literal performance of washing the saints' feet, so long as the spirit of the precept and example is obeyed, we feel no disposition to dictate, but prefer that each saint and every church should search and be fully persuaded in their own mind. We see no reason why one should fall out with another on the subject.

Such was the amazing condescension of our Lord and Master, that he to wash and cleanse his people, came down from heaven, and although he thought it not robbery to be equal with God, for our sake became poor, took on him the form of a servant, and was made sin for us, who knew no sin, that he might wash and cleanse us, and that we might be made the righteousness of God in him. Let that mind then which was in him be in us, and will we not be inclined to do or suffer all that in us lies for the general good of the brethren? Admonish, exhort and rebuke, with all longsuffering and doctrine; cherish a kind, constant, tender and sacred regard for the purity of ourselves and brethren, in all things; and that the feet of those who bring good tidings may appear beautiful upon the mountains of Zion, and that the feet of all the saints may be clean from the pollution of disobedience in straying into forbidden paths of sin and folly, and well shod with the preparation of the gospel of Christ. Thus shall we manifest towards each other something of what was signified by our Lord's washing his disciples' feet. If we as disciples come in contact with the earth, shall we not need that our feet should often be cleansed from the dust and filth of the world, by the faithful and brotherly watchcare and admonitions of the saints'?

These views are humbly submitted for the consideration of the saints. Let them be carefully tested by the Scriptures, for we have no desire that they should be adopted any further than they are sustained by the word and Spirit of the Lord.

Middletown, N. Y., October 15, 1858.

ACTS II. 37, 38.

Brother G. Beebe – Dear Sir: – Your paper has been a welcome visitor for a number of years in my house. My papa and mamma think there is nothing in all this wide world beside it that is equal to it. I belong to, or live in the same church with them, but I cannot see things just like they do, and I would like to have your notions on Acts ii. 37, 38. You may guess that I am somewhat tintured with what is commonly called Campbellism. Now I wish you to do your best with this

text, for if you are right, you know that I am most woefully wrong; and I assure you there is nothing that you could do that would please my old pa and ma so much as for you to give me what they would term a good whipping on this subject. You can do as you like with this. Yours, as ever,

A. G. C.

Franklin, Ky., Sept. 19, 1858.

Reply. – The propriety or impropriety of our querist holding the Campbellite doctrine and retaining a membership in a Regular Baptist church, we leave with that church to consider and decide; but it is a little remarkable for one claiming such membership to publish to the world that he is not what he professes to be; still such discrepance between profession and reality may be harmonious with Campbellism. There being no Campbellites in this section of the country, that we are aware of, we do not profess to be very well posted in regard to what they hold. Nearly all we have heard of their peculiar views has come to us from those who profess to disagree with them. We shall, therefore, in offering our notions” on the text proposed, do so without regard to the manner in which the Campbellites, or any other ITES may interpret it. And as to whipping our correspondent, we will leave his or her (as the case may be) papa and mamma to use the rod, as our calling requires that we “be no striker.” The text itself is to us a precious one, and taken as it stands in connection with the wonderful display of divine power and grace, and the outpouring of the Spirit of God on the day of Pentecost is the more interesting.

“Now when they heard this.” The people addressed were from many, and perhaps all the nations and tribes at that time on the earth, many of whom being Jewish proselytes, had come up to Jerusalem, as their custom was to keep the Pentecost, and they testified that they heard the preaching of these illiterate Galilaeans in their own mother tongue in which they were born, and others mocking, (for there were mockers in the apostles’ days as well as at the present time,) said, “These men are full of new wine.” Not a very unusual charge to be hurled against the advocates of the truth at the present time. “But Peter standing up with the eleven, lifted up his voice,” and repelled their slanderous charge, and preached unto the multitude, the gospel, as he was inspired to do by the Holy Ghost sent down from heaven, and after having proved by the most unanswerable testimony, that this was in fulfillment of the Old Testament Scriptures, and especially of the prophecy of Joel, and having charge upon the Jews the crucifixion of the Son of God, and that they had done it with wicked hands, he asserted also the resurrection of Christ, and that what they then witnessed was in evidence that Christ was risen and exalted at the right hand of God, and that he having received of the Father the promise of the Holy Ghost, he had shed forth this which they saw and heard. Then addressing himself to the house of Israel, proclaimed the triumph of the Redeemer, saying, “Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” These were the people addressed, and they who heard; and this was what they heard.

“Now when they heard this, they were pricked in their heart.” Men may be wounded, and survive their wounds, but no man, ever pricked in his heart, could recover from the wound. On another occasion some were cut to the heart, and it only made them gnash with their teeth. But when God had poured out his Spirit, quickened their ears, and pricked them in their heart, they cried out, or said unto Peter and to the rest of the apostles, “Men and brethren, what shall we do?” Here was a change wrought in them; before they were thus pricked in their heart, they mocked and slandered the apostles, but now the Holy Spirit had operated effectually, not only ON but IN their heart, sin revived, and they died; that is to their legal hopes they stood convicted of murder, of sacrilege, and of having wickedly and maliciously

crucified the Lord of glory. Every filthy rag of their selfrighteousness was effectually stripped off, and their lost and helpless condition was felt and confessed. But although quickened by a spirit that they were strangers to until that hour, they did not know how deliverance could reach their case unless it were by their *doing something*; and what that something was, or by what power they could perform it, they knew not, and hence the earnest inquiry, “What shall we do?”

Let our querist here observe that those guilt-stricken, heart-pricked sinners, were at this very moment of their anxious inquiry subjects of the quickening power of the Holy Ghost, and that their being quickened was the reason that they were thus affected by what they heard the apostles preach. It was not the preaching that had quickened them, and stopped their mocking, and impelled the heartbroken cry, “What shall we do?” but it was the outpouring of the Spirit and the power of the Holy Ghost that had circumcised their ears and hearts, and prepared the apostles to preach, and them to hear, and feel, and tremble at the word which was declared unto them. This had disarmed them of their rage and malice against the apostles and their doctrine, and brought them down at the feet of the apostles as humble inquirers after the way of life and salvation through the crucified, risen and exalted Redeemer. If the preaching could of itself have quickened them, it would have also quickened all who heard the sound of the apostles’ voices; but such was not the case. The exalted Jesus has himself declared, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak to you, they are spirit, and they are life.” As he only hath immortality, he only can speak life to the dead. The dead shall hear the voice of (not simply the apostles’ or preachers’ but of) the Son of God, and they that hear shall live. I give, says Jesus, unto them eternal life, and they shall never perish. He that hath the Son hath life, and he that hath not the Son of God hath not life. No man cometh unto the Father but by him. Now these quickened sinners require living bread, as new born babes they desire the sincere milk of the word that they may grow thereby, and Peter is already commissioned and qualified to feed these lambs. They bleat for living, spiritual food, for the spirit of life which has entered their heart has given them an appetite: “What shall we do?” Peter now deals out the children’s food, not to dogs, but to new born babes. “*Repent, and be baptized, every one of you,*” &c. Neither repentance nor baptism precedes life, but both follow as the genuine effects of life. If Peter had regarded repentance and baptism as conditions on which life was to be offered, he would not have confined his words to those whom the Lord our God had called, and whose hearts were pricked. But in this case he makes the exclusive application of his words to “every one of you,” and gives us the reason of this special and exclusive application, “For,” says he, “the promise is unto you, and unto your children, and unto all that are afar off, even as many as the Lord our God shall call.” What promise? The promise of the outpouring of the Spirit, and its life-inspiring effects, as in Peter’s text, in the prophecy of Joel, and the promise of repentance and remission of sins, for the giving of which the crucified and risen Savior is exalted to be a Prince and a Savior, for to give repentance unto Israel and the remission of sins.

All descriptions of Arminians and workmongers seem to regard repentance as a something preceding spiritual life, and exacted as a condition of salvation, but the Scriptures assure us that it is the gift of God, and that it is a sense of the goodness of God entertained by quickened sinners that leads them to repentance; a vital principle in them leading them to a godly sorrow, which worketh repentance unto life, which needeth not to be repented of. The repentance enjoined on these converts at Pentecost, was that they should renounce Judaism, confess their sins, and rely alone on the risen Redeemer for salvation, to take his yoke, own his name, obey his commands, follow him as their leader, and honor him as their God and Savior.

And with the presentation of these fruits meet for repentance, they were to be baptized, not to put away the filth of the flesh, but the answer of a good conscience; not to procure remission of sins, but as an

ordinance in which is set forth figuratively the washing away of our sins, our death to the law, our burial from the elements of this world, and our resurrection to newness of life.

“And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” Over that generation awful judgments were impending, according to what Christ taught his disciples. (Matt. xxiii., xxiv. and xxv.) And the repentance of baptism enjoined on these disciples would effectually disconnect them from that generation and from the temporal judgments which was to be executed on Jerusalem before that generation should pass away.

“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,” &c. They were in the apostles’ doctrine and fellowship before they were baptized, or they could not have continued steadfastly in it, for if baptism had initiated them into their doctrine and fellowship, it would not be mentioned as a continuance, but as an entrance into it.

We have thus stated some of our “notions.” As to “our best,” we always try to do as well as we can in giving our views on the Scriptures. We have made no extraordinary efforts, but such views or “notions” as we have, we have presented candidly, and if A. G. C. is benefited by what we have written, or if it shall prove edifying to any of the lambs of the Redeemer’s flock, we shall have great cause to rejoice and be thankful.

Middletown, N. Y., October 15, 1858.

ROMANS VIII. 38, 39.

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

This chapter begins with a declaration that there is no condemnation to them who are in Christ Jesus, and concludes with the assurance of our text, that there can be no separation from the love of God which is in Christ Jesus. This was not only the firm conviction of the mind of the apostle, but the inspired truth of the Holy Ghost. This blessed security from condemnation, and assurance of the immutable love of God, belongs to them who are in Christ Jesus, and to none other. As we are deeply interested in the subject, it becomes us to inquire earnestly, and to search diligently whether we are in Christ Jesus, and numbered with those who walk not after the flesh, but after the Spirit. If we are not in him, we certainly have no part or lot in these great and precious declarations. If we are in him, we were chosen in him before the foundation of the world, according to Eph. i. 4, for Christ Jesus is the same yesterday, to-day, and forever. (Heb. xiii. 8.) The exceeding greatness of the mighty power of God is exemplified in him; all things are put under his feet, and God has given him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all. (Eph. 1. 19-23.) Consequently if there ever was a period in time or eternity when any of the members of his church were not in him, then there has been a period when his body was not full. But to imagine the existence of a head without a body, or a body without a head, or a perfect and complete head, and an imperfect

and deficient body, does not suit our understanding of the declaration that It pleased the Father that in him all fullness should dwell. (Col. i. 19.) Again it is written, “For in him dwelleth all the fullness of the Godhead bodily, and ye the saints and faithful brethren in Christ,] are complete in him which is the Head of all principality and power.” – Col. ii. 9, 10. All the members of Christ are in him, even as the eternal Father is in him. He is the dwelling place (not of one-third part of the Godhead, as some seem to understand it,) but of all the fullness of the Godhead. “That they all may be one, as thou Father art in me and I in thee, that they also may be one in us.” “I in them, and thou in me, that they may be made perfect in one,” &c. – John xvii. 21-23. If the church is in Christ as the eternal Father is in him, must they not have been in him from everlasting? Would Christ be complete if the Father were not in him, or if all the fullness of the Godhead were not in him? Or could the fullness of the Godhead dwell in him bodily, if any part of the Godhead did not dwell in him? Certainly not. Equally certain is it then as the church is in him as the Father is in him, and they are his body and the fullness of him, that all the members required to make his mystical body perfect and complete, must have been in him as well before the world began, as they will be when this world shall be no more.

We are not contending that our earthly, corrupt and depraved natures were in him, and were a part of his fullness before the world began; for they were not even in the earthly Adam until after the world began, nor did Christ himself come in the flesh until he was made of a woman; until his advent. “Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise [or in like manner] took part of the same.” – Heb. ii. 14. His children partaking of flesh and blood, shows that their relationship to God as *children* was perfect before they partook of flesh and blood; and that participation of flesh and blood no more constituted them children, than Christ’s coming into the world, and “also himself likewise partaking of the same, constituted him the Son of God, or the Head of Immortality to his body, the church. “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. If that earthly life which was given as in the earthly Adam could be distinctly identified so as to involve us in the guilt of Adam’s transgression, almost six thousand years before we were born of the flesh, is it hard to understand in the antitype Adam, that our spiritual, immortal and eternal life which was with the Father and was manifested, (1 John i. 2,) and which was given to us in the unspeakable gift of God’s dear Son, according to the record borne by the Father, the Word, and the Holy Ghost, (1 John v. 7, 11,) should so fully identify us in Christ, that it could of truth be said of us that we were chosen in him before the foundation of the world? (Eph. i. 4.) Or as still more expressly stated, Eph. ii. 18: “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” This term *created* has reference to the new or spiritual creation. It is not like the creation of the natural world, the creation of something out of nothing: but it is the giving of the members of Christ a place, a standing in, and identity with him who personifies their immortality, or their eternal life. This life instead of being called into existence after the manner of the old creation of the natural world, is the manifestation of a life which is eternal, which always was hid with Christ in God. For it was, as we have proven by 1 John i. 2: (“For the life was manifested, and we have seen it, and bear witness, and show unto you that *eternal life which was with the Father, and was manifested unto us.*”) “And we know that the Son of God,” (in whom the record of Father, Word and Holy Ghost declares that God hath given us eternal life, and this life is in his Son,) “We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him* that is true; even in his Son Jesus Christ. This is the true God and eternal life.” – 1 John v. 19, 20. Thus to be in Jesus Christ seminally, as the spiritual embodiment and progenitor of a seed that shall serve him, and be counted to the Lord for a generation, according to Psalms xxii. 30; Isaiah liii. 10-12; 1 Peter ii. 9,

involves the Bible doctrine of eternal Union. A union of life, love and immortality. One with Christ even as Christ is one with the Father.

But to be in him manifestatively by a new and spiritual birth, implies that we are, or must be born again; not of a corruptible seed, but of that seed which was in Christ our spiritual progenitor, from everlasting. By the Word of God which liveth and abideth forever—not of blood, nor of the will of the flesh, nor of the will of man, but of God. (1 Peter i. 23; John i. 13.) A birth is not the creation or origination of life, but the manifestation of life by what is called pro-creation. Our earthly nature which in christians is called the *old*, or *outward* man, was created in Adam, but pro-created by natural generation. But that immortality which is in the christian, and which is denominated the *new*, or the *inward* man, was given us in Jesus Christ, and is manifested by spiritual generation when born of God. As we are, and were strangers in our earthly character, to this spiritual life which is hid with Christ in God, until he who is our life appears, or is revealed in us, so when that revelation is made, we are no more strangers, we are brought forth bearing the image of the heavenly progenitor, as we have in our flesh borne the image of the earthly Adam. Hence, if any man be in Christ Jesus, manifestatively and experimentally, he is a new creature, a subject of the new or spiritual creation, and as an evidence of this, old things have passed away, and all things have become new. His old element, which was sin, darkness and death, is passed away, he is quickened by eternal life implanted, the light of life shines in his heart to give him the light of the knowledge of the glory of God, in the face of Jesus Christ, the love of God is shed abroad in him, he is delivered from wrath, he is taken up out of a horrible pit, his going is established, and a new song is in his mouth. All these things are entirely new to him, for they are not the productions of his flesh, but they are the fruits of the Spirit of which he is now born. He is delivered from the power of darkness in which he was before held, and translated into the kingdom of God's dear Son.

As the love of God, from which the members of Christ cannot be separated, is in Christ Jesus, we have dwelt the more particularly on the unity of Christ and his members; for if the love of God is in Christ Jesus, and we are not in him also, then there is no connection between us and the love of God which is in him; and it would be preposterous to talk of the impossibility of being separated from that with which we are not and never were connected.

We think it will be admitted even by those brethren who dispute the doctrine of eternal Union, that God loved his people *even when they were dead in sins*. (Eph. ii. 4, 5.) That he even loved them as he loved our Lord Jesus Christ, whom he loved before the foundation of the world. (see John xvii. 23, 24.) Admitting then the testimony of our text that this love is and eternally was in Christ Jesus, must not the objects of it also have been in him as anciently as they have been loved of God in him? So we confess it looks to us, and for this blessed assurance we are more than willing to bear all the reproach, slander, abuse and persecution to which we have been subjected for trying to set it forth.

From the foregoing considerations it strikes us that so long as God himself maintains his eternal immutability, there can be no separation of the saints from his love which is in Christ Jesus. Paul was persuaded that death could not effect a separation. Death's boasted power is impotent and weak compared with the love of God in Christ. Our death in trespasses and sins could not abate the love of God, since it is written that, "God, for the great love wherewith he loved us, even when we were dead in sins," &c. Death could enfold our earthly nature in its cold embrace, but all the dark floods of death could not quench its eternal flame. Again, death and the love of God which is in Christ Jesus, met in dreadful conflict on Mount Calvary, but death was vanquished, and immortality was brought to light in

the sequel of the contest, and God commended his love, in that when we were yet sinners, in due time Christ died for us.

“He saw us ruined in the fall,
Yet loved us notwithstanding all.”

Neither shall death in his last assault upon these mortal bodies, tend to separate us; but instead of alienating that love, it shall only remove the intervening curtain, that we may realize its eternal fullness in unclouded glory forever. The last enemy that shall be destroyed is death, and then, “He that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit which is in us.”—Romans viii. 11.

Nor life. Young christians in their early experience of this love, desire to die, to depart and be with Jesus, not only from the powerful attractions they feel drawing them to him, but from fear that their life in the flesh may bring some reproach upon the blessed cause, and that they may by some waywardness on their part lose the sweet and heavenly enjoyment of that love. But although the children of God do not always while here in the flesh enjoy the vivid evidences of the love of God, yet in Christ, where it is treasured up for them, it is immutable, and never can abate. It is among the “All spiritual blessings with which God has blessed them, according as he hath chosen them in him before the foundation of the world.” – Eph. i. 3, 4. He has established our goings; and he controls all things, and causes all things to work together for the good of them that love him, to them who are the called according to his purpose.

Nor angels. Holy angels have neither the disposition nor the power, for unto the angels he [God] hath not put in subjection the world to come, of which we speak. (Heb. ii. 5.) Wicked angels have tried all their power, but never have, never can possibly produce an abatement of the love of God which is in Christ Jesus.

Nor principalities. Should all the governments of earth combine their forces, as many of them have, they may indeed be permitted to annoy and harrass the saints, they may, if permitted, torture these frail, dying bodies, chain them to the stake, and consume the earthly tabernacle with fire, but the love of God is in Christ Jesus, and therefore out of their reach.

Nor powers. Of whatever sort or kind, for all power both in heaven and earth, is vested in him in whom this love of God is secured, that he should give eternal life to as many as the Father hath given him. There is no power but that is of God, and perfectly subject to the orders of his throne. The power of sin, the power of darkness, the power of the law, cannot effect an alienation, for Christ has redeemed his people from all these; nor are there any powers in existence that are or shall be able to succeed.

Nor things present. Although for the present, if need be, ye are in heaviness through manifold temptations, though clouds may obscure our skies, tempests may beat, and thunders shake the world, there is nothing in the present tense that can lessen the love of God to his saints in Christ.

Nor things to come. The coast is clear. O, christians, look ahead. Look unto Jesus, the author and finisher of your faith; there is nothing in the impenetrable future to fear.

“Ye fearful saints, fresh courage take,
The clouds ye so much dread.
Are big with mercy, and shall break
With blessings on your head.”

Should the mountains be uprooted and hurled into the midst of the sea, should the waves thereof swell and roar, should death sweep over the earth, the sun forget to shine, the moon turn into blood, and the pillars of the universe totter to their fall, there is nothing in all that can come to pass that can separate you from the love of your God and Savior.

Nor height. Look upward then, and trace the fearful omens of the heavens. See blazing comets approach with sevenfold speed of lightning; if your God commands them so they may come in contact with this little dwelling-place of worms and dash this world to atoms. Pestilence, like winged warriors, may come on every wind, thunders may shake the earth, lightnings may bear the bolts of almighty vengeance far and scatter death abroad, but no heights, with their infinity of space, can possibly deprive you of the love of God which is in Christ Jesus, treasured up for you.

Nor depth. No hidden fires in secret caverns burn beneath your feet, nor volcanic terrors which may tear the earth, can change the love of God towards you; and could your eyes unbar the doors of death, gaze into the gloomy chambers of the grave, and sepulchres of the mighty, or could you even penetrate the deep confines of hell, and scan the horrors of the damned, still undismayed let faith lay hold upon the infallible assurance, it cannot separate you from the love of God.

Nor any other creature. Death and life, angels and principalities, powers, and things present and things to come, and heights and depths, are all the creatures of God. He has created them not in vain, they shall accomplish his purpose and do his pleasure. Neither these nor any other creature is to be regarded by the saints as having power to dispossess them of what God has given them in Christ Jesus our Lord.

If then there is nothing in death nor life, nor in principalities nor powers, nothing high nor low, nothing present nor to come, that can remove the saints from the love of God which is in Christ Jesus our Lord, may the Lord pity the graceless wretch who dares aver that the children of God may fall from grace, lose their interest in the love of God, and sink to hell at last.

Middletown, N. Y., November 1, 1858.

JOHN X. 9.

Dear Brother Beebe: – If it is not too much for me to ask, I would like to have your views through the SIGNS on John x. 9. especially on the last part of the verse, *and shall go in and out and find pasture.* Your compliance with this request will greatly oblige your brother, in hope of eternal life,

Wm. P. Robertson.

French's Island, Indiana, Nov. 10, 1858.

Reply – The text proposed for consideration reads, “I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture.” Among the numerous figures employed in the inspired volume to set forth the relations of our Lord Jesus Christ to his people, and the unspeakable benefits resulting to the saints from such relations, we have the very familiar figure of a shepherd and sheep. The prophet Isaiah says, “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. He shall feed his flock like a

shepherd, he shall gather the lambs with his arm, and carry them in his bosom.” And the psalmist says, “The Lord is my Shepherd, I shall not want.” In the connection of our text, our Lord Jesus Christ claims that he is this Shepherd, and consequently that he is the Lord God. Divine Justice recognized him in this character, in the words of Zechariah, “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones.” This prediction was fulfilled in the person and offering of our divine Redeemer. He says in our context, “I am the good Shepherd; the good shepherd giveth his life for the sheep.” Again, “I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.” The prophets assert, and the apostle repeats the declaration, that “All we, like sheep have gone astray, and the Lord hath laid on him the iniquity of us all,” who like sheep had gone astray; and as a consequence, “We are returned to the Shepherd and Bishop of our souls.”

But the Shepherd and Bishop has not only taken on him the iniquities of all his sheep, and borne them in his own body on the tree, laid down his life for his sheep, but his work which was before him, was also to gather them with his arm, and to carry them in his bosom; and as the Lamb which is in the midst of the throne, he leads them to living fountains, and into green pastures where they shall feed and lie down.

When Jesus spake the parable recorded in the first five verses of this chapter, unto the Jews, they understood not what he said unto them. Then said Jesus unto them again, “Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved.”

Three important ideas are expressed. First, Christ is the door by which all his sheep enter the spiritual sheepfold. Second, all who enter the sheepfold by him shall be saved, and all who enter by any other way are thieves and robbers, and shall perish. Third, all who enter by him shall go in and out and find pasture.

1. Christ is the door of his sheep, and the only way by which his sheep could be lawfully delivered from the bondage of the law, cleansed from guilt and pollution, and brought into the liberty of the gospel. “All we like sheep had gone astray,” had trespassed, and were lawful captives, held by a just and righteous law for the trespass committed. Divine Justice, as a porter at our prison door, refused to open the prison to us; but to him our Shepherd, the porter opened; he having laid down his life for the sheep with all their iniquities laid on him. As he had redeemed them, the porter opened the door to him, and with the door unbarred and legally opened, he calleth his own sheep by name, and leadeth them out, and having thus delivered them from bondage and wrath, he putteth forth his own sheep, and only his own, and having done this, he goeth before them, (namely, his own sheep.) And the sheep, his own sheep, follow him, and by him, as their door, they enter into his sheepfold, Led out of the Jewish sheepfold, in which they were held, by their Shepherd to whom the porter had opened, they are made experimentally familiar with their Shepherd’s voice; it has strong and irresistible attractions, for hearing his voice, they follow him, and as his followers they enter by him in to the gospel fold, to which also *he must* bring all his other sheep, which were not of the Jewish fold, from the Gentile tribes and kindreds of the earth, and there shall be one fold and one Shepherd. Through him, as the door of the sheep, they are led out of their prison, and into their liberty.

2. All who enter the sheepfold by him, shall be saved. This declaration is plain and positive, and securely embraces all the sheep and lambs of our Lord Jesus Christ. As he laid down his life for them, he has redeemed them from all iniquity, all their iniquities being by the Father laid on him, and he

having put away their sins by the sacrifice of himself, he has risen from the dead for their justification. Has put them forth from condemnation and wrath, their life being in him, and calleth them as his own sheep by name, having a perfect knowledge of them; even as the Father knoweth me, so know I the Father, and I lay down my life for the sheep. The foundation of God standeth sure, having this seal, “The Lord knoweth them that are his.” And he knoweth them as perfectly as his Father knoweth him, and as he knoweth the Father. By his knowledge, therefore shall he justify many, for he shall bear their iniquities, and “In him shall all the seed of Israel be justified and shall glory.” Not the children of the flesh, for they are not the children of God, but the children of the promise, are counted for the seed. “My sheep hear my voice, I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. 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.” It follows, beyond a question, **THEY SHALL BE SAVED.**

3. “And shall go in and out and find pasture.” Brother Robertson desires us to dwell particularly on this part of the text, but we can perhaps convey the view we entertain as well in few words. As our brother resides in a pastoral country among the flocks of Indiana, he knows that a sheepfold is a place for the sheep to be folded for safety and comfort in the winter, or when it is not safe or comfortable for them to feed in the open pasture. As their circumstances may require, the good Shepherd will lead them forth into the green pastures, by the still but living waters which John saw streaming from the throne of God and the Lamb, clear as crystal, and cause them even to lie down in green pastures in perfect safety, but when the chilling east wind beats, and the driving tempest howls, or the winter snow and ice cover the grass, and when the ravening wolves are prowling around for prey, the careful Shepherd causes them to pass under his rod or crook, that he may see distinctly that every sheep and lamb is cared for, he brings them into the fold or shelter, where they are not to fast or starve, for there also the Shepherd has wholesome food for them, well suited to their needs. Thus they go *in* to the fold or shelter, and *out* into the green fields, and find pasture. They do not go out of Christ, or out of the bounds of his sovereign saving grace, for their life is hid with Christ in God, so that when Christ shall appear they shall appear with him in glory. But they are sometimes in the furnace of afflictions, and sometimes on the mount, sometimes in fiery trials, and sometimes in the banqueting-house, but in all their apparent vacillations they shall find pasture. The Lord is their Shepherd; they shall not want.

Middletown, N.Y., November 15, 1858.

THE OLD AND THE NEW MAN.

“So then with the mind I myself serve the law of God, but with the flesh the law of sin.” – Rom. vii. 25. If Paul had in him these two opposite principles, and both to identified with his person that with the one he *himself* served the law of God, and with the other at the same time *he himself* served the law of sin, was he like all other christians in these respects? Have all christians in them a mind with which they themselves serve the law of God, or can any man be a christian who has not such a mind? And have all christians, like Paul, a principle or law in their members which is at war with this law of the mind, and with which they themselves serve the law of sin? Or is the flesh of some christians so purified by

regeneration that they are unlike Paul, and have no wicked propensities in their flesh whereby they serve the law of sin?

If all christians are like Paul in these particulars, and like him serve the law of their God with the mind, and with the flesh serve the law of sin, are both of these opposites born of God; Or is that flesh in them which wars against the Spirit, only born of the flesh: or has it been born over again and made holy by a spiritual birth? And if it has, why does the apostle admonish christians to crucify it with its affections and lusts, and how can the christian with it himself still serve the law of sin? If in our flesh there dwells no good thing, and in that which is born of the Spirit there dwells no evil thing, if that which is born of God cannot commit sin, because his seed abideth in him, and *he* or *it* cannot sin because he is born of God, is it heretical or wicked for a christian to believe that all the corruption's within him are born of the flesh, and none of them are born of God, and that all that is pure and holy within him, is born of God, and no part of it is born of the flesh?

I of this mind with which the christian *himself* serves the law of God, the apostle says, "We have the mind of Christ," and another mind, or law, which he saw in his flesh he calls a *carnal* mind, which signifies a fleshly mind. With the mind of Christ he serves the law of God; but the *carnal* (or fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed can be. These two minds must be very opposite. One of them is not, and cannot be subject to the law of God, and with the other we serve the law of God. Are both of these minds born of God, or is that mind which cannot be subject to the law of God, born of the flesh? The carnal mind is enmity against God, while the law requires love to God, and love to our neighbor, and on these hang all the law and the prophets. Is that fleshly mind which cannot obey the law of love, born of God? Or is that mind which can and does love God, with all the heart, might and strength, born of that flesh in which there is no good thing?

We think all christians will unite in the conclusion that all within them that is carnal, earthly, depraved and vile, is born of the flesh, and will continue to annoy them until they shall be by death delivered from these bonds of corruption, until this earthly house or mortal tabernacle shall be taken down, dissolved and fall, and our mortal bodies will not be animated with immortal life until God shall change them and fashion them like the glorious body of their risen Redeemer, and that change will not come until the resurrection, when if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken their mortal bodies by his Spirit that dwells in them. Then, and not until then, shall they be satisfied: when they awake in his likeness.

Strip the subject of all vain speculations, and all futile attempts to analyze the natural soul, body, or spirit of man, in trying to make out what we possess that is born of earth, or born from above, and it will be easy for every heaven-born child to perceive that all that we possess as identified with our persons in our present state that is born of God, bears the image of the heavenly, and all within us that does not bear the heavenly image is born of the flesh, and not of the Spirit.

With a clear understanding of their complex character, as now in an earthly body which clings to the earth, and lusts after the things of the earth, and wars against the spirit of their mind, and makes them groan, being burdened, and also clearly understanding that they also are the happy recipients through grace, of eternal, or immortal life, that Christ is formed in them the hope of glory, that God has revealed his Son in them, that God has shined in their hearts to give them the light of the glory of God, shining in the face of Jesus Christ, they will be prepared to appreciate what the inspired apostles have said of the *old* man, and *new* man, the *outer* man, and the *inner* man, together with the admonition to put off the old man with his deeds, and to put on the new man, which after God, is created in righteousness and true holiness.

A clear scriptural understanding of this subject will serve also to obviate the difficulties which may harass their minds in regard to the nature of the christian warfare. The saints are often tempted to doubt the reality of their own experience because they find in them so much of what is earthly, sensual and devilish, so much unreconciliation to God, so much murmuring, such vile affection, and strong propensities to depart from the living God, and to run into forbidden paths. If, say they, we were born of God, would it be thus with us? Can a nature which is born of God, grovel in the dust, and be so opposite to the spirit and purity of God? Certainly that which is born of God cannot commit sin, cannot disbelieve or doubt what God has said, 8w. But when they hear an inspired apostle declare that it is no more I that doeth it, but sin that dwelleth in me, that the new man in them only, is born of God, loves God, loves holiness, loves the brethren, and serves the law of God, and that with his flesh, or earthly nature, he serves the law of sin, and does the things which he would not, and leaves undone the things which he would do, it gives them sweet relief. “From whence come wars and fightings among you?” Thus the apostle James interrogates the saints. Do they arise from that new man which is after God created in righteousness and true holiness? Certainly not. They cannot proceed from that in us which is born of God, for that cannot commit sin, for the seed abideth in him, and he cannot sin, because he is born of God. Whence are they then? “Come they not of your own lusts?” Our flesh lusts against the Spirit, and that which is born of the flesh is flesh. Here is the source of wars among christians. But as that which is assailed by the flesh is Spirit, and is born of the Spirit, it wars against the corruption’s of the flesh. The life, or animation in the christian which is of the flesh, shall die, and if we walk after the flesh, as the body is death, and it is dead because of sin, ye shall die. There is nothing else in the flesh; but if ye through the Spirit (which is born of God) do mortify the deeds of the flesh, ye shall live; for the Spirit is life, because of righteousness. “There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit.” Let us remember that if we walk after the Spirit, we shall not fulfill the desires or lusts of the flesh. If the saints could at all times walk after the Spirit, there would be no wars and fighting among them; that is, no biting and devouring of one another; they would lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and as new-born, heaven-born, spirit-born babes, we would desire the sincere milk of the word that we may grow thereby. This spiritual food is adapted to the child of the new birth; it will not nourish the child of the flesh. Our fleshly natures are of the earth, all their sustenance must come from the earth, and be obtained from thence by the sweat of the face. But that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever, must be sustained by the milk of that living and abiding word.

Middletown, N. Y., November 15, 1858.

ELDER MEREDITH’S APPEAL

Elder Peter Meredith’s appeal to the brethren of the Delaware Old School Baptist Association, which fills over five whole columns of the *Delaware State Reporter*, is principally made up of bitter complaints against the “*Signs of the Times*,” ourself, and some of our correspondents; but as he has appealed to the brethren of the Delaware O.S. Association, to them let him go. So far as we are

implicated, there is no tribunal on earth to which we would more willingly consent to be tried, especially as they are so well acquainted with both accuser and accused. And as we have no wish to bias the minds of the brethren of that Association in regard to the merits of the case, we submit the whole matter, as he has presented it; and if on investigation, we are found guilty of the apostacy, heresy and sedition charged on us, we are willing to abide their decision. On the appeal itself, we will not at this time make any further remarks.

But as but few brethren of Delaware Association were present at the last session of the Salisbury Association, it is due to them, as well as to ourself, to offer some strictures on the Postscript which follows the Appeal; and lest we should, by accident or otherwise, mis-state the language, we will copy the postscript verbatim, inserting letters of the alphabet to mark those passages in the postscript on which we propose to remark:

“P.S. After writing the foregoing, I attended the Salisbury Association, and the Lord in his providence preventing the beloved Barton and Conklin attending the said meeting (a), Eld. Beebe and his workmen having none present to restrain them, gave us their new doctrine with a masterly hand (b). We were told that when Christ died, his church died in him (c); that the said Christ was a delegated being by whom God created all things (d): that the said Christ laid down his life for the church, but shed no blood until after he was dead (e). The same Christ, he that was born of Mary or both, (as they were not definite) needed redemption as much as his people (f). They represented their Christ to us as distinct from the man born in Bethlehem, and who died on Calvary, as the hog is from the sty in which it is fed (g). They told the congregation, consisting of hundreds, that we Arminians, who will not believe in their eternal flesh and bone Christ (h), believe that Christ shed an abundance of blood, so much that we could take a wash-basin full of it and wash our hands in it, but we were deceived, for Christ shed no blood until the soldier thrust the spear into his side (i), and if such language is not counting the bloody sweat in the garden and the three hours on the cross, an unholy thing, I am no judge of what men mean by what they say (j). But the heart sickens and my soul mourns over these things, and I pray God to deliver his people from such speculation (k). And now, dear brethren, you will please excuse me for addressing you through a political paper, as you know we could not address you through your paper, the “*Signs of the Times*,” because its columns have been closed against everything that is opposed to their new doctrine (l), except when some opponent’s moral character is to be traduced (in). – P.M.”

Remarks – **a.** None more sincerely regretted the absence of the two beloved brethren that we did. **b.** Who Eld. Meredith means by Elder Beebe’s workmen, we are not told. There were no preachers from Corresponding Associations present, but Elders Peter Meredith, Daniel L. Harding, R. C. Leachman, and Gilbert Beebe; and we are certain that no advantage was taken by any of these of the absence of brethren Barton and Conklin. Nor do we believe that any sentiment was advanced by any one of the above named Elders, with which Elders Barton and Conklin would not fully concur. Elder Beebe was not aware that he had any workmen in attendance, as he is certain he had employed none, and none have called on him for pay. If Elder Meredith wishes only to slur those Elders who were in attendance, or to deny that they are servants of God, and servants of the church, and are only Beebe’s workmen, we envy not the spirit that called forth this expression of his feelings. The Elders stigmatized, however, stand high in the esteem and fellowship of Elders Barton and Conklin, as also of the Delaware and the Salisbury Associations. Brother Meredith was probably correct in saying there was none present to restrain the brethren; for we were perfectly unconscious that we were advancing any doctrine in which

all sound Old School Baptists do not fully concur; we therefore felt no constraint: but he is not correct in calling the doctrine which was preached at that time and place *new doctrine*; for however imperfectly the doctrine of the gospel was set forth by us, our aim was to preach nothing that had not been preached by our Redeemer and his inspired apostles in the primitive age of the church. And if Elder M. or any other brother present discovered any departure from the apostle's doctrine, they did not make their discovery known to us at the time. **c.** This assertion is altogether incorrect, except that it may have been implied in the preaching that the church of God has always existed in Christ, that Christ is the life of the church, that he suffered that death which was due to the law and divine justice for her transgressions, and that "the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead." 2 Cor. v. 14. The union of Christ and his church is not a new doctrine with Old School Baptists. But that Christ was presented as only a delegated being, or anything short of the Mighty God, the Everlasting Father, the true God and Eternal Life we deny. **d.** It is true that it was asserted that Christ laid down his life for the church; and we honestly thought that even Elder M. himself believed that doctrine; but it was not said that he shed no blood until after he was dead. One brother did remark that we have no account given us in the scriptures of his shedding any blood literally in his crucifixion until the soldier pierced his side with a spear, which was, as we are informed, after his death; but it was not said that he shed none before he died. On the other hand, we believe the nailing of his hands and feet to the cross, the crown of thorns which he wore, as well as the cruel scourging he endured, would all cause blood to flow from his sacred veins. The brother alluded to was showing that the saints being washed in the Redeemer's blood had a deeper signification than a literal construction of the term blood. **e.** This is rather hard straining to give the impression that the preachers at that Association had been setting forth two Christs – one that was born of the Virgin Mary, and another Christ, and that one of these, without definitely telling which, needed redemption as much as his people. Not a word of all this is correctly stated. Neither mis, nor anything like it was stated in our hearing. One brother remarked on some passage which represented Christ as pouring out strong crying and tears unto him that was able to save him from death; and of his prayer, "Father. save me from this hour," etc., as implying that in that sense he was himself brought to view as a subject of salvation – not redemption. **f.** This assertion is altogether incorrect. No such irreverent comparisons were made by any preacher during that meeting. We would be shocked to hear such unbecoming language in connection with the great Redeemer's name. No one at that meeting in our hearing attempted to represent Christ as distinct from, or any other than he that was born in Bethlehem, and who suffered on the cross; and how Elder Meredith dare charge such vulgar, profane, not to say blasphemous language to us, or our brethren, when he knows well that his assertion can be disproved by every one of the hundreds before whom he affirms that such words were used, we cannot conceive. In this we charge brother M. with departure from the truth, and we call on the church of which he is a member to attend to it. **g.** These assertions are also untrue. No preacher charged Elder Meredith, and those (if any who stand with him) of being arminians; nor did any preacher define arminianism to be the rejection of the doctrine of an eternal flesh and bone Christ. Not one of the preachers thus misrepresented believe that the flesh and bones of our Redeemer are eternal; nor have any one of them ever expressed or implied any such belief. But we do believe that Christ existed in his Mediatorial character from everlasting as the Head and embodiment of his church, which was chosen in him before the foundation of the world. But this Mediator so existed, not in flesh and bone, but as the Son of God, who, when the fulness of time was come, came into the world, was made of a woman, was made flesh, and took on him a body of flesh and bones and blood, in which he honored, obeyed and satisfied the law, bore its dreadful penalty for and in behalf of his church, died and arose in that body. **h.** Nor did any one of us charge that Eld. Meredith believed that Christ shed an abundance of blood, nor was there a word said about Elder

Meredith and his party during all the preaching at that Association, unless it were said after we left. **i.** Where does Elder Meredith learn that Christ shed bloody sweat in the garden? We read that he sweat as it were great drops of blood falling to the ground; this is a strong figurative expression to show that he was in agony. But there was nothing said either affirming or denying that he shed blood in the garden, or in the three hours on the cross. It was simply remarked by one of the preachers that he did not know that we had any account given in the scriptures of his shedding any blood on the cross until he was pierced with the spear, after the soldiers had examined and found that he was already dead. Now how easy it would have been if Brother M. knew of any scripture asserting that he shed blood, before he was pierced, to have mentioned it in a brotherly way. As to brother M. not knowing what men mean by what they say, if his description of the preaching at the Salisbury Association be a fair specimen, and if he has given as fair and honest a statement of it as he can, we must concede that he has not the capacity to know what men mean by what they say, for he has missed the mark egregiously in his description. Indeed, this is the most charitable conclusion we can arrive at in his case, and we could well bear with his want of capacity to understand the clear and plain import of words, were he not more obstinate and stubborn than weak. If he fails to understand what men mean by what they say, he is not justified in reporting that they have said what he knows they have not said. And we venture the opinion that there was not a person at that Association who understood any preacher to say *that their Christ was as distinct from the man born in Bethlehem, and who died on Calvary, as a hog is from the sty in which he is fed.*

j. We feel shocked when we hear one slander the servants of God, traduce their character, misrepresent their language, and all with so much apparent malice and bitterness, and with the same breath take the holy name of God upon their slandering lips. When, as James says, “Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” Jas. iii. 10.

k. It is surprising that any political paper, pretending to any respectability, should open its columns for such a purpose. If the columns of the “Signs” were closed, Elder M. knows of a paper, and an editor, ready to receive anything, however slanderous or abusive against those for whose disparagement his whole communication was designed.

l. If the “Signs of the Times” were open to those who oppose the doctrine which we hold and publish, when they wish to traduce any one’s moral character, we certainly should think Elder M. might have got his article in; it could not have been well rejected for want of a sufficient amount of calumny.

In conclusion, we wish to say that so far as we are personally misrepresented, we do freely forgive. We have borne the same kind of treatment from the same brother for years; as a general thing, he has confessed his fault about once a year, and we have buried the hatchet; but his reconciliation has not generally lasted but a few days, before we have been assailed with new accusations, and in some cases published as an heretic; still we have borne it; and still we are willing to bear all things; and still we do believe that brother Meredith is a subject of grace, and will be finally delivered from all these corruptions of the flesh, and through grace finally sing in sweet harmony with those whom he now assails, the songs of redeeming grace and saving love, when time shall be no more. But it is on account of those dear servants of Christ, brethren Leachman and Harding, and perhaps brother Slater, who are stigmatized as Eld. Beebe’s workmen. These brethren are younger than ourself; they may live to proclaim the everlasting gospel when brother Meredith and ourself shall slumber in our graves; we cannot persuade ourself to leave the false impression on them, to hurt their usefulness as the ministers of Christ.

The errors which Elder M. charges us with, we have constantly disclaimed, for years. Still he persists in charging us. We have repeatedly assured him that if he has from anything we have ever said or written understood us to advance *Arianism*, *Socinianism* or any other *ism* derogatory to the character of our divine Redeemer, or setting him forth as less than the Eternal God, he has not understood us as we have intended. None can be more uncompromisingly opposed to these heresies than we are. But that the files of the "Signs" should be searched for twenty-six years, and garbled expressions, disjointed sentences, and parts of sentences collected of what we or others have written, and these mingled in the most confused manner, to try to make the public believe that we hold what we disclaim, what we do not hold or believe, what we constantly deny, and what we abhor, seems to us unreasonable, unbrotherly, and beneath the character which Christians should try to maintain.

Middletown, N.Y., December 1, 1858.

BROTHER E.D. TURNER'S LETTER

On two points in brother Turner's letter we wish to offer a few remarks, not by way of controversy, for with the general sentiments of his letter we think we are agreed, and probably on every point, when we fully understand each other.

First, in regard to ministerial support. We do not understand that the minister of Christ is placed by the apostle on the list with the poor of the churches, who are to be sustained by the charity of the churches, unless like the poor saints they are in reality poor. But whatever may be the pecuniary circumstances of the minister, if he devotes his time, labor, and worldly interests in the service of the church, the apostle makes it binding on his brethren, according to their ability to aid him in bearing the burden and expense to which he is for their benefit subjected, whether that expense be in time, labor, or money. If the preacher be subjected to no extra expense in time, labor, or money, we know of no claim he has for remuneration from his brethren; if he is poor, then with the poor he is to be cared for. But the law of equality makes it the duty of the saints to equalize the burdens which are required to be borne. If, therefore, the minister, or any other brother, be required to leave his corn field or work-shop and spend his time in the service of the church, or to sustain heavy expenses for the church, or in consequence of the station which he is called to fill in the church, all the brethren in the church who are as able to bear that expense as the preacher is, should step forward willingly and cheerfully, and divide the burden and expense with him.

The other point is in regard to preaching on mysterious subjects. If the minister is to preach only what all the saints understand, why is it required as a ministerial qualification that he *must be apt to teach*? Is not the ministry for the instruction of the saints, and for their edification? True, secret things belong to God, and things which are revealed belong to us and to our children; but it is equally true that "The secret of the Lord is with them that fear him, and he will show them his covenant." All that the Bible contains, and all that the Spirit of truth makes known are things revealed. Things which the eye has not seen, nor the ear heard, and which have not entered into the heart of man, and which are hidden from the wise and prudent are revealed unto babes; for the spirit searches even the deep things of God, and God hath *revealed* them unto us by his spirit. The case which brother Turner has referred to is in point.

That which was a profound mystery to the eunuch was a revelation to Philip, and he preached that mystery to the eunuch, and he was also made to understand and rejoice in the same. Paul said to the Corinthians that he or we preach the wisdom of God in a mystery. Even the hidden wisdom, or secret things of God, which none of the princes of this world knew. Though they were the secret things which belong to God, yet so far as he has by his word and spirit made them known to us, they are things revealed, and belong, by a gracious grant from heaven, to us and to our children, and to all who are afar off, even as many as the Lord our God shall call.

We preach Christ – this is a mystery. Without controversy, it is a great mystery – God manifested in the flesh, justified in the spirit, seen of angels, preached among the Gentiles, believed on in the world, received up into glory. Unto Paul it was given that he “should preach among the Gentiles the *unsearchable* riches of Jesus Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” Eph. iii. 8-11.

We presume that brother Turner only designs to set his face and testimony against vain speculations in regard to preaching and foolish questions about the law, endless genealogies, etc., which serve only to darken counsel, and produce strife and discord among the saints. Our remarks are only intended to prevent others from so construing his words as to make them favor what we are persuaded he does not mean.

Middletown, N.Y., December 1, 1858.

CLOSE OF THE VOLUME

With this number we close the volume for 1858, and the twenty-sixth year of our publication; and we not only feel bound to give thanks unto God always, for all his mercies, but especially for his supporting and sustaining grace, by which we have thus far been enabled to finish our course. “Hitherto the Lord has helped us,” and it is because he changes not that we are not consumed. When we retrospect the twenty-six years in which we have been engaged in this publication, we find much cause for humble gratitude to our heavenly Father, and much to deplore of human weakness on our part. Scarcely did we anticipate, when in the fall of 1831 we issued our humble sheet, as the first that was ever sent forth bearing the name of an Old School Baptist publication, that we should live to complete the twenty-sixth volume of it. Then we were almost alone in this part of the country in the doctrine and views which we held of the gospel, and the order of the kingdom of our Lord Jesus Christ. True, the Lord had reserved of his hidden ones more than seven thousand valiant men of Israel, who entertained the same views in regard to those issues which at that time were dividing the Baptist denomination; but we knew not where they were, or even of their existence. With much trembling, and a consciousness of our own weakness and want of ability to embark in the undertaking, when no other brother was found

who was willing to engage in the hazardous experiment, we staked all our earthly interest in the attempt to publish a paper that should be devoted to the Old School Baptist cause, maintaining the sentiments set forth in our original prospectus, and which have ever since been advocated with all the ability we could command. The struggle at the time when our publication was commenced, was fearful and trying; old associations and long standing personal bonds and ties of familiar recognition, and nominal union were to be dissolved, bitter opposition and uncompromising hostilities were to succeed. The little band with whom we stood, and for the advocacy of whose sentiments our publication was pledged, after having suffered long the innovation upon the primitive faith and order of the gospel of Christ, felt themselves solemnly called upon to not only remonstrate as they had formerly done, but to make a last, a final appeal to those of our nominal brotherhood, setting forth their departures from the doctrine and order of the gospel, and admonishing them to return to the Scriptures as the only divinely authorized rule for faith and practice to the church of God; and informing them that if they persisted in their course we should be compelled, by a sense of our obligation to God, to withdraw our fellowship from them.

The principal causes for this separation were, first, that there were many in the Baptist connection, who had embraced the heresy of Andrew Fuller, and were zealously preaching his theory of an indefinite atonement, and offered salvation. These Fullerites, as they were called, adhering to Fuller's suggestion of raising the Baptist denomination from the dunghill to a respectable position among the denominations of professed christianity, had organized State and National societies, Bible, Tract, Educational, Temperance and other institutions, Sabbath School Unions, and Theological Seminaries, in all of which the world, and those professing to be of the church of Christ, were united, receiving memberships and honorary positions, for a stipulated amount of money, and not on profession of faith and fellowship, appealing to the pride of poor, depraved human nature, by offering high sounding titles, of presidents, vice-presidents, directorships, and life-directorships, memberships and life-memberships, &c., for a fixed amount of money, and these organizations were extolled as a fruitful means of salvation, in direct opposition to, and defiance of all that God has spoken in the Scriptures.

Our appeal was unheeded by them; like Ephraim, they were joined to their idols, and we were compelled to withdraw our fellowship from them. As soon as our action was published, a severe conflict ensued. We were immediately subjected to reproach, persecution, misrepresentation and abuse, more bitter than we had formerly or subsequently received from those who had never been called by our name. But the Lord has graciously sustained us in the stand then taken, and the circulation of our paper into all the States and territories of our Republic, has searched out and brought to light, as nearly as we can estimate, about one hundred and fifty thousand of our brethren and sisters in our country, who occupy the same grounds with us in all these respects, and who stand united in faith, and walk in the fellowship of the gospel.

With all the foregoing facts before our readers, it is for them to say whether the *Signs of the Times* shall still be sustained. Some few who profess to be Old School Baptists, have denounced us and our publication, and charged us with departure from the faith; and although we have repeatedly disclaimed the heresies which they have charged us with, they still persist in charging us, and appear very anxious that we should hold them; but we are happy to know these unreasonable accusers are very few in number, compared with the thousands of our brethren who stand fully identified with us.

No one who justly appreciates the intelligence of the Old School Baptists, can believe that they could read our paper for twenty-six years, and not know what are our religious sentiments. It is presumed there is not a person in the ranks of the Old School, or Primitive Baptist communion, whose doctrinal views are better understood by the Old School Baptists generally throughout the United States, than are

those of the editor and publisher of this paper; and it is arrogant and presuming in persons of but ordinary intelligence, to assume that they know more than all the church of God, are better able to judge and detect heresy, and that they are competent to search the hearts and try the reins of men, and to affirm that men do hold doctrines which they constantly disavow.

But we leave all this to be considered by our brethren, and disposed of as our God may see fit, and our assailants to enjoy all that distinction and notoriety which their efforts to injure us may entitle them to, or earn for them.

Our circulation is now between six and seven thousand, and constantly increasing; and we have the assurance of many thousands of the scattered flock that they are edified and comforted by the perusal of the communications which have appeared in the *Signs*.

We propose no change in our next volume, either in its size, quality, or terms—only that we shall, if spared, devote more undividedly our time and labor to make it more and more interesting and edifying. During the year now closing we have been compelled to somewhat neglect our editorial duties, in the time required to compile and publish the Baptist Hymn Book, which being now completed and stereotyped, we can supply any amount, without further neglecting the publication of the *Signs*.

Middletown, N. Y., December 15, 1858.

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 acknowledgment of the abounding goodness, preserving providence, loving-kindness and tender mercy of our Covenant God, whose kind and gracious hand deals all the flavors, 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 fullness, 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 son 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 ecstasy to exclaim, "Great and marvelous are thy works, Lord God Almighty." 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 encouraged 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 ownelves, 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, Irresistible, 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 defense we pledge such ability as the Lord may graciously bestow on us.

Middletown, N. Y., January 1, 1859.

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 meddlesome or intrusive in these remarks, we design them in love, and write them in the best of feelings towards all parties concerned.

Middletown, N. Y., January 1, 1859.

ROMANS VI. 22.

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

Henry Co., Va., June 28, 1858.

Reply. – 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, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.” – 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 as the legitimate productions 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.

Middletown, N. Y., January 1, 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 fullness, 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, (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 declarations 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 isa 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 fullness 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 worshipping 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 in 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 fullness 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 it, 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, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—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 fullness 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 unperfect, 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 in 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. 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.”

Middletown, N.Y., January 15, 1859.

SANCTIFICATION.

Dear Brother Beebe: – Will you be so kind as to give your views through the SIGNS OF THE TIMES on 1 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

Catskill, N.Y., Jan. 19, 1859.

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 Thess. 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 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 offsprings are holy or lawful children.

In a gospel sense sanctification is used to signify, **FIRSTLY**. The grace of God in the predestination and election of his people, separating them from all others 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 that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.”-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, presents them perfect and complete in him, before the throne in glory, and 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." "Woe 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 abomination? 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 god of will-worshippers, who is at the best but a god of war and confusion, while 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 fulfilled, 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 inquiring 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.

Middletown, N. Y., February 1, 1859.

ISAIAH XXXIII. 20-22.

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

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 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 type 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 fullness 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, hated of all men, traduced, persecuted, regarded by the world as the offscouring 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 watchmen 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 psalmist 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 has been in modern times to extend her cords and to set out

her stakes so as to make them embrace the doctrine 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 School, Theological Seminaries, Tract, and hosts 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 God. Every religious community, society, organization or confederacy therefore which these stakes do not inclose, 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 not disturb the waters which are found in him.

Neither shall gallant ships pass thereby. While all the workmongrel tribes of the earth, with their slavish galleys, 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.

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. *Us* 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.

Middletown, N. Y., February 15, 1859.

ACTS V. 38, 39.

“Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

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 Sanhedrin, 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, 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 inclination 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 executioner's 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 preeminence, 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 inclosure 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 his 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 had set it up, and decreed that it shall stand for ever; 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 is the throne of God, and unshaken as is 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 naught.

How many thousands of religious inventions, societies and institutions for evangelizing the world, arise with great pomp and promise, reach 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 naught. 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 succeeds, 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.

Middletown, N.Y., March 1, 1859.

SUITABLE WORDS.

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 County, Va., Feb. 3, 1859.

Reply – 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, 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 Martin 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 they are able to perform, and that it is therefore optional with them to be saved or damned.

Second. 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 bond of peace.

Third. 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.

Middletown, N. Y., March 15, 1859.

ECCLESIASTES 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 vexation 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 or 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 remainder 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.”

Middletown, N. Y., April 1, 1859.

JONAH I. 5,6.

If 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 upon us, that we perish not.”

I remain your unworthy sister in the gospel,
SARAH W. SMITH.
Edgar Co., Ill., Jan. 4, 1859.

Reply. – 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.

Second. The complete control which God has, not only over his disobedient saints, prophets included, but also over superstitious idolators, who seem to 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 in to requisition for the chastisement of his disobedient children, and for the execution of the orders of his unshaken throne.

Third. 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.”

Fourth. 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.”

Middletown, N. Y., April 1, 1859

ISAIAH 50:11

Brother Beebe: – Please give your views on Isaiah 50:11: “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.

Bartholomew Co., Indiana.

Reply. – 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 wroth 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.

Middletown, N. Y., April 1, 1859.

HEBREWS 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 tithes 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 to 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 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 antitype, 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.

Middletown, N. Y., April 15, 1859

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 mete 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 apostles' 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.

Middletown, N. Y., April 15, 1859.

ROMANS VI. 1, 16.

Brother Beebe: Will you give your views on Romans vi. 1, 16? By so doing you will oblige me.

Yours as ever,

WILLIAM SPRINGSTEEN.

Ramapo, N. Y., Feb. 17, 1859.

Reply. – The first verse proposed for consideration reads thus, “What shall we say then? 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 the law is a detector of sin; moreover, the law entered that the offense 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 principles 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 say then?” 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 offenses, 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 members 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 a loose rein 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 loathe 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 fullness 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 become 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 to do? The answer of this inquiry 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 I that 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, uncompromising 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.

Middletown, N. Y., May 1, 1859.



GALATIANS V. 4.

“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 began 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 lose 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 grace 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 principle on which that salvation is extended to any of the fallen sons of men.

Middletown, N. Y., May 1, 1859.



MARK XVI. 17, 18.

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.”

F. BRENDELL.

Hamilton Co., Iowa, March 10, 1859.

Reply. – 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 devils are now 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.

Middletown, N. Y., May 15, 1859.

MATTHEW XIII. 44-46.

Sister Peck, of Catskill, N. Y., requests our views of the parables of the treasure hid in a field, and of the merchant-man 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 word of God it is declared to be an everlasting kingdom, and a dominion that shall not end. And all 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 inquire 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?
3. From whom is it hidden?

First. In a field. A field, in the common acceptance of the word, is a certain quantity, a specific portion of the surface of the earth that is set apart, and inclosed 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 inclosed, 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 of God, that he may be the firstborn 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 that 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 develop. 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 inquire, 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 canceled, and the amount required was all that he had. Not one jot or 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 had 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 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.

Middletown, N. Y., June 1, 1859.

REMARKS ON JOHN V. 40, AND REV. XXII. 17-19.

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. 17-19.

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 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 revere 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 is 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 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 affected 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 declarations, By the deeds of the law shall no flesh be justified in the sight of God, and 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 eternal 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 manifestly the subjects of saving grace, therefore they 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.

“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.

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.” – vi. 44. All who are thus drawn, are taught of God, and Jesus says that all who are 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 far, 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. liiii. 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.

“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 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 midst of the throne shall lead his flock, and beside the which he maketh them to lie down in green pastures. And all as 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 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.

Middletown, N. Y., June 15, 1859.

ECCLESIASTES 12:5

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 Eec. 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.’” (Enc. of R. K.) *And the grasshopper 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.

Middletown, N. Y., June 15, 1859.

REVELATION 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. 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 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 fullness 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 the 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 direction 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 the 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 sixteen, 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 fullness 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 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 that 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. 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 does 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 murderers, and idolaters, and whosoever loveth and maketh a lie.”

Middletown, N. Y., July 1, 1859.

ADAM’S DEATH

Bainbridge, GA., 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 that subject. Please relieve your brother, if I am a brother.

W. C. THOMAS.

Reply – 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, “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 a 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 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 intelligent 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 canceled by the Redeemer, dooms us to endure the wrath of God for ever 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."

Middletown, N. Y., July 15, 1859.



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, embarrassed 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 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 attempt to compare it to that of Abraham, Gideon, Sampson, David or Daniel, or even to that of dear brethren and sisters contemporary 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 fullness 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 Dagon 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 Israelis 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.

Middletown, N. Y., August 1, 1859.

LUKE XVII. 13-20.

Brother Beebe: – In a former letter I requested your views through the SIGNS on Luke xvii. 13-20, concerning the “ten lepers,” and I still request your views on the same.

JAMES SHOWS.

Ellisville, Miss., July 18, 1859.

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 cleaned, 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, shuts 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 we are 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 mistaken, 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 inquiry 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.

Middletown, N. Y., August 15, 1859.

SECRET ORDERS

Shrob, 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 these 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 these orders. I mourn that it is so.

Please answer early. Affectionately your unworthy brother,

D. BARTLEY.

Reply. – In replying to the inquiries 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, or 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 inquiries. 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 fullness which leaves no room to hanker for any of the leeks or onions of Egypt. In Christ, it has pleased the Father, that all fullness 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 fullness 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 Peter 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 watchcare of one another. In visiting the lodges, they cannot be under the watchcare 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 waive 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 birthright 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?”

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 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.”

Middletown, N.Y., August 15, 1859.

ROMANS V. 14.

Brother Beebe: – Will you please give your views on Romans 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. BRINSON.
Newberne, N.C., Feb. 4, 1858.

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.

Middletown, N.Y., September 1, 1859.

I CORINTHIANS IX. 14.

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 Baptist 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 inquirer 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 merchandise 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.

Middletown, N.Y., September 1, 1859.



REVELATION 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 bare 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 serve him.”

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, provision, security and happiness, is beautifully described in chapter 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 fullness of his eternal Godhead, and in which the entire 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 twelver *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 foundation of the city, &c. By the twelve *manner* of fruit 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 fruits, and as this is a good tree, a Tree of Life, all its fruits must be good and vital. But in *manner* its yielding is adapted to the varied circumstances and condition of the citizen of the New Jerusalem. As the seasons of bearing, *every month*, show 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, ordinance, 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 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 affliction, and ordained that in the world they shall have tribulation, 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 pledge 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 he 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 fullness 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 servant 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 fourteen 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.

Middletown, N. Y., October 15, 1859.



SOUTHERN VISIT

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 Williamston, 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 Elder J. L. Purington, Wm. L. Beebe, and Elder 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 in 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 other brethren and friends in Georgia, and set out for home via Atlanta, Chattanooga, etc., 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. 28, 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.

Middletown, N.Y., November 1, 1859.



I JOHN 2:1, 2

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 whole world.”

Yours in love,

JOSEPH HUGHES.

Penningtonville, Pa., Nov. 21, 1859.

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 writing 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 indorse 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-coming; 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 qualification to manage their cause with honor to God and safety to the saints. His name is an ample guarantee 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 fullness 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 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 sin. 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 offering 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 reconciliation, 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. (1 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, every refuge of lies on which they would predicate their cherished theories of salvation by works, by the use of means, by the labor 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 feeling of our infirmities, and well he knows how to succor 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.”

Middletown, N. Y., November 15, 1859.

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 demonstration 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 fleshly 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 become 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 vocations, 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 demonstration, 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 Combuislang, 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 supplication for that heavenly gift, and to exhort 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."

Middletown, N.Y., November 15, 1859.



THE SUPPORT OF THE MINISTRY

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.

Silver Springs, Miss., Oct., 1859.

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 sake? For our sake, 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 sown unto you spiritual things, is it a great thing if 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 sake*, 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, as 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, lived 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 fleshly 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 fail 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 require. As nothing but a carnal greediness for filthy lucre would lead any ministers 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 woe, 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 antichrist. 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 indorsement of some wealthy person or persons. While the minister of Jesus has no bargain to make, no stipulated sum to require, no bondsmen to indorse 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.

Middletown, N. Y., December 1, 1859.



CLOSE OF VOLUME 27

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 lovingkindness, 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 trammled 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 feeling one toward 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 been 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, Elder 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-eighth 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.

Middletown, N.Y., December 15, 1859.

INTRODUCTORY TO VOLUME 28

Nearly one half of the three score years of our mortal pilgrimage has been devoted to the publication of this paper. We have now reached the commencement of the twenty-eighth volume, and have great reason to adore and praise the Lord our God for his abounding goodness and loving-kindness to usward. He has spared our unprofitable life, delivered us from foes without and from fears within, so that we are constrained with gratitude to acknowledge that his goodness and mercy have followed us, thus far, all our days; for having obtained help from him, we continue unto this day, witnessing both to small and great, and desiring to say none other things than those which all the prophets and Moses did say should come. To what extent we have succeeded, or how far we have come short of the attainment of that desire, is for our brethren to judge. It has been cheering to know that many of the precious sons of Zion have been edified, encouraged and strengthened through our labors, and that some of the lambs of the Lord's fold have been fed and established in the truth as it is in Jesus, and that some of the giants of Gath, who have defied the armies of the living God, have been made to bite the dust. Surely we may say in the language of inspiration, There is none like unto the God of Jeshurun, who rideth upon the heavens in our help, and in his excellency on the sky. The words also of the psalmist seem to us appropriate: "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." – Psalms cxxiv. 2, 3.

It can hardly be deemed necessary for us to reiterate the doctrine which we design to advocate in this volume, as our flag has been nailed to the mast-head almost a third of century. The doctrine of salvation by grace alone, through Jesus Christ our Lord, has been our constant theme, and we hope that it may continue to be so as long as we shall be permitted to use our tongue or pen.

No angry discussions will be admitted in this volume, but the utmost courtesy must be observed in objecting to, or criticising upon any position advanced by ourself or any of our correspondents. It will be our aim to make the SIGNS OF THE TIMES a medium of general correspondence among all our brethren and sisters north and south, east and west; and we hope that every brother and sister who may write, will pursue a course which is calculated to edify, comfort, confirm and establish each other in the faith and order of the gospel of the Son of God.

Those who feel disposed to write a statement of their christian experience, would do well to state the more prominent incidents, without going into all the minute details, which would swell their communications to too great an extent, so as either to preclude their insertion, or crowd out others of equal interest.

Very many of our subscribers write us that they are located remote from any church of our order, and have very little or no opportunity to hear the gospel proclaimed, only as it is proclaimed through the medium of the SIGNS OF THE TIMES. Let those who write remember the lonely condition of such, and speak a word of encouragement and comfort for them.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." – Phil. iv. 8. "Only let your conversation be as becometh the gospel of Christ; * * * stand fast in one spirit, with one mind, striving together [not apart] for the faith of the gospel; and in nothing terrified by your adversaries; which is to

them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” – Phil. i. 27-29.

Middletown, N. Y., January 1, 1860.

I TIMOTHY IV. 10.

A correspondent in Westchester Co., N. Y., has desired our views on the latter part of this text, namely: “For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe.” Paul and Timothy were laborers in the church, or vineyard of their Lord and Master, but they did not labor on the principle which stimulates the Arminian teachers with which the world abounds. The latter labor because they do not trust in the living God. They often frankly confess that if they believed the doctrine which we hold, of God’s perfect reliability to do all his pleasure, in the armies of heaven, and among the inhabitants of the earth, if they could trust implicitly in him to gather in all his elect, to build up and defend Zion, to cause the north to give up, and the south to resign, and by his own power and grace bring in all his sons from far, and all his daughters from the ends of the earth; even every one of them, because he has created them for his glory, that they would fold their hands in idleness, or give full vent to their wicked propensities and take their fill of sin. But that God may safely be relied on to do all that he has promised to do, and all that can be done for the salvation of sinners, they do not even profess to believe it, and they reproach us for believing his word, and for trusting all to his faithfulness. They labor, according to their own statement, because they do not, cannot trust in the living God; but we, upon the very opposite principle, do trust in him. As we have no confidence in the flesh, we have only our confidence in God, to stimulate us to labor and bear reproach. If we could give up our trust in the living God, and bow at the shrine of some imaginary gods, which have no vitality or reality, they would cease at once to reproach us, and extend to us most cordially the hand of fellowship.

The living God, in whom we trust, and at whose bidding we labor, is the Savior of all men, especially of those that believe. Both in providence and in grace, the God in whom we trust is the only Savior. On his common or providential salvation, all the creatures of God are dependent. He saves from sword, famine and pestilence, from sickness and death. He only can cause the earth to bring forth food for men and beasts, and he alone can deliver us from temporal calamities; and in that sense he is the Savior of all men. Again, he being the only Savior, the only name under heaven given among men, whereby we must be saved, he is the Savior of all who are saved, either temporally or spiritually.

But he is, in a *special* sense, the Savior of them that believe. Their believing does not save them, for then their believing would be their Savior, but their faith in him and their believing is an evidence that God is their Savior. He that believeth and is baptized shall be saved, but neither their believing, being baptized, nor anything else that they can do, will save them, for by grace are they saved, through faith, and that not of themselves, it is the gift of God, even of the living God, in whom alone they trust. Their special salvation not only delivers them from wrath, from sin, from pollution and guilt, from hell and

from condemnation, but from all evil. Under his mighty hand all things work together for their good, and equally for God's glory.

Middletown, N. Y., January , 1860.

I SAMUEL XVI. 14.

Dear Brother Beebe: I would like to have your views on 1 Sam. xvi. 14: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." All the gospel preaching I receive is through the SIGNS OF THE TIMES, and the *Southern Baptist Messenger*. I get some crumbs from them which feed the hungry soul, make glad the heart, and which serves to buoy me up.

JOHN E. HAMMOND.

Oakland County, Michigan, Dec. 19, 1859.

Reply. – We do not understand by *the spirit of the Lord*, which had been with Saul, and which departed from him, that either the Holy Ghost, or that Spirit which is born of the Spirit, as mentioned John iii. 6, are intended, although both are called the Spirit of the Lord. God is a Spirit, and that Spirit, or Holy Ghost, is God in an absolute sense; immutable, and therefore never vacillating. Wherever it hath taken its abode, it abideth forever. That also which is born of the Spirit is Spirit, (not matter, not flesh,) and it is from God, it is of God. It is eternal life, spiritual vitality. It is that life which was with the Father and was manifested. (1 John i. 2.) It was given to the saints in Christ. (1 John v. 11, 12.) This also permanently abides wherever it is implanted. "I," says Jesus, "give unto them eternal life, and they shall never perish." – John x. 28. The assurance that they unto whom it is given shall never perish, proves that this Spirit of immortality does not come and go, as did the spirit of Saul.

The spirit of the Lord, which God bestowed on him to qualify him to reign over Israel, was a spirit of wisdom, of might and courage, &c., and embraced such qualifications as were essential for him to have in order that he might fill the office to which the Lord had anointed him. Hence when this spirit was upon him, he was valiant and mighty, but when it departed, he was melancholy and fretful.

At the time spoken of in our text, the anointing had passed from Saul to the son of Jesse. Samuel had been sent to anoint David, and Saul, as king of Israel, was superseded by David, and with the anointing, the essential qualifications for the government had also passed from Saul to David.

The evil spirit from the Lord which came upon Saul and troubled him, is spoken of, and was treated as a disease, which could be healed temporarily at least, by the skillful playing of David on a harp. It is called an evil spirit, signifying that it was a righteous judgment of the Lord for the wickedness of Saul, and opposite in its effects from the spirit which had departed.

At one time the spirit of prophesying came on Saul, as we presume it came on Balaam, and, for aught we know, upon the beast on which Balaam rode, for he was made to speak with a man's voice, and rebuke the madness of the prophet. To argue that Saul, or Balaam, were born of the Spirit, and that they *had fallen from grace*, is as preposterous as to argue that Balaam's ass had also fallen from grace.

We are informed that the hearts of kings are in the hands of the Lord; that he turneth them as the rivers of water are turned. He hardened the heart of Pharaoh, that he might make his power known in him. He directed the movements of Cyrus, a heathen monarch, who knew not God, and went before him; opened the two-leaved gates, that they could not be shut. Evil spirits as well as good spirits are under his control, and can only go where he sends them. Legions of them were unable to go into and drown the swine until he sent them. A lying spirit was, by divine command, put in the mouth of all of Ahab's prophets, that they might persuade him to go and fall at Ramath Gilead. Indeed, if we were compelled to believe there were any unchained devils, independent of the controlling power and absolute decrees of Jehovah, we should tremble for the fate of the universe. But because the Lord reigns, therefore let the earth rejoice.

Our risen and exalted Jesus has ascended up above all heavens. All things are put under him, and he has a name written upon his vesture, and upon his thigh, King of kings and Lord of lords.

Middletown, N. Y., January 1, 1860.

REVIVALS.

It is cheering to learn from our numerous correspondents that the Lord is graciously manifesting his saving power and grace in various parts of his Zion. For several years past the church of God has been in a peculiarly trying condition; few indeed, comparatively, have come to her solemn feasts, and her ways have seemed to mourn. But God has promised to make her an eternal excellency, and when he shall build again Zion, he will appear in his glory.

The churches in this vicinity have also experienced some seasons of refreshing from the presence of the Lord. Some few have recently experienced the quickening power of the Holy Spirit, while others show some convincing evidence that the arrows of the Almighty are sharp in the hearts of the King's enemies, whereby the people fall under him. Two Sundays of this month, in succession, it has been our privilege to enter the frozen stream, and administer the ordinance of baptism, which has been witnessed by many whose streaming eyes and solemn countenance betray the deep interest they have felt on those occasions. Our meetings at New Vernon, Wallkill, Howell's Depot, and at this place, are well attended, and we have enjoyed some precious seasons, which will be long remembered. We confidently hope that the gracious indications of the divine presence with us may be continued, and that the arm of the Lord made bare for the salvation of lost and perishing sinners, may be still more gloriously displayed.

Middletown, N. Y., January 15, 1860.

GALATIANS 3:8

Dear Brother Beebe: – We read, Gal. iii. 8, “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” My mind is perplexed on the above passage, particularly on the words, *And the Scripture foreseeing that God would justify the heathen, &c.* I have always taken the Scriptures to be the inspired writings of the Old and New Testaments. Daniel says in chapter x. 21, “I will show thee, that which is noted in the Scriptures of truth,” and Christ told the Jews to search the Scriptures, for in them they thought they had eternal life, and that they testified of him. Again, “This day is the Scripture fulfilled,” &c. And again, the Scripture cannot be broken. Christ died according to the Scriptures, and rose again according to the Scriptures. I could mention various other passages, where the term Scriptures is used in reference to the inspired writings, but in the passage first named, I cannot see that it refers to the Old or New Testament. You see howl am difficulted? believing the Old and New Testament to be the Scriptures, how could they foresee? or does it refer to the inspired men who wrote the Scriptures, or to the I AM, who created all things; for it is God alone who knows, governs and foresees all things, and manages all things after the counsel of his own will. He declares the end from the beginning, and known unto God are all his work from the foundation of the world. Then is it him that foresaw that he would justify the heathen through faith?

When you receive this, in all probability the old year will be numbered with the things that are past, and a new year will be calling upon us to adore him who has spared us to see it. Let me, as one of your patrons, greet you: Well done, thou good and faithful servant of the Most High God, and as you advance in age, may you grow in grace, and by faith lay hold of this promise, and enjoy its consolation. “Even to your old age I am he, and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.” – Isa. xlvi. 4. And may the God of all grace, long preserve you as a watchman to root out and pull down and destroy, and to throw down error and heresy, by whatever name it may be called, and may you build up and strengthen God’s little ones in the faith of his elect.

Yours to serve,

JOEL T. HALBERT.

Columbus, Miss., Dec. 26, 1859.

Reply. – We understand the apostle to refer to the inspiration by which the Scriptures were written. The literal meaning of the word *Scripture*, signifies anything that is written, but the term applies in a Bible sense to the written testimony of God which is recorded in the Old and New Testament; the records, which by way of distinction from profane records, are called the Holy Scriptures, and we are told by Paul, 2 Tim. iii. 17, that they are all given by inspiration of God; and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work. As the Holy Scriptures are to perform all these offices; reproof, correcting, instructing, &c., they must reflect the perfections of their divine Author to some extent, at least. Not the mere ink and paper, but the inspired testimony of God. Hence the Scriptures are spoken of as speaking, as testifying, and as seeing, &c. These books are of themselves only of earthly composition, paper and ink, totally inanimate, and having no power to see, hear, or speak, yet the testimony which they have recorded in them, is the inspired wisdom of God himself, and as the inspiration of God they see all things past, present and to come. How could they testify of things of which they had no perception? Indeed, the peculiar excellency of the Bible is that it does foresee,

and foreseeing, it foretells what God has in store for them that love him, and are the called according to his purpose. So far as the mere book is concerned, the terms are used figuratively, but in its application to the inspired testimony of God, it is not figurative nor allegorical. As the inspiration of God, the Scriptures foresee, foreknow and foretell; they declare the end from the beginning, and from ancient times the things which are yet to be accomplished, saying, God's counsel shall stand, and he will do all his pleasure. If in this sense the Scriptures did not foresee, they could be to us but a record of the past, and unable to instruct the man of God in righteousness, or to point us to that heavenly abode in glory, which is yet to be enjoyed by the saints, when time shall be no more. Thus the Scriptures foresaw that God would justify the heathen through faith, that is, the inspiration, or testimony of the Scriptures anticipated, predicted and declared beforehand that in Abraham all nations should be blessed, that distant ages, and remote tribes of the earth were by the unchanging decree of God, interested in the blessings of Abraham. The inspired Scriptures are a perfect transcript of the mind, will, purpose and decrees of God, who spake to the fathers by the prophets, and subsequently to us, by his Son. But their being written or spoken did not give them pre-science. What are to us now literally the Scriptures, were the testimony and truth of God before they were written, and they foresaw, not only in Abraham's days, but from everlasting, what blessings our covenant God in Christ had treasured up for us poor Gentiles. Hence the Scriptures *were given*. By whom? By inspiration of God. Where were they before they were given? They were securely hidden in the cabinet of the gracious giver; and could foresee as well before they were given, as afterwards.

Middletown, N. Y., January 15, 1860.

LETTERS

Rippon, Wisconsin, Jan. 12, 1860.

Friend Beebe: Although a stranger, yet I take the liberty of addressing you. I happened to get a few copies of your paper, through a friend, a short time ago; I have taken much pleasure in reading them; they have unfolded to my mind many things which have always appeared hidden things to me. I feel that it is the true doctrine which you defend. I am placed in a very unpleasant situation at present, and I would be pleased to have your views in regard to what action I should take in the matter. In the spring of 1857 I became awakened to a sense of my lost condition, and indulged a hope that Christ had washed away my sins, and that through him I had obtained forgiveness. I felt that it was necessary I should unite with the church. The question arose in my mind as to what church I should join. I became convinced there was but one mode of baptism. Thus far I thought I was a Baptist, but then I found a great wall in that church, which I could not get over, which was the doctrine of election. I had a conversation with the pastor of the Baptist church, and he gave me to understand that their doctrine was "softened down a great deal" from that of the Old School, and, in fact, as he explained it, there was more of the Arminian doctrine about it than there was of the Regular Baptists'. I united with the church, and for a while thought I enjoyed myself in attending prayer and covenant meetings; but I soon began to study their

doctrine, and I felt that it was impossible to make it harmonize; one portion was in direct conflict with the other. I believe that I tried as hard to believe it as any one ever did, but I could not reconcile my mind to both portions, but found that the Arminian portion of it suited my views the best, yet still I could not rest satisfied with that. I often doubted that God had spoken peace to my soul, and felt that I was wandering in darkness, and could not discern truth from error. I read the Bible, but it was a sealed book to me, I could not understand it, I thought at times that it taught the free-will doctrine, and then again I would find passages which were so plain on election that I could not get around; and thus matters passed along for two years or more. I became cold and indifferent, neglecting the prayer and covenant meetings; I felt that I could not enjoy myself in the meetings of the church; I could not feel the same interest that I did when I first united with the church. I saw so much of the follies and fashions of the world in the church that I was led to doubt that the Spirit of the Lord was with them; they were so mixed up with the world.

About six weeks ago I began to get awakened as to the course that I was pursuing; I felt that I was not doing my duty as a church member or a christian. I chanced to read an article in the SIGNS OF THE TIMES, on God's electing grace, wherein was quoted many passages of Scripture which seemed new to me. I then began to read the Bible anew; it seemed that the scales had fallen from my eyes, and the Bible was a new book to me. Although I had read a chapter every morning and evening for nearly three years, and read it a considerable besides in the meantime, yet it suddenly seemed to unfold a new doctrine to me, there seemed to be so much there that I had never seen before. The doctrine of election was written so plain that I wondered that I had never seen it before. I felt that I could not remain with the church, believing they held erroneous doctrines. I attended the church meetings and asked to be dismissed, but was told there was no such thing as withdrawing from the church, and that I could not get out of the church unless by expulsion or death. I have since had a conversation with the pastor, and he told me he did not think it was profitable to be looking after those points of doctrine. He thought it was so designed by God that christians should differ, for if they all believed in one doctrine they would become careless, and would not read the Scriptures; he said he believed in election as strong as any Old School Baptist, but he went farther; he believed in man's free agency. I told him I could not make it harmonize. He said he could not, but seemed to think it was immaterial. I cannot feel at home in the church, nor I do not feel it my privilege to commune with them. I do not wish to be recognized as a member, but do not know what action to take, for they will not dismiss me, but still wish me to remain with them, but I cannot, for I feel that the church is groping in darkness, and they they do not hold the true doctrine as taught by the apostles. I feel that I have a hope in Jesus, and that if ever I am saved, it would not be anything that I have done, or can do, for when I would do good, evil is before me, but that it must be entirely by grace through Jesus Christ. Please give your views in regard to what course I should pursue in regard to the church, and oblige.

HENRY M. LOVELESS.

Reply. – The trying circumstances which so greatly perplex our friend, are by no means strange or unusual. Very many of God's dear children have in their early experience been allured by what they have mistaken for the church, the doctrine and the ordinances of the kingdom of Christ, and have afterwards been enlightened to see their mistake, and to feel themselves to be starving in a foreign land. Some of the children of God are seemingly born at once into a clear understanding of the truth as it is

in Jesus, but very many are brought to rejoice in their early love, their burden of guilt is removed, their deep depression of mind relieved, and they feel an assurance that their sins are forgiven, and that love which transports them, like the infant gaze of a new-born babe, seems to regard everything which professes the name of Christ as equally lovely. The unrenewed nature which remains in them is still fond of a work-mongrel system, and they are easily drawn into the snares of the enemy. But if they have indeed passed from death unto life, the Lord will not suffer them to live comfortably in such company, or to feed and fatten on such doctrine. That which is born of God can only feed on the Bread of Life which comes down from God, while earthly religion can feed and feast on earthly things. As all the children of the kingdom shall be taught of God, and as every one that hath heard and learned of the Father cometh unto Christ, so those who have been scattered in the dark and cloudy day, shall be gathered by our gracious Shepherd's arm, and carried in his bosom.

Our friend appeals to us for counsel. We refer him to 2 Cor. vi. 17, 18: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As to the manner of coming out, no letter of dismissal or of commendation is required. If they be the church of God they will listen to his word, obey his precepts, walk in his statutes, and maintain the doctrine, order and ordinances of the gospel, and then there will be no occasion for coming out. But if they only have a form of godliness and deny the power thereof, then from such, God's children are commanded to turn away. If our friend can regard the people with whom he has stood connected, as the church of Christ, then he is bound to remain with them and be subject to their rules and authority, but if he is convinced that they are not the church of Christ, although he may indulge the hope that there are some of God's children among them, he is commanded to come out and be separate from them.

Their expulsion has no terror in it. It is but the withdrawal of a professed fellowship, a mere nominal fellowship, on their part, as, if we understand him, he has already withdrawn his fellowship from them. How then could they give, or how could he consistently receive from them a letter of dismissal in fellowship? If there is fellowship, why come out? And if there be no fellowship, why ask for a letter certifying full communion and fellowship?

With the statement contained in the above letter, any Old School or Regular Baptist church would receive him on a profession of his faith as a candidate for gospel baptism, the same as though he had never been connected with a false church, if satisfied with the relation of his christian experience. Of course, the Old Order of Baptists cannot recognize the baptism administered by those outside the fellowship of what we regard to be the church of God, for if their baptism is valid, then their order and standing are also valid, and there is no occasion for leaving them. But if convinced that they are not the church of God, as you had supposed them to be when you joined them, and from a conviction of this you are constrained to come out from them, remember that in coming out you are to be separate, and to touch not the unclean thing. We wish to deal tenderly, but at the same time honestly and faithfully with our inquiring correspondent, on this subject. If now convinced that the church with which you have been connected is impure and unclean, and not such an one as you would now apply to for baptism, certainly their administration of baptism must be unclean, for it is written, "Who can bring a clean thing out of an unclean? Not one." – Job xiv. 4. If then the church be unclean, she cannot sustain a clean ministry, and if her minister be unclean, the thing administered by him is also unclean, and however honestly or with however much sincerity you received the administration at his unclean hands, in the reception of it you touched an unclean thing. Do not then bring the unclean thing out with you, but cut entirely loose, and discard all that is polluted.

While on this subject we will also notice a letter of inquiry, which we have had on hand for a long time, and which involves the same subject in part as the above. The letter is from our brother, Elder James Strickland, of Indiana. The following is a copy:

Gibson Co., Ind., Aug. 18, 1859.

Dear Brother Beebe: The universal practice of the Old School Baptists in this part of the country has been, and is now, to reject the baptism of all other denominations of professed christians, on the ground of the illegality of the administration of the ordinance; and therefore we require them to be baptized. Now we will suppose a case, about which I desire counsel from my brethren, for I feel somewhat diffculted on the subject, and do not know how to act. The case is this: A man comes to your church and asks for membership, telling you that he loves your church, and your doctrine, that he is willing to obey her rules, but that he has been a member of the Missionary Baptists, and was baptized in the fellowship of said church by a man that he believed was a christian, (and you believed the same) and was called of God to preach, and that if he ever knew anything about regeneration, and sanctifying grace, it was before he was baptized, and that in his baptism he verily believed that he received the answer of a good conscience toward God, and was fully and entirely satisfied with his baptism, but notwithstanding all this, he was willing to be baptized by you, in order to obtain fellowship in your church. (I use the term *your church*, meaning the Old School Baptist, or Church of Christ.) In this case what would you do; and your reasons?

There is still another question about receiving members, and that is this: It is a well known fact that there are a great many factions among the Old School Baptists that are not numbered among the Missionary or Arminian Baptists. These factions have split off from us on some doctrinal questions, and it has become us to withdraw our correspondence and our fellowship from them. Now, inasmuch as we have withdrawn our fellowship from them, is it order to receive their baptism? Have we done so? What say you? We are aware that many who call themselves Old School Baptists have embraced errors that we cannot fellowship, having as much fellowship for the Missionary Baptists as what we have for them. Therefore, if we receive the baptism of any so-called Baptists, with whom we do not correspond, and have fellowship, should we not receive the baptism of all that call themselves Baptists?

The next matter of inquiry is, Is not the church of Christ the highest ecclesiastical authority known on earth, and has she not a right to determine all matters in relation to membership in her body, as she in her wisdom may think just and right? Can she concede or give away this right in her compact with other churches in forming an association?

There are still other questions of grave importance that I may at some future day propound, provided the above questions are met and answered in as kind a spirit as I hope I feel in asking them. I am young in the ministry, and have not that knowledge in the management of churches, as would make me feel free in acting in these matters without the counsel of my brethren that have both age and experience, as well as the good of the cause at heart. Therefore, all that feel an interest in the peace of Zion, are requested to give information.

Dear brother, God has been pleased to visit us, and revive his work in our midst. There has been fifty-five added to the church that I belong to, and still the work is going on. Many of the churches of our association have been much refreshed.

Yours in hope of eternal life,
JAMES STRICKLAND.

Reply. – The first inquiry we have answered in our reply to our friend Loveless. We do not regard it as our duty to search the hearts nor try the reins of the children of men, that is what none but God can do. But we are to be regulated in extending or withholding our church fellowship by the rule which God has given us. The reality of the regenerated state of the candidate or of the administrator is not what we are capable of judging. But whether the administrator stands connected with and sustained by the fellowship of an orderly church of Christ, we are competent to judge, and we are required to judge. Hence, in replying to the first interrogative of brother Strickland, we say, with due deference to the judgment of the church, whose servant we are, We should decline to baptize them on our faith, and prefer that they should remain unbaptized until they, for themselves, should see and feel the necessity of walking in the order which we believe to be the order of the gospel and kingdom of Christ. And our reason for this decision is the want of Bible authority for baptizing any but believers.

In reply to the second inquiry of brother Strickland, we say, If the factions which have split off from us are so far departed from the faith and order of the gospel as to be rejected from the fellowship of what we regard to be the church of Christ, then they are to us as heathen men, and as publicans, equally with the New School or Missionary Baptists, so called, which have been excluded from our fellowship, and all their religious administrations to us are equally null and void.

The third inquiry. The church of Christ is undoubtedly the highest ecclesiastical authority on earth, but she has not a particle of authority to determine any matter in relation to her own or any other members, or anything else, only as the matter is already determined in the rule given in the New Testament. When the church, or any individual, departs from the laws of Christ, she or they act without divine authority, and their decisions are illegal and invalid. The church has no power to concede or delegate any right, or authority vested in her to any other ecclesiastical body, counsel, or association whatever.

We have candidly expressed our convictions on the questions involved in the two foregoing letters, and in doing so believe we have expressed the order and practice of the church of God generally, which order and practice appear to us to be clearly laid down for our guide in the New Testament of our Lord and Savior Jesus Christ, and we submit what we have written to the consideration of our brethren and to the household of faith generally.

Middletown, N. Y., February 1, 1860.

ETERNAL GENERATION

Sir: – Will you do a reader of the SIGNS OF THE TIMES the favor to give your opinion of the doctrine of the eternal generation of the Son of God?

Reply: – The above note came to us by mail, precisely as we have copied it above, without place or date, but post-marked on the envelope by the stamp, Baltimore, Md., Feb. 11, and directed to us at New Vernon, in this County; thence it was forwarded to us at this place. Who the querist is, and what is desired, and for what purpose, we do not fully comprehend, but as we desire always to oblige, as far as

we have ability, the readers of the SIGNS, we will inform the inquirer frankly, that we do not know what the doctrine is, on which our opinion is requested. We have found no mention made, in our version of the Scriptures, of *the eternal generation of the Son of God*, in so many words, therefore we suppose the inquiry relates to some theory or doctrine so designated, as held and taught by men. As we do not know what the theory or doctrine is, we have no other opinion than this, that the Scriptures contain all that it is essential for the saints to understand in regard to the doctrine of God our Savior. That he is the Son of God, the only begotten of the Father, full of grace and truth, and that he was the Son of God before he was sent into the world, and is the same yesterday, today and forever, and that he who is the Son of God, is also the eternal, underived, independent God, we also firmly believe. That in his Mediatorial union with his body, his church, he is the only begotten of the Father, while in his supreme Godhead, he is the fullness of the Godhead, underived and unbegotten.

The New Testament begins with the words, “The book of the generation of Jesus Christ, the Son of David.” – Matt. i. 1. Of his generation in this sense, we are told that he was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. (Rom. i. 3, 4.) Of his generation as the seed of David, we find no record of its being called *eternal*. The inspired psalmist, in prophesying of him, says: “The kingdom is the Lord’s, and he is the governor among the nations,” &c. “A seed shall serve him; it shall be accounted to the Lord for a generation.” – Psalms xxii. 28,30. This prophetic declaration of the royal prophet, compared with 1 Peter ii. 9: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people,” &c., very clearly presents to us, the generation of Jesus Christ the Son of God. The life, that is, the eternal life or immortality of this generation, was with the Father, (1 John i. 2:) “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. This generation of Jesus Christ, the Son of God, as we have proven by 1 Peter ii. 9, is a *chosen generation*, and Paul testifies, Eph. i. 4, that they were “chosen in him,” that is, in Jesus Christ the Son of God, “before the foundation of the world, that we should be holy and without blame before him in love.” Thus far we have the testimony that the life which was given to the generation of Jesus Christ the Son of God, was *Eternal Life*, and that it was, and still is so in Jesus Christ the Son of God, that no man can have the one without having the other, and no one can be destitute of the one without being destitute of the other. Such, then, is the seminal union and relationship of vitality, of immortality, that indissolubly unites the Head and Body of the church of God, that we are compelled to regard it as eternal.

The book of the complete generations of the earthly Adam was given in the day that God created man, (Gen. v. 1,) consequently before any of the children of Adam were born of the flesh. And as the earthly Adam is the figure of the heavenly Adam, (Rom. v. 14; 1 Cor. xv. 47, 48,) we infer that the seed or generation of Jesus Christ the Son of God, is just as ancient as his Sonship. That is, we cannot from the Scriptures learn that our Lord Jesus Christ held the office, or occupied the position of Mediator, before the eternal life, which was with the Father, was given to us in him. That this is what constitutes the relationship between Christ, the seminal Head, and his seed, the Progenitor and the chosen generation.

We believe there are some who have held the idea that the flesh of our Redeemer, in which he was born of the Virgin, which suffered on the cross, was laid in the tomb, and which was raised from the dead, was begotten and brought forth by what they call an eternal generation, and so existed a human body and soul, from the ancients of eternity. If that theory be true, we have not so learned it, and must wait for clearer light on that subject. If what is called the humanity of Christ was so generated and did so exist before all time, then, instead of his assumption of our flesh, instead of his taking on him the seed of Abraham, or being made of a woman in his advent to this world, the whole race of mankind must

have assumed his human nature when they were born of the flesh. And furthermore, we see no reason why it was expedient for him to be made of a woman, in order to be made under that law which the human family were under, as that law was binding on all human beings, until they are redeemed from its dominion by his one offering of himself without spot unto God. Until these difficulties which, to a very little mind like ours, are insuperable, are obviated, we are unable to indorse this speculation.

Another, to us, equally untenable theory, called eternal generation of the Son of God, sets forth, that his supreme Godhead is a derivative Godhead; that it is not original, self-existent, independent and eternal. This theory, as it appears to us, seems to deny all that is essential to his Godhead. How can we conceive of absolute Godhead that has descended by generation or otherwise from any producing source higher than himself? That Christ exists in a Sonship which is begotten of the Father, is clearly demonstrated in the Scriptures, and confirmed by his own declarations, but this we understand to be in relation to what he is as Head and life of his church. But that he also is the eternal, self-existent God, the Jehovah, is equally demonstrated in the Scriptures, and in the personal experience of every saint. For if he is not God in an absolute and unrestricted sense, he cannot be the Savior. He says: "I am God, and beside me there is no Savior." We must, therefore, be excused from indorsing a doctrine, however popular or plausible, that would rob us of a Savior, or present him in a character in which we are forbidden to worship him. This doctrine of a begotten Godhead is, to us, equivalent to a denial of his Godhead in all but a nominal sense. Nor does the fine-spun reasoning of his being eternally begotten, remove the difficulty. The effect would be the same, whether begotten in eternity or in time. Alike it must and would imply a begetting or producing God, anterior to his development as God; while, to our view, the denial of his self-existence is a denial that he exists at all, as an absolute, eternal, independent and self-existent God. The argument, that the son is as old as his father, that a father cannot exist without a son, is quite too feeble to bring conviction to our mind. Stripped of all artificial verbage, the naked question returns; Is Jesus Christ absolutely, eternally, independently, underivedly, the very supreme and eternal God? To this question we emphatically answer, Yes! and as such we hope to worship and adore him when the earth and heavens shall be no more; and even now we have no sweeter song to sing than,

"Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

Middletown, N. Y., February 15, 1860.

REVIVAL

The Lord is still manifesting his power and grace in this vicinity. On the first Sunday of this month, (February) we baptized five candidates at New Vernon, and on the Sunday following, two in this village. Five times this winter it has been our privilege to lead joyful converts into the frozen stream, to own and obey their Divine Lord and Master, in the ordinance of baptism. Others have professed a hope in the Redeemer, and some are still breathing forth the words of the publican, "God be merciful to me, a sinner." This is indeed heart-cheering for

“We long to see the churches full,
That all the chosen race
May with one heart, and voice and tongue,
Sing the Redeemer’s praise.”

Our youngest son was one of the number baptized. May the good work still go on and increase; for “when the Lord shall build up Zion, he shall appear in his glory.” – Psalms cii. 16.

Middletown, N. Y., February 15, 1860

RESPONSE

Brother Beebe: Inclosed I send you one dollar for the present number of the SIGNS. I would have sent before this time, but it is circulated through the White Water Association that you and some others had departed from the doctrine held by the Old School Baptists, but I see nothing in the SIGNS but what seems to be sound at this time.

LAUGHLIN KING.

Henry County, Indiana, Feb. 18. 1860.

Reply: Brother King may rest assured that we hold the same doctrine now that we have been contending for almost fifty years. We are not aware that we have departed from a single sentiment that we held when we were baptized on profession of our faith, in December, 1811. As to what our faith is, we have been preaching it constantly ever since 1818, and publishing it in the SIGNS ever since September, 1831. We hold no *private* sentiment on any religious subject. We venture the assertion that there is not an Old School Baptist in the United States, if in the world, whose doctrinal sentiments are more universally known, or more generally indorsed by all sound and orderly Baptists.

Middletown, N. Y., February 15, 1860.

HEBREWS IV. 1-12.

Mr. Beebe: – My wife is an Old School Baptist and very much afflicted, and has been so for the last eight years, so that she does not have the privilege of hearing preaching often; you would confer a favor by giving your views on Heb. iv. 1-12.

Yours with respect,

E. CORY

Blooming Grove, Jan. 2, 1860.

Reply. – “Let us therefore fear, lest a promise being left *us* of entering into rest, any of you should seem to come short of it,” &c. The inspired apostle describes the endless rounds of legal ceremonies, rites, sacrifices, toils and labors required of the carnal Israelites under the Levitical law as a state of bondage and fatigue, allowing not a moment’s respite or rest, for the law not only required a perfect obedience, but also a perpetual labor. But the gospel in direct contrast in that respect, is set forth as a rest that remaineth for the people of God. The former dispensation is set forth by the six days labor in the creation of the world, and the six days of every week in which the Israelites were commanded to labor and to do all their work; also by their tedious wanderings for forty years in the wilderness of Mount Sinai, and other significant and impressing figures which are used in illustration. While the rest which the gospel presents and which remained after the expiration of the legal covenant to the people of God, is exemplified by the hallowed day in which God rested from all the work of creation; and the seventh day of every week to the Hebrews, also the possession of the land of milk and honey, to the Israelites after their tiresome journeys in the wilderness. Indeed, all the sabbath days, sabbatic years and other legally appointed times of rest to the carnal Israelites, were figurative of that spiritual rest which believers in Christ enter when fully and experimentally delivered from the toil and bondage of the law. With this brief explanation of the types employed in our subject, as a key to the admonition in our text, we pass to notice the entering into the rest which is left unto the people of God.

At the expiration of the old covenant dispensation all the rites and ceremonies of that covenant were abolished. The shaking of the heavens and the earth was to remove the things which are shaken that those things which cannot be shaken may remain. (Heb. xii. 27.) Of the things shaken and removed, the apostle includes the old covenant with all its rites and carnal commandments. (Heb. viii. 13; x. 9.) But the things which cannot be shaken remain. The covenant of grace and salvation in Jesus Christ, embracing the promise of eternal life, which God that cannot lie, made before the world began, could not be shaken. The kingdom prepared for the saints from the foundation of the world, as described and contrasted with the Sinai covenant in Heb. xii. 18-24, is a kingdom that cannot be shaken; for it shall never be destroyed nor left to other people. (Daniel ii. 44.) It shall stand forever. “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” – Heb. xii. 27. While the commonwealth of Israel organized nationally under the covenant of works, as we have shown, could not rest, only in a ceremonial sense, the kingdom of Christ, embraced in the covenant of grace, is emphatically a kingdom of rest. “For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread.” – Psa. cxxxii. 13-15. The bread which is to sustain our earthly nature, is obtained by toil and labor, and by the righteous decree of God, man shall eat it in the sweat of his face, until he shall return unto the dust, &c. But the bread of life which sustains those who belong to the kingdom which Jesus claims as his rest forever, is not obtained by toil and sweat, it cometh down from heaven, is freely given, and divinely blessed, to fill Zion’s poor. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.” – Isa. xi. 10. The apostle finds a promise of rest to the people of God implied in the types, the entering into Canaan, the seventh day, &c., and this promise is exclusively to the people of God who shall all be righteous, for the wicked are like the troubled sea which cannot rest. But Paul says, “For we which have believed, do enter into rest.” Again, “For he that is entered into his rest, he also hath ceased from his own works as God did from his.” When God had finished the six days of creation, he rested from all the works which he had made. Nothing more has been created; nothing more required to be created. So, when the people of God enter into God’s rest, they find it a perfect cessation from all of their own legal works to

commend them to divine favor, for Christ is their righteousness. He is made the righteousness of God unto them, and as the righteousness of God cannot be improved or made more perfect than it is, they have only to rest in it. When trembling at the startling thunders of Mount Sinai, before Christ was revealed to them as their righteousness, they labored hard and long.

“They toiled the precept to obey,
But toil’d without success.”

Guilt-stricken and despairing with deep contrition they confessed their guilt, and the justice of the fiery doom assigned them by the holy law of God, while on their heart the crushing burden pressed them down. But while in this state, far from the reach of human aid, the blessed Savior appears in all the glory of the Father, in all the irresistible attractions of life and immortality, and his voice is heard, not in the terror of Mount Sinai, not in bursting peals of wrath, but in the still, small sound, which thrills the heart with heavenly rapture and supreme delight, and his words are, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.” – Matt. xi. 28,29. This is not a mere invitation, but a heavenly calling which cannot be resisted by any unto whom it is addressed, it is the King’s word and full of power. At his word, the burden is removed from the heart, yea, a new heart is given, a new spirit is put within, and a new song breaks forth in sweetest melody of praise unto God and the Lamb. The toil-worn soul is now released from Moses’ yoke, which neither we nor our fathers were able to bear, and ceasing from all his own works to justify him before God or to meet the fiery demands of the law, he enters into that rest which remains for the people of God when all things else have passed away. This is the rest which Paul enjoyed, when he said to all the troubled saints at Thessalonica, Rest with us. Cease from your own works as God did from his. Come under the yoke (or law) of Christ, your King, learn of him, for he is meek and lowly; he will condescend to instruct you, and lead you about and keep you as the apple of his eye, as he did Jacob, and although he will stir up your old nest, and tear it to pieces, he will teach you to mount up with wings as eagles, to run and not be weary, and to walk and not faint; for his yoke is truly easy, and his burden is light indeed.

Now for the admonition. “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” We have seen that such a promise is left, and such a glorious rest remains for the people of God, but how can any of God’s people even seem to come short of it? Much perplexity has been occasioned to some of God’s people by mistaking the true import of the admonition, by supposing that the rest remaining for the people of God, will not be entered until we reach the final consummation of our glory. But the apostle does not say, there shall a rest remain, &c., but “there remaineth therefore a rest.” The things that are shaken, are removed, and the kingdom of Christ is received, which is that Zion of which the Lord says, “This is my rest forever, here will I dwell.” It even now remaineth, and all true believers have entered into it, and in entering into it, they cease from their own works. But as in the type, the carnal Israelites who believed not the promise of entering into Canaan, could not enter in because of unbelief, their carcasses fell in the wilderness of Sinai; so the people of God seem to come short of gospel rest, whenever their doubts and fears and unbelief prevail. How can a child of God rest, confide and feel secure in the provision of the gospel while he doubts his personal interest in our Lord Jesus Christ? It is only when our faith triumphs over our unbelief that we confidently rest in the full security and blessed enjoyment of the house of our God. To doubt our calling of God, and our having been born again, fills us with trouble, darkness, and we recede from the place of our rest, and become entangled with the yoke of bondage, and find labor and fatigue, and until we are again delivered from our unbelief it is impossible for us to rest. But the

moment our faith is renewed, or made to triumph over our doubts, we say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." The Jewish Sabbaths were designed to illustrate the rest which remains to the people of God. It was enjoined on them to rest from all their work, to kindle no fires, gather no manna, to do no manner of labor, nor were they permitted to think their own thoughts, nor to speak their own words. So in our Sabbath of gospel rest. We are to kindle no fires. "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 my hand, ye shall lie down in sorrow." – Isa. L, 2. Under the gospel dispensation it is sabbath-breaking in this sense to kindle fires or get up revivals of our own kindling. When instead of waiting a visit or a message from the Lord, we think our own thoughts, make up our own creeds, speak or proclaim the vain imaginations of our own understanding, and speak our own words, we violate the gospel Sabbath law, and seem to come short of that rest which is promised to the people of God. But we are commanded to strive to enter into rest, by denying ourselves, by ceasing from our own works, and by trusting confidently in what God has said, and in what he has done.

"Go ye that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair.

Let me retire beneath the cross,
Savior, at thy dear feet I'd lie,
And the keen sword that justice draws,
Flaming and red, shall pass me by."

Reviewing the whole subject, we think the christian will perceive that there is reason to fear, lest a promise being left us of entering into his rest (experimentally), we may seem to come far short of it. But still, although the faith of God's people must be tried, and they have to experience much tribulation, and sore temptations, and often oppressed with doubts, and failing of the enjoyment of that sweet rest which we desire, the final triumph of the saints over all their doubts and fear, over all their sorrows and their sins, is secured in Christ, and their divine inheritance of glory is reserved in heaven for them; and they are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

"O glorious hour! O blest abode,
Thus to be near and like my God,
And flesh and sin no more control
The sacred pleasures of my soul."

Middletown, N. Y., March 1, 1860.



VIRTUAL UNION VS. ACTUAL UNION.

We have read some very labored articles which have been written against the doctrine of eternal, vital union of our Lord Jesus Christ and his mystical body, the church, in which the writers have attempted to draw a line between what they call a virtual eternal, and an actual eternal union, admitting the former, but denying the latter. Some of the less discerning of the saints have become perplexed, and we have been frequently called on to define the difference.

Before attempting to do so, we will remark, that every expression of Bible truth by which the church of the living God, which is the ground and pillar of the truth, is or ever has been distinguished from the world or anti-Christ has been assailed in the same sly and insidious manner. Predestination, election, special redemption, regeneration, final preservation of the saints in grace to glory, the resurrection of the dead, and ultimate glory of the heirs of salvation, have shared the same fate. Read to the Arminian, “Whom he [God] did foreknow, them he also did predestinate to be conformed to the image of his Son,” &c. “Having predestinated us to the adoption of children,” &c. “Him being delivered up, by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” Ah, says he, I believe in predestination; but not in absolute predestination! Well, let us see: What kind of predestination can that be which is not *absolute*? Something like this. The Lord had a design, a purpose or a will to do certain things if men or devils would allow him to do so; but nothing in reality made certain by the counsel or predestination of God. This is in reality a flat denial of predestination in toto, yet it is what predestination must be if it be not absolute.

We believe in election. O yes, says the self-conceited freewiller, certainly, I believe election, but not eternal, sovereign, personal election. But that God chose to save all who would comply with certain terms, perform certain conditions, and make use of certain means. A man must be lamentably stupid who cannot perceive that this is a full denial of election altogether. Special redemption, yes, says Andrew Fuller, and all his motley echoes, we believe it is *special* in its design and in its effect, but general in its nature, and so general that all sinners, if they are so disposed, can avail themselves of its full benefit. Thus professing to believe it to be *special*, deny its speciality, and rest its efficacy on the will of the creature, and thereby disallow the saving virtue of the blood of Christ. Regeneration. With one voice all the work-mongrel tribes of the earth agree, the sinner must be born again, but at the same time deny that the new birth brings forth anything that the sinner did not possess before the birth; no seminal preexistence of the life which the birth brings forth: no begetting by the heavenly parent, but a mere change of purpose and pursuit, a new modeling of the carnal mind, and a new formation of the old man. Perhaps this may be a *virtual*, but not *actual* regeneration. All who are thus *virtually* born again, if such a thing could be, would present a race of fatherless children; bastards, and not sons. Perseverance is admitted, if they may be allowed to supply the condition, *if they hold out faithful*, &c. Anything that will strip the crown from the head of Christ, and crown the sinner as his own savior, they seem very willing to admit. The resurrection is only admitted with such qualifications as either, *it is past already*, or that it does not mean what the Scriptures affirm, that “He that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit that dwells in you.

We come now to our subject, and will inquire, What is meant by Eternal Vital Union?

2. Does such a Union exist? And if so,
3. Is it Actual or Virtual?

By the term eternal, we mean that which was before all time. The word *vital* means life, and union is oneness – identity as a unit.

What kind of life does God give to his people? Is it eternal, or is it only time-life? John says, “This is the record that God hath given us eternal life.” – 1 John v; and Jesus says, “I give to them *eternal* life.” Many other express declarations of Scripture prove that the life given to the children of God is eternal, and consequently did as fully exist before they individually and experimentally received it, as afterwards. If it did not exist before it was implanted in us, or communicated to us by the new birth, then why is it called eternal? The eternity of it is attested by the declaration that it was with the Father and was manifested. (1 John i.) This life is hid in God, those who receive it, receive by being begotten of his own will, and born of God. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. This vitality then is eternal vitality, or eternal life, which was with God, the Father, before it was manifested.

Having then settled by Scripture testimony the two points, namely, the life and *its eternal character*, we come to the word *union* in its connection with the terms *eternal*, *vital*.

2. Did such an union exist? It seems almost like insulting the intelligence of the reader to ask, was this life a plurality, was it legions, or was it one life as it was with the Father before all worlds? Was it more than a unit, when given to us in Christ Jesus, according as we were chosen in him before the foundation of the world? If it was more than one life, perhaps some one can tell us how many lives it was, but if it was one and the self-same life as it originated in God the Father, and is hid in him, if it was but one and the same life as given to us in Christ Jesus before the world began, then the controversy on the subject of eternal vital union may cease, for one of the two propositions must be admitted or the Bible rejected. To deny that a vital union, or a union of spiritual vitality did so exist in eternity before all time, is rank infidelity, for God has so declared it. This life was and is and forever shall continue to be that which makes us one with Christ, as Christ is one with the Father, and that Christ and the church are identified in, is positively asserted by Christ himself. He is in them, they are in him. He also is in the Father, and the Father is in him, and so completely so that he that hath seen him, hath seen the Father also. And we ask, who has ever seen the Son, who hath not seen the church also? seeing that he is in the church, and the church is in him. He is the head, the church is his body; and does a head and its body make more than one man or person? “For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.” – 1 Cor. xii. 12. Then Christ the head, and his church with all her legitimate members, being many in membership, are but one unit in life or vitality. Christ says, “I am the way, and the truth, and the life; no man cometh unto the Father but by me.” If it be admitted that Christ is truly the life of the church, the true God and eternal life, then that same life which unites him to the church as his body, unites his body, the church, to him as her head. If it be admitted that Christ is now to-day the head of the church, will they presume to say that he was not the head of his church yesterday? Dare any one deny the announcement of the Holy Ghost? “Jesus Christ, the same yesterday, to-day and forever.” Of course, when we speak of Christ in his oneness with and headship of the church as his body, we speak of him in his mediatorial character as the Son of God, and so revealed with power.

3. Is this union of oneness of life in Jesus Christ *actual* or only *virtual*? As neither of these words are used in the inspired writings in connection with the union of Christ and the church, we must depend upon our lexicons for their signification; Webster’s Dictionary is the recognized standard of our language in the principal colleges of our country. His definition is: *Actual*: 1. real or effective, or that exists truly and absolutely; 2. exists in act; real; in opposition to speculative.

Virtually: In efficacy or effect only; by means of some other influence, or the instrumentality of something else.

According therefore to the established and acknowledged laws of our language, those who hold the doctrine of eternal, actual, vital union, believe that the life of the church of God is one life, and that it really, effectively, truly and absolutely did exist in eternity, before the world began, in a sense opposite to that of mere speculation.

While those who deny that it was *actual*, deny that it was *real*, or that it existed *truly* and *absolutely*, in a sense opposed to that which is only *speculative*. And those who deny that this union was actual before the world began, but admit that it was *virtually* existing in eternity, deny that it was *really*, *truly* or *absolutely* so, but in efficacy or effect only; and that efficacy or effect could only be developed or produced by the *means* or *instrumentality* of something else.

Now which of these positions, if either, do the Scriptures and the teaching of the Spirit in our experience establish? To us it is very clear that if this union of the life of the church in Jesus Christ existed in him before the world began, it was more than a speculation; that it was a reality. If it was not then a reality, a fact, what is there in the communication of that eternal life to us experimentally in the new birth, that can make the life what it was not before we were made to feel its power? But one will say, the word *actual* signifies an *act* or *action*. This Webster admits in a secondary sense, not in its primary signification. Well, be it so; are we not told that the gift of God is eternal life through Jesus Christ, our Lord? Does not the giving a thing imply an act or an action? Certainly it does. Well, when was the act or action of giving us eternal life in Jesus Christ performed? We are told that God 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. Is eternal life a spiritual blessing? It certainly is not a mere temporal blessing, then it was actually given us in him before the foundation of the world. God hath given us eternal life, and this life is in his Son. The *gift*, not *gifts* of God is eternal life through Jesus Christ, our Lord. It is given us in him, and through him it is in due time communicated to all the members of his body, when they pass from death unto life, are born again, and brought into the unity of the faith and knowledge of the Son of God. If the work of the Spirit in the new birth is the action which makes this union actual, then we set aside the reality of grace given us in Christ before the world began, and instead of the *gift* of God is eternal life, we should read it, the *gifts of God*, there are as many distinct gifts as there are members in the body. And as the relationship of *nearest of kin* could not exist in *reality* before the life union existed, the consequence must be that when the Lord Jesus died for his members on the cross, we, who now live upon the earth, were not really, truly and absolutely so united with and related to him, as to allow us any part or lot in the atonement.

Much confusion prevails where brethren confound this *vital union* with our individual experience of it when brought into it. The union, spiritually, was as perfect before we were brought experimentally into the enjoyment of it, as it is now, or ever will be. But in our earthly, carnal, sinful nature, we had no union with Christ, but were children of wrath even as others; nay, we were dead in sins, and enmity against God, and enemies to him by wicked works. But although the holy law of God cursed us in the earthly Adam, yet for the great love wherewith he loved us in Christ Jesus, even when we were in ourselves, that is in our earthly nature, dead in sins, he hath quickened us together with Christ, and hath raised us together, and made us sit together in the heavenly places in him, and thus by grace are we saved through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein.

We all know that our earthly nature is estranged from God, and in it we are strangers and foreigners, requiring to be redeemed from the earth, called by grace, quickened by the Spirit and translated into the

kingdom of God's dear Son. This gift of God, which is eternal life, was not given us in the earthly Adam, neither was our earthly, carnal and corrupt nature given to us in Christ. The first Adam is of the earth, earthy, and as is the earthy, such also are they that are earthy. But it was given us in the Son of God, who is the Lords from heaven: as is the heavenly, such also are they that are heavenly. Our natural birth develops us in the one life in which we were created in the earthly Adam, and a spiritual, new and heavenly birth, develops or makes manifest in us, experimentally that one life which was hid in God, and which is now made manifest by the appearing of the great God and our Savior Jesus Christ.

In conclusion, we do not regard either the words *actual* or *virtual* as necessary, or they would have been supplied in the divine volume, but when men deny the reality of this eternal, vital union, or oneness of life, and say it is only *virtual*, or that it is not so in fact or in truth, we are compelled to resist them, and contend that it is an eternal reality.

Middletown, N. Y., March 1, 1860.

MATTHEW XXIV.

My Brother: – Will you please give me your views on Matthew xxiv? I am at loss to know how to present the subject in the form of a text; but I will try to let you know what I want. In the third verse it is said, As he (Jesus) sat upon the Mount of Olives, his disciples asked him privately, What shall be the sign of thy coming, and of the end of the world? It appears to me that from that verse to the thirty-fourth, Jesus describes and tells them what shall take place before his coming and of the end of the world. And then he tells them, “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” The words, *This generation shall not pass*, is what is a mystery to me. The general acceptance of the word, *generation*, means all that were living at that time, and so I understand it. Now the query with me is, what does it mean as used in this place? This is what I want you to explain. Believe me to be your devoted friend, and, as I hope, your humble brother in the Lord. May God bless us, and give us light and understanding in his word. Farewell.

E.T. HORN.

Leak County, Miss., Jan. 29, 1860.

Reply. – There were three questions privately asked of the Lord by his disciples, as he sat upon the mount; our brother has embraced but two of them in his inquiry. The questions stated in the third verse are, “Tell us, when shall these things be? and what shall be the sign of thy coming? and of the end of the world?” “These things,” mentioned in the first question, referred, as we understand the subject, not to the following questions, but to the things which Jesus had just told them in the second verse should come to pass; namely, the destruction of Jerusalem, the temple and its buildings. The disciples had just attempted to show him the buildings. And in reply to them, Jesus said unto them, See ye not all these things namely, the buildings of the temple, and then added, “Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, “Tell us when shall these things be?” This first

question must therefore have been asked in regard to the time when the things just predicted should come to pass. Why this inquiry was privately made, may be accounted for on the ground of the well known sensitiveness of the Jews, when anything was said disparagingly of the temple which they held in such veneration. As they had charged him with saying, Destroy this temple and I will rear it up again in three days, Christ had used these words when speaking of the temple of his body; but as the Jews understood him to speak of the temple which the fathers had been forty and six years in building, they were incensed at him for suggesting that it should ever be destroyed. The Jews were so exceedingly hard to admit that the temple would ever be destroyed, that we are informed by historians that when their city was besieged by the Roman army, and famine, pestilence and death raged within their walls until famishing parents feasted on the flesh of their deceased children, and even after Titus had applied the flaming torch and the devouring element was rapidly consuming the building, they would accept of no peaceful negotiations but persisted in their belief that God would avert the blow, and preserve the temple, and deliver the city. The buildings of the temple were nevertheless doomed to destruction, and not one stone should remain on another. It is not strange that the disciples should feel desirous to know when these things should be; and therefore they asked him who only could inform them of the matter. In his reply to this first question, Jesus told the disciples of many things that should accompany the fulfillment of his fearful prediction; but, as a final answer to the first question, he told them distinctly that, "This generation should not pass away until all should be fulfilled." We understand the term generation, here used, as our brother Horn does, to mean those who were at that time living; some should live to see the fulfillment of what he had said on this subject; and this was actually the case; there were those then living who did not see death till all these things were accomplished.

The second question was, "And what shall be the sign of thy coming?" Some have understood this question as relating to his coming in the last day, to raise the dead and judge the world, and some have supposed it to embrace only his coming in the execution of this judgment on Jerusalem, and the destruction of the temple. But to us it seems that his answer to this inquiry clearly presents his coming to occupy his throne, to set up his gospel kingdom, gather in his saints, and to make himself known to them as their risen, glorified and reigning King, as he had frequently said to them that in this wise he would certainly come. I go, he says, to receive a kingdom, and will return to you again. And as he told his apostles, When the Son of Man shall sit in the throne of his glory, ye that have followed me in the regeneration, shall also sit up twelve thrones, judging the twelve tribes of Israel. Was it not probable that in the expectation of these things the disciples would seek to know clearly as possible what should be the sign of his coming? At all events they inquired of him, and he told them of many things that should indicate the near approach of that coming. On the signs of his coming, we have not time now to dwell; but like the first question, this second is also settled by the emphatic declaration, this generation shall not pass away until all these things be fulfilled. This declaration being made in the thirty-fourth verse, is a conclusion of his answer of the first and second questions; must include them both, and expressed the certainty that the overthrow of Jerusalem, and also the coming of Jesus in power and great glory, as the King of Zion, should both transpire while some who were then living should continue to live on the earth. The apostles themselves who were to occupy the thrones of judgment in his gospel kingdom, were then living and reckoned in that generation, and certainly they did live to witness his coming to organize and preside over his kingdom. But in his answer to the third and last question, he does not, as we read the chapter, say, This generation shall not pass away until the end of the world I shall be accomplished, but he says, Of that day and hour knoweth no man; no, not the angels of heaven, but the Father only. The day and hour of the end of the world, in whatever sense we understand him here to speak, is not a matter of revelation; it is only known to the Father, and must be

regarded as among the secret things which belong to God, and which we have no right to meddle with; while things which are revealed (by the Word and Spirit) belong to us and to our children. While therefore every subject published in the Bible, belongs, as revelation from God, to us and to our children, and it is our privilege and duty to search them, and strive with all the saints to know what is their dazzling height, their awfully profound depth, and to know the love of God that surpasses the narrow limits of our understanding, it is not lawful for us to go beyond what God has revealed.

“Not Gabriel asks the reason why,
Nor God the reason gives,
Nor dares the favored angel pry
Between the folded leaves.”

It is enough, but not too much, for us to examine prayerfully the unfolded and constantly unfolding leaves of that blessed book which the Lion of the tribe of Judah has unsealed, and given as a volume of revelation. Therefore, to the law and to the testimony; if any speak not according to this word, it is because there is no light in them.

We do not attempt to fix the application of the “end of the world,” as here used, to the final dissolution of nature; for, from what follows in this and the next chapter, we have long believed that the “end of the world” here intended to be the end of the Jewish economy, which was simultaneous with the coming of Christ in his kingdom, as set forth in the foregoing remarks. But as that subject is not fairly embraced in our brother’s inquiry, we will leave it, at least, for the present.

Middletown, N. Y., March 1, 1860.

CHURCH ORDER.

Many difficult and perplexing questions may be suggested on almost every discriminating point of doctrine and practice by which the church of Christ should be distinguished from every other organization claiming to be religious, but we should impugn the wisdom of our divine law-giver, were we to conclude there was any deficiency in the rule given us in the New Testament for testing the correctness of the faith and practice of the saints.

Perhaps, when difficulties arise, we are too prone to inquire, what is best under the circumstances of the case; whereas the only proper inquiry should be, What is right? What does the word teach? What does the *rule* require? By the divine rule we are to know what God approves, that do, and leave the result with God. And if any man lacketh wisdom to understand the rule in its application to trying cases, let him ask of God who giveth to every man liberally and upbraideth not. We do not regard it as any departure from the law of Christ to counsel one with another on the subject, for our Lord has constituted his members *helpers* one of another, but in all our deliberations and investigations we should bear in mind the supremacy of Christ as our Head, and of his laws as our rule.

As we read the divine law in regard to christian baptism, it is both definite and clear. The candidate should be a believer, making profession of his faith in the Lord Jesus, and confessing his sins. We care not how old or how young, provided he .can so bring forth fruit meet for repentance as to satisfy us that

he has a right to the ordinance. The administrator must be, at the time of administering baptism, recognized by a gospel church as a regular ordained minister of the gospel, sustained by the fellowship of the church as her servant. Then the ordinance must be administered according to the precept and example given by our Lord Jesus Christ. A departure from any of these regulations, in our estimation, renders the administration null and void. Neither the sincerity nor honesty of administrator or candidate can supply the deficiency if these rules are any of them neglected.

Now, while we presume brother Strickland agrees with us in the foregoing remarks, a difficulty is presented in determining the indispensable qualifications of the administrator. But, as neither the prerogative nor ability to search the hearts or to try the reins of the children of men belong to us, instead of our being required to decide whether the administrator or the candidate is a subject of grace or a hypocrite, we are only to look to the precepts of Christ, from these learn whether he has authorized us to extend or to withhold an expression of fellowship. If therefore a candidate asks baptism, confessing his sins, giving scriptural evidence that he repents of them, and professing faith in Jesus, however weak he may be in the faith, or whatever may have been his previous course of life, we do not feel at liberty to reject him, and if he imposes upon the church or the administrator by making a false profession, the guilt is on his own head. The church and the administrator are clear, provided that they have been faithful in the investigation of the matter.

As the administrator must be indorsed or sustained by the fellowship of the church of God, in order to make his administration of the ordinance valid, it becomes a question with us, how far a church of Christ may be involved in disorder and still be a church of Christ. Let us have the assurance that the administrator stands in the fellowship of the church of Christ at the time of the administration, and that gives the ordinance validity which we dare not annul. The Corinthian church, and the churches of Galatia, had become to some extent disorderly, but did not lose their standing as apostolic churches. The validity of the baptism of such as were added to them while in a disorderly or *bewitched* state, was not questioned as we are informed. Associations and churches may extend or withhold their immediate correspondence one with another, without effecting their standing as regular churches of Christ. But if fellowship is broken, and the expression of it withdrawn, it is manifestly inconsistent, to still regard their administrations valid gospel administrations, if the churches cannot be regarded as gospel churches. The cases mentioned by brother Strickland, are probably very trying cases, but the question on which our decision must rest in this matter is, Are they churches of Christ or not? If they are, we have no right to reject them because they have in some measure become disorderly, but labor in meekness and faithfulness to reclaim them. But if they have been labored with and have persisted in disorder until the divine rule has compelled the orderly churches to withdraw fellowship from them, then let them be unto thee as heathen men and as publicans were to the Jews, and let their baptism be unto thee as though it had been administered by publicans or heathens.

It is very important and desirable that our churches should decide and act harmoniously on this subject, or their peace and harmonious correspondence will become involved. The churches which profess to be of the Primitive or Old School order, with but very few exceptions, have taken the same view of the subject which we have expressed, and have acted accordingly. But such churches as have disrespected the general usage of the Old School, have received persons on what is generally regarded as invalid baptism, have opened a door for divisions.

Should persons, wishing to become members of one of our churches, find that we cannot indorse their baptism, that, in a gospel sense, we consider them unbaptized, they may make a bridge of a neighboring church which will receive them without baptism, and then come to us with a letter from a

church with which we have been, and still are in all other respects in fellowship, and in such case compel us to reject what they have indorsed. How can two or more walk together, except they are agreed? While we all desire the peace of Jerusalem, and the order of the house of God, let us be exceedingly cautious how we act, in all matters involving the union, harmony and fellowship of those who belong to the household of faith.

Middletown, N. Y., March 15, 1860.

REVIVALS.

In a former number, we intimated something of the pleasant state of things in the churches with which we labor; and we rejoice that it is our privilege to say, the work is still progressing. About twenty-three have related to the churches what great things God has done for them, and confessed the name of their Lord and Master before many witnesses; joyfully espousing his cause, and bowing their necks to his yoke, renouncing the world and its vanities, to fall into the ranks of the despised followers of the meek and lowly Lamb of God. Some who have but very recently felt the exceeding sinfulness of sin, the spirituality of God's holy law, but recently heard the deep thunderings of Mount Sinai, and made to confess with deep contrition of heart the justice of its dreadful sentence against them, and utterly despairing of finding favor with the just and holy God by any works or virtues of their own, those have declared to us how God's method of salvation, through Jesus Christ, has been revealed to them in their greatest extremity, as perfectly adapted to their helpless and bankrupt state, and freely applied to them by the Holy Spirit, with the gracious evidence of the remission of their sins. To them, old things are passed away, and all things are become new. Their old legal hopes have perished; their burden, which with crushing weight had pressed them down to the borders of despair, has passed away; the gloom of death which mantled them, and which shrouded the heavens to them in blackness, and caused all things in nature to wear a melancholy hue, has been dispersed at the voice of him who alone can

“Clear the darkest sides,
And give us day for night.”

God, who commanded the light to shine out of darkness, has shined in their heart, to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

Others, who have entertained a hope, with much fear and trembling, for years, have at length felt constrained to come out and acknowledge the irresistible 'attractions of their divine Lord. On every hand we hear of some who seem to give evidence that they cannot find any resting place short of the church of our Lord Jesus Christ. May the blessed word still be extended; for when God shall build up Zion, he shall appear in his glory.

Middletown, N. Y., April 1, 1860.

ROMANS V. 18-21.

“Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. 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.”

Reply. – In a preceding verse of this chapter, Paul has said that Adam is the figure of him that was to come, and in all the subsequent verses of this chapter, shows wherein Adam is the figure. If we have rightly understood the Parkerite doctrine of *Two Seeds*, it represents that all who were created and embodied in the earthly Adam, were the elect of God, and that the non-elect were added to the human family by the multiplying of the sorrow and conception of our mother Eve. Taking Adam as the figure of Christ, and Eve as the figure of the Church of God, or of that Jerusalem which is free and is the mother of us all, the Parkerite position would contradict the import of Paul’s allegory, (Gal. iv. 22-28,) and make Jerusalem the mother of all the ungodly. But it should not be forgotten that Eve is Adam. “This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” – Gen. v. 1,2. “And Adam said, This is now bone of my bones, and flesh of my flesh.” – Gen. ii. 23. Consequently it is impossible that Eve could be the mother of any but the children of Adam. If they were her children, and she is Adam developed, then are they unavoidably the children of Adam. But this wild speculation is annihilated by the sweeping declarations of Paul at Athens, that God “Hath made of one blood all the nations of men, for to dwell on all the face of the earth.” – Acts xvii. 26. Also that the saints at Ephesus and faithful in Christ Jesus, were by nature the children of wrath, even as others. (Eph. ii. 3.) Again: If Adam in his creation had embodied the church of God, as the holy seed, and that seed exclusively, then instead of being the figure of him that was to come, he would have been him that was to come. For that seed is Christ. (Gal. iii. 16.) But we will give our sister what we understand to be the true sense of the Scripture submitted. Adam, as the figure of him that was to come, was set up in his creation as the embodiment and seminal head of all the human race, and in him their name is Adam. By the decree to multiply and replenish the earth, Adam is multiplied or developed in peopling all the nations of the earth, and no less Adam in their multiplication, than when embodied in him they ate the forbidden fruit. Consequently by the offence of Adam as a unit, the guilt of that offence attaches to Adam as multiplied, expanded or developed, and hence the judgment, which is perfectly just, came upon all men. As all sinned in Adam, before any of the race were born, so judgment came upon all which were to be born unto condemnation. Death passed upon all, because all have sinned. Thus as a union and identity of life in the earthly Adam involved all the posterity of man in guilt, condemnation and death, so a vital union and identity of all the spiritual family of God, with Christ as their seminal Head and Mediatorial representative, secures to all the spiritual seed an interest in that free gift, which includes justification of life. As the earthly Adam embodied all the earthly posterity, so the second Adam, which is the Lord from heaven, embodies all the children of God. All mankind, elect and non-elect, sinned in the earthly Adam; judgment came on them to condemnation; death passed on them all, and in him they all die. And after the same figure or similitude, all the children of God, by virtue of that eternal life which was given them in Christ Jesus, before the foundation of the world, are partakers of his righteousness, his life and immortality in due time.

As children of the earthly Adam, we are brought into manifestation in our individuality by ordinary generation, in which our life, which was given us in Adam, is communicated to us personally by being born of the flesh; so all the family of God, chosen and set apart, and set up in Christ, are brought into manifestation as a spiritual seed, by extraordinary generation, or what the Scriptures denominate regeneration in which they are born again, not (as in their earthly birth) of a corruptible seed; but of incorruptible seed, by the word of the Lord which liveth and abideth forever. As all the progeny of the earthly Adam are begotten and born of the flesh in the image of the earthly progenitor, so all the children of God are born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and in the new and spiritual birth they receive that life, experimentally communicated to them personally, which was given them in Christ Jesus before the world began; and by which they bear the image of their heavenly progenitor. As members of the earthly Adam we are depraved, guilty, condemned, and under death, which has passed on us in common with all men; but as members of Christ, we are made partakers of the divine nature, (2 Peter i. 4,) and freely justified through the redemption that is in Christ Jesus.

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” By what law, either human or divine, could many be made sinners by the disobedience of one, except it be upon the ground of federal identity? The mere imputation of the consequences of sin to those who have not actually sinned, would make them sufferers, but not sinners. It is not then on the principle that the fathers have eaten sour grapes, and the children’s teeth are set on edge; for the text says expressly that many were made sinners. And sin is the transgression of law. We must therefore conclude that all the human family, as they stood in Adam, at the time of the transgression, constituted that one man, and as a unit committed the disobedience, and their multiplication by generation could not release them from the guilt. They were made sinners simultaneously by one act. And those who are not yet born were made sinners by the same act, and at the same time, and death passed upon them all, because they were and are all sinners.

Even so by the obedience of one shall many be made righteous. Those who, as the children of God, sustain the same spiritual and immortal union to Christ, in their spiritual life, as all mankind do to the first Adam in their natural life, were in Christ, when he, as their Mediatorial Head and embodiment, rendered perfect obedience to every jot and tittle of the demands of the law and divine justice. The vital relationship and identity of Christ and his church was such that all who were embodied in him when he fulfilled the law, were made legally righteous in him, the same as all who were embodied in the earthly Adam were made sinners in him in his transgression. Thus the apostle seems to present the subject of atonement, when he says in the tenth verse of this chapter, “For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.” Christ died on Calvary some eighteen hundred years before the present generation were born, but at that time, though unborn, we were enemies to God, for we were enemies from the time we sinned in Adam, but when Christ died we were reconciled to God by his death. And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. The atonement or reconciliation though actually made by the obedience of one, we had not received experimentally until now, that is, until born again, and made to joy in God through Jesus Christ our Lord. And this obedience of the one, shall assuredly be applied in due time to all who were represented in him in his death and resurrection. For he was delivered for our offences, and was raised for our justification. “Moreover, the law entered that the offence might abound.” Although the die was cast, we had sinned, and judgment had come upon us to condemnation, and death had passed on us all, from the time of our transgression in Adam, yet the law entered to show our alienation from holiness, and the deep depravity

of our nature, that sin might appear, as it truly is, exceeding sinful. Thus the law was added, because of transgression, not as a minister of life, but as the administrator of death. That every mouth might be stopped, and all the world become guilty before God. Not that the law is the cause of our guilt, but the detector of it. It weighs us in the balance and pronounces us guilty. As an illustration of the idea, let the christian look to his own experience, and, with Paul, he will say, I was alive once without the law, but when the commandment came, or the law entered, sin revived, showed itself, and abounded in us, and we were slain. We found that by its deeds we could not be justified in the sight of God. If a law had been given that could have given life, verily righteousness should have been by the law; but instead of life we found that as many as were of the works of the law were under the curse. But where sin abounded, grace did much more abound. We could never so fully appreciate the abounding grace of God in our salvation if we were unconscious of any other guilt attaching to us than that of originally eating of the forbidden fruit. But the Law entered, saying, "Thou shalt love the Lord thy God with all thy heart," &c., "and thy neighbor as thyself; and we found we were guilty of the whole law. We had not loved God with any part of our heart, nor had we loved our neighbor as ourselves. The entrance of the law brings sin to light. "I had not known sin, except the law had said, Thou shalt not covet." But now that sin is discovered in all its damning power, how greatly is the grace of God exalted which swells above our folly and our guilt.

"That as sin hath reigned unto death," by the disobedience of one, or by our disobedience in Adam, death having passed on us in that disobedience, "Even so might grace reign, through righteousness," or through the obedience of one, "unto eternal life, by Jesus Christ our Lord." As by our union and identity with the earthly Adam we are sinners, condemned and slain; even so, by virtue of a vital union with that second Adam, which is the Lord from heaven, we are made righteous, and the free gift comes on us to justification of life.

Middletown, N. Y., April 15, 1860.

REVELATION 2:17

Reply. – To J. Montgomery: With consciousness of our inability to explain this text to our own satisfaction, we still feel disposed, so far as we may be enabled, to comply with the request of our friend, and give such views as we have upon the subject. While a sensible darkness shrouds some important parts of what seems to us to be contained in the subject, there are some things embraced in it which appear more clear and beautiful to our understanding of it. If our readers will bear with us in giving what light we have, and look to the Lord to lead our minds more fully into the subject, and to such brethren as have clearer and more extensive views, for a more perfect elucidation, we will venture a few remarks, as our mind may be led.

First. We notice the source of the communications, embracing all that John was commanded to write to the angels of the seven churches. It is what the Spirit saith. When Christ was about to suffer, and to go to his Father, he assured his disciples that he would not leave them comfortless. He said he would pray unto the Father, and he should send them another Comforter, that should abide with them forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. And

he told them further, that this Spirit should take the things of his and show them unto them, and finally that he should lead them into all truth. This Spirit of truth, this Comforter of the saints, we understand to be the Holy Ghost; the same Spirit of the Lord God which was upon and in Christ while he was present with his disciples in the flesh. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. It is the eternal Spirit through which Christ, in his Mediatorial character, offered himself without spot unto God. It is therefore the same Spirit by which God spake unto the patriarchs through the prophets, who testified as the Holy Ghost moved them or spake by them. And Peter calls this Spirit “The Spirit of Christ which was in them,” the prophets, “When it testified beforehand of his sufferings and of the glory that should follow.” A knowledge of the Spirit addressing the churches of Asia, account to us for the sovereign, supreme and unbounded power and authority with which he speaks.

Secondly. All these communications are addressed exclusively to the churches; not to the world, nor to the carnal and unregenerated man; 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. Although this Spirit speaketh unto the churches of ungodly characters, such as the Nicolaitanes, Jezebel, her children, and their destiny, he does not speak to them. What he saith, he saith to the churches, or to the branches of the church, which is the body of Christ, the fullness of him that filleth all in all.

Thirdly. None can hear what the Spirit says to the churches without divine preparation. The natural or uncircumcised ears of natural men, with all their fancied advantages of religious education, with the Bible in their hand, and living where the gospel is preached in its purity, cannot hear what the Spirit says to the churches, for God, the Father, has hidden these things from the wise and prudent, and revealed them unto babes; because so it seemed good in his sight. And the discriminating characteristic of this Spirit of truth, is “Whom the world cannot receive, because it seeth him not, neither knoweth him.” The apostle John says to those who are of God, “We are of God; he that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error.” – 1 John iv. 6. “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men,” &c. – 1 Cor. i. 20-25. See also the whole connection. As no natural man, whatever may be his mental powers, or his amount of the wisdom of this world, can know the things or the Spirit of God, or receive the Spirit of truth, he that hath an ear to hear what the Spirit saith, must be one who is *called*, one that is quickened, made alive, and born of the Spirit. Blessed are the ears of all such, for they hear, and blessed are their eyes, for they see. Blessed is the people who know the joyful sound. (Psalm lxxxix. 15.) “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.” – John v. 24. This settles the matter, and cuts off all controversy on the subject. He that hath an ear to hear, is a quickened, regenerated child. He has passed from death unto life, and shall never come into condemnation.

Fourthly. It is the privilege of all such to hear what the Spirit saith unto the churches. All the comforts of the Comforter, all the instructions of the Spirit of truth, all the reproofs, corrections in righteousness, as also all the assurances, promises, encouragements and blessings of the Holy Spirit, belong to such.

Blessed state then to be in, having an ear to hear the instructions of the Holy Spirit, a relish for the truth as it is in Jesus, a reverence for the word of the Lord, a thirsting for divine instructions by the Spirit.

How many bleating lambs about the fold of Christ, while listening to the communications of the Spirit to the churches, have felt to say, O that it were my privilege to apply these consolations to myself; how sweet, how lovely, and how blessed they must be for those unto whom they belong. But as for me –

“I read, the promise greets my eyes,
But will not reach my case.”

For I feel myself too utterly unworthy to be fed even on the crumbs which fall from the well stored table of the Lord. My hungry soul would gladly eat; my thirsting spirit would with joy draw water from the wells of salvation, if I had but the evidence that these provisions were for me; that these streams of living waters flowed from the throne of God and the Lamb for such as I. Poor tempest-tossed child, dry up thy tears. The eternal Spirit of truth, in our text, makes you a welcome guest. The feast was spread for you. It is totally impossible that you should have a relish for this food if it were not provided for you. You could not hear, and know, and love the Shepherd’s voice if it were not addressed to you. Every gracious promise which gleams with such heavenly beauty to your view, is made to you. The Spirit speaks it to the churches, and bids all who have an ear to hear it. The Spirit speaks to the churches to come out and be separated from those who say they are Jews, and are not, but do lie; it commands the churches to cast out the Nicolaitanes, the Jezebels, and the children of Jezebel, to adhere strictly to their first love, to war against ungodliness in all its forms and shapes, and these admonitions are extended to you, even to you, who only have an ear to hear.

“To him that overcometh.” Overcometh what? The context tells us that there were those in the church of Pergamos, to whom this message was sent, who held the doctrine of Balaam, and some also who held the doctrine of the Nicolaitanes; these doctrines are not to be tolerated or suffered to be held by any in the church of God; nor by those who have an ear to hear what is said by the Spirit to the churches. But to war against these with all other abominations, requires that we put on the whole armor of God; that we fight the good fight, and that we be valiant for the truth. Nor are the saints engaged in a doubtful contest. The Captain of our salvation will lead you to victory; and though the war be sanguine, and attended with confusion, and garments rolled in blood, with burning and fuel of fire, the flames shall not kindle upon them, neither shall the floods overflow them, for they shall be more than conquerors through him that hath loved them. All his saints shall ultimately triumph, but those even now who overcome, and keep their garments pure, have privileges of a most blessed importance to enjoy. The Spirit speaks the precious promise for the encouragement of the saints. “I will give him to eat of the hidden manna.” Their bread shall be given them, and their water shall be sure. There was a golden pot filled with manna, which was hidden in the ark, under the mercy-seat, for a memorial, and while it perpetuated the remembrance of God’s mercy in showering down bread from heaven, to sustain the carnal Israelites in the wilderness, it also was typical of the bread of heaven, which is provided within the veil, for all who are born of God. This manna is not supplied as our earthly bread, to be obtained as the result of our own toil and labor, and eaten in the sweat of the face, for it cometh not out of the earth; but it is the true bread which cometh down from heaven, as did the manna in the wilderness. But not like that manna, perishable; as the fathers did eat manna in the wilderness and are dead; but Jesus says he that eateth of the bread that I shall give him shall never die. This manna is hidden; no eye could look within the veil and examine the consecrated things within the ark, as they prefigured the sacred things of the spiritual kingdom of our Lord Jesus Christ. This spiritual food for the comfort, support and nourishment of the saints, is given only by the Spirit that speaks to the

churches. If therefore, trembling reader, you have ever had a taste of it, that Holy Spirit has recognized and sealed you, as a subject of sovereign and saving grace.

“And will give him a white stone.” Whether the figure of a *white stone* is taken from the ancient custom of balloting with stones, in which white stones signified approval, and black stones disapproval; or from the stones in the breastplate of the Jewish high priests, in which were engraved the names of the twelve tribes of Israel which were represented by the priests, we will not attempt to say; but it is clearly in this case, to signify divine approbation, and to serve as a witness of the acceptance of the receiver of the white stones, and approving smiles of the Holy Spirit which he shall enjoy. Our Lord Jesus Christ is frequently set forth as a *Stone*, as a tried stone, a precious corner-stone, &c.; and as white is emblematical of spotless purity, he may well be regarded as a *White Stone*. But that he should be given to those who overcome, by the Spirit, or Comforter, we think can only be understood as being so revealed to the children of God by the Spirit in their experience. The original gift of Christ to the church was before the world began; but the application of that unspeakable gift to the saints in their personal experience is the Spirit’s work; and it is certain that whenever they are permitted to eat of the hidden manna from the golden pot which is in the ark of the covenant, and under cover of the mercy-seat, the Spirit does invariably reveal Christ to them as their Savior.

“And in the Stone a new name written.” Nowhere else but in Jesus Christ have we a name, in which we can stand approved and justified before the throne of God. “Of him the whole family in heaven is named.” And as in our earthly nature, we all had a name given us in the earthly Adam; when the Lord God called the name of the generations of the first man, Adam, in the day when they were created, so in our spiritual relation to the second Adam, which is the Lord from heaven; God has given his people a name which is better than that of sons or daughters. As the bride receives a new name in the reception of her wedded husband, so the saints are called by a new name which the Lord our God shall name. “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed, Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee.” “And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.” – Isa. lxii. 2, 4.

In this *White Stone* – in Jesus Christ our Lord – we have a new name, a new character, a new life and experience brought to light, of all of which we were ignorant. But in the revelation of Jesus Christ to us, by the Spirit, old things are passed away, and behold all things are become new. And all things are of God. In this new name and standing we have access unto the Father, by the Spirit through Jesus Christ our Lord. But this new name which is written is a name “Which no man knoweth, saving him that receiveth it.” This white stone, and this new name written, are things of the Spirit of God. The natural man cannot receive them; they are foolish unto him; neither can he know them, because they are spiritually discerned. Those who are vainly striving to teach theology as a science, are themselves in ignorance of the true God and eternal life, while those who are laboring to understand the things of the kingdom, independently of regeneration and of the new birth, may be ever learning, but never able to come to the knowledge of the truth. Man, without the revelation of the Spirit, may speculate, philosophize and reason to the extent of his ability on the subject of a gracious state, but all to no profit – the *White Stone*, and the new name written in it are, and must forever be unknown to all who have not received it. The boundless wealth, the untold riches of those who receive the *White Stone*, and the new Name, cannot be estimated nor appreciated, until experienced. Those to whom the treasure is given may seem to be poor, despised, obscure, afflicted and persecuted; but in reality they are immensely rich. All things are theirs, whether Paul, or Apollos, the world and its fullness, and Christ is

theirs, heaven and immortality; and all things are working together for their best good, in connection with God's declarative glory.

Middletown, N. Y., May 1, 1860.

THE REVIVAL.

The good work of our Lord is still progressing in the churches of this vicinity. On the last Sunday in April it was our happy privilege to lead seven joyful converts down into the baptismal waters, at New Vernon. Nearly twenty-five have been baptized and received into the New Vernon and Middletown and Wallkill churches during the past winter and spring, and we hope there are others about to own their Lord and Master, by a public espousal of his name. Although for a portion of the time we have been disabled by illness, to preach or to administer, still the work of the Lord has not in the slightest degree been retarded. His arm was made bare, so that nothing but his arm could be seen in gathering his sheep, and carrying them in his bosom. O, may his work continue, and spread far and wide, and all the churches of his saints be made joyful in the God of their salvation.

Middletown, N. Y., May 1, 1860.

1 KINGS VI. 12.

Elder Beebe – Dear Sir: If you will give your views, through the SIGNS, on 1 Kings vi. 12, you will much oblige me. Does it not convey the idea that there are conditions on the part of Solomon, which lies entirely to his choice, on his part, whether or not he will accept the warning given, in order to obtain the promise given in the thirteenth verse? And does it not also convey the idea that it is left entirely optional with Solomon, whether or not he will receive the counsel? This, with other similar passages, it appears difficult for me to reconcile with absolute predestination, since there are numerous passages in the Scripture wherein the command, precept or exhortation is given as if it were in the power of the creature to obey or not to obey. I only ask for information, and would be glad of perusing an editorial from you on this subject.

Yours truly,
J. GROOM.

Muffin, Tennessee, April 14, 1860.

Reply. – 1 Kings vi. 12, "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments and keep all my commandments, to walk in them; then will I perform my word with thee, which I spake unto David, thy father."

The first interrogative presented by our correspondent, on this text, is, “Does it not convey the idea that there are conditions on the part of Solomon which lie entirely to his choice, on his part, whether or not he will accept the warning given in order to obtain the promise given in the thirteenth verse?” To this inquiry we answer, it does not convey any such idea to our mind, and we should be greatly shocked if it did. What could be our views of the eternal perfections of Jehovah, especially of his truth, and of his immortality, were we compelled to believe that Solomon, as a man, a finite being, had power to decide whether God should or should not perform the things which he had promised David that he would perform? Or that God’s promise to dwell among the children of Israel and not forsake them, depended for its accomplishment on the volition, not of his own will, but on that of a poor, finite, fickle man. In this case a promise was made and sworn to by the immutable God, and David relying on the certainty of its accomplishment had died in faith, but now, according to the horrid suggestion, we are to understand him to waive his own truth and holiness, and submit the whole matter to the decision of Solomon. What confidence could we repose in any of the promises of God, if we were compelled to believe that God could or would change the thing that had gone out of his mouth?

“Let frightened rivers change their course,
And backward hasten to their source;
Swift through the air let rocks be hurl’d,
And mountains like the chaff be twirl’d,
Let suns and stars forget to rise,
Or quit their stations in the skies,
Let heaven and earth both pass away,
Eternal truth shall ne’er decay,
A God, all truth, can never lie.”

That God had predestinated the building of the temple in Jerusalem, and that he had made known his purpose to David, before Solomon had any knowledge of the matter, and perhaps before he was born, establishes the doctrine of predestination which these queries seem to be calculated to assail and to controvert. Instead of Solomon having power to sway the action of God, he, with all other finite beings, was himself subject to the power and providence of God. This Solomon understood when he wrote the proverb, “The King’s heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will.” – Prov. xxi. 1. To any one who knows the Lord, this declaration of the wise man will commend itself; but what would be the result if this text could be transposed and made to read, The heart, or will of God, is in the hand of man, to be turned whithersoever man willeth? Could such a perversion of the truth of God add to the security of the children of Israel, or to any other of the creatures of God? Jehovah has himself settled this last question, “For I am the Lord, I change not, therefore ye sons of Jacob, [or children of Israel] are not consumed.” – Mal. iii. 6.

It is very true that Solomon lived under the covenant of works, and that the promises of that covenant were conditional, in form, but not in any way to lessen the sovereignty of God, or make it necessary for him to wait their decisions. He has declared the end from the beginning, saying, “My counsel shall stand, and I will do all my pleasure.” And we are expressly informed that he worketh all things after the counsel of his own will. And hence it is that “We know that all things work together for good to them that love God, to them who are the called according to his purpose.” In giving the ceremonial law to Israel with all its conditional provisions, the precise effect it should have on them was fully known to God; for known unto him are all his works from the foundation of the world. That law was the shadow of things to come, and embraced the types and figures of what should be more clearly understood under the new, the better covenant, which is unconditional, and abounds with God’s immutable *wills* and

shalls. None but temporal blessings, such as corn, wine and oil, were conditionally promised in that covenant, none but temporal curses were conditionally threatened by it. No spiritual blessings ever were or can be promised conditionally, for they are all embraced in that covenant which is ordered in all things and sure.

Let us now consider the true import of the text in its typical and prophetic application to one who is greater than Solomon. It is not difficult to show that Solomon, in many respects was a brilliant type of Christ: As the son of David and occupant of his throne; as king of Israel; as builder of the temple in Jerusalem, and especially as so identified with the subjects of his government that the great matter of God's presence with Israel was thus connected inseparably with his obedience to all the precepts and commandments of God. Christ, who is the Son of David, in a spiritual sense, is prefigured in this subject, even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit a priest upon his throne, &c. (Zech. vi. 13.) This is the key of our subject. Leave Jesus out of the Scriptures, and what would they be to us? But how easy to understand, that the whole matter of the salvation of God's elect, the children of Israel spiritually considered, all rested upon the perfect work of our dear Redeemer. Mark with what force and beauty the text applies to Christ. *Concerning the house which thou art in building*. What house was Jesus in building? His church; for he said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it. He shall build the temple of the Lord. Paul says to the church of God, Ye are God's building. Peter say, Of lively stones, built up, a spiritual house, &c. Again, Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself, (not Solomon) being the chief corner, in whom all the building fitly framed together groweth unto an holy temple in the Lord." – Eph. ii. 20, 21. The weighty responsibilities resting upon Christ, and which he came down from heaven to execute, were all "concerning the house, which he is in building." Such was the vital relations he bore to his people, that all the responsibilities resting on him concerned them, as the house which he was in building.

If we understand Christ to be the antitypical Solomon of our text, we see all the responsibilities of our acceptance resting on him. And he says, "Lo, I come! in the volume of the book it is written of me to do thy will, O God." And in doing the will of God, he was to fulfill all the jots and tittles of the law, to walk in the statutes of that law, to execute the judgments or decisions of the eternal counsel, and to keep all the commandments, and to walk in them. This he undertook, and this he has finished. The law is honored, justice is satisfied. The Lord is well pleased for his righteousness sake, and the promised results of his obedience are secured to all the children of Israel, that is to all the spiritual seed, for "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." The word which God had spoken to David, his father, as recorded in the eighty-ninth Psalm, and elsewhere, is secured to those for whom he lived and died and arose from the dead. And furthermore it is now certain that God will dwell with his children, and that he will never leave them or forsake them.

The second query proposed, is, "And does it not also convey the idea that it is left entirely optional with Solomon whether or not he will receive the counsel?" If left *entirely* optional with Solomon, then God retained no power of decision, laid aside his own will altogether, and consented to be governed wholly by Solomon's will. Does such a conclusion seem reasonable? Does God work after the counsel of a creature's will? Be astonished, O heavens, that such a question could be for one moment seriously entertained by any rational being. The *option* of Solomon was under the control of God. Solomon's testimony before referred to proves this; besides he says, It is not in man that walketh to direct his steps. The preparations of the heart and the answer of the tongue are both of the Lord. But our querist virtually asks us whether Solomon's heart and actions were governed by the Lord, or the Lord's course

governed by Solomon, and seems strangely to favor the idea that God's ways were governed by Solomon.

"This," says our correspondent, "with other similar passages, it appears difficult for me to reconcile with absolute predestination." But why so? If the matter, as you seem to suppose, was left entirely to the option of Solomon, and Solomon decided by his option whether God should dwell with Israel or not, that was predestination; only man is the sovereign, and God obeys. Now, perhaps after all, the Arminians would subscribe to absolute predestination, so defined as to rob God of all controlling government, and place the royal diadem upon the head of a poor, finite man. We do not wonder that those who stumble at the eternal sovereignty of God, should fail to see the harmony of the Scriptures of truth. There is not a text in the Bible that more clearly, fully and unavoidably teaches to our mind the unchanging purpose of God, and his absolute predestination, than this on which we have written these remarks.

The doctrine of predestination does not dispute the application of the commands, exhortations and precepts enjoined by the Scriptures, and demanding obedience; but it shows that if the fear of God is in our hearts, God has there implanted it, and if we be willing or obedient, it is because God has absolutely predestinated that Christ's people shall be willing in the day of his power. And it asserts that it is God that worketh in their hearts, both to *will* and to *do* his good pleasure. Our friend, of course, only asks these questions for information. We will not question his honesty, but pity his deplorable want of understanding of divine things. May the Lord, if consistent with his immutable will, enlighten the eyes of his understanding, that he may see and rejoice in the divine government of the All-Wise and Infinite Jehovah.

Upon the subject of the Absolute Predestination of all things, and the free volition of the human will, many seem to be perplexed. They cannot see how God can positively ordain and control all the actions and movements of men and devils, and yet in such a way as to leave man to act voluntarily and justly accountable to God for his actions. Could we, poor finite beings, comprehend the infinity of God, we might be able to trace his footsteps in the mighty deep, and his ways would no longer be past our finding out. Who will dispute that the feathered tribes of the air move voluntarily from place to place? We can perceive no restraint upon them, yet we are told that not a sparrow can fall to the earth without our heavenly Father. Does God care for or provide for sparrows, attend to the wants of ravens, and number the hairs on our heads, and has he irrevocably ordained that not a hair shall fall to the earth without an order from his throne, and left the final destiny of mankind unsettled and undetermined?

See by the laws of nature with what regularity the marshalled hosts of heaven fill their orbits, and move in their appointed spheres, without collision, for ages, while moving with a rapidity which mocks our vain attempts to comprehend them, and then inquire, Has God in wisdom decreed their every movement, and left the final destiny of man to rest on chance or uncertainty? That Infidels and Arminians should belch out their maniac ravings against the predestination of God, is only what we reasonably expect from them, but that any who are born of God, taught by his Spirit, and who believe the doctrine of eternal, unconditional election, can doubt the all-pervading providence of God, is strange indeed to us. Many clear examples are given us in the sacred Scriptures of the absolute purpose and determinate counsel of God, determining beforehand the result of the wicked actions of men and devils, and yet the perfectly voluntary action of men and devils, in bringing those very results to pass.

Herod acted out the unrestrained wickedness of his murderous heart when he sought to slay the child Jesus, but by his wicked machinations, occasion was furnished for the fulfillment of the Scriptures: "Out of Egypt have I called my son." He also acted without restraint when, by his wicked action in the

murder of the infants of his dominion, God caused to be fulfilled the prediction of “Rachel weeping for her children,” &c. The brethren of Joseph acted voluntarily in selling him into Egypt, yet God had a design to be accomplished in his being thus conveyed to that place. The Jews acted according to their wicked inclinations when they persecuted the primitive saints, and drove them from their homes, but God made their wicked conduct the occasion of the gospel’s being preached everywhere. Our Lord Jesus Christ was delivered up by the determinate counsel and foreknowledge of God, when the Jews and Romans crucified him with wicked hands.

In view of these examples of the power and absolute government of God over all the events of time, what folly, what madness, what infidelity, for men to deny his predetermination of all things. He is supremely holy, in the broadest sense; but can we believe that to maintain his spotless purity he must yield up his government or any part of it? Must devils be unchained, and all the flood-gates of wickedness thrown open, and *Chance* enthroned to rule in his place, in order to preserve the unblemished glory of the eternal God? Is it not much more difficult to imagine how God’s majesty could be sustained, if anything could possibly transpire by chance, or independently of an order from his throne? None can rejoice in spirit that the Lord God Omnipotent doth reign; that he doeth his pleasure in the armies of heaven and among the inhabitants of earth, who desire to pluck the crown of ruling power from his head, and place the sacred diadem on *Chance*. Who would feel secure under his protecting providence if he were not the only and blessed Potentate? or how could we know that all things work together for good to them that love God, if we did not know that he worketh all things after the counsel of his own will?

Middletown, N. Y., May 15, 1860.

SABBATH SCHOOLS

Brother Beebe, my father requested me to ask you to state what are your objections to Sabbath Schools. Yours in christian bonds,

William J. Thorp

Mount Morris, N.Y., May 7, 1860.

Reply. – As a friend of education, we would not object to schools taught on the first day of the week, if conducted on the principle on which they were first originated by Mr. Rakes, of England, that is, merely to teach neglected children, in manufacturing towns, who have no other opportunity to learn to read, or to acquire any other branch of useful education, but such are not the objects or designs of what in the present day are denominated Sabbath School, they are now used to teach religion, or to allure into sectarian traps, the unsuspecting and confiding children of our country, and therefore we object to them.

2. They are now called *nurseries of the church*, a means of grace, an open thoroughfare to the portals of immortal glory, thus calculated to deceive the simple, by implying that men have found out a way to heaven which is not revealed in the Scriptures, was not sanctioned by the apostles and primitive church, and which was unknown in the world unto the present century, and therefore we object to them.

3. They are based upon the false theory that the religion, which is essential to salvation, is a mere science which can be taught and learned in schools, as lessons in grammar, mathematics or geography are taught and learned; and consequently they assume to supersede the work of the Holy Spirit in quickening, regenerating and saving lost sinners; and therefore we object to them.
4. They are totally incompatible with the provisions of the New Covenant, under which the Church of God is established, as that covenant expressly provides that those embraced in it “Shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord.” The grand object of Sabbath Schools, openly avowed by their advocates at this day, is to teach the unregenerated to know the Lord. Therefore we object to them.
5. For as much as God has declared in the Scriptures of truth, “I am God, and beside me there is no Savior,” every institution of man claiming to possess a power to promote the salvation of the children of men, is contradictory of what God has said, and in claiming to do what God declares none but himself can do, they become an idol, and all who look to them for the salvation of themselves or their children, or who countenance or sustain them in their infidel and blasphemous pretensions, directly or indirectly, are, in the scriptural sense of the word, idolaters. Therefore we denounce them.
6. Sabbath Schools, as patronized at the present time, are bringing into a religious profession thousands of graceless hypocrites, who neither know, or even profess to know anything of the work of the Spirit in the new birth, and who have been invariably taught in their schools to despise, hate, and ridicule the doctrine of God’s sovereignty, as exemplified in election, predestination and effectual calling, and to boldly repudiate the doctrine of the total depravity of all mankind in a state of nature, and to rely upon the fatally delusive doctrine of freewill and human ability to direct their own everlasting destiny. And therefore we object to them.
7. Sabbath Schools, instituted under the General S. S. Union, for the professed object of saving souls, which work, as we have shown, Jehovah declares that none but himself can accomplish, are idols set up in rivalry of Jehovah’s throne, defiance of his law, which forbids that we shall set up any other god, and in open contradiction of his express word, are hostile to the cause of truth and holiness, God-dishonoring, heaven-daring, and productive of hypocrisy, deception and idolatry. And therefore we discard them.
8. In the organization of the gospel church, the wisdom of God has been displayed in the institution of all her ordinances, rites, usages, doctrine, discipline, laws and provisions. And Jesus Christ, who is given to be the Head over all things to his church, has sent his angel to testify these things in his churches, with the solemn warning If any man shall add unto these things, God shall add unto him the plagues which are written in this book. Therefore we reject them.
9. Sabbath Schools, in the present form of their organization, drive a trade of religious stock-jobbing, selling dignified titles of memberships, life-memberships, directorships, with many other high sounding titles, for stipulated sums of money, thus making a religious aristocracy, and even promising a title to mansions in heaven, to those who will invest their money to their support. Therefore we object to them.
10. We belong to a kingdom which is not of this world, the laws of which require us to acknowledge no Savior but Jesus, to trust in him, and in him alone, to come out and be separate from anti-Christ, to touch not their unclean things. And as it is impossible that we should stand in the Sabbath School Union, and yet obey the command to be separated from them, we therefore stand aloof from them.
11. Zion, in distinction from Mystery Babylon, is the city of the Great King, Beautiful for situation, the joy of the whole earth, is Mount Zion in the sides of the north. God is in the midst of her. She,

therefore, has no need of Sabbath Schools, or any other human inventions, or anything whatever which her God has not supplied, either for helps or for ornaments. In the simple comeliness which God has put upon her, she is now the perfection of beauty, and that which is perfect cannot be improved. As the sun in the natural heavens can only be seen in its own radiance, so the church of God, which he has set as a city on a hill, must be seen only in the light and glory of God which has arisen upon her. The Lord God and the Lamb are the light of this city: therefore we have no use for Sabbath Schools.

12. So far as our observation extends, the proselytes made by the Sabbath School machinery and its kindred institutions, like those made by the Jews, who, in their blinded zeal, compassed sea and land to make one, are two-fold more the children of hell after being made. The statistics of our country, the records of crime of every revolting name and class, have increased in our country within the last half century in proportion to the increase of Sabbath Schools and the like modern religious institutions. And although we readily admit that these modern institutions have brought many thousands into a profession of religion, who have swollen the professed churches of all the workmongrel orders, it is also lamentably true that our penitentiaries, prisons and gallows have been very liberally supplied with subjects from the same source. And the very contentions, strife and treason which at this moment shake the foundation of our states, threaten a disruption of our Federal Union, and the overthrow of all our liberal institutions, as a nation, has been occasioned by the spirit of fanaticism nurtured and matured under the clerical influence of the managers of the American Sabbath School Union and their kindred institutions. For these and many other reasons, which we could name, we refuse to recognize Sabbath Schools as having any claims under the kingdom of Christ, or the saints of God.

Middletown, N.Y., May 15, 1860

MATTHEW X. 34-36.

Dear Sir: – Will you do a subscriber the favor to give your views, through the SIGNS OF THE TIMES, on Matthew X. 34-36? I have had much meditation on the subject, and shall be very much pleased to hear from you on it. A compliance with this request, at your earliest convenience, will much oblige your Baptist brother,

A. H. CHALMERS.

Georgetown, Texas, Jan. 10, 1860.

Reply. – The text proposed for consideration read thus, “Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household.”

The carnal Israelites in regard to the predictions in the Old Testament, of the coming of the Messiah, and of his character and work, had from the letter of the word inferred that he was coming to set up a temporal kingdom, to restore Israel to her national independence, and to preside literally on the throne of David, forever, and by his power and majesty would awe the hostile nations to peace, or destroy them as independent nations and consecrate their gain unto himself, for the enlargement of his own

dominion. When they read that his name should be called the Prince of Peace, &c., they seemed naturally to infer that the peace which he should command, was such as they had enjoyed under the old covenant when the Lord delivered them from the sword, the pestilence and the famine. That is, that it should be of a temporal nature. But when he explained this matter to the disciples, they were astonished; and, although instructed by him on the subject, were very slow to comprehend the precise meaning of his words. At one time they asked him if at that time he intended to restore the kingdom to Israel, and at a still later period they said, "But we trusted that it had been he which should have redeemed Israel," that is from the Roman government.

It is very true that Jesus Christ is, in a spiritual sense, the Prince of Peace, and that 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. (Isaiah ix. 7.) And that he is the peace-maker and giver to his people. Having come to redeem them from the curse and dominion of the law, to satisfy the claims of eternal justice on their behalf, to carry their sorrows, bear the chastisement of their peace, that with his stripes they should be healed. He has made peace by the blood of his cross. That is, he has made reconciliation or atonement for them, and he has broken down the wall of partition which was between the Jews and Gentiles. Of twain to make one new man, and so making peace.

Also, in an experimental sense, all subjects of his saving power and grace, when they receive the atonement, experimentally, do have peace with God, through our Lord Jesus Christ. (Rom. v. 1.) And truly great peace have they that love his law, and nothing shall offend them.

But in the sense of the text on which our views are called for, he did not come to send peace on the earth; but his coming was unavoidably to have an opposite effect. The work which he came to do would certainly draw out against him the most virulent opposition and persecution. He came to judge and to make war, and with his bow and his crown to ride forth conquering and to conquer. But as his kingdom is not of this world, neither himself nor his subjects were to use carnal weapons in their warfare. For our weapons are not carnal, but spiritual, and mighty through God to the pulling down of the strongholds. No war was made by him upon the persons or property of the enemies or his cause and kingdom; but instead of rendering to them evil for evil, when he was reviled he reviled not again; and he taught his disciples by his precepts and by his example to love their enemies, to do good, or act kindly toward those who should persecute and spitefully use them. This doctrine he exemplified when on the cross; he prayed for his murderers, saying, "Father, forgive them, for they know not what they do."

Still his coming was designed to send a sword, or to send divisions upon earth; and such division as should develop the awful depravity of the human heart, and expose its enmity against God. "Think not that I am come to send peace on earth." He had not come to new-model earthly governments, nor to interfere with secular affairs of the kingdoms of this world, nor to authorize any of his subjects to usurp authority or vice-gerency over the political institutions of this world. He had not come to decide the rights of Caesar to demand tribute from the citizens of his provinces, nor to regulate the relations of earthly thrones and powers one to another so as to place them upon more amicable terms with each other, nor to give directions or models for human governments, so as to avoid the contentions and strife of conflicting nations. Neither had he come to so change the arrangements of heaven, or so modify the providential government of heaven, as to suit it to the taste and feelings of the children of this world. He had not come to reconcile the world or the devil to his cause or kingdom, to his doctrine or the

institutions of his spiritual kingdom. Neither his doctrine, nor his examples, were calculated to please or satisfy the carnal sons of men, but rather to irritate and draw them out into opposition.

“I am not come to send peace; but a sword.” Not such a sword, however, as earthly warriors use, for he admonished his disciples that those who used that kind of sword should perish by it. But the sword which they were to use is “The sword of the Lord.” It is described as a very sharp sword, and having two edges, so as to cut both ways; and it is mighty, through Christ, in putting to flight the armies of the aliens. This sword cannot be obtained from the armory which produced those *rifles* for which Mr. Beecher and others took up contributions in the Puritanic churches of New England and Brooklyn, a short time since, for we are informed that it proceeds out of the mouth of him on whose head were many crowns, and on whose vesture and thigh was written, King of kings and Lord of lords; whose name is called, THE WORD OF GOD. This sword was considered indispensable by the inspired apostle, when he admonished the saints, saying, “And above all things, taking the sword of the Spirit, which is the word of God.” *Above all things*. Whatever else we may lack, we cannot do without this sword. As David said of the sword which he found in the House of God, we may also say in truth, “There is no other sword like it.”

In the immediate sense of the text, we presume that our Lord used the word sword, figuratively, to signify that his coming to earth, and his work, and the commission which he would give to his servants should occasion great and violent opposition, contention and separations among men. As he himself encountered the wrath of wicked men and devils, so his followers should endure the same. These things had been done to him, in the green tree, and should be repeated on his disciples, in the dry tree. The opposition which he encountered was not unexpected. He knew full well, and told his disciples beforehand, that he should be delivered into the hands of the wicked, and of what they would do to him. And “Truly against the holy child Jesus, whom thou hast anointed, were gathered together both Herod and Pontius Pilate with the men of Israel, and the Gentiles, for to do whatsoever thy hand and thy counsel determined before to be done,” and as Peter charged on the Jews, “Him,” Jesus, “being delivered up by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.”

So also did he fully understand to what extent his children should be persecuted, harrassed and opposed by the dragon, the beasts, and the false prophets and all that they should endure from the world, the flesh and the devil. He came not to prevent this, but to be the occasion of its development.

“For I am come to set a man at variance against his father, and the daughter against her mother,” &c. Not that christianity, or the Spirit of Christ in his people, will make children less dutiful, obedient or affectionate to their parents, by any mean; for that is not the case, as we see by the admonitions which are given by the apostles, to children to honor and obey their parents, servants their masters, and subjects their superiors in authority.

And the inspired writer portrays the most unchristian character to be one who is *without natural affections*. How then does his coming set a man at variance with his father,? &c. The version of this given Luke xii. 52, 53, may serve to illustrate viz: “For from henceforth there shall be five in one house divided, three against two, and two against three, the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.” See also Micah viii. 6. From these passages we learn that families will be divided by the discriminating grace of God, in calling some of them to a knowledge and love of the truth, and leaving others in their enmity to oppose them. In this application, we have very many examples where those who are born of God, and

taught by the Spirit, have to encounter the opposition of fathers, mothers, and near and dear kindred in the flesh, and in some instances, according to the word, some have literally delivered up their own children to be put to death for their faith in and fidelity to Christ; but great has been their reward in heaven. Whether by the mother-in-law and daughter-in-law anything allegorical or figurative is intended, we will not presume to decide; but of this we are certain, that families have often been divided, and have become embittered against those of their number who, for the sake of truth, have renounced their traditions.

“And a man’s foes shall be they of his own household.” Not only in the division and alienation of families, but every child of God has more or less experience of this last expression in his own person: the flesh warring against the Spirit and the Spirit against the flesh; the world, with its alluring vanities; Satan with his temptations, but more than either of them, does the christian stand in fear of himself. O, says he, my carnal, wicked nature, my wretched, wandering mind, the pride of my heart, and my proneness to depart from the precepts of the Lord; are foes of my own household more potent, more subtle and mischievous than all others combined. “O, wretched man that I am! Who shall deliver me from the body of this death?”

In connection with this subject we probably ought to offer a remark on Luke xiv. 26, “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” This passage, of course, cannot mean that we are literally to hate those of our kindred whom God has commanded us to love and honor. But we are to loathe that corrupt depraved nature, of which we are born of the flesh. Our love to God will centre only in that which is pure and holy; and that love which only cleaves to the earth and earthly things cannot qualify us to be disciples of Jesus. We hate fallen, polluted, depraved human nature in our nearest and dearest relations, even as we hate it in ourselves. Not in a manner that would lessen our filial affection and kindest regard for them as parents or husbands, wives or children. When we learn what it is to hate our own lives, from a deep-felt sense of our human depravity, we shall the better understand in what sense we must hate those who are our flesh and our blood. To be a disciple of Jesus, we must love him supremely, and be ready to forsake all, however near or dear by the ties of affinity or consanguinity, and to make any other sacrifice if it be necessary, to follow him. We should be ready to part with every fleshly gratification, and prefer Jerusalem above our chief joys. We cannot serve two masters; we cannot serve God and mammon. If we sow to the flesh, we shall of the flesh reap corruption; but if we through the Spirit mortify the deeds of the flesh, we shall live, and if we sow to the Spirit, we shall of the Spirit reap life everlasting.

To our “Baptist brother” we will say, according to your request we have given such views as we have on the subject of your inquiry. If they shall, under the blessing of God, serve to elucidate the subject to your mind, or to edify others, we will have occasion to be humble, and to give thanks to God. Should any others have a more clear light on the subject, we hope they will let it shine.

Middletown, N. Y., June 1, 1860.



WHAT IS FAITH?

Webster defines the word as signifying “Belief; assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence.” And what he denominates *Evangelical faith, justifying and saving faith*, he says is the “assent of the mind to the truth of divine revelation, on the authority of God’s testimony, accompanied with a cordial assent of the will, or approbation of the heart.” And this definition is established by the colleges and universities of our country generally, and indorsed by all Arminians and legalists everywhere. But the definition of the term as used in the Scriptures, as defined by the inspired apostles, differs very widely from the popularly received definitions of men. The apostle John speaks of it as a child from heaven, born of God, and inspired with heavenly life, and triumphing over the world. “For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world: even our faith.” That faith which is the creature of the carnal mind of man, the mere assent of the judgment of our fleshly mind, although cordially received and confidently relied upon, is but, at best, a creature of our own, born of the flesh, and can no more overcome the world, than can the flesh itself; because no stream can rise above its fountain. Differing then, in parentage and birth as widely as the distance between earth and heaven, these two kinds of faith have no vital relationship with each other. The faith produced by the convictions of our natural judgment, however cordially assented to or indorsed by the will of man, is nevertheless a child of earth, which, could it overcome the world, would overcome itself, as it is an element of the world. But that faith which is of God, and in God, is the faith of the Son of God, and the Lord Jesus Christ is himself the author and the finisher of it. This is the faith of God’s elect. By it, all the saints are distinguished from the world, as none can possess it unless they be born of God, and as without it no man can please God. We do not understand that the birth of faith is distinct from the birth of the saints; but an element of the new, heavenly and spiritual birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God; that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever; and, therefore, unlike the flesh, which is grass, and the goodliness thereof, which is the flower of grass, for they must wither and fall away; but the word of the Lord, the source, fountain and origin of true faith, liveth and abideth forever. This true and living faith is, then, an element of the heaven-born child of God, and only by it can we overcome the world, the flesh and the devil; only by it can we approach the throne of grace, draw nigh unto God, or cry Abba, Father. For he that cometh unto God must believe that he is, and the belief in God’s being and perfections is the act of vital faith.

This heaven-begotten and heaven-born faith, is *the substance of things hoped for, and the evidence of things not seen*. It is more than a shadow, for a shadow is not the substance of anything, though shadows do prove the existence of substances which cast them, and to some extent may portray the outline or shape of the substance of which they are the shadows, yet they have no substance in themselves. Thus in the ceremonial law, the meats, drinks, sabbath days and new moons were the shadow of good things to come; but the body, or substance, is Christ. And as the faith of the gospel is the faith of Jesus Christ, and as the righteousness which alone can justify us before God is by the faith of the Son of God, who hath loved us and given himself for us, so it must be a substance, in distinction from all shadows, passions or exercises of the natural mind, or energies of unrenewed men. The christian’s faith and hope are inseparably associated, and must operate together in the spiritual exercises of the saints while in their pilgrimage state. Faith is not the substance of hope, but it is the substance of the things hoped for, by the christian. The things hoped for by the new man are spiritual, heavenly and eternal, for it enters within the veil, and is fixed on things which are not seen by the

natural perceptions of men. Nothing short of the faith of the Son of God can make real, or give substance to, the things thus hoped for. 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; but he hath revealed them unto us by his Spirit; and all the revelations of the Spirit to us are made to our faith. Hypocrites may hope, but their hope shall perish; for it is ideal, having no substance. But the hope of the christian is a reality, and faith points to Christ as the Hope of Israel, and the Savior thereof, and gives reality to the things hoped for; and until hope shall yield to fruition, it is the substance of the things hoped for, as well as the evidence of things not seen; of eternal things, which are imperceptible to the eye or intelligence of unregenerated men. "While," says Paul, "we look not on the things which are seen; but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." We could not hope, in a gospel sense, for spiritual and eternal things which are not seen, if faith did not present them; hence faith is the substance on which hope is sustained, and just in proportion to the development of faith in us, will be the steadfastness of our hope, so far as christian experience is concerned. When our faith is not in manifest exercise in our hearts, our hope flags, and we approach the borders of despair, and in great anxiety cry out, My hope is perished from the Lord! But the renewed manifestation of our faith, obtaining a victory over the world, says, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." The faith that is born of God will lay hold of and indorse no other doctrine than that of God our Savior; it will point out no other path for the saints to walk in but that which Christ has marked out by his precepts and examples, and it will admit as genuine, no other experience than that which is led by the Spirit of God. And while all other kinds of faith may be attainable by the powers of the flesh, and when attained, can join affinity with other kinds of the faith, that of which we speak can only come from God, and never can be known or felt by any while in an unquickened state, and when implanted in the heart, will not amalgamate with the faith of men nor of devils.

Another peculiarity of this faith is that it will endure trials of the greatest severity, and God has ordained that it shall be tried. All the sore afflictions, tribulations, persecutions and temptations to which the saints of God are subject, are designed for the trial of their faith, and when it shall be sufficiently tried, they who possess it shall come forth as gold, purified and refined. The power of faith shall be known by all the saints, in its victories over the world, the flesh and the devil. It shall triumph over death, and vanquish the gloom and terror of the grave. As in times past it has quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, caused the saints to wax valiant in fight, turned to flight the armies of the aliens, women receiving their dead raised to life again, and others were tortured, not accepting deliverance, that they might receive a better resurrection, others had trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins, and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. And what shall we more say? for time would fail to tell of Gideon, of Barak, and of Sampson, and of Jephthae, of David also, and Samuel, and of the prophets. This invincible, almighty faith by which all these victories were gained is directly ascribed, in this very connection, to our Lord Jesus Christ, who is the author and the finisher of it. Into the unity of this faith all the saints of God thus far developed have come; and into it all the redeemed of the Lord shall ultimately be brought; for, There is one faith, even as there is one Lord, one baptism, one God and Father of all, one body, one Spirit and one hope of our calling.

Having briefly treated on the nature, the origin, the peculiarities, the power and vitality of this faith, and labored to discriminate between it and all other kinds of faith, we will close by inquiring whether we, dear brethren, are in possession of it, and by pointing out some of the reliable evidences of its existence in our hearts.

The apostle has said, "Examine yourselves whether ye be in the faith." How important is this investigation; in nothing can we be more deeply interested. Without this faith, we may please men, we may gain the applause of the world, we may gratify the lusts of our carnal nature; but without it we cannot please God. In its absence we cannot know God nor approach him. Only by it can we rest upon the provisions and gracious promises of the gospel, find access to the throne of grace, understand the truth, endure the trials of the way, quench the fiery darts of Satan, overcome the world, have communion with God, fellowship with his saints, or finally pass the chilling terrors of death and the grave without fear or dread. What are the evidences of its existence in our hearts? Of the many which God has graciously given, we can at this time only mention a few:

First. The faith of the Son of God in our hearts is always associated with hope and charity. Now abideth faith, hope and charity these three. If, then, we have the faith, just as its power is manifested in us, to the same extent will our hope be established in God, and our charity, or love, flow to God and to all who bear his image. The love of God shed abroad in our hearts will centre in God as its author and source, in his people, his truth, his government, his laws, his ordinances, and all the privileges of his church.

Second. Having this faith we have peace with God through our Lord Jesus Christ, or, in other words, are reconciled to God, rejoice that he is God, that he has all power in heaven and in earth; that he reigns supreme over all beings, all worlds, and all events, that he has numbered the hairs of our head, and will not suffer one of them to fall unbidden of him to the ground.

Third. If we have this faith, we shall learn by experience that we cannot control it, exercise or enlarge it; but on the contrary, it will assuredly control, exercise and govern us.

Fourth. Having this faith, we shall assuredly also have doubts, fears, trials, temptations and great conflicts with the world, the flesh and Satan, for our faith must be tried, that its power may be understood and appreciated.

Fifth. If our faith be of the operation of God, it will give us such views of the perfections, power and majesty of God, that we shall abhor ourselves, in dust and ashes, while we admire, gaze and wonder at the amazing power and grace displayed in our salvation.

Sixth. This faith will lead us to trust alone in God for our eternal salvation, and for the salvation of all his redeemed family, while it will effectually destroy in us all confidence in the flesh. The more we know of God, by faith, the greater will be our confidence to resign our present interest and our eternal destiny to his hands, and beg that we may not be left to be filled like Ephraim, with our own ways.

In proportion as we feel the reigning power of this faith in our hearts, we shall be ready, willing and anxious to honor, praise, revere, obey and glorify God. It will lead us to love the assembling of the saints, to frequent the house of prayer, to pray for the prosperity of Zion, and to follow after those things which make for peace, and things whereby one may edify another. And under its power each of its recipients will be led to esteem others better than himself. And although we may feel poor, and

weak, and altogether unworthy of a place or name among the children of God, we shall feel an irresistible drawing of heart and soul to be in their company and fellowship.

Middletown, N. Y., June 15, 1860.

ELDER J. ARMSTRONG'S LETTER.

We are pleased with the general sentiment of the letter of our esteemed brother, which will be found in this number, on the subject of the ancient glories of the Son of God. His independent and eternal Deity, his Sonship, his Mediatorial identity, &c. And his arguments in refutation of the notion of his fleshly or corporeal body having existed as such, before he was made of a woman, we think are unanswerable, but that the soul of him did exist with the Father before the world began, does not so clearly appear. The first account given in divine revelation of the existence of soul, or souls, is given of the earthly Adam—God breathed into his nostrils the breath of life, and *man became a living soul*. And Paul in discriminating between the first and second Adam, in 1 Cor. xv., says, “The first man Adam was made a living soul; the last Adam was made a quickening Spirit.” All men descending from the first progenitor, Adam, are generated like him, soul and body. And so all who are regenerated as the seed of Christ, receive from Christ, not souls, but spiritual, immortal, eternal life, which John says was with the Father, and was manifested, and which he also says was given us in Christ; so that he that hath the Son of God hath life; and he that hath not the Son of God hath not life. But he does not say, that he that hath not the Son of God hath not a soul, for they all have souls in their relation to the first Adam.

We think brother Armstrong had fully established the preexistence of the Sonship of the Redeemer, in proving by the record which God has given of him, that he was set up from everlasting in his Mediatorial Headship of his church, as the life and immortality of his body, which is the church. That which constitutes him the Son of God, must have its existence originally in the Father. And that Life, which Christ is, was with the Father, proceeded from the Father, and was given to the church in Christ as spiritual Adam, or spiritual Progenitor, or the quickening Spirit.

In his assumption of a fleshly body, he was *made flesh*, made of a woman, and made under the law. What law? The law that said, “The SOUL that sinneth, it shall die.” Had his soul, which on Calvary was poured out unto death, preexisted his being made of a woman, why was it necessary that he should be made of a woman, that he might be made under the law? And again, man without a soul was but dust of the ground; but when animated by the breath of life, he became – that is, man became – a living soul. God’s children, being partakers of flesh and blood, partake of flesh and blood in its animated state, as comprising soul and body, So Christ in “likewise also taking part of the same” must have taken on him a body, and that body, like the bodies of his members, must be in possession of a soul that could suffer the penalty of the law. How else could he have been found in the fashion of man? A corporeal body without a soul is not called man, it is the soul which distinguishes man from a mere animal.

The term *man* is applied to Christ, we think, in a two-fold application. First, as the Lord from heaven; not the soul from heaven. And as the Man of God’s right hand, made strong for himself, as the Mediatorial Head in vital union with his members which are his body; the fullness of him that filleth all

in all. These members being many, all the election of grace are one body, so also is Christ. And when all shall be brought experimentally into the unity of the faith, the measurement of the body of which Christ is the Head will be full, complete and perfect as that body existed with the Father before the world began. There was the perfect man, as standing at the right hand of the Godhead, to which the church shall be conformed when “We all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” – Eph. iv. 13. Again, the term is applicable to him in his incarnation. Thus, “Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself,” &c. – Phil. ii. 6-8. In this last sense of the word, he became a man of sorrow and acquainted with grief; carried our sorrows, bore our griefs, and the chastisement of our peace was upon him, and with his stripes we are healed. In being put to death in the flesh, he poured out his soul, as well as his blood, unto death. His soul was exceedingly sorrowful, even unto death, and his soul was made, with his body and blood, an offering for sin, when he saw his seed, prolonged his days, and the pleasure of the Lord prospered in his hands.

Our dear brother Armstrong, we are sure, will take no offence at our remarks on this one point in his letter, as we fully indorse his views generally, in the able and unanswerable article which he has written against the extravagant, but unscriptural notions of the non-resurrectionists, who, if we have correctly apprehended their position, affirm that nothing will ever go to heaven that did not come from that place. On their hypothesis, the creatures of this mundane sphere could have no interest in the provisions of grace and mercy. As Paul has declared, that if the dead rise not, then Christ is not risen; and if he be not risen, we are yet in our sins, &c., they, in order to evade the direct force of Paul’s testimony, endeavor to establish the notion that the fleshly body in which Christ suffered, did exist as such, and that he brought it down to earth with him, and then took it back to heaven in his ascension. But even if this theory could be established, would it not prove too much for their purpose? seeing Christ arose from the dead and became the first fruits of them that slept, giving assurance as the first fruits so shall the whole harvest be; it would unavoidably involve the monstrous conclusion that the fleshly bodies of all the saints also came down from a pre-existing state in heaven, whereas God has said they were made of the dust of the ground.

We regret to learn that such speculations exist in some of our western states, and has created much distress among those who preach Christ and the resurrection. May God deliver all those who love and fear him from this and all other perversions of the sacred Scriptures, and save us from the snares of the devil, and give us more fully to know him and the power of his resurrection, and conform us more and more to the heavenly image, for his name’s sake.

Middletown, N. Y., July 1, 1860.



FALSE CHARGES

Winterset, Iowa, June 4, 1860.

Dear Brother Beebe: Brother A. Hood, of this place, put a letter into my hands which he had lately received from Elder N. Gifford, dated "Zionsville, Boone Co., Iowa, May 18th, 1860," in which he (the said Elder) writes as follows:

"We have some new doctrine preached here lately by Benjamin Jones and John F. Johnson and son. I would like to know if it has got as far west as Winterset. I can give you some of the points: They say that the church never was lost, nor defiled, nor contaminated with sin in any way. I have been told that we need not look to any of Adam's posterity for the church, for it was not there. They say that this Adam man is not changed in regeneration, neither in soul, spirit, body, mind or matter. Does not this sound strange, when compared with the gospel, or christian experience? I think it does, and I find no authority for it in the Bible; but we are in an age of progression. If the limits of a letter would admit, I would try to show some of the inconsistencies of this doctrine. Some tell us that Christ only died to redeem these bodies from the grave. As a matter of course, if we never was defiled or contaminated with sin, we need no redemption from it. But it is a pity when Old School Baptists will run into such error: but the leaders of this doctrine are Beebe, Dudley and company. Wilson cannot go the doctrine. I have only given you a sketch of it, &c., leaving it for you to meditate upon."

Brother Beebe, the above is a true copy, and I send it to you by request of my brethren, and we desire you to reply, either in the SIGNS, or by private letter to me, as your judgment may dictate.

Yours in defence of the truth,
BONHAM KESTER.

Reply. – As our dear brother has been a subscriber and constant reader of the SIGNS for many years, it is not necessary for us to tell him at this late hour that our object in publishing, and the object of our subscribers in patronizing us, has been the general edification of the scattered family of God, the exhibition of the doctrine of God our Savior, and the defence of Bible truth, together with an unsparing exposure of error and delusion. When we embarked in the undertaking, we had not the vanity to flatter ourself that we could sail over a smooth, unruffled sea, if we kept steadily in view the object of our labor, and the pledge we gave our brethren in regard to the manner in which the SIGNS OF THE TIMES should be conducted; and now, after nearly thirty years experience in our vocation, we cannot say that we have been disappointed. It is true, we have had some opposition from quarters where we did not dream that it existed, and from some who once held up our hands and encouraged our heart in the prosecution of our labors, but such cases have been comparatively few, the sympathies and brotherly aid of the great mass of the old order of Baptists have been constantly with us, as will be inferred from the fact that in the face of all opposition our circulation has steadily increased every year, and is now larger than it has ever before been at the same season of the year since we issued our first number in 1832. If we have had some enemies, we have had many more true, warm-hearted friends, and what is still more blessed, we feel assured that the goodness and mercy of God have followed us and sustained us until the present hour. That we have given no occasion to our enemies to oppose us, or to our friends to censure us, we do not pretend; the very best of our labors have been poor and imperfect, but that our aim and design have been honest, and all our energies employed with a design to the glory of God and the good of his cause, we hesitate not, in the presence and fear of God, to affirm.

As our brethren can witness, we have generally declined to notice the personal assaults which have been made upon us, as we prefer to fill our columns with matters of more interest to the children of God. We have preferred that our name should be cast out as evil, rather than to set up a defense of our person or motives, especially as our readers have a sufficient opportunity to know our views, our doctrine, by reference to the files of our paper for many years. When we have been charged with *new doctrines*, *heresies*, and plots for selfish purposes, we have felt glad that our brethren all over the United States *know* what are our sentiments. There is not, in the United States, a member of the Old School or Primitive Baptist order, whose views on all subjects connected with our faith and order, are better or more fully known than those of the humble editor of the *Signs of the Times*. Twenty-four times a year, during the existence of the present generation, we have been heard from, from the centre to the circumference of our country. Yet almost every year some self-conceited wise-acre has attempted to make it appear that we are an awful and dangerous heretic, and that the Old School Baptists have not the intelligence to know it. Assuming to know more than seven men that can render a reason, they have made themselves ridiculous by assuming more discrimination than the whole fraternity of the old order of Baptists. But we have lived to see scores of those conceited comets arise, flutter and decline to their original nothingness. With a consciousness that the precious cause of God and truth is in better and stronger hands than ours, we have nothing to fear from the bluster of those who have no other idea of rising but by attempting the destruction of those who to them are Mordecais in the gate.

But we intended to refer to the inquiries of Elder Kester. Of the Elder, N. Gifford, whose letter is copied above, we know but little, only what we learn by his letter. It is more than possible that the design of his *firebrand* was to bring him out of his obscurity into notice, but whatever were his motives, it can hardly be accredited to an honest concern for the truth of God; for had that been his feeling, he would not have attempted to exaggerate or misrepresent the views of such men as Elder Benjamin Jones, John F. Johnson, to say nothing of brother Johnson's son and ourself. The letter bears unmistakable evidence on its face of misrepresentation, and a design to prejudice the minds of brethren in a distant State, against brethren whose praise is in all the churches, as brethren who have spent their lives in their Master's service, who have grown old in their labors in the churches, and in whose character not a blemish can be found; men whose standing in the community as well as in the church of God, has been untarnished for more than half a century. When men sustaining the reputation of Benjamin Jones, John F. Johnson and Thomas P. Dudley, cannot, in the evening of their long and useful lives be spared the blighting breath of malignant jealousy and slander, we count it, as we doubt not our young brother, Elder Joseph Johnson, does, an honor to have our humbler names classified with theirs, even in bearing reproach and misrepresentation for the sake of the truth. We say the letter bears the evident marks on its face of insincerity and mischief. Had it been otherwise, instead of laboring to spread the report into a distant State, its writer would have sought an opportunity to labor as the gospel directs, to reclaim those veterans of the cross, if he had honestly believed them to be in error. But such labor, we venture to say, he has not taken. We know the brethren implicated too well to believe they have ever uttered the sentiments charged to them, but if they had been strangers to us, when we read that the heresies charged are propagated under the leadership of Beebe, Dudley and company, (which we and all our readers know is false; utterly and unqualifiedly false) how can we believe the other part of his statement against those who are esteemed much better than ourself? Again, in uttering his slander he starts off with a mere inquiry, whether the "new doctrine" has got as far west as Winterset, Iowa? and then, instead of intimating that he desired an answer, closes by saying, "I have only given you a sketch of it, &c., leaving it for you to meditate upon."

But to the points charged: “They say.” Who says? Why Benjamin Jones, J. F. Johnson and son. What do they say? “They say that the church never was lost, nor defiled, nor contaminated with sin in any way.” When? where? to whom did they say this? and who heard them say it? We do not believe a word of it; we defy Elder Gifford to prove that *they* ever said it. What object could they have for uttering any such sayings? Have they not been for many years preaching that Christ gave himself for the church, that he might redeem her and cleanse her from all iniquity, and purify to himself a peculiar people zealous of good works? No sane man would utter any such sayings, much less such men as are assailed and falsely thus charged. They never said it, they never believed it, nor were they ever led into it by Beebe, Dudley and company. We risk nothing in saying that each of the brethren thus implicated believe that the church of Christ was involved in sin, defiled and contaminated with transgression, iniquity and guilt, and that all who are redeemed with the blood of Christ, were by nature children of wrath, even as others, “All we, like sheep, have gone astray; but the Lord hath laid on him [Christ] the iniquity of us all.” What then must be the depravity of the man who, while professing christianity and holding the sacred office of Elder, can deliberately say, write and send out the declaration into a distant State, over his signature, that “They say that the church never was lost, nor defiled, nor contaminated with sin in any way,” and that Beebe, Dudley and company, are the leaders of this doctrine.

He also writes, “Some tell us that Christ only died to redeem these bodies from the grave.” Who they are who have told Elder Gifford this, he does not say, but the impression is given that some of the brethren named Jones, Johnson, Beebe and Dudley, have told him so. But as this is not directly fixed on them or any of them, we wait for Elder Gifford to explain who has told him this. Certainly the brethren implicated hold no such doctrine. We constantly preach that Christ died to redeem his church from all iniquity, from the curse and dominion of the law, and to redeem them unto God with his blood.

Another direct charge is, “They say, (that is, Jones, Johnson, his son, and Beebe, Dudley and company say), “that this Adam man is not changed in regeneration, neither in soul, spirit, body, mind or matter.” This also sounds to us like an exaggeration of the sentiment held by these brethren on the subject, and we doubt whether any of them have said this, in the manner expressed above. Some of them we know have never said any such thing, and therefore the above statement is untrue. The circular written by brother Dudley some years ago, on the christian warfare, holds the sentiment that christians in their present state possess a carnal, earthly nature, which is born of the flesh and is flesh, and that it is at war with holiness, and lusts against the spirit, and constitutes one party to the warfare, and that they also possess in them a spiritual, immortal life, which is born of God; born of an incorruptible seed, by the word of God, which liveth and abideth forever. That the former carnal nature is in the Scripture denominated the *old man*, which christians are admonished to crucify with its affections and lusts, and that the life implanted in them by regeneration, which is not born of blood, nor of the will of the flesh, nor of the will of man, but of God, is called the *new man*, which after God is created in righteousness and true holiness. These two men are directly opposite in their natures, elements and propensities, the one is born of the flesh, and the other is born of the Spirit; the one is unholy, the other cannot commit sin, because it is born of God. (1 John iii. 9.) These two men, which are found existing in every christian while in this earthly tabernacle are the combatants or parties in the christian warfare. If this be heresy, every christian on earth is an heretic, for not one can be found on earth who does not know and daily feel the struggle between the flesh and the Spirit; between the old man and the new man, between that in them which is born of the flesh and that which is born of the Spirit. Then where is the heresy that so much shocks the sensibilities of Elder Gifford? Is it an unpardonable sin to believe and preach that all that is unholy, impure, corruptible, depraved and at war with the Spirit in us, is born of the flesh, is earthly, sensual and devilish, and that whatever is found in us that is pure, holy, spiritual, godly,

is born of the Spirit of God? Is this a new doctrine among Old School Baptists? Have we not been taught by the word and by the Spirit of our God that all that is in us opposed to holiness is from beneath, and that every good and perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning? Elder Dudley's views are before the public, in his own manner of expressing them, Elder Johnson's, also, and ours, and when Elder Gifford, or any other person desires to tell what "They say," all we ask is that our sentiments be presented in our own way of expressing them, and if they do not stand supported by the Scriptures, and by all christian experience, let them be rejected.

Now, in regard to the *change* effected in us by the new birth, we will only attempt to give our own views, which, so far as we are advised, are also the views of our persecuted, slandered and traduced brethren. It is the view of the writer of this article that in our unregenerate state, or until born of the Spirit, all our nature is earthly, depraved, sinful, and that there is in us no fear of God, no desire after holiness; no love to God or love of holiness; that we are dead in sins, enemies to God by wicked works, and that we are totally ignorant of our deplorable state and condition. When men are called by grace, quickened by the Spirit, are made the subjects of a great and astonishing change, their views of God are radically changed, and they view him as they never viewed him before. His holiness, purity, goodness, justice and truth fill them with a reverence and awe that they were total strangers to before. They are astonished that so holy and righteous a God has suffered them to live so long in rebellion against him; a sense of his goodness leads them to repentance; they are overwhelmed with a sense of their own vileness, and they feel so guilty that it seems to them there is no way for even God to save them without an infringement of his eternal justice. When fully humbled before him under a sense of their vileness, and the justice of what appears to them to be their inevitable doom, and all hope of commending themselves to his favor is taken away, Christ is revealed to them as the hope of glory, his blood is applied to them by the Spirit, for the remission of their sins, and his righteousness as the grounds of their justification before God; the love of God is shed abroad in their hearts, a new song is put in their mouth, and they are made to rejoice in Christ with joy unspeakable and full of glory; old things are passed away and all things become new; the things which they before hated, they now love; the things which they before loved, they now hate; the Bible now opens to them with new beauty; the precious promises are applied to them; the church and people of God now appear lovely; the doctrine of salvation by grace, which they before hated, becomes food to their spirits; they love and desire to walk in all the ordinances of the house of God, and to live in love and fellowship with the people of God. This looks to us like a change. They have passed from death unto life, from darkness into marvelous light, and from prison into liberty. But this, although a very great and marvelous change, is not all. By virtue of this quickening operation of the Spirit, they begin, from the hour of their being made alive, to learn the difference between the two principles or natures which they find within them. They find a law in their members, (which they never found before they were born again) warring against the law of their mind. They feel the incessant warfare, and become more and more convinced that while with their mind (which is born of God) they serve the law of God, with their flesh (which is born of the flesh) they serve the law of sin. They find that they bear about with them a body of sin and death, and we are greatly mistaken if they do not become more and more convinced in their experience with Jones, Johnson and son, Beebe, Dudley and company, as well as with Paul and Peter, James and John, that all that is holy, heavenly and divine in them, is born of God, and that all that is earthly, sensual and devilish in them, is born of the flesh, and is flesh. We know not who Elder G. means by Wilson, whom he says "can't go the doctrine." We suppose he may allude to brother Wilson Thompson. If so, we think he does him great injustice, for the past files of our paper will show that his views of this

subject accord with those entertained by us, while it is presumed that neither Elder W. Thompson, nor any other sane Old School Baptist, holds any such sentiments as Elder Gifford has charged upon the brethren named above.

We have written lengthily, and it may be thought with a degree of severity, on this subject, but not, we hope, with a resentful feeling; not to defend ourself, so much as to disabuse the minds of misinformed brethren in regard to the real position occupied by those whom we really esteem better than ourself.

Middletown, N. Y., July 15, 1860.

ROMANS IX. 22.

“What if God, willing to show his wrath?”

It is not strange that men should contemplate the mercy and grace of God with satisfaction, while they dread his awful wrath, for we have all sinned against him, and should he display on us his wrath, as we have displayed our rebellion against him, no flesh could endure the weight of vengeance under which we should be crushed. The greatest Arminians we have met with, seem perfectly willing that God should show his mercy, his long-suffering and kindness to the children of men, while they deny his right, in justice, to show his wrath, but how few consider that eternal justice calls for wrath, and when justice calls for wrath, that justice would be violated, outraged and trampled upon, if mercy should take the place of wrath. Depraved men, in their unregenerated state, find it hard to conceive how the holy God can pour his wrath on them without violation of his justice, especially if he has made any discrimination, and saved some from wrath, and consigned others who are only of equal guilt, to wrath. But quickened sinners, when under his mighty hand, convinced of their own lost and helpless condition, wonder with much greater admiration, how God can be just, and yet the justifier of any of the guilty sons of men.

Whatever, however, may be the views or speculations of men upon this subject, God has on various occasions shown his wrath in his providential government of the world. In bringing the flood upon the ungodly in the days of Noah, and sweeping the guilty race from his footstool; in the case of Pharaoh, Amalek, Moab, and upon the heathen nations of the earth, and that he has done it demonstrates that he did it willingly, or willed to do it, for he worketh all things after the counsel of his own will. For his pleasure, we are told, the earth and heavens are and were created, and that he doeth his pleasure in the army of heaven and among men, and none can turn him. Had God been unwilling to show his wrath, who could force him to do it against his will? And had he not been willing to show his wrath; when the Son of God hung writhing on the cross, by what door could grace and salvation have entered for any of the guilty sons of men? But, was God willing to show his wrath, and to pour his vengeance upon the suffering, bleeding Lamb who died on Calvary? “It pleased the Lord to bruise him; he hath put him to grief.” – Isaiah liii. 10. He spared not his own Son, but delivered him up for us all. For this very purpose came he into the world. “Then, said I, Lo, I came to do thy will, O God.” – Psalm xl. 7, 8; Hebrews x. 7, 10. And when the dreadful hour had arrived for which he came, he was seen crushed with agony in the garden, sweating, as it were, great drops of blood, and praying, “O, my God, if it be

possible, let this cup pass.” But no other way was possible. “The Lord hath laid on him the iniquity of us all.” – Isaiah liii. 6. And where iniquity was found, the bolts of justice must fall. The doleful prayer wrung from the agonizing heart of the suffering Savior, fully establishes the doctrine for which we contend. “If it be possible, let this cup pass; nevertheless, not my will, but thy will be done.” Could wicked Romans or spiteful Jews; could earth or hell inflict on him one pang beyond what was the will of God? Never, we confidently affirm, from the creation of the world to the great burning day, has wickedness of men or devils been so fearfully developed, never has hell belched forth so much spite at any time, as when the immaculate Lamb of God, loaded with the iniquity of all his people, stood the victim. “Truly against thy holy child, Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” – Acts iv. 27, 28. *What if God willing?* Does that make him the author of sin? or does it afford to man a just cause to blaspheme his holy name? God forbid. Because God has power and wisdom to control, restrain, permit, overrule, and even to make use of the wicked acts of men and devils, just as he pleases, does that imply that he is himself a sinner, or that sin flows from, or is compatible with his nature? Absurd and preposterous. Nay, wicked and blasphemous as such conclusions are, the charges are often belched forth from infidel lips, and alas! must we add, that some of God’s dear children have thoughtlessly, or carelessly indorsed the horrid blasphemy, by arguing that if he absolutely governs and controls all beings, all worlds, and all events, then he is, or must be the author of sin? But, be entreated, dear child of God, to pause and consider this matter a moment. Must God lay aside his crown, must he yield some part of his governing power, in order to escape your charge? But you say you admit that he has all power, and that he controls all events and all worlds. But, forget not that he is the infinite God; of one mind, and none can turn him; what he wills to allow today, was his will yesterday, and from everlasting. You cannot believe that he has found out anything new, that he did not have in his mind and will before he made this world. One of two things you must admit, either that Jehovah knew precisely what kind of a world he was about to make, and that he made it just as he intended to, or else that he has been disappointed in his purpose. You dare not deny that this world with all its vast machinery, is precisely as the omniscient eye of God saw it, before the days of creation: peopled with all its infinite variety of men, and beasts, of birds, of fishes, of serpents and of worms, from the grosser objects down to the myriads of animalcule which people a single drop of water. What part of the history of the world have we a right to believe God did not know from everlasting, and what may we presume he knew, and yet had not in his inscrutable wisdom determined? Is there a sparrow or a worm, by him created, for which he has no use? True, we may not know or comprehend the use of many of his creatures, but we are finite, and have only that measure of intelligence which he has appointed and provided for us, and beyond that measure who can go?

But, once more. What if God be willing to show his wrath, and to make his power known? The apostle anticipates the ranking venom of the depraved hearts of men, and says, “Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will?” In one general sense, every carnal man has and does resist the will of God, they are not reconciled to it; they hate it, and employ all their depraved powers in opposing it, as Stephen charged the persecuting Jews, “Ye do always resist the Holy Ghost, as your fathers did, so do ye.” But how vain is their resistance. All the powers of earth and hell combined cannot prevent the execution of his purpose so as to cause a sparrow to fall, or bring even a single hair of our heads prematurely to the ground. But in the sense evidently intended, the apostle does not say that any have or can successfully resist the will of God. Woe to the world, if they could. What then would it avail us to know that it is our Father’s good will or pleasure to give us the kingdom, if he were unable to execute his will? But must it be inferred that if God is so infinitely wise and omnipotent,

that he executeth his pleasure in the army of heaven, and among the inhabitants of the earth, that he has therefore no right to punish men for their wickedness which he overrules for his own glory? This is strange logic for infidels, but stranger still for christians. “Nay, but O, man, who art thou that repliest against God? Shall the thing formed, say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to show his wrath, and to make his power known?” Has he not an undoubted right to do so? Are any of his creatures able to give a reason why his will shall not be the supreme rule of his government? If any of us feel that it would be unsafe for us, why do we mock him by praying, “Thy will be done,” and then object to his universal control and government of all beings, and of all events, according to his own sovereign will?

But, instead of the frightful images painted in the vain imagination of men, as to the consequences of his wearing the crown, bearing the sceptre, and occupying the eternal throne, let us consider how he shows his wrath, and how he makes his power known on the vessels of wrath fitted to destruction.

If it were his sovereign pleasure to show his wrath and to make his power known upon the vessels of his wrath, by crushing them to atoms, or by such signal displays of his power and wrath as when he destroyed Sodom, or when he deluged the world in the days of Noah, his right to do so could not be contested. But it is his will to show his wrath and display his power in a very different form. By *enduring with much long-suffering the vessels of wrath, fitted to destruction*. By allowing them to pursue their own course, act out the enmity of their own wicked nature, walk in the light of their own eyes, and to fancy themselves the masters of their own destiny. Long has he suffered them to dispute his reigning power, and to call his sovereign government unjust. With much long-suffering has he spared their lives, afforded them health and strength to fill up their cup of iniquity, by stoning his prophets, killing his messengers, under the old dispensation, and with what endurance and long-suffering has he allowed them to drench the earth with the blood of his saints, and even to stain their guilty hands with the blood of his dear Son. With what forbearance did he wink at the idolatry of the Gentile world before the advent of the Redeemer, and how has he, for purposes of righteous wrath, allowed the anti-christian powers of iniquity to make drunk the nations of the earth with the wine of Babel’s intoxicating cup. Even now, what more awfully retributive judgment of God can we contemplate, than to be suffered to reject and defy his government, and to pursue our own course, the course of this world, under the power of darkness, in the pride and vanity of our own hearts treasuring up wrath against the day of wrath? Why has he suffered the wicked to prosper, or seem to prosper, in their abominable wickedness? Had he no power to restrain them? He had, for he has all power. But it is because in his inscrutable wisdom he saw fit thus to show his wrath, and to make his power known on them.

How, or why is it that unto his chosen, redeemed, regenerated children, it is given to know the mysteries of the kingdom, and from all others this knowledge is withheld? Because, in this very way it is his sovereign will to show his wrath and make his power known. Nor is this a matter for his saints to regret or deplore. Having the mind and spirit of Christ, we will rather with him rejoice and thank God that he has hidden these things from the wise and prudent, and revealed them unto babes, because so it seemed good in his sight. If our Lord Jesus Christ rejoiced in spirit at the accomplishment of the sovereign will of his Father, can we possess his Spirit, and yet desire that it should be otherwise? If any man have not the Spirit of Christ, he is none of his.

We do not say that God could not display his mercy without also making a display of his wrath, for we dare not limit his power and wisdom, but the Scriptures teach us that it is in wrath, that he remembers

mercy. (Hebrews iii. 2; Isaiah lxi. 2; lxiii. 1, 6.) The very first intimation of mercy made to fallen man fully expressed this doctrine. The seed of the woman should bruise the head of the serpent. God's people were preserved by the destruction of their enemies. Egypt must suffer the wrath of God, that the Hebrews might be mercifully released from bondage. The same miraculous display of power which wrought the salvation of Israel at the Red Sea, overwhelmed in wrath, and utterly destroyed their pursuing enemies. The everlasting salvation of the church of God, from sin, death and hell, was made manifest by the wrath which her sin-bearing Savior endured, when he carried her sorrows and bore her griefs, when the chastisement of her peace was laid on him, by whose stripes she is healed. And the final triumph which awaits the saints at the resurrection, their bodies will be raised simultaneously with the destruction of the last enemy which is death. What then, we once more inquire, "If God, willing to show his wrath and make his power known,"

"Shall man reply against his God,
And call his Maker's ways unjust?"

"Shall mortal man presume to be
More holy, just or good, than he?"

Does it not rather become us to be still and know that he is God?

The will of God being the only recognized standard of holiness in heaven, whatever that will dictates, whether of wrath or grace, is right, and just, and harmonious with all the eternal perfections of Jehovah. If then it be his will to launch the fiery bolts of vengeance down upon the ungodly, or even to bruise his only beloved Son, when the guilt of his people was laid on him, or if he choose to redeem from sin, and death, and hell, millions of the chief of sinners, and ultimately to raise them up to crowns and seats at his right hand, all, all we need to know is, that it is the will of God, and then we know it is all right, for that will is the true standard of righteousness. High as the heavens rise above the earth, are God's ways and thoughts transcending our ways and our thoughts. Therefore, with the apostles, we beseech the saints to be reconciled to God. Our brightest, our only hopes of heaven, rest on the complete and perfect execution of the will of God in all things. If in a single thing it could possibly fail, that failure would shake the very foundation of our hope. It is because he is God, because as God he changeth not, the sons of Jacob are not consumed. O, may we then in sincerity and truth pray, "Thy will be done in earth, as it is done in heaven."

Middletown, N. Y., August 1, 1860.

THE NEW CREATURE.

Dear Friend G. Beebe: – Will you oblige a friend who has been a reader of your paper for several years, with your views on 2 Cor. v. 17, inasmuch as there is a misunderstanding here, among Old School Baptists, as to what this and similar passages mean? The question is, What becomes new? Who or what this new creature is, which is said to be new? In what part, and to what extent, is he made new?

Your views on this subject may have a tendency to allay the controversy, and prevent the division which seems about to be made for want of a proper understanding of it. I have hitherto taken great satisfaction in reading your expositions of the Scriptures, in the Signs, and, if my poor heart does not deceive me, I am a well-wisher of the Old School Baptists. Therefore please answer through the Signs, sentimentally and immediately and oblige a grateful friend, and a sincere inquirer after truth.

A LOOKER ON.

May 28, 1860.

Reply. – It is lamentable that brethren who know and love the truth should allow themselves to differ so widely on experimental matters, as to produce discord, and threaten a separation. However brethren may fail to apprehend the exact import of a passage of Scripture, or its precise application, they can generally find in their own personal experience a solution of what belongs to christian experience, and a solution, too, in which all christians must certainly agree. Those who have passed from death unto life can find, by examination of their own experience, what within them is old, and what is new. All their spiritual exercises are new; their knowledge of God, of his holy law, their consciousness of guilt and depravity, the justice of their own condemnation, and finally when Christ is revealed to them as their Savior, the joy of his salvation, the spirit of love, joy, peace, long-suffering, gentleness, goodness, faith, and all the fruits of the Spirit to them are new. Whereas they were once blind, now they see; they love the things which they once hated, and hate the things which they once loved, they lose their relish for former pleasures in the vanities of this world, and above all things desire to enjoy the smiles of their God and Savior, and for his sake are made willing to suffer the loss of all things.

The text proposed by “A Looker On,” reads thus – “Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

The first word of this text, *Therefore*, shows that the declaration of the text, and what immediately follows it, is a legitimate conclusion from premises before established in the preceding part of the chapter. The word *therefore* implies that what is here said must unavoidably follow, to be in harmony with the truth before stated. To obviate whatever misunderstanding may have existed in the minds of brethren, it will be safe to carefully and prayerfully examine the preceding context. In the beginning of his first epistle, the inspired apostle has detected in the Corinthian brethren some things which he denominates *carnal*, and which wars against the Spirit in the saints. In this epistle he is led by the Holy Ghost to draw the discriminating line between the two ministrations; the one of the law, a ministration of death, to that which is under the law. “For what the law saith, it saith to them that are under the law,” &c. The other is a ministration of the Spirit, and of life to them who are spiritual. The ministration of life, he says, the saints have received. “Therefore, seeing we have this ministry, as we have received mercy, we faint not.” He goes on in the fourth chapter to tell what we have received, and how. “For we preach not ourselves,” or what we have done to obtain it, or what the apostles have or can do to communicate it, “but Christ Jesus the Lord.” Thus, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. And this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us.” Can any of the brethren engaged in controversy on this subject fail to perceive that the *treasure* committed to earthen vessels, is the light of the knowledge of the glory of God in the face of Jesus Christ? What is this light? We read, John i. 4, 5, “In him [Christ] was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.” This life which

is light, is not that natural life which was given in the earthly Adam; for John says it was in him who is the Word, which was with God, and which was God, and which was made flesh, and dwelt among us. The remarkable harmony in the testimony of John and Paul, not only proves they were both inspired, but also that they were both dwelling on the same subject. John identifies the Word, in whom was life, &c., as that God by whom all things were made. “All things were made by him; and without him was not anything made that was made.” – John i. 3. While Paul says, “God, who commanded the light to shine out of darkness,” &c. Alluding to him as the Creator of the heavens and the earth; the Maker of everything that was made. John says, this light, which is life, the life of men, shineth in darkness. Paul says, “hath shined in our hearts.” In what darker place could it have shined? And then he adds, But we have this treasure in earthen vessels. The *treasure* of which he was speaking, is the light of immortality, of life, which was in Christ, and which is now in us the hope of glory. For he has also testified that this life was with the Father, and was manifested unto us. (1 John i. 2.) And then he reads to us the eternal record of the Book of Life. “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. Can we conceive of any greater treasure existing in us, as earthen vessels, than the Son of God, and in him eternal life, which is so identified with him that we cannot have the one without the other? But our application of John i. 5, may be objected to, because it is there said, “And the darkness comprehended it not;” and it is readily admitted that those who are born of God have the witness in themselves. This is true; but while by faith they enjoy the cheering assurance that they are born of God, will any christian say that he can comprehend the light and immortality of God which is implanted in him? To know that a thing exists, is not to comprehend it. We know that we exist, but we cannot comprehend ourselves. We know that God exists, but we cannot comprehend him. So while Christ is formed in us, the darkness of our human reason falls so far short of comprehending him, that from our carnal minds doubts and fears often prevail over our faith and lead us to doubt that we ever had a saving knowledge of him, as having an abode in our hearts. But the apostle continues, “We are troubled on every side, yet not distressed.” What is troubled? Not this treasure, but the vessels which have it. The vessels, Paul says, are *earthen*, but the treasure in them is heavenly. The earthen vessels may be broken, perish and dissolve, but the treasure which is in them cannot perish, for it is immortal.

“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.” How do we bear in our body the dying of Jesus? We have bodies which must die and which die daily, because they are mortal, and after death they must be raised up, not by a mortal or perishable life, but by a manifestation of the life of Jesus in our mortal flesh. “Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” But stop! Here are two men. Who are they? What are they? Where are they? Their existence and connection as *our* outward man, and *our* inward man, shows that both belong somehow to the child of God while in this state of our existence, and in such connection as to produce a conflict, which would cause christians to faint, if it were not that one of these men is renewed, supported, sustained day by day, while the other is destined to perish. In answer to the questions suggested above, Who are they? Do any of the children of God require to be informed that the one which is denominated *our old man*, is the same which is called an earthen vessel, in chapter iv. 7, and our *earthly house of this tabernacle*, in chapter v. 1? It is an earthen vessel, an earthly house, a tabernacle, or temporary residence during our pilgrimage in this wilderness, but at our journey’s end to perish; to be dissolved and fall. For in it we groan, earnestly desiring to be clothed upon with our house

which is from heaven. This outward man is also in chapter iv., verse 10, called our body, and in verse 11 it is called our mortal flesh, in which death works. All who are christians may very readily perceive who this outward man is, from the facts stated, chapter v. 4, “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon; that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.” What *selfsame* thing hath God wrought his children for? That their outward man, which is earthly, and which must fall, be dissolved, shall finally, in the resurrection of the saints, be quickened with immortal or heavenly life, by the Spirit that raised up Jesus from the dead, and thereby mortality shall be swallowed up of life. An earnest of that Spirit of immortality is already given to us, whereby we are sealed until the day of redemption, or to the adoption, to wit, the redemption of our body. “Therefore,” says the apostle, “we are always confident; knowing that whilst we are at home in the body, we are absent from the Lord.” Then while this outward man is an earthly house or tabernacle in which we groan, being burdened, the inward man is that treasure which we have in these earthen vessels; it is Christ in us the hope of glory, and that life which we have in him, which is renewed and kept from fainting, by its daily renewal, by the Holy Ghost. This inward man, as well as the outward man, is also called a house; but the outward man is an earthly house, and the inward man is denominated our house which is from heaven. Here the widely different and distant origins of the two men, or houses, is implied, or rather plainly declared, the outward man is of the earth; the inward man, or house, is from heaven. The one is born of the flesh, and is flesh, but the inward man is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And although these two houses are so closely connected now, and one of them inside of the other, (The life which I now live *in the flesh*, I live by the faith of the Son of God,) yet we cannot be at home in the one house without being absent from the other. Of this we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” There must be a sense in which the apostle regards the saints, in their exercises and experience, as alternately occupying these two houses. There is in the christian a life which is born of God, which can only be at home while abiding in Christ, and another life which is altogether at home in the flesh, the body, the earthly house of this tabernacle which is to be dissolved and fall. In harmony with this view, we read the admonition of our Lord: “Abide in me, as the branch cannot bear fruit except it abide in the vine, neither can ye, except ye abide in me.” – John xv. 4. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” – Psalms xci. 1

The apostle proceeds, “Wherefore we labor.” Who labors? Paul and the Corinthian saints, and all other of the saints, “that whether present or absent, we may be accepted of him.” That is, as it seems to our mind, that whether in our spiritual or temporal pursuits, in our necessary connection with the world, in pursuit of our calling as men, in laboring for the support of the outward man, which is earthly, or in our spiritual enjoyments, in the exercise of our spiritual gifts, and enjoyment of communion with God, that we may be accepted of him. “For,” he adds, “we must all appear before the judgment-seat of Christ.” We are accountable to him, as our Judge, and he shall judge his people. For this purpose he has taken his seat upon his holy hill of Zion, and to this his judgment-seat we as saints all stand amenable for our conduct, for the deeds done in the body, according to what we have done, whether it be good or bad. “Knowing therefore the terror” or judgment “of the Lord, we persuade men.” As in the close of this chapter he persuades or beseeches the saints to be reconciled to God, and in the commencement of the seventh chapter, to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. “For we commend not ourselves again unto you,” &c. For as standing before the

judgment-seat of Christ, we are manifest unto God, and trust also that we are made manifest to you. “For whether we be beside ourselves, it is to God,” as the judge that we stand accountable. “Or whether we be sober, it is for your cause.” How, or why? “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh,” &c.

If Christ died for us, if he has endured that penalty, that death which the law had doomed us to, it is legally the same as though we had died, and we are considered dead to the law by the body of Christ, that we should be married to and become one flesh with him that is raised from the dead, that we should bring forth fruit unto God. (Romans vii. 4.) As many as were baptized into Jesus Christ, were baptized into his death, – buried with him by baptism, (not by the ordinance of baptism in water, for that is only a figure or emblem, setting forth his baptism into his death) 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.” “Knowing this, that our *old man* [which is in our context called our *outward 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 [that is with Christ] is freed from sin,” for his blood cleanseth us from all 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.” – Romans vi. 3-11. It is no wonder then that the apostles were by the love of Christ constrained to believe that if Christ died for all, then were all dead. And that the grand object of his dying for us was that we which live should not henceforth live unto ourselves, but unto him that died for us and rose again. “Wherefore, henceforth know we no man after the flesh.” Our old man was being crucified, is regarded as dead, legally dead, and put off. “For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.” – 1 Cor. xv. 50. “For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.” – Gal. ii. 20. In our spiritual relationship we know no man after the flesh. “Yea, though we have known Christ after the flesh.” In his incarnation, as made of a woman, made under the law, to redeem them that were under the law; now since he has been put to death in the flesh, and quickened in the Spirit, all his communications to us are by his Spirit. Consequently we know him now as our risen and exalted Savior, as the spiritual Head of a spiritual body, and those who are in him we know as his members. For “there is one body, and one spirit, even as ye are called in one hope of your calling.” – Eph. iv. 4.

After thus searching and observing the connection of the text and the subject in it embraced, and learning the premises, to which the text proposed by “A Looker On” is the conclusion, we at last come to the text itself. “Therefore,” or from all the foregoing considerations, “If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.”

We will now attend to the questions.

First. What becomes new? This question is so fully and clearly answered in the text, that we can conceive of no plainer language in which to reply. “All things are become new.” That is, to him who is in Christ Jesus. There is nothing in all his experience that he had any knowledge of until it was made known to him by revelation of the Spirit. “But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man,

save the Spirit of man that is in him? even so the things of God, knoweth no man, but by the Spirit of God.” – 1 Cor. ii. 10, 11. All things revealed, and all things experienced, are entirely new, and all that now constitutes him, what he is, as a man in Christ Jesus, a believer in Christ, a subject of regeneration, and a fellow-citizen with the saints, and of the household of God, is new to him. This, we think, is not only in harmony with the Scriptures, but in agreement with every christian’s experience. Whatever may have been our former views, theories or traditions, when taught of God, all things become new to us. Nor are these new things made out of the old things with which we were familiar before we were quickened and made alive; for old things are passed away, and instead of the new things being a revision of old things, the next verse to our text, declares, “And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation.” Of the things which have passed away, all our legal hopes, all our self-righteousness, all dependence on the flesh, all the things which we esteemed as gain, we now set down as dross, and as passed away; and the excellency of the knowledge of Christ Jesus our Lord, for whom we have suffered the loss of all things, is also new. We have new joys and sorrows, new hopes and fears, new conflicts and victories, new food and appetites, new society in the saints, the Bible opens to us with new beauty, and the way of salvation through Jesus Christ is all new and glorious to us as now revealed by the Spirit unto those who are thus manifestly and experimentally in Christ Jesus. We have no right, therefore, to presume that we are thus in Christ Jesus, if things remain to us as they were before; but however poor in Spirit we may feel, however unworthy of the blessings of the gospel, if we have experienced this change, it is a reliable evidence that we are in Christ Jesus, born of God, and heirs of immortal glory.

The other question of “A Looker On,” is “In what part, and to what extent is he made new? We are not certain that we understand the true import of this last question. Certainly we do not learn from the text that if any part of a man be in Christ Jesus, he is a new creature: nor does it read, if any man be in Christ Jesus, *some part of him* is a new creature. But the testimony is, “If any man be in Christ Jesus, he is a new creature.” Let us then inquire what man is in Christ Jesus? In the context we have found two men are spoken of as identified in every christian while in the flesh; the one is called the *outward*, the other the *inward* man. The outward man is also called the old man, the *natural man*, &c. The inward man is also called the new man, the spiritual man; and it is also said that the new man is, after God, created in righteousness and true holiness. One of these men, we are told, is born of the flesh, is flesh, and wars against the Spirit. The other is born of the Spirit, and is Spirit, and wars against the corruptions of the flesh; the one is full of depravity, and no good thing dwells in it, the other is born of God, and cannot sin, because it is born of God. Now which of these men are in Christ Jesus? Is it the old man with its lusts, which we are commanded to crucify, to put off, to mortify; or is it the new man, which we are to put on? Will any intelligent christian say it is both the old and the new man? The dead and the living man, for the body is dead, because of sin, but the Spirit is life, because of righteousness. Whichever man it be that is in Christ Jesus, he is a new creature; not a repaired or an improved or new modeled creature, but altogether a *new* creature. It cannot be the *old* man, for that is not *new*: it would be a contradiction of terms. Besides, the old man still continues to annoy, vex and war against the new man. And these are the parties in the christian warfare. Our conclusion is that all that we possess that is earthly, mortal, depraved, warring against the Spirit, and which we are commanded to mortify, crucify, put off, &c., is in the flesh, is born of the flesh, and is called the the old or outward man. And all there is in us as christians, that is spiritual, immortal and holy, is called the new, the inward man, and is born of God; bears the image of Jesus, loves God, aspires after holiness, and is truly in Christ Jesus, and so very distinct in its origin, birth, nature, elements, desires, taste, appetite and character, that every saint can easily distinguish between them. To follow the one is death; to follow the other is life and peace.

“For if ye live after the flesh, ye shall die, but if ye, through the Spirit, mortify the deeds of the flesh, ye shall live.” With the mind, says Paul, I serve the law of God, but with the flesh, the law of sin.

What there is in this doctrine for christians to controvert, or to fall out about, we cannot perceive. That worldly religionists should oppose it, is not surprising, for all the religion they know of is to renovate, reform, remodel, or gloss over the natural man. Hence they find no difficulty in training up their children religiously, and in producing numerous converts to their faith by *means* and *instrumentalities*, by education, by inducements and restraints, upon the natural man. No implantation by the Holy Ghost, no new or heavenly birth is needed to make a modern pharisee, any more than was required to make ancient pharisees, but if any man have not the Spirit of Christ, he is none of his; therefore if any man be in Christ, he is a new creature. All that constitutes him a new creature is of God, not of flesh. That which is not new, is not in Christ Jesus, it enters not into the composition of the new man, it remains the old man, and is to be put off with its corruptions and lusts. What then have we as christians that we have not received of God? And if we have received it, we cannot boast as though we had not received it. Boasting is excluded.

“Triumphant grace and man’s free will
Shall not divide the crown,
For man’s a fallen sinner still,
And Christ shall reign alone.”

Middletown, N.Y., August 15, 1860.

JOHN X. 9.

Brother Beebe: – Will you do me the favor to give your views on John x. 9, particularly on the latter clause of the verse?

ALEX HARRIS.

Malam, Texas, May 13, 1860.

Reply. – The text on which we are requested to write, reads thus: “I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.” In the beginning of this chapter we have a parable which the Lord spake to the Pharisees, but they understood not what things they were which he spake to them. And what we have now under consideration appears to have been spoken in confirmation, and perhaps in explanation of the parable. In the preceding parable, we think our Lord was speaking of the Jewish *fold*, where his people were held under the legal covenant, and shut up, or held under tutors and governors until the time appointed of the Father. Christ, as the good Shepherd, came to redeem them that were under the law, and to gather them with his arm, and to carry them in his bosom, according to Isaiah xl. 10. In their redemption it was needful that the Redeemer should come into the fold where they were, that is, that he should come under the law where they were shut up. The right of redemption was legally and exclusively in him. He had a right of property in the sheep; a prior,

or previous claim. They were his property before they went astray; and it was his right therefore, and his alone, to redeem them. None who had ever come before him, to attempt the redemption of the sheep had any such right, and therefore their claims were never honored by the justice of God, which stood as sentinel, or porter at the door. "All," said Jesus, "that ever came before me, are thieves and robbers." If a flock of sheep belonging to A., should stray from his premises on to the premises of B., and there commit such trespass as to warrant B. to hold them, for the damages done by them, and C. should come and offer to pay the charges of B. and take the sheep away, would not C. prove himself a dishonest man? Would not B. demand of C. to prove property as well as pay charges, before he would allow him to take the sheep away? None who have ever volunteered in the business of saving sinners, either before or since the coming of Christ, had any right of property in the sheep, and therefore they are thieves and robbers; but the sheep did not hear them, nor did the porter open to them; but all their efforts were illegal; they had not entered by the door, but had climbed up some other way; therefore, instead of delivering the sheep from the curse and dominion of the law, they had made it their business only to kill, and to destroy.

But when Jesus, the good Shepherd, whose own the sheep were, came, his title to them, and his right to redeem them, was fully recognized by the *porter*, or by that eternal justice which kept the door. Christ did not come to liberate the sheep illegally, though they were his own, by throwing down the fence, or by climbing up some other way; for he came not to destroy the law nor the prophets, but to fulfill: Heaven and earth shall pass away, he said, but not one jot or tittle shall pass from the law until all is fulfilled. Thus he entered into the fold lawfully, paid the utmost farthing of the demands of law and justice; opened the prison door to them that were bound; proclaimed liberty to captives; showed in what way the lawful captive could be delivered; called his own sheep by name, for he came to redeem none but his own, and that not to make them his, but because they were his. Well did he know their names: for he had a registry of them in his eternal book of life, and led them out.

And when he putteth forth *his own* sheep, he did not say to them, Now, as I have redeemed you from under the law, and ye are no more under it, you can go anywhere you please; follow your own inclinations, and walk in the light of your own eyes; but when he putteth forth his own sheep, he goeth before them; and he does not go and leave them, but they follow him, for he has the power of attraction for them in his voice, for they know his voice, but a stranger will they not follow, for they know not the voice of strangers. Truly, Blessed are they who know the joyful sound, they shall walk, O Lord, in the light of thy countenance.

Where does he lead them? To the gospel fold. They trace his footsteps and follow the Lamb, whithersoever he goeth. He leads them in green pastures, by the still waters; for he is the Lamb which is in the midst of the throne, and he shall feed them and lead them to fountains of living water. That is, having redeemed his people from the law, and delivered them from the old covenant, brought them experimentally out of the house of bondage, and out of the prison-house, he leads them to the gospel fold; to his church as set up under the new dispensation, where the pasture is rich and abundant, and where the waters of life flow clear as crystal from the throne of God and the Lamb, and where they shall feed and lie down, and where they shall have food and rest.

The Gospel Church, as organized on New Testament principles, under the reigning government of Christ, is what we understand to be the fold, of which Jesus himself is the only door for the sheep. Neither Abraham, nor Moses, nor circumcision, nor infant or adult sprinkling, nor will, nor works of men or angels, can afford an entrance to this fold of gospel fellowship and gospel privileges. Jesus says, most emphatically, "I am the door." Not a door, as though there were others; for there is but the

one entrance into the church of the living God. Except a man be born again, he cannot see the kingdom of God, and except a man be born of the water and of the Spirit, he cannot enter into the gospel fold. He is the Way, and the Truth, and the Life. No man cometh to the Father but by him. There is salvation in none other. No other name under heaven is given whereby we must be saved. And as he is the only door of salvation, or into the church, he says, "By me if any man enter in, he shall be saved." How positive are his words. There is nothing in them made to rest upon contingencies, nothing uncertain.

He shall be saved. How cheering, truly, to the saints. They can rest upon the positive declaration of him who is himself the Truth. But, says the trembling saint, Have I truly entered by him as the door? Some indeed get into the church, or into religious profession, and are regarded as fellow citizens with the saints, and are treated as such, who have not entered by the door, but have climbed up some other way, but it is not said of such, They shall be saved, but it is said, They are thieves and robbers, who have come only to steal, to kill and to destroy. And we are also assured that every plant that the heavenly Father has not planted shall be rooted up.

All who enter this fold without grace, shall be cast out without favor. How awfully important, then, that we know how we have entered. If it has not been by Christ, the door, it matters not how else we have managed to impose upon the saints. If by fasting and praying, by using means, or complying with terms; if by giving all our goods to feed the poor, or to fatten the missionaries; if by works of righteousness which we have done, or by the faith or works of pious parents, the prayers of revivalists, the pardon of popes, the confirmation of mitred bishops, or by anything but Christ, as the door, our characters are indelibly written, not sheep of Christ, but thieves and robbers. But to the fearful, trembling saint, let us inquire, Have you come into the church of God as a thief and a robber? Was your design to steal, to kill, and to destroy? Did you come in by any other way than Christ, the door? Or, in other words, were you not cut completely off from every other hope but Christ alone? Were you not slain to every other hope for acceptance with God, and made to see, and feel, and to acknowledge that all your dependence was in Jesus Christ, and him crucified and risen from the dead? If so, then are ye the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All such shall be saved; the mouth of God our Savior hath spoken it.

"Rest, doubting saint, assured of this,
For God hath pledge his holiness."

"And shall go in and out, and find pasture." On this last clause our brother desires us more particularly to dwell. He shall go in and out of what? The Door. This is the use of a door. Doors to our houses are thus used; at them we go in and out. So when we contemplate the figure of a sheep-fold and pasturage ground. The careful shepherd provides for his flock to go into the fold for safety and comfort by night, and in the wintry and stormy seasons, where there are provisions for the comfort and security of the sheep.

But it would not promote the health, comfort or well being of the flock to be always housed up in the fold; but there are times when the skies are clear, the weather pleasant, the fields green, and the pasturage inviting, when the sheep desire to go out into the green pastures, where they may feed and lie down. It is natural for the sheep to require this. True, they can live on dry fodder, if kept in the fold continually, but they desire the change; they love to roam through the fields, drink of the still waters, lie down in the lovely and peaceful shade, when they know the good Shepherd's watchful eye is upon them, and that he is both able and determined to protect them from all harm. But every well disciplined sheep knows that if he is suffered to go *out* into the green pasture, he must go there through Jesus, as the door. What sheep or lamb has ever enjoyed this privilege only through Jesus?

But it is not for the good of the flock to remain at all times and seasons in the fields which spread along the banks of the river of still waters. Here is where he causeth his sheep to rest at noon. But the chilling night comes on, the howling tempest rends the skies, the rain, and hail, and snow comes down, and they now require shelter; but where can they find it but in the fold, where they must pass under the rod to attain it? Still they are as dependent on Christ, as the door, for ingress, as they were for egress; as it is only through him they receive all their spiritual enjoyments, comforts and safety, both in the pasture and in the fold.

Brother Harris being a farmer, and in a sheep growing State, is doubtless familiar with the various figures used. A sheep-fold is a building used as a shelter and protection for sheep, but it is not to imprison them, only while their comfort and safety requires they shall be kept there, and when they go into it, it is not to make them sheep, but because they are sheep. And when they go out by the door, it is into the pasture which is provided for them. So the sheep of Jesus, who have entered by him, and all those other sheep which he has, which were not of the old Jewish fold, but which he has redeemed from the Gentiles; them also he must bring, and they shall hear his voice, and there shall be one fold and one Shepherd. And as the one flock of the good Shepherd, they shall by him go in and out, and find pasture.

This figure may also teach us that there are *set times* to favor Zion, when the saints are favored, through Christ, with peculiar enlargement of joy, peace and love, and when they can go forth and feed their kids, beside the fold, or shepherd's tents, and other times when their joys are restricted and they are directed to enter into the rock, or turn to their stronghold, until it shall be again announced to them, the winter is past, the rains are over and gone; the flowers appear in the earth, the time of the singing of birds has come, and the voice of the turtle is heard in the land.

Middletown, N. Y., September 1, 1860.

JOHN X. 12, 13.

Dear Brother Beebe: – I have concluded to ask a favor of you, which is this, your views on John x. 12, 13. As I wish for all Old School Baptists to agree when they walk together, I am sorry to hear some say they think the wolf there spoken of catcheth the sheep, while others think he catcheth the hireling. This passage may seem to you so plain that any one that can see at all could see through it, but my brother, if I have any light at all, I feel myself to be so far from the fountain of light that I have nothing but the flickerings or glimmerings, so that I cannot see to satisfy my desires. I have frequently been to hear the truth preached, and on account of the crowd have been situated so remote from the speaker that with all the attention I could pay there would be some of his words that I could not understand; I knew I heard him speak, but was not sure I understood what he said. Now, if I have any spiritual sight or hearing, I know that I have fallen so far from God my Savior that if he by his Spirit ever speaks to me, I am so far off that I have doubts whether it is really him who speaks or not. If he speaks a promise to my poor soul, which for an instant almost makes me mount up with wings as eagles, and soar away from this world, the next instant I find myself just where I started from, and doubting whether that promise was mine; I

cannot depend upon my hearing at such a distance from the speaker. Then I try the little glimmering light that seems to be flickering about me, with which I try to examine my landmarks, to see whether I am in the way or not, but the light is so dim, or my eyes so blind, that I cannot satisfy my mind, and I am often so benighted that I am almost afraid to call an Old Baptist brother, and if it were not that my name is in the list, and our rules require it, I believe I should not often apply the endearing term. I have no doubt of the Old School Baptiste being the children of the living God, and the only people on earth that have the right to call the Savior of sinners their Elder Brother, for it is right for God's children to call each other brother and sister, but my fears are that I am not of that family. I have been for the last forty-five years trying to draw up close to that Great Preacher, our Elder Brother, that with my dull ears I might hear every articulation and understand every syllable, and read by his great light, so that I might, with my weak eyes, read every word, and distinctly see every letter in the promises; but alas! those forty-five years travel have landed me where I first found myself, away in our polluted world, where I could, by nature, neither see nor hear him whom I trust my soul loveth. Now, notwithstanding I have been striving so long to get up close to the Savior, I do not suppose that my nearest neighbors ever thought I was doing any good works. But I know more about that one thing than they do, for I know to a certainty that in all that time I never did, of myself, do one good thing, and I know I never can, for by sore and sad experience I know that in my flesh there is no good thing. What then can I work with? There being no good principle, what can I work from?

But please pardon me for troubling you to read so much, for I merely intended to send you the remittance, and ask your views on the above Scripture. I have my views, such as they are; if I am wrong, I wish to be right. If my views are right, others are wrong, and as we believe you are blessed with more than ordinary light on the Scriptures, your views are anxiously requested.

My brother, I try to pray God that his Spirit may shine in your heart, and open up the Scriptures plain to your view, so that you can expound it to his dear children, wherever they may be.

Yours, if not a brother, at least a friend,

J. P. TRUEAX.

Santa Fe, KY., July 26, 1860.

Reply. – If not mistaken, we have already given our views on this text, but as our brother, and possibly some others, seem unsettled in regard to its true import, we will cheerfully give such views as we have. The principal difficulty seems to be to understand who it is that the wolf catches, the sheep, or the hireling shepherds. The text reads thus, “But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

This illustration is designed to show the difference between the good Shepherd and an hireling. In the preceding verse Christ saith, “I am the good Shepherd: the good Shepherd giveth his life for the sheep.” To show his claim to this character which he assumes in the context, he contrasts the characteristics of a good shepherd and an hireling. The good Shepherd has an interest in the welfare of the sheep, and holds them dearer to him than his own life, so that he will throw himself between them and danger, and if necessity requires he will die for them rather than they should be destroyed by their enemies. This he has done: he has died to save his people, or sheep. Because he is thus related to them, he is their Shepherd, they are *his own* sheep, he had a right of property in them which he valued more than life. And as he has redeemed them from death with his blood, he is now pledged that they shall never perish, neither shall any pluck them out of his hand.

All this goes to prove that he is truly the good Shepherd, whose own the sheep are. But the characteristics of an hireling are the very reverse of this; he performs his task or labor only from selfish, mercenary considerations, he careth not what becomes of the sheep, if he can only secure his wages; when he sees danger approaching his first and only object is to take care of himself. The wolf may scatter or even catch and destroy the sheep for aught he cares, for he careth not for the flock, if they are destroyed the loss does not fall on him, but on the owner of the flock. These are some of the differences between the good Shepherd, who gave his life for his sheep, and a mere hireling, who would not expose himself to danger to save the flock from the devouring jaws of the enemy. The reasons assigned by our God why the hireling will desert the flock in the hour of danger are:

First, because he is an hireling.

Second, because he has no interest or right of property in *them* – *Whose own the sheep are not*, and finally, because he careth not for the sheep.

Hence, we may infer, if we as the sheep of Christ were dependent on a hired shepherd, one who only saves conditionally, or who only works for pay, we should certainly be destroyed by the wolf, but we have reason to bless God that such is not our case; we have a good Shepherd, who owns the flock, and is able and willing and determined to save them with an everlasting salvation. He is no hireling, and we may implicitly rely on his protection. “The Lord is my [our] Shepherd, we shall not want.”

Should we so interpret the text as to represent the wolf as catching the hireling instead of the sheep, we would destroy the whole figurative design of the comparison. Beside it would violate the plain rules of our language. The *noun* sheep is plural, and agrees with the pronoun *them*, which is also plural. But in the text, the hireling or *an hireling*, is in the singular number, and cannot grammatically be the antecedent of the pronoun *them*.

This figure is not used to express the idea that the sheep of Christ are left in the fruitless and unreliable charge of the hireling, or that any of them can ever be destroyed by the wolf, for Christ declares that he himself is the Shepherd of his own sheep, and therefore they shall never perish, as they most undoubtedly would if their Shepherd were an hireling who did not own nor care for the sheep.

Middletown, N. Y., September 15, 1860.

SLAVERY

Brother Beebe: – I am an old man; it is about fifty-five years since I believe God began a work of grace in my heart. I was then about ten years old. I retired to the woods to try to pray the Lord to have mercy on me, a poor sinner; and I am one of those who believe that where God has began a good work, He will perform it. I have taken your valuable paper nearly eight years, in which time I do not recollect that I have troubled you for your views on any part of the scriptures – but now I am going to make a request of you to preach and print a sermon. Select your own text on the subject of “Slavery”. Was it an appointment of our heavenly Father? And what is the duty of the slave to his master, and of the master to the slave. **** O, my dear brother, is it not time for all of God’s children to cry unto Him both night and day to save us from the impending storm which

threatens our common country? Our slaves, where they have good masters, are the most happy people in the world. I have this morning been reading about the poor in Philadelphia, and I know our slaves are better off than they. I try to treat my slaves kindly, and I do believe they are better off than they would be if free. I give my men crops, and have their crops worked for them. I have one man who will make \$75 or \$80 this year, which he can dispose of as he pleases. He is my foreman. I give him more than the rest. I have no white overseer this year. I do not allow my foreman to correct them, but to report them to me, and it is very seldom I correct them. Two of my slaves are in the same Church with me, and I do hope the good Lord has began a good work with another; for his walk is like that of a Christian. There is much distress in some parts of this country from the failure of the crops, many are making comparatively nothing. I propose to be one of five to give one hundred bushels of corn to feed the poor widows and orphans of the county in which I live; and I intend to do this whether any other will or not. Brother Beebe, I have not had the pleasure of seeing you – but I hope to meet you in the world of glory, where sorrowing and sighing will be no more. Your poor unworthy brother in Christ.

HENRY KEY

Reply. – Three important questions are involved in the subject on which we are requested to write. First: Is slavery an institution of God, existing by His appointment, under His direction, and having His expressed approval? If so, second, What is the duty of the slave to his master? And third, What is the duty of the master to his slave?

Before prosecuting our investigation of this subject, we will attempt to define the meaning of the word *slave*. We are not aware of the occurrence of the term but twice in the scriptures, namely in Jer. ii. 14, and Rev. xviii. 13. In the first it is placed in *italics*, and used as equivalent to the term servant, but in a sense implying degradation. “Is Israel a servant? Is he a home born slave? Why is he spoiled?” In Rev. xviii. 13, slaves are mentioned among the commodities of anti-christian merchandise. Such is cinnamon, odours, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots and *slaves*, and souls of men, and this word slaves is rendered in the margin *bodies*, and so connected with the souls of men. Webster defines a slave to be first, “A person who is wholly subject to the will of another.” Second, “One who has lost the power of resistance, or one who surrenders himself to any power whatever.” Third, “A mean person, one in the lowest state of life.” Fourth, “A drudge; one who labors like a slave.” According to Webster’s definition, we see no propriety in confounding the terms *slave* and *servant*. But in a scriptural sense the two words mean the same thing; and mean a person who is in a subordinate capacity, having a master whom he is bound to obey. Servants in the scriptures are variously classified. Some are *hired* servants, bound by a voluntary covenant to obey their masters for hire; as Paul says, “His servants ye are, to whom ye yield yourselves servants to obey,” etc. Another class of servants are presented in the case of those insolvent Israelites which were sold into bondage to satisfy the legal demands of their creditors. This class of servants were regarded as the property of those who bought them, but their right of property in them did not hold beyond an appointed day of Jubilee, when they were invariably to be released from personal bondage and reinstated in their families, and real estate, and during the limited period of their bondage, their owners were forbidden to rule them with rigor, as they were allowed to rule those servants which were bought of the heathen nations. The third class which we will mention is probably that to which our correspondent alludes – bought of the heathen nations, as the African servants were. In this class of servants, the owners had a bonified right of property, to rule them with rigor, or to transmit them as an inheritance to their posterity forever. There were still other classes of servants mentioned in the scriptures, such as minor children, who differed not from servants until the time appointed of the father, etc. But as the class

which exists in our country, and which are improperly called *slaves* are those concerning which our correspondent enquires, we will pass to the proposed investigation.

Question 1. Is Slavery thus defined an institution of God, existing by his appointment, under his direction, and having his approval?

Before proceeding further, we will ask, is this subject a proper one for discussion in a religious journal? Our own impression is that whatever the Bible teaches belongs legitimately to the subject of religion, and that it is not only our privilege but our duty as the children of God, and disciples of Christ, prayerfully, to investigate, and therefore a proper subject for discussion in the columns of the *Signs of the Times*. With the political clamor and confusion which now agitates our beloved country and shakes the foundation of our national union, we do not design to meddle; at least any farther than an exhibition of what God has revealed in his word may conflict with the fanatical theories which have been profanely dragged into the politics of the day. But to the question.

That human bondage of a portion of the human family is an institution of the Supreme Ruler of the Universe, we think is fully proved in the circular of the Corresponding Association of Old School Baptists, published in our last number. The prophetic assignation of the respective destinies of the three sons of Noah, very clearly indicated the purpose of God in making the descendants of Ham the servants of servants forever. That Noah spoke by inspiration when thrice declaring, (Gen. ix. 25, 26, 27) that Canaan should be a servant to his brethren, including both the other divisions of the human family from the date of the flood, the subsequent history of the world has demonstrated beyond all successful contradiction. Thus proving that the institution was of God, for Noah, as a man, had no power to control the matter beyond his own day. But we are not left to infer that what is now called slavery is an institution of God from the prophetic declarations of Noah concerning Ham, or Canaan, but turn to the record of the Levitical institutions, and among other precepts from the mouth of God we have his law upon this subject in so many words. Thus, after the institution of laws for the Jubilee release of the Israelitish bondmen and bondwomen, at the end of every sixth year God says, “Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour.” Leviticus xxv. 44-46. If this is not an institution and command of God, where in the whole range of the Levitical code shall we find one? We could multiply our quotations on the subject, but we are sure that any who are not convinced by the foregoing have no fear of God before their eyes.

Having proved beyond all cavil that it is an institution of God, it must follow that it exists by his appointment. Do we believe that Jehovah is a God of providence – that he doeth his pleasure in the armies of heaven and among the inhabitants of the earth, – that he raise monarchs to their thrones from the dunghill, and brings them down to the dust as seemeth him good? – then how can we doubt that the institution of what is this day called slavery exists by the appointment of God. That God has appointed and commanded its existence we have clearly proved, and that it does now exist, and that it always has existed from the days of the flood, is too obvious to need any further proof. No man of intelligence and candor will read the Bible and deny it. But does God approve of it? – Will any man so far outrage his own common sense as to believe that God has made laws and enjoined their observance, of which he does not approve? He must either approve or disapprove. How has he indicated his approbation or

disapprobation of the institution? Did he rebuke Abraham, Isaac, or Jacob, or any of the patriarchs or prophets, any of the Old Testament or New Testament saints for holding bondmen or bondwomen as property, to be bought and sold, and to be transmitted as an inheritance to their children, the same as any kind of property? If so, the inspired writers have utterly failed to record it. But instead of any expression of divine disapprobation, God has expressly recognized it as existing by his authority in the covenant of circumcision, including all who were born in Abraham's house or bought with his money in the rights and privileges of that covenant. Also in two precepts of the decalogue, he has recognized its lawful existence. And in the signal blessings bestowed upon the patriarchs of flocks and herds, of men servants and maid servants, together with corn, wine, and oil in great abundance.

We pass to the second enquiry. What is the duty of the servant to his master? In the Old Testament, the absolute authority of the master over the servant clearly implies the duty of the servant to obey implicitly all the commands of his master; to honor, fear, reverence, and love his master; such appears to have been the case with Abraham's servants, especially his eldest servant who could be entrusted with a large amount of treasure, and with business of the greatest importance.

But we come to examine the New Testament for instruction on the subject of the relative duties of servants and masters. For although the former covenant has waxed old, and with all its types and shadows, has passed away, the relationship of servants and masters, like those of husbands and wives, children and parents, magistrates and people, have not passed away, nor are they at all annulled by the setting up of the Redeemer's kingdom and bringing in of the better covenant. The King of Zion has issued his proclamation that his kingdom is not of this world. No allegiance to the instituted powers of the world, such as human governments are in the least impaired by the setting up of his kingdom. Nor has the legitimate administration of the governments of the nations of the earth anything to do with his kingdom. To those who are called by grace to enter, by the new birth, and due allegiance to the King of Zion, the spiritual kingdom, the King has, by his apostle, officially proclaimed, "Art thou called being a servant, care not for it; but if thou mayest be made free, choose it rather. For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price, be not ye the servants of men." I Cor. vii. 21-23. It is evident that their calling to be servants of Christ did not annul their relationship, but if thou mayest be made free, choose it rather: nor does the apostle mean that they are not to be servants to their masters as formerly; but in this redemption with a price they are redeemed unto God; and religiously or in spiritual things, the disciples are to call no man on earth master, but to serve their Master in heaven with singleness of heart. That this is clearly the meaning of the apostle, he adds in the next verse, "Brethren, let every man, wherein he is called, therein abide with God." Nothing can be more plain than the instructions which this same apostle has given to servants; and as we have many thousands of our brethren in the United States who are called being servants, under the yoke, and many of them who take our paper, as we recognize such in a spiritual relation as brethren in our common Lord, and heirs together with us of the grace of life, as we regard your spiritual welfare, we charge you before God to read carefully what he has addressed to you in 1 Tim. vi. 1-5: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them," (or be any the less dutiful, respectful, or obedient to them) "because they are brethren; but rather do them service," (the more service, or serve them the more cheerfully and faithfully) "because they are faithful and beloved, partakers of the benefit. These things," (Paul directs Timothy to) "teach and exhort," (and the writer of this article is under the same command, and so are all the true ministers of our Lord Jesus Christ.) "If any man teach otherwise," (alas! what multitudes at this day do) "and consent not to wholesome words, even the words of our

Lord Jesus Christ,” (as Paul was inspired by the Holy Ghost, these words are the words of our Lord Jesus Christ) “and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing gain to be godliness. From such withdraw thyself.” Have we not seen the truth of the apostle’s words exemplified, and do we not see it to an alarming extent, in the strife, contention, envy, railings, perverse disputings of the same description of proud *know nothings*, who are continually doting about words, whereof all this clamor and fanaticism proceeds.

Here the duty of servants under the yoke, or called by grace, being servants, is plainly laid down.

There were many servants which were under the yoke in the church in the apostles’ days. Under the Roman laws, the captives taken in war, whether black or white, were frequently sold into slavery, and in a slavery to which nothing in our country can compare; for the masters and owners of servants were allowed to abuse and torture, and even to put them to death. But still the apostles constantly exhorted the servants to patiently submit, and to count their masters worthy of all honor. In giving Titus instruction to speak the things which become sound doctrine, Paul says, “Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.” Titus ii. 9, 10. Again, in writing to Colossians, Paul, after exhorting wives and husbands, parents and children, to a faithful observance of all their relative duties, says: “Servants, obey, in all things, your masters, according to the flesh, not with eye service.” That is, not requiring to be watched; but let your masters see that you, as Christians, are just as conscientiously honest, dutiful, diligent, and obedient in their absence, as though you were all the time in their sight – “not with eye service as men pleasers,” – (you have a higher, holier calling; your business is to please God, by doing your duty faithfully to your masters, according to the flesh) – “but with singleness of heart fearing God,” (knowing that he requires this of you). “And whatsoever you do, do it heartily, as to the Lord, and not to men.” That is, you do it heartily, because God in his holy providence has assigned to you, in this world, the position and duties of a servant, for his glory and for your own good, and therefore as you love and fear God, faithfully serve your masters after the flesh. “Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.” Col. iii. 22-25. No respect of persons – the wife, the husband, the parent or child, the master and the servant alike are accountable to God, and all shall receive of his hand for the wrong which they do.

The same exhortation is also given in Eph. v. and vi. chapters to the saints in all the various conditions and positions of life. “Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.” The fear and trembling here evidently means, in reference to Christ, as those who fear the Lord tremble at his word, and render their obedience to him with fear and trembling, lest through the deceitfulness of our corrupt nature we may fail to honor him as our Lord. The servant may have all confidence in his master, love him and respect him, but is not required to dread him, if obedient to the apostle’s admonition, “Not with eye service as men pleasers,” (or as those who vainly suppose that if they can make their masters believe they are diligent and faithful, that that is all they need care for; but remember when the eye of your earthly masters is not watching, the eye of God is upon you: “Thou, God, seest me;”) – “but as the servants of Christ, doing the will of God from the heart.” Eph. vi. 5, 6. Peter, also, by the same apostolic authority, commands, “Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God endure grief, suffering

wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” – 1 Peter ii. 18-20. There are some masters which are not good and gentle, as there are some servants who are unruly. But because a Christian, who is a servant, has even a froward, hard, severe, or wicked master, still he is, by the law of Christ, bound to respect, honor and obey him nevertheless, and for their encouragement they are assured that with their patient submission, God is well pleased. What higher, holier, or more desirable incentive can a child of God, whether bond or free, have than this? O, to know that God is pleased, we can well afford to breast the fiercest storm and endure the sharpest affliction!

We have presented some of the duties which the gospel enjoins on servants that are under the yoke. We feel an assurance that such of our African brethren and sisters who are under the yoke will appreciate our candor and faithfulness .in calling their attention to what God has said upon the subject. While hypocrites may flounce, and speculating demagogues, who care not the snap of the finger for their welfare, but wish to stir up strife, to sow the seeds of discontent among them, may rave and blaspheme, we know our African brethren of the Old School Baptist communion in the South too well to apprehend that they will, willingly or knowingly, disregard the admonitions which their Lord and Master has given them through his inspired apostles.

One word further to those who are under the yoke. Dear brethren in Christ, the writer of this article has traveled extensively in twenty-three of the States of our blessed Union, and speaks that which he does know, and testifies that which he has seen, when he assures you that your condition, as God in his all wise providence has placed you, is far preferable to the condition of any of your race in any of the Northern States, or in the Canadas; and you are far more happy, free from care, from suffering and want, and enjoy religious as well as temporal privileges to a far greater extent than you could have anywhere else than where God, in his holy providence, has placed you. Remember, then, that godliness with contentment is great gain.

Our third and last division of the subject calls on us to show, from the Holy scriptures, what is the duty of masters to their servants, and this we will endeavor to do in the same unreserved and candid manner in which we have written the foregoing. And first we will remark, it is to Christian masters that we write – for as Christians we have no power or authority to enjoin gospel rules on the world or on ungodly men. The divine law providing and regulating the relationship of master and servants under the old dispensation allowed Hebrew masters to rule with rigor their servants which were bought of the heathen nations, but not those which were of their brethren. If by rigorous treatment the servant even die under his master’s hand, the master shall be punished; but if he continue a day or two, the master shall not be punished, “for he is his money,” or property; see Exodus xxi. 20, 21. But let it be remembered that this was the ngor of that law which gave an eye for an eye, a hand for a hand, and a tooth for a tooth, as the same chapter provides. But a very different course is enjoined on the disciples of Christ in his sermon on the Mount, and throughout the New Testament. In Eph. vi, after enjoining upon servants to serve their masters cheerfully, and as doing so from a solemn sense of duty to their Master in heaven, the apostle says, “And ye, masters, do the same things unto them.” That is, Let your deportment towards them, and government of them be in like manner with a conscientious regard to the will and teachings of your Master in heaven; for as he adds, “Knowing that your Master also is in heaven, neither is there respect of persons with him.” Eph. vi. 9. Your Master in heaven has the same love, care, and regard for his children who are in bondage as for their masters; for he has redeemed them with the same precious blood, loved them with the same love, and chosen them to the same spiritual inheritance in glory. He will therefore judge the master as well as the servant, the parent as well as the child, the husband as well as the wife, the rulers as well as the ruled. These distinctions of

authority are to continue only during our time state, but in the ultimate glory of the saints, the bond as well as the free, shall be raised up in the perfect image of the glorified body of the Lord Christ. From these considerations the apostle commands the master to forbear threatening, and to treat servants with that kindness which you would wish them to show to you if your relations to each other were reversed. Again, “Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.” Col. iv. 1. As to what is just and equal, there may be differences of judgment, even among Christians; but let the Christian master remember that his Master in heaven is the judge between him and his servants, and will not pass unnoticed any injustice done by the master to the servant. As God in his holy providence has committed them to your care, a solemn responsibility rests on you; from their birth to their death, you are bound to support and provide them food and clothing, and, if sick or lame, to provide good nursing, medicine and care; and for all your care and expense, you are entitled to their faithful service as long as they have ability to serve you. Their living is an equitable remuneration for their faithful services, and this should not be withheld from them.

The epistle of Paul to Philemon, whose fugitive servant was brought to the knowledge of the truth, under the ministry of Paul, and whom the apostle would not detain without Philemon’s consent, and although he needed his service, yet as a matter of right sent him home to his master, shows a spirit of pure Christianity, and the kind manner in which Paul exhorts Philemon to reinstate the returning fugitive, not only as a servant in the flesh, but, now that he was manifestly a subject of saving grace, to receive him also in the love and fellowship of the gospel of Christ, that he might now be profitable to him, both in the flesh and in the spirit. Ye masters, agreeably to the instructions of the gospel, treat your servants with kindness, tenderness, and with a conscientious regard for their good, in the fear of the Lord. “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” Rom. xvi. 17, 18. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, think on these things. Phil. iv. 8. And the God of peace be with you all. Amen.

Middletown, N. Y., October 1, 1860.

THE NEW BIRTH

Brother Beebe: – If one so unworthy as I may call you brother, I have examined your reply in No. 16, on 2 Cor. v. 17. The questions were, Is any part of the Adamic man born again? If so, what part is born again? Now, if I understand you, it is the whole man, or that which is born of God, is the life which came from God, and that life is the *new man*, which keeps this Adamic man in subjection to some extent. Now, the question that I want you to answer is this. Is man composed of soul, spirit, and body in his Adamic nature? And do the soul and spirit partake of the divine nature of God in the *new* or *second birth*? Do the soul and spirit die when the body dies? And if so, what do you do with these passages? viz: “Fear not him that killeth the body, but hath not power to kill the soul; but fear him that can destroy both soul and body in hell.” Matt. x. 28. “And

I give unto them eternal life, and they shall never perish.” John x. 28, and Rev. vi. 9, “I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held,” and xx. 4, “And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, And they lived and reigned with Christ,” etc. 1 John iii. 19, “Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot commit sin, because he is born of God.” 1 Peter i. 23. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”

This does clearly show two births; the first a corruptible, the second an incorruptible; and that which was born first was born second – not something else born again. Again. Luke xxiii. 43, “And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise.” And Luke xvi. 22,23, “And it came to pass that the beggar died and was carried by angels into Abraham’s bosom; the rich man died also, and was buried, and in hell he lifted up his eyes, being in torment.” Now, if some part of the Adamic man does not live when the body is dead, what do these passages mean? Again, Luke xxiv. 27, “But they were terrified and afrighted, and supposed that they had seen a spirit;” but Jesus said, “Handle me and see, for a spirit hath not flesh and bones, as ye see me have.” Again, Phil. i. 23, “For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.” 2 Cor. v. 8, “We are confident, I say, and willing rather to be absent from the body and to be present with the Lord.”

Now, from these passages, I do understand that man has a soul or spirit that does live when this body dies, and that the soul or spirit is that which is born again. And from your editorial and brother T. P. Dudley’s communications, I understand you to deny that man has a soul or spirit that lives when this body dies. And I do desire your views on these points, and you will oblige many dear brethren by giving them so plainly that all may understand how you hold these passages, as there seems to be some misunderstanding here among the brethren in regard to your views. We ought to have no secrets in the plan of salvation, and we ought always to make our views as plain as our sense will allow. And now, my dear brother, if any part of the Adamic man is quickened into life, tell us what you think it is. Paul said, “If the Spirit that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Now if the wicked have no souls or spirits, how are they raised from their graves?

Now, my brother, I have been a member of the Baptist church over forty years, and have been trying to preach Jesus, and him crucified, for the last twenty years, and I have not followed the opinions of men. I was a member when the Campbellite doctrine, the mission doctrine, and the Parkerite doctrine, and the non-resurrection doctrine arose and I have not followed them. Jesus is all my hope for salvation. If grace was not given me in Christ Jesus before the world began, I am lost forever. The doctrine of Election and Predestination is a glorious theme.

Now, brother Beebe, I hope the good Lord is gathering his sheep and lambs into the fold. Since February I have baptized eight willing converts in Elk Fork church, and there are three other churches in this county, and there have been several additions in them. We have five ordained ministers in this county, and one more to be ordained in October; then we shall have six ordained and one licensed minister, and five churches in this county. This Association is called Deep Water Association. I will send you a Minute when printed, I have been taking the *Signs*, more or less, for fifteen years. A sincere enquirer after truth, and yours with respect.

MARTIN WHITE

Reply to Elder Martin White on the New Birth – Composition of Man, Resurrection of the Dead – Born Saints and Sinners, etc. We regret exceedingly the want of ability to make our communications intelligible to all our brethren; and after laboring from time to time, when called on, to express our views on the subject of the new and spiritual birth, that any of our readers should require to be informed that we believe man in his natural and also in his regenerate state possesses a soul, spirit, and body, and that the bodies of all the race of Adam shall be raised up out of the graves according to the scriptures, and we should utterly despair of ever being able to make ourself understood, if it were not that we have the assurance that our brethren in Christ do generally understand our position, with but few exceptions, and those few, so far as we can learn, are harrassed by those who make it their business to pervert what we say, and so confuse the minds of all who are to any extent under their influence. The primitive disciples, and even the holy apostles with all their heavenly inspiration, had to encounter the same influences, and their writings were so construed by pretended friends, but inveterate enemies, as to represent them as saying, “Let us sin that grace may abound,” or teach that the resurrection of the dead were already past. We do not impugn the motives of our brother White, for he seems to present his enquiries in a brotherly and christian spirit; but still we are truly astonished at some of the conclusions he has drawn from our former essays on the subject of the new birth; and more than all that he should infer from anything we have published during the fifteen years in which he has read our paper that we differ in regard to the natural organization of the Adamic man, as embracing soul, spirit, and body, and that the souls or spirits of all men must survive the dissolution of the body, and exist in happiness or misery forever.

Were we to express our views fully on every question and passage of scripture presented by brother White, we should require a large volume to contain them, in the most condensed form in which it is possible for us to present them. But this we presume he does not wish nor expect. We will attend to the most prominent of them, in the order in which he has stated them.

First – Is man composed of soul, spirit, and body in his Adamic nature?

Answer – Yes.

Second – Do the soul and spirit of man partake of the divine nature of God in the *new* or *second* birth?

Answer – Yes; and so does the body or flesh; but neither the soul, spirit or body of the Adamic man, becomes the divine nature, nor ceases to be the Adamic nature, until the death of the body. Peter says: “According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.” etc. 2 Peter i. 2, 3. All the nature we have developed in us before the new birth is human nature – earthly, corrupt, depraved, and in which we were children of wrath, even as others. – Eph. ii. 3. In the natural, earthly body, soul and spirit, God implants the spirit of his Son; but this implantation does not make our human, earthly and depraved soul, body and spirit, the spirit of the Son of God; or we should no longer be mortal; for “Christ dieth no more; death hath no more dominion over him.” But inasmuch as we receive that life and spirit which is Christ, we are partakers of Christ, or, in other words, of the divine nature. We understand that it takes the body, soul and spirit to constitute the man; but we have neither space nor ability to define any of these component and indispensable elements of which man is composed. But that all three are named as participants of what we understand the divine nature to be, is fully expressed in the following scriptures: “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me.” – Gal. ii. 20. This text proves that the body or flesh of Paul,

and of the saints, was and are recipients and participants of the divine nature of Christ, and, beyond all controversy, not until we are subjects of the new birth, but at and *from* the time of the new birth. That the soul and spirit also participates in this divine nature appears, from the exclamation of Mary, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.” – Luke i. 46, 47. “The spirit itself beareth witness with our spirit, that we are the children of God.” – Romans viii. 16.

Third – Do the soul and spirit die when the body dies?

Answer – “Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it.” – Eccl. xii. 7. The soul or spirit of man, according to our understanding of the scripture, cannot cease to exist; when the body dies, the soul or spirit is separated from the body, and as the body goes to the earth, so the soul goeth to God who gave it, to be disposed of in happiness or woe, according to the destiny by him appointed. Nor do we believe there is any suspension of the existence or vitality of the soul and spirit. The spirits of just men are made perfect, and immediately after they leave the body are with God, and enjoy his presence. God is the God of Abraham, of Isaac and of Jacob; yet he is not the God of the dead, but of the living. – Matt. xxii. 32. “Today shalt thou be with me in paradise.” – Luke xxiii. 43.

Fourth – If so, what do you do with these passages? We could not reconcile the doctrine of the non-existence of souls and spirits with the passages referred to by our brother; and it is highly probable that, as far as we understand their sacred import, we use them the same as brother White does. We have not time to consider them separately, nor is it necessary in this place, as we both evidently regard them as proof that the spirits, or souls of men, continue to live when the fleshly bodies are in their graves.

Fifth – Brother White quotes 1 Peter i. 23, “Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.” And then adds, “This does clearly show two births; the first a corruptible, the second an incorruptible, and that which was born first, was born second; not something else born again.

Answer – This conclusion is not quite so clear to our dull comprehension. That two births are implied, the one of a corruptible and the other of incorruptible seed, and that the saints are the subjects of both, we fully believe; but that that which was born first is born second, does not accord with our reading of the scriptures. First, because it is not so stated by Peter in the text, for he is evidently contrasting the two births. The one which is of corruptible seed is of the flesh, and goes to corruption, as he illustrates, “All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord (by which the incorruptible birth is effected) endureth forever.” Now if that which is born of corruptible seed is afterward born of incorruptible seed, how could it then go to corruption like the grass or, like the flower of grass? Second, to our mind it conflicts with the words of Jesus to Nicodemus, John iii. 6, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” What is a birth? It is evidently a bringing forth something which had a prior existence in a seminal head or progenitor. What was brought forth from our earthly progenitor is of a corruptible seed, is earthly, and, like grass, must wither and go back to the earth. But that which is born of the Spirit is not flesh, but it is spirit. And although the man who is born of the flesh, and is redeemed from the earth, is the recipient of that life which is born of God, and of that spirit, which is born of the Spirit, yet the one is not a reproduction of the other, nor is the spirit which is born of the Spirit of God made out of the flesh that was born of the flesh. Otherwise Nicodemus was right in supposing that the production of the fleshly birth must go again into the womb and be born. A fleshly birth does not bring forth spirit, nor does a spiritual birth bring forth flesh. The one is born of God, the other of the flesh. Every Christian has in his own experience all that we contend for on this

subject. His fleshly corruptible nature which was conceived in sin, shapen in iniquity and going astray from the womb, speaking lies, which now makes him groan, being burdened, and in which (unless his differs widely from what Paul was) there dwelleth no good thing; and the implantation of life and immortality, which, after God is created in righteousness and true holiness, which is called the *new man*. This *new* or *inner man*, is born of God, but the *old* or outward man, is born of the flesh. In the latter we serve the law of sin; but in the former we delight in the law of God. That which is born of the flesh, and is flesh, contains no good thing. That which is born of God, cannot commit sin, “because his seed (which is incorruptible by the word of God which liveth and abideth forever) remaineth in him and he cannot sin, because he is born of God.” – 1 John iii. 9. We appeal to brother White, and to every saint on earth. Are your soul, body and spirit so born over again that in them you cannot, do not, commit sin? If they are really born of God, they cannot, neither can anything that is born of incorruptible seed be corrupted, or that which is born of the spirit die. Every Christian knows that there is a nature in him which is sinful, vile, and polluted. Each has a vile body which is to be changed and fashioned like the glorious body of our risen and glorious Redeemer: but every saint on earth knows that that change has not yet taken place in him; but like Job he can sometimes say in the spirit, “All the days of my appointed time I will wait till my change come.” If all that was born of the flesh is born over again, of incorruptible seed by the word of the Lord which liveth and abideth forever, no part of us can die, nor sin, nor see corruption. Where or whence would there be any warfare in the Christian, if our whole nature were regenerated and born of God. What conflict could there be “Twixt reigning grace, and striving sin?” Let those who see and feel, and mourn no sinful passions, no vile affections, no doubts or fears, or unbelief, no wanderings from the pathway of holiness – those who are as holy and spiritual as they ever expect or desire to be, claim that their bodies, souls, and spirits are already born of incorruptible seed; but such poor wandering sinful and sinning souls as the writer of this article, must, like Cowper’s stricken deer, withdraw from the whole herd of such righteous ones, and seek society with those who are of broken hearts and contrite spirits; and standing afar off from all such, smite upon his breast and cry, “God be merciful to me, a sinner.”

Sixth – “And from your, and brother T. P. Dudley’s communications, I understand you to deny that man has a soul or spirit that lives when this body dies.”

Answer – Elder T. P. Dudley is of age, he can speak for himself. If he holds any such sentiments, we have never inferred it from any communication of his, nor anything like it. We presume this is a misapprehension of his views altogether. But as for ourself, if by any fair rule of construction, our language in any communication we have ever made, publicly or privately, in the pulpit or through the press, a denial of the continued existence of the soul and spirit of both saint and sinner, after the decease of the body, can be justly inferred, we will confess that we have not sense enough to write intelligibly, or to make ourself understood on this important subject; for we certainly have never designed to convey any such idea in any communication we have ever made. But we candidly believe if brother White will review our files for the number of years he has been a reader of them, he will find us frequently avowing our full conviction that the soul and spirit lives on when the body dies, and that the bodies also shall all be raised from the dead at the appointed hour, and in their resurrection, but not before, the bodies of the saints shall be clothed with incorruption and immortality. The conflict between sin and holiness will attend us only to the end of our mortal pilgrimage; the warfare of the flesh and spirit will cease when the body dies. The soul or spirit, or angel of every saint, will instantly bask in the fulness of eternal glory in the unclouded presence of the unveiled glory of God and the Lamb, as soon as the body dies. And the wicked also will instantly feel the weight of their awful doom as soon as their mortal bodies die. The life given us in Christ Jesus, and implanted in us by the new birth, is eternal life

and cannot die; the soul and spirit of the saints in possession of it will go immediately to heaven. All that was earthly, sensual or vile in them will die with the body; all that does not die with the body, as we understand the subject, will be fully qualified to enjoy the unsullied glory of the supreme God, and mingle in the rapturous melody of glorified spirits in heaven.

As to the doctrines of the Campbellites, the Parkerites, the non-resurrectionists, or the modern missionists, we have no connection with nor fellowship for them. With brother White we can truly say that Christ and him crucified is enough for us. With our Bible in hand, the Holy Spirit to open its sacred treasures to our heart, – let these be ours, and we will cheerfully renounce all things else. We are glad to hear of the stately doings of our dear Redeemer in the churches in the vicinity of our dear brother White; and may it be his happy lot to lead many more of the precious lambs of Christ into the baptismal waters, if it be the pleasure of the Lord.

Middletown, N. Y., October 15, 1860.

EPHESIANS 4:13

Brother Beebe: – I see in the *Signs*, of July 1st, 1860, that you take some exception to the use of the term *soul*, when applied to Christ in his preexistent state. I used it as a distinctive term, not that I had any preference to that term; and it would have been better, perhaps, to have used one that was clearly Scriptural. Brother Beebe, in speaking of the character and nature of Christ, you say, “To which the Church shall be conformed *when* we all come *unto* the unity,” etc. Now, by noticing that connection, you will perceive that the Apostle was speaking of the gifts which the Lord gave to the Church, which was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: *Till* (not *when*) we all come *in* (not *unto*) the unity, etc. It appears, brother Beebe, from some of your remarks, that you had some fears that I held a doctrine that man had no soul until he was regenerated. I have examined my letter, and I do not think that it contains that idea; at any rate, I have no such idea. The term *soul* is evidently used in different senses: sometimes as a peculiar property in the body, and is the man, whether in the body or out of the body, as in Rev. vi. 9; also 1 Cor. xii. 2, and many other similar passages. It is also used as the whole natural man; for we are told that the Lord God formed man (not a part of him) of the dust of the ground, and breathed into his nostrils the breath of life; and man (the same man that was formed) became a living soul. It does not say that man *received* a soul by the breath of life being breathed into his nostrils, but, man became a living soul. Again, in Ezek. xviii., where the Lord is speaking of his dealings with national Israel, under the Jewish law, or old covenant, in verse 4: “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: The soul that sinneth, it shall die.” If we read on to the 20th verse, there we will find him saying, “The soul that sinneth, it shall die: The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” I am aware that those who preach conditional salvation generally run to the old covenant to try to prove conditional salvation and falling from grace. But if they would only read the 28th chapter of Deuteronomy, where the blessings

pronounced in the law to Israel, and the curses therein denounced against them, are condensed, they would find that all the blessings and cursings therein are temporal, and pertain only to time. Some persons appear to be so afraid of Universalism that they want to make every place where Hell, cursing, damnation, destruction, etc., are mentioned, to apply to all eternity: while the truth is, there are many, very many, places where they are spoken in reference to time. If, because Hell is used figuratively in regard to time, it proves there is no future punishment, then Heaven being used figuratively would prove that there is no future happiness. One is just as certain from the Scriptures as the other future misery is just as certain to the Devil and his angels, as future happiness is to the blessed of the Father of our Lord Jesus Christ. But where Hell, etc., are spoken in reference to time, let us use them where they belong, and thereby we will keep the Universalist from getting the advantage of us.

Brother Beebe, I have extended this letter to the length you see, although my object was to let you know that you need not be afraid of offending me by the privilege you took with my letter. There are none of us so wise, but that what we know is only in part; and in this way we can be a help to each other.

Yours in that sweetest of all bonds, Christian
JOSEPH ARMSTRONG

Brother J. Armstrong's Reply to our remarks on his letter, which appeared in our number for July 1st, are satisfactory to us. When we referred to Eph. iv. 13, our object was to merely call attention to what is there presented in regard to the *stature of Christ*, as applicable to him in his mediatorial relation as the Head of the body, the Church. In chapter i. 19-21, the mighty power of God, which he wrought in Christ in his resurrection, exaltation, etc., is brought savingly to bear upon his entire Church; for that God hath given him, Christ, to be the head over all things to his Church, which is his body, the fulness of him that filleth all in all. This body, we are told, in chapter iv. 4, is one body, animated by one spirit, even as the saints and faithful in Christ Jesus are all called in one hope of their calling. This Head and body is the perfect man of which we understand the Apostle to speak in the 13th verse; and the measure of the stature of this perfect man requires the whole church, for the church is the fulness of him. Those who have been called by grace to a saving knowledge of Christ, have already come in the unity of the faith, and others are yet in an experimental sense to come in the unity of the faith, and till we all so come, the gifts which are for the perfecting of the saints and for the edifying of this body shall be effectual for the purpose for which Christ, the Head, received and gave them, namely, for the edifying of this body. – The measure of the stature of the fulness of Christ, or the measure of the church, which is that fulness, was as perfect when the body with its Head were set up in the counsel and purpose of God, which he purposed in himself before the world began, as it will be after all the members of that body shall have been brought into this unity. The unity of the faith is the unity of the spirit. And there is one spirit, and there is one faith, even as there is one Lord, one baptism, one hope of our calling, and one God and Father of all. We do not perceive there is any difference in our views on this subject.

We did not intend to express a suspicion that our much loved brother held that men were destitute of souls previously to being born again, for we had no such suspicion; but our allusion was to the Headship of Christ, not as a progenitor of souls, but of spiritual life – as, Adam was made a living soul, and as such was the progenitive head of all mankind, of their souls as well as of their bodies. But Christ, as the second, or anti-typical Adam, was made a quickening spirit. Or, in other words, all spiritual, holy, heavenly and eternal life was given to the body, the Church, in Christ as the Head of the

Church, and all who are brought in the unity of the faith, receive it in the one spirit which is born of God, as coming from the Eternal Father, through Jesus Christ our Lord.

With the various senses in which the words soul, souls, hell, etc., are used in the scriptures, we perfectly agree in the remarks made by brother Armstrong. These remarks are only designed to show that we are not aware of any difference between us upon these subjects.

Middletown, N. Y., November 1, 1860.

FALSE CHARGES AGAIN

Dear Brother Beebe: – I reckon you scarcely remember my face; but I remember yours well. I had no idea of ever seeing you in the flesh, and when I met you and brother Leachman at the Pig River Association, I anticipated that I should hear something good from you: and I thank the Lord, I was not disappointed. You had come so far, and had contended for the same faith which was once delivered to the saints. And, “Did not my heart burn within me”? and I could not refrain from shedding tears, when you and brother Leachman were unfolding the rich fullness of the gospel. It was a feast of fat things. I was so feasted that I thought surely I should not hunger again soon. I firmly believe it was the gospel in its purity. It grieved me that I could not become personally acquainted with you. I have frequently felt, since that time, that I would write to you; but I feel that I am weak and incompetent. Brother Beebe, we little folks hate to expose our ignorance. But I hope we have been taught by the same Spirit.

If you will bear with me, and it will not be intruding, I wish to ask a few questions: First. I would like to have your views on the dying with Christ, lying in the grave with him, arising and ascending with him to glory, as there seems to be some contention on those points. See the number of the *Signs* of July 1, 1855 your reply to brother Howard, in which some brethren seem to think you glory as much in the death of the sinner as in the death of the saint. I understand you, that in the purpose and will of God, Christ is as much glorified in the one as in the other; if I am wrong, please correct me. Second. Your views also, whether Christ is a created being. I believe you are able to give your views satisfactorily. Please do so. Contention and strife among brethren, I abhor. We have been taking your paper several years, and I admit there are some things which are mysterious to me, but according to my weak judgment your editorials are as sound, and unshaken, and firm, in accordance with the testimony as the Scriptures, as ever come from the lips of man. You always admit that you are liable to err, and you seem to evince the spirit of meekness, and a willingness to forgive. “If any man have not the Spirit of Christ, he is none of his.” “Let brotherly love continue.” I desire that you may keep nothing back that is profitable to the saints. May the Lord be with you and bless your labors, grant you all the comforts of this life, support you in death, and finally receive you up to glory, is the sincere prayer of your

FRIEND

P. S. – I will send you a few extracts, copied from the *Signs of the Times*, by brother Dyer, and sent to another brother, requesting his views on the subject. We have the fourth number for 1856,

but have not the other two. I take the liberty of sending the copy to you, and hope you will pardon me, for I do it in friendship. I thought as I was writing, and it is concerning the questions I have asked you, I would send it. There seems to be some contention among brethren about it. My way is, if a brother or sister expresses anything which I cannot see through, to go to them, not to some one else for an explanation. I fear some brethren are trying to take unfair grounds with your doctrine. As the brethren did not authorize me to send this to you, I hope you will not use my name. Brother Beebe, I believe there are many who would rejoice at your downfall. I am sorry to so inform you; but it is truth. May you long stand as a watchman on the walls of Zion, ever ready to obey your Master's will.

A WELL WISHER.

“In the 17th volume of the *Signs*, for 1849, number 11, and page 87, he says: ‘Christ, as the life and seminal head of his own church or body, dwelt in the bosom of the Father; was the begotten and the only begotten of the Father; and the begetting and setting up of the body of the head, was the begetting and setting of the body of which he is the head and life. And when that head was put to death in the flesh, the life of the body or church was taken away, and all her members were dead, so long as he lay in the grave, but when he was raised up, together with his dead body did all his members arise from death, and were quickened together with him.’

“In the same year, and in the same volume, number 16, page 121, he says: ‘Though they have dealt so summarily with that portion of God's word, I will in candor answer the questions they put to me. The first is, whether the quickening and life-giving Spirit of God is a created existence? I answer, decidedly, Yes.’

“In the 4th number for the year 1856, he says: ‘We do not believe that the Son of God is a created being, nor have we ever expressed an idea implying such belief.’”

Reply: Among the hundreds of dear brethren and sisters whom we had the pleasure of meeting for the first time, at the Pig River Association, in August last, it would not be expected that we could distinctly recollect but few, but this one thing we shall not soon forget, that we were most affectionately greeted in love and christian fellowship by the whole assembly of the saints who all appeared to be truly of one heart and one spirit, joyfully mingling in the worship of our God and Savior. Of the multitude assembled, there was not a face that we had ever before to our knowledge seen, except that of brother Leachman, who accompanied us in our journey to visit them. Our preaching, imperfect as it certainly was, seemed to be warmly received, and heartily indorsed by all the brethren and sisters, without one dissenting voice, and the preaching of the brethren of that vicinity was as cordially received and indorsed by us.

But we were admonished by faithful brethren, that the enemy was close upon our heels to scatter arrows, fire-brand and death, insinuating that we were abolitionists, arians, non-regenerationists, non-resurrectionists, and almost anything but what we profess to be. Being thus advised we were the more explicit in avowing our sentiments on all subjects on which we were assailed, and were happy to learn that our views on every point were in perfect harmony with the doctrine constantly proclaimed by the brethren of that section of the country, as well as in harmony with what has always distinguished the Old School Baptists from the days of John the Baptist.

Soon after our return, we were informed by a beloved brother, and highly esteemed minister of the Pig River Association, that we had been assailed by one of Zion's adversaries, and a rehash of the stereotyped slanders which had been so frequently made by our enemy, met, denied, and refuted by us,

for years past, were reiterated and as boldly reaffirmed, as though they had never been contradicted by us, and garbled sentences collected from the files of the *Signs*, to fasten the base slanders upon us. Although we have so frequently replied to substantially the same questions many times within the last few years, we cheerfully re-assert our views on the subjects embraced in the inquiries of our correspondent, in the order in which they are stated:

First. “On the dying with Christ, lying in the grave with him, arising and ascending with him to glory.” Or in other words, our views of the vital, or life union of Christ as the spiritual Head, and his church as the mystical body of our Redeemer. That such was the indentivity of spiritual, immortal and eternal life of the Head and body, that when the members of the body of Christ had in their earthly nature transgressed the law of God, under which we were created in the earthly Adam, and the law of God demanded that we should die. Christ, who is the second Adam, and the Lord from heaven, came into this world, and took on him the seed of Abraham; was made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons, and in his own person laid down that life which the law required for our transgressions, suffered the very death which was due to his people, was delivered up to death for our offences, and raised from the dead for our justification. And thus were all his people “buried with him, by baptism into death,” including as many and all who were baptized into Jesus Christ, they were baptized into his death. (Rom. vi. 3-4.) Also Col. ii. 11-14, “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; 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. And you, being dead in your sins and the uncircumcision of your flesh, hath he QUICKENED TOGETHER WITH HIM, having forgiven you all trespasses; blotting out the handwriting of ordinances,” &c. “For the love of God constraineth us; because we thus judge, that if one died for all, then were all dead.” – 2 Cor. v. 14. “But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us *together with Christ*, (by grace ye are saved,) and hath *raised us up together*, and made us sit together in heavenly places in Christ Jesus.” – Eph. ii. 4-6. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” – Col. iii. 1. These passages embrace all that we know, all that we believe, and all that we contend for, upon the subject of the first question proposed by our correspondent. If this amounts to heresy, we cannot see how the apostles of the Lamb can escape the charge, or what defence the Old Baptists can make for singing,

“One in the tomb, one when he rose,
One when he triumphed o’er his foes,
One when in heaven he took his seat,
While seraphs sung all hell’s defeat.”

If there ever was a period in time or eternity when Christ was not the Life of his church, when the church was not one with him, even as he is one with the Father, we desire that some one more enlightened than we, should tell us when and where it was. We have thought it safe to believe just what the Bible says on the subject. But if Paul must be denounced as an heretic for what he was inspired by the Holy Ghost to write, it will not be the first time he has been so charged. See Acts xxiv. 14.

Second. The second point suggested, is an article written by us on the doctrine of predestination, in answer to questions proposed by a brother Howard. We have reviewed the article, and can see nothing in it to recall. We certainly now believe, as we did in 1855, that the power, government and decrees of God extend to all beings, all things, and all events, and think we should feel quite miserable, were we

compelled to believe otherwise. If to believe that God worketh all things after the counsel of his own will, be heresy, then Paul, as well as the humble editor of this paper, must lie under the imputation, for Paul has asserted it, Eph. i. 11. And with all our heart we do believe it.

Third. We are called on to say whether we believe that Christ is a created being. We answer, as we have often answered the same interrogatory before, most emphatically, We do not. We never have either believed or asserted any such thing. We have often made the same protestation, but still there are some who persist in charging us with that belief, and without paying the least regard to our disavowal, have labored with indefatigable zeal to garble something from the past volumes of the *Signs* to prove either that they know better than we do what we believe, or that we are insincere and false in our protestations. We envy not the disposition of those who can make it their business from year to year to vainly endeavor to elevate themselves by scandalizing those who can find better business.

Fourth. Next comes the extracts, said to be copied from the past files of the *Signs*. The design of which seems to be to show that we have both affirmed and denied that we hold that Christ is a created being. Take the extracts as we wrote and published them, (and not as they have garbled and misquoted them,) and take them in their connection with the articles in which they are found, and we still indorse each of those which are copied from our own writings. But the one which charges us with saying in number 16 of volume 17, and page 121, that “*the life-giving Spirit of God is a created existence,*” we positively deny that we ever wrote, published or indorsed that sentence, as our own. The words are contained in an article written by Elder Trott, in the volume, number and page referred to, and were written by him, in a controversy upon the precise meaning of the word *made as* applied to the “last Adam being *made a quickening Spirit.*” It was not said by brother Trott that Christ was a created existence, for brother Trott has always contended, if we have understood him, that Christ is the self-existent God, one with the eternal Father. But in these passages, in which it is said, He is of God made unto us wisdom, righteousness, sanctification and redemption, that the last Adam *was made* a quickening Spirit, that as such he is the beginning of the creation of God, and firstborn among many brethren, whether the words *created* and *made* are in those and other passages synonymous was the point in controversy, as we understood it. But we have no recollection that we have ever even expressed an opinion in the affirmative, but upon mature deliberation we have repeatedly said in our published articles on the subject that we do not believe the term created is admissible in that place, especially if by creation we mean the origination of something that did not before exist, as in the creation of the world.

Is it not strange that the brother, in searching the old files of the *Signs* should entirely overlook, should find but one disclaimer, and then put the words of another writer into our mouth, in order to give it the appearance of a contradiction of ours? In all the other extracts he copies from us, (but not correctly in the first,) and then, in the second extract, writes, “*He says,* I will in all candor answer the question they put to me; the first is, whether the life-giving Spirit of God is a created existence? I answer decidedly, Yes.” Did not the brother who copied these extracts know that in his use of the pronoun he, in “He says,” that the writer of the other extracts would, according to the rules of our language, be the antecedent, and implicated as saying what *he* never said? Was this done through ignorance of the rules of our language, or was it done to convey the idea that the editor, who is charged with saying the other things, also said what is contained in that extract? Whatever caused him to make the misrepresentation, it is no less a misrepresentation and an untruth, for we never said it, we never thought it, and we have not been slow to disclaim it from time to time.

The extract purporting to be from volume 17, page 87, should read, if copied correctly, “Christ as the Life and seminal Head of his own church or body, dwelt in the bosom of the Father, was the begotten,

and the only begotten of the Father, and the begetting and setting up of that Head was the begetting and setting up of the body of which he is the Head and Life.” Is there anything wrong in this? If he is not the seminal Head of his church, how are they his seed? (Psa. xxii. 30; Isa. liii. 10; Gal. iii. 29, and 1 Cor. xv. 4549.) Does he not dwell in the bosom of the Father? Read John i. 18. Was he the begotten and only begotten of the Father? See John i. 14. Was the Head and body both born of God? Read Heb. ii. 11. Or is it more scriptural to believe that the Head was set up without the body? When Christ died for his members, were they buried with him by baptism into death? if not, when were they so baptized? Were they, his members, quickened together with Christ, and raised up together, and made to sit together in the heavenly places, or not? If they were, what is wrong in the extract? And if they were not, why did the inspired Paul say they were? (Eph. ii. 6, and Col. iii. 1.) But we will copy the rest of the extract: “And when that Head was put to death in the flesh, the life of the body or church was taken away.” We hope this is not heresy, seeing that it is Bible doctrine. “For the love of Christ constraineth us, because we thus judge, that if Christ died for all, then were all dead.” – 2 Cor. v. 14. And all her members were dead, so long as he remained in the grave, but when he was raised up, together with his dead body did they arise from death, and were quickened together with him.

Now we have given the whole of the first extract; it is nearly all of it in Bible language, and all that is not in the very words of Scripture may be wrong, as it is only the view entertained by one who is, to say the least, quite as likely to err in his judgment as any of his brethren are. Of course we do not intend to be understood that the children of God were literally dead while Christ was in the grave, for many of them were not born, but all who were redeemed by his blood were legally dead, the death to which they were sentenced was met and canceled, and when he arose from the dead he raised up his church from sin, and death, and hell, so as to justify the express declaration, that “God hath us raised up with him.”

In conclusion, we hope our brethren will examine our views, and take what we have written as we have written it, and not run over the volume of the *Signs* for twenty-eight years to garble and detach passages, and by unfair, uncandid and unchristian constructions of our words, labor to make us an offender for a word, or even without a word by us, uttered to justify them.

We have been hunted like a partridge in the wilderness, for years, and we have been charged with the most awful heresies, but when our volumes are searched for years, we are glad that so little can be found to justify the charges, and we submit to our brethren whether anything has been found that when fairly construed can be refuted by the Scriptures.

Middletown, N. Y., November 15, 1860.

MARK XVI. 15.

Brother Beebe: – Please give your views through *the Signs* on Mark xvi. 15: “And he said unto them, Go ye into all the world, and preach the gospel to every creature,” and oblige.

WM. G. HOWARD.

Powhatan, Ala., September 28, 1860.

Reply. – We have often expressed through the *Signs* our understanding of this text, but as our brother Howard has not been a subscriber long, we will offer a few remarks on the subject for his consideration.

It is clearly the exclusive province of our Lord Jesus Christ to call, qualify, commission and send forth whomsoever he pleases to preach his gospel, and also to appoint to them the field of their labor, and to sustain them in their work. Before his crucifixion, while with his people under the law, he sent forth many of his disciples into the cities of Judea, where he himself designed to go, commissioned to announce his advent, and that the kingdom of heaven was at hand, and would soon be delivered from the dominion and curse of the law, and set up according to the prediction of the prophet, (Daniel ii. 44,) but he charged them to go not in the way of the Gentiles, nor even into any of the cities of the Samaritans, for the time had not yet come for the organization of his church among the Gentiles. But now, after his death and resurrection, having redeemed his people from under the law, broken down the wall of partition, and being now invested with all power, in heaven and in earth, that restriction to the cities of Judea was no longer necessary, for he has redeemed his subjects out of every kindred and nation under heaven, and signifies his purpose to send the glad tidings abroad from the rivers to the ends of the earth. This gospel of the kingdom he had before informed them, should he preached in all the world, for a witness unto all nations, but the preaching of it must begin at Jerusalem. Now that he was about to ascend up personally into heaven, he gave the commission under consideration, to the apostles, but ordered them to tarry in Jerusalem until they should be endowed with power from on high, which endowment they received when the day of Pentecost had fully come. (Acts ii. 1-4.) The commission bid them, *Go ye*, not send somebody else, for to give them that liberty would have been a surrender to them the right which belongs to him exclusively of sending whomsoever he would. Not even the apostles themselves were invested with power to make ministers, or to choose, call or qualify them for the work, as none but him who had led captivity captive, and ascended up on high, had received gifts for men, consequently none other could give gifts unto men, and distribute the gifts as it hath pleased him, giving some prophets and apostles, and some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ. They were not then at liberty to tarry at home, for mission boards to raise funds, build seminaries, educate men, or to send substitutes, but the imperative command was “Go ye.” Where? Not now merely to the cities of Judea, but wherever the creatures of God (that is, human beings, of course,) are found; into all the world. And what are they commissioned to do? Was it to organize Sabbath schools, preach missionary or educational sermons? Was it to regenerate and evangelize the world? to make christians, save souls, &c.? Not a word of the kind is found in the commission, nor can anything like it be inferred from the commission. Their work is clearly stated; it is simply to *preach the gospel*, not *read* the gospel, nor preach a gospel, but the gospel; this gospel of the kingdom. To preach it is to proclaim it, to publish it by divine authority. He who gave them the commission to preach, retained in his own hands the power to give ears to hear and hearts to understand it. “Preach the gospel to every creature.” They had nothing else to preach, either to Jew or Gentile, to bond or free. This preaching is to proclaim the finished and complete work of Christ, his full, free and everlasting salvation, all of grace, from first to last, from beginning to end, and all of the Lord.

While the commissioned servants of our Lord faithfully obey the orders of their King, they have nothing but the gospel to preach to any, and that they are to preach in all places and to everybody, where a door is opened in providence. They have no power to apply their preaching to the edification of any. The same God who gives ability to preach, can give the hearing ear and the understanding heart to receive it, and make it profitable, edifying and comforting to the hearers. They unto whom it is

preached cannot be profited by the preaching, except it be mixed with faith in them that hear, for without faith it is impossible to please God, and whatsoever is not of faith is sin; and faith is the gift of God, not the gift of the preacher. Presenting the demands of the law, or describing the horrors of the damned, or commanding sinners to save themselves, is not preaching the gospel; for there is no gospel in any such preaching. The gospel is *good news; glad tidings*, inasmuch as it proclaims salvation in the name of the Lord, and preaches a full and perfect Savior, who saves unto the uttermost all who come unto God by him, and that includes all that the Father has given to the Son, for he says, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out;” and “No man can come to me except my Father which hath sent me draw him, and I will raise him up at the last day.” The preaching cannot give life to the dead, but it is for a witness to all nations, and as a faithful witness it will demonstrate who are and who are not ordained to eternal life. “As many as were ordained unto eternal life believed.” And “He that believeth and is baptized shall be saved: he that believeth not shall be damned.” It will feed the church of God which he hath purchased with his own blood; but it will not suit the carnal and depraved appetite of the natural man.

Middletown, N. Y., November 15, 1860.

EXODUS XXXIV. 6, 7.

Dear Brother Beebe: – I desire a discourse on Exodus xxxiv. 6, 7, from yourself or some of your able correspondents.

DAVID HALSTED.

Reply. – The words of this text are, “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” We would willingly leave the exposition of this sublime passage to our able correspondents, as we feel deeply sensible of our incompetence to do justice to the subject. These words were spoken by the Lord unto Moses, when he was called up into Mount Sinai to receive the law the second time. In the preceding chapter Moses had expressed a desire that the Lord would show him his glory, and the Lord promised that he would make all his goodness to pass before him, and adds, “And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” In our text we have a record of the fulfillment of the promise, and in the awful grandeur of the holy mount, in God’s own voice, the proclamation of the name of the Lord is made. Moses, at various periods, seemed inquisitive to know the name of the Lord. When he was first called and commissioned to go before Pharaoh, he inquired what name he should announce to the children of Israel, and from the burning bush he was told, “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” “Thus shalt thou say unto the

children of Israel, I AM hath sent me unto thee.” But in our text we have not only a literal fulfillment of the promise to proclaim his name, but in also causing all his goodness to pass before Moses. “And the Lord passed by before him.” Thus showing that God claims no goodness out of himself. All his goodness is of himself, and in himself, and he is the embodiment, so to speak, of all that is good and holy in an absolute sense. The goodness of all his creatures is of him, and not of themselves. The things of the natural creation were very good, because he had made them so. And the righteousness of his servants, or saints, is of me, saith the Lord. (Isaiah liv. 17.) In all the provisions of grace and mercy, the Lord was before Moses, as grace was anterior to the giving of the law. And when Moses, as the type of the law, was commanded to smite the rock which was in Horeb, which rock Paul says was Christ, God said to Moses, “Behold, I will stand before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink,” &c. – Exodus xvii. 6. In all the journeyings of Israel, the Lord went before them in the cloud and in the fire, causing his goodness to pass before them in the wilderness. *And proclaimed the LORD.* That is, the Jehovah, self-existent, independent and eternal God. To proclaim the Lord, signifies not only an articulation of the words, The LORD, but a display of his majesty and power. The Lord; not a Lord, as though he were one of many, or that there were others, for he has frequently declared that he is the Lord and there is none other. “The LORD God.” As Lord, the sovereign controller and disposer of all events, and the God to be revered and worshiped as the only true and living God. But the Lord proclaims not only his name, but some of his peculiar perfections or attributes. “Merciful and gracious.” Paul testifies that God is rich in mercy. (Eph. ii. 4.) And the inspired psalmist says, I will sing of his mercy forever; for he has said, Mercy and truth shall be built up forever, &c. (Psalms lxxxix. 1, 2.) And he proclaims the name of the Lord to all who have a saving knowledge of him, as merciful and gracious; for mercy proceeds from grace, and forbids the plea of merit on the part of the vessels of mercy which he hath afore prepared unto glory. *Longsuffering, and abundant in goodness and truth.* Who that has ever known the Lord can fail to set to his seal that God is true? Surely his goodness and mercy have followed us all our days, and because he changes not, Israel is not consumed.

“Keeping mercy for thousands, forgiving iniquity, and transgressions and sin.” The mercies and forgiveness of sins are kept, not by those on whom they are bestowed, but by him from whom they emanate. Were the provisions of grace and mercy subject to the will or works of men, there would be occasion to fear they might be misapplied, for those on whom it is his own sovereign pleasure to bestow them, as he says to Moses, in the preceding chapter, “I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” An inspired commentator on this text has drawn this conclusion, “So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” – Romans ix. 16. “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” – Romans ix. 18.

But while we trace the sacred testimony of the sovereignty of God in keeping mercy for thousands, and bestowing it on them, not according to the volition of him that willeth or runneth, but according to his own immutable will and pleasure, we have in the same connection the positive declaration that he will by no means clear the guilty. How the advocates of the means doctrines of the day would dispose of this declaration, we will not presume to say. As they represent the fountain of mercy, forgiveness and salvation, to be accessible to all sinners who will consent to use the means to procure it, which means, they say, is in the hands of all sinners for a limited period, and thus placing the mercy of God at their command, they are required to will, or to run, or to make use of some sort of means, but God has rejected this system of means altogether, and *will by no means clear the guilty.* The thousands for

whom he keeps this mercy were by nature children of wrath, but the blood of Jesus Christ his Son cleanseth them from all guilt. God's mercy does not flow at the expense of justice; hence that the treasured mercy of God displayed in the salvation and forgiveness of his people may be applied, or showed to them, the redemption which is in Christ Jesus must open up the channel in which it shall flow. The thousands for whom God keeps mercy are set free from guilt by the blood of Christ, and freely justified through the redemption which is in Christ Jesus, in whom we have redemption through his blood, even the forgiveness of sins. But no means, or system of means, can avail to procure the mercy of God or the remission of sins.

“Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” Here the doctrine of relationship appears. All the human family had their creation in the earthly Adam, were in him when he sinned, and they sinned in him; hence his judgment is visited upon them. By the offense of one man, judgment came upon all men unto condemnation. “By one man sin entered into the world, and death by sin, and so death has passed upon all men, because that all have sinned.” This inheritance of sin and death is not restricted to the third and fourth generation, but involves the whole race of mankind, but still the principle of the visitation is clearly perceptible. Under the Mosaic dispensation, the limitation of temporal judgments were made. But it should be remembered that death reigned from Adam to Moses, and the Mosaic law was not required to doom the sons of Adam to the righteous judgment which they were under more than two thousand years before Moses was born.

In conclusion we remark, God has proclaimed himself to Moses, and through Moses and the prophets as “A just God and a Savior.” As a Savior he is the only Savior, and his mercy is kept by him for thousands on whom it has been and shall be displayed, but it is vain to look for mercy where the claims of eternal justice are not canceled. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail until all is fulfilled.

Middletown, N. Y., December 15, 1860.

INTRODUCTION TO VOLUME XXIX.

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

Should we review the history of this paper from its commencement, in 1832, it would require a volume to record all the incidents of importance and interest which might be recalled to mind, but as the entire

file of our volumes is in the hands of many of our patrons, we are inclined to believe we can better subserve the interests of our subscribers by filling up our columns with other matter.

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

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

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

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

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

What the final effect of all this confusion and disorganization is to be upon the church of God, none but God himself can perfectly know, but we rejoice in the blessed assurance that "All things work together

for good to them that love God, to them who are the called according to his purpose.” All the trials, persecutions and distresses God has ever suffered his church to feel, has worked for her good, and this may have a beneficial tendency, in separating the precious from the vile, and thus purify and cleanse the true temple of the Lord. Those who cannot abide what God has instituted, and submit to his instructions, on all subjects, shall not be able to abide the day of his coming in the visitation of judgments upon the unrighteous, and these judgments shall begin at the sanctuary of the Lord.

Although the confusion thus far has only divided the various branches of Anti-Christ, who appeal to a higher law than what God has enacted, and who exalt themselves above all that is called God, still let those who stand, take heed lest they fall. It is true the church of God is a unit; she has no north or south, no east or west; she is divided by no geographical lines; she is not of this world. Her members are some of them in heaven, and some on earth, and she embodies all the members of Christ, in all nations and kindreds of the earth, who, while in their earthly identity, are diversified in places and condition, as male and female, bond and free, &c. But in their spiritual identity they are all one in Christ Jesus.

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

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

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

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

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

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

Middletown, N. Y., January 1, 1861.

“BUT PEACE SHALL BE UPON ISRAEL.”

Dear Brother Beebe: – I do not like to trouble you too much, but it seems so impressed on my mind that I cannot well avoid it; to ask your views on Psa. cxxv. 5, particularly on the latter clause, “but peace shall be upon Israel.”

Penningtonville, Pa., Dec. 10, 1860.

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

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

Those who turn aside, must be those who have stood, nominally at least, in the ranks of the Lord’s people, or no turning aside would be required to pursue their crooked ways. The christian course is straight forward, pressing towards the mark of their high calling, and looking unto Jesus, the author and finisher of their faith, but those who pursue any other course, or follow any other leader, religiously, travel in a thoroughfare marked out by the old serpent. Serpents and vipers cannot travel in a straight path, it is contrary to their nature. Those who were called serpents and vipers, by John the Baptist, and the Shepherd of Israel, were remarkably zig zag in their course. At one time they came to John, desiring

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

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

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

The judgments of God in scourging out from the fellowship of his people those who turn aside to their crooked ways is in itself eminently calculated to promote peace upon them that remain. The psalmist prayed to be delivered from strange children. And in Psalm cxx. he complains thus, "Woe is me, that I dwell in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." And in cxxii. he says, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." This is what all the children of God desire, and for it they pray. And Paul exhorts, first of all, that prayers and intercessions and giving of thanks be made for all men: for kings and for all that are in authority, that we may lead a quiet and peaceful life, in all godliness and honesty, &c. And in all the apostolic salutations to the saints, the prayer ascends to heaven, that grace, mercy and peace from God the Father, and from our Lord Jesus Christ, may be with them. Peace is a special gift of God. "My peace," said Jesus to his saints, "I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Being justified by faith, we have peace with God, through our Lord Jesus Christ. And the inspired prophet testifies, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and forever. The zeal of the Lord of hosts shall perform this." For he of whom Isaiah prophesied, is the Prince of Peace. Israel is God's chosen and redeemed people; they were once in a state of hostility and rebellion against God; enemies to God by wicked works, but now hath he

reconciled them by the sacrifice which Jesus offered of himself for them. He has made peace by the blood of his cross, and that peace shall be upon them. His law, the law of the Spirit of life, which is in Christ Jesus, is written in their heart, and wrapped in their affections, and it is written, "Great peace have they that love thy law, and nothing shall offend them." A most beautiful illustration of this assurance is found Isaiah liv. 11-13, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

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

Middletown, N. Y., January 1, 1861.

GENESIS 1:27; 2:5

New Hope, KY., Jan. 8, 1861

Brother Beebe: – Will you or brother Leonard Cox, Jr., give your views either privately or through the *Signs*, on Gen. i. 27, and also on chapter ii. and last clause of the 5th verse? and may God bless you, my brother, and oblige yours,

J. E. SETTLE.

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

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

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

Some have supposed that after the Lord God had created man, there still was not a man found to till the ground, but we should observe that in the first of these passages we have an account of the creation, and in the other, of the generations of the heavens and of the earth. Although a record of the creation is fully given in the first chapter, in order to relate the generations of the heavens and earth, it was necessary to recapitulate the origin of man, which in the second chapter fully accords with the record in

the first. That the man formed, Gen. ii. 7, is the same man created, Gen. i. 27, for the Lord God blessed him, and said unto them, Be fruitful and multiply and replenish the earth, &c. That this man created and formed is the same of whom it is written, “This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them, and called their name Adam, in the day when they were created.” – Gen. v. 1, 2. The terms, *created*, *formed* and *made*, are used in ascribing the origin of man to the creative power and workmanship of the Lord God. God who had the power to create, form and make man of the dust of the ground, had power also to give to him the decree, multiply and replenish, &c. He spake the word, and it stands fast; he commands, and it is done. This man was by the order of his Creator to multiply, and accordingly without any further creation has been constantly multiplying, and all the millions of his posterity for nearly six thousand years are but the multiplication of the one man which God created, formed and made out of the dust of the ground. In mathematics, multiplication differs very widely from addition. Man has accumulated nothing in the six thousand years of his history, but has been from the birth of Cain constantly developing what was embodied in him at his creation. And this principle of multiplication is exemplified in every part of the vegetable creation. Every green thing which God caused to grow out of the earth, contained in it the seed for its propagation. How awfully grand and sublime is the contemplation of the infinity of God, displayed in his perfect knowledge of all the myriads created in the one man, Adam, embracing all nations of men who dwell on all the face of the earth, and he hath determined the times before appointed, and the bounds of their habitation. (Acts xvii. 26.)

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

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

declared in our text; while as the Mediatorial Head of the church, he is the image or perceptible manifestation of the eternal Deity, which is in every other sense invisible to us.

If, then, we hold that Christ is, as the Scriptures declare, the express image of the invisible God, how was man created in the image and likeness of the Creator? To our mind the explanation of the inspired apostle, Rom. v. 14, is satisfactory. In this text Paul declares that Adam is the *figure* of him that was to come, and in the connection shows that Christ was “Him that was to come.” And as we have shown that Christ is the Lord God who created Adam and all things in heaven and in earth, it is enough to know that Adam was constituted in his creation, the figure or image of Christ, to show that he was created in the image of his Creator. A sculptor may from a block of marble carve a perfect image of a living man, but he cannot inspire it with the life or animation of a living man, and so there were many images or figures of him that was to come, contained in the Old Testament types. So Adam, though a mere creature, wholly dependent on God for support, and liable to fall, to sin, and then to die, still “is the figure of him that was to come,” that is, Jesus Christ our Lord.

It is not necessary that we should now attempt to trace the analogy of the type and anti-type, the figure, and the body which it represents, the image and the original, designed to be represented. Look at man, as presented in the character of an image, and what do we see?

First. In the earliest presentation he stands a unit, embodying a multitude which no man can number, thus an emblem of the Mediator which is One, and but one, and yet in him God has secured a people which were chosen in him before the foundation of the world.

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

Third. As our text says, “Male and female created he them.” And in Gen. v. 1, 2. “This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called *their* name Adam, in the day when they were created.” Then turn to the Book of the generation of the second Adam, the Lord from heaven, and read, Psa. xxii. 30, “A seed shall serve him, it shall be counted to the Lord for a generation.” Also, Psa. cxxxix. 15, 16, “My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them.” “Lo, I come, in the volume of the Book it is written of me to do thy will, O God!” Psa. xi. 7; Hebrews x. 7-9, compared 1 Pet. ii. 9.

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

We have not time nor space to devote farther to this subject now, but trust we have left ample room for the more able comments of brother Cox, or any other brother who may do better justice to the subject.

Middletown, N. Y., January 15, 1861.

CHURCH DISCIPLINE.

Dear Brother Beebe: – How are we instructed in Matthew xviii. 15, to deal with offenders?

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

In hope of eternal life, WM. WIGGINTON.
Near Frankfort, Ky., Jan., 1861.

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

1. Is the rule, (Matt. xviii. 15,) applicable to private or public offences? We know of no authority to make any distinction, provided the offence is of a personal character. “If thy brother trespass against thee.” The instruction to go to him alone, would seem to favor the idea that the trespass was only known to the aggressor and aggrieved, but, to our mind, it is not restricted to such offences as are only known to the two, but the object of this order is to forbid an aggrieved brother giving currency to any

falling of his brother, whether private or public, until he has in obedience to this rule, labored to gain his brother. Any act or expression of a brother which affects the fellowship of his brother is, as we understand it, personal; it is between him and thee, though others may also know and be affected by it; still as it interrupts your fellowship with the offender, it is against thee; therefore delay not a moment, but in all meekness and kindness go and tell him his fault, between thee and him alone.

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

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

Does the direction, "Take one or two more, that in the mouth of two or three witnesses every word may be established," mean that the aggrieved brother shall be one of the witnesses? We presume it does. If he be found as the subject seems to imply, pursuing a gospel course in a gospel spirit, then he is a competent witness, but if not, the two witnesses shall be sufficient to establish every word. If he be included, there will be three concurring witnesses to establish every word; but if he be incompetent, still there are two, which is ceremonial law to establish every word. "He that despised Moses' law, died without mercy, under two or three witnesses."

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

shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them.”

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

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

Where a direct contradiction is persisted in by the accusing and accused, and the fact or facts involved in the contradiction are only known to the parties, the church may judge from the spirit manifested by them, they then both may be wrong, one or both may be honestly mistaken, or one may be perfectly correct, and the other entirely wrong, but still, he who is in the midst of the golden candlesticks, and as we have shown, when by his authority and in his name and Spirit they are agreed in asking for wisdom to direct, it shall be given them from above. “Some men’s sins are open, going beforehand to judgment, others follow after,” and as the eyes of the Lord are in his church, he will make the matter clear to the church, when she implicitly observes the direction he has given. It is possible that a whole church may be in disorder to some extent, and if that be the case, the decision should be delayed until a clearer light shall shine upon her.

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

until God shall give them repentance, and incline their hearts to return with humble acknowledgments of their wrong to the church. And when the church has become satisfied that the offender has made suitable satisfaction, he is no longer to be regarded as a publican or heathen.

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

Middletown, N. Y., February 1, 1861.

PSALMS 149:2-6

(Reply to sister R. T. Johnson)

It is much easier for us to flourish our pen, than to write that which we feel satisfied will edify the saints, and reflect the glory of God, but of this our readers are, or have had opportunity to be, aware. Such views as we have on any portion of the Scriptures, we do not feel at liberty to withhold, when called for.

The inspired writer of this psalm seems with a prophetic eye to look through the vista of intervening ages to the advent of the King of glory to our earth, and the establishment of his kingdom in her gospel organization, as "the congregation of saints," and as the antitypical Israel of our God. Fired with the animating vision he breaks forth in the most flowing strains of heavenly poetry that ever saluted the circumcised ears of redeemed sinners, and calls on them to learn the song and unite in the sacred theme. "Let Israel rejoice in him that made him." Who but Israel can appreciate the glory of a subject so spiritual, so sublime? Not Esau, not Ishamel, nor any of the self-made religionists of that, or of any subsequent age, while infatuated with the notion of their own power to will and to do, for themselves and for the Lord. None but Israel can rejoice in the assurance that they are God's workmanship, that their Maker is their Husband, the Lord of hosts is his name, and their Redeemer the holy One of Israel, the God of the whole earth shall he be called. Of none but Israel is it written, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" "This people" (saith the Lord) "have I formed for myself they shall show forth my praise." The God of Jeshurun rideth upon the heavens in the help of this people, and in his excellency on the sky; and he has said they shall dwell safely alone, and that they

shall not be reckoned with the nations. This people the Lord has created in Christ Jesus, chosen in Christ Jesus, and blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should by holy and without blame before him in love. “But now, Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of Israel, thy Savior. Fear not: for I will be with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” – Isa. xliii. 1-7. This is Israel, God’s chosen, redeemed and freely justified Israel; let him rejoice in him that made him, that is, in God. And, “Let the children of Zion be joyful in their King.” As their King, he is all they could desire. He reigns in righteousness and his princes rule in judgment. All the glory of the eternal world centres in him, and all heaven is radiant with his refulgent glory. With his sword upon his thigh he rides prosperously; with his bow and with his crown he goeth forth conquering and to conquer. His regal title is written upon his vesture and upon his thigh. The King of kings and the Lord of lords, and his name is called the Word of God. He is the only and blessed potentate, and he only hath immortality dwelling in the light. Who but the children of Zion can be joyful in him? Who else are satisfied with his laws, ordinances, doctrine, examples, precepts and his unlimited dominion over heaven, earth and hell? But he is in a peculiar sense “their King,” the King of the children of Zion. God has given him to be Head over all things to his church, which is his body, the fullness of him that filleth all in all.

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

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

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

“Let those refuse to sing,
Who never knew our God,
But favorites of the heavenly King
Should sound their joys abroad.”

“But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
We’ll sing his power to save.”

But not only shall the high praises of God be in their mouth, but, as they are now in an enemy’s land, and in a militant state,

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

bay; nothing is so potent in defending the cause of truth and righteousness, as to be able to bring a “Thus saith the Lord” to bear upon those foes without who oppose the doctrine, government and institutions of our divine Commander.

In the context, the psalmist shows why the saints should be equipped.

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

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

Middletown, N.Y., February 15, 1861.

EPHESIANS I. 4, 5.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

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

On this interesting subject volumes might be written; eternal ages, so to speak, will not exhaust the heavenly theme; but at this time our remarks must be very brief. Although Christ, in his official character in the work of salvation occupies a distinct character from the Father, as the Mediatorial Head of his church, still in the unity of the Godhead they are one; hence, in setting forth the choice, we are informed that it is in Christ Jesus, and complete before the foundation of the world, and so perfect from the ancients of eternity, that no more alteration can possibly be made to the choice, in Christ, than can be made to the spiritual blessings treasured in him for us from the same date. As the saints were blessed with all spiritual blessings, according to the choice in him, it follows, that if one of those chosen in Christ can be diminished from the whole, then so may some of the *all spiritual blessings* bestowed, also fail to take effect. It is heart-cheering to the saints to know that instead of spiritual blessings being offered conditionally according to the good or bad pleasure or volition of our will, all is secured according to the pleasure of the immutable will of Jehovah. The blessings and the choice are in sweet harmony with each other, and both according to the good pleasure of the will of God, who worketh all things after the counsel of his own will. In distinction to this, how precarious would be the prospect were it written, that all spiritual blessings were to *be* given, according as men may render themselves deserving of such divine favors from the hand of God. The church chosen in Christ and in him supplied with all spiritual blessings, before the foundation of the world, demonstrates the existence of the Son of God in his Mediatorial relation both to the God and Father of our Lord Jesus Christ, and also to that church which was chosen in him, which is his body, and the fullness of him which filleth all in all.

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

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

Middletown, N.Y., March 1, 1861.



REMARKS ON A LETTER

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

Brother Cox, in the latter part of his able article, remarks, “So that I cannot avoid the conclusion that it was the same man that had been born of the flesh, that Jesus said must be born again, to enable him to see the kingdom of God. So that whilst his birth of the flesh elemented and adapted him to the enjoyment of earthly things, his heavenly birth elements adapts him to the enjoyment of heavenly things,” etc. Take this sentence in its connection with the other parts of the letter, and we know of none of our brethren who would controvert his conclusion. It must be the same man who was or is first born of the flesh, that must be born again or he cannot see the kingdom of God. This declaration was made by our Lord to Nicodemus, who had been born of the flesh, and that too of Abraham's posterity, and had been religionized, and had graduated in the religious instructions taught by the Scribes and Pharisees, and stood pre-eminent among his brethren as a teacher in Israel and ruler of the Jews; and Jesus, in re-asserting the declaration, said to him, “Marvel not that I said unto thee, Ye must be born again.” We have no intimation given us in the scriptures that any man had ever been born again of the Spirit, who had not antecedently been born of the flesh. The very term *man* or *a man*, in its most common and familiar application, signifies one who has been born. The seed of Adam, to be developed as men, must be born of the flesh; besides the term *again*, or *born again*, certainly implies a previous birth. This position, as it appears to us, will admit of no controversy. If, therefore, brother Cox, or any other brother, has understood us, or any of our correspondents, to controvert that conclusion, we think he has misapprehended our views; at least we can speak confidently for ourself for while we have objected to the idea of a *part* of a man being born again, we have insisted on the precise words of Christ, “Except a man be born again”, etc.

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

he is born of God.” How wide the difference between the two *that’s* which occur in the words of Christ to Nicodemus. *That* which is born of the flesh, and *that* which is born of the Spirit. The two *that’s* differ in their paternity; the one is of the flesh, the other is of the Spirit; the one is of corruptible, the other of incorruptible seed; the one is born of a woman, the other is born of God; the one is in the course of natural generation of blood of the will of the flesh and of the will of man, the other is born not of blood, nor of the will of the flesh, nor of the will of man. The same difference is traced in the nature of the two *that’s*. That which is born of the flesh is elemented and adapted to this world, and desires here to remain and to enjoy the carnal pleasures of a sensual state. But that which is born of the Spirit desires spiritual, heavenly and divine things – to live by faith upon the Son of God, to eat that bread which cometh down from heaven; it desireth the sincere milk of the word and the hidden manna, which only the spiritual Israelites can feed upon. Well, what are the two *that’s*? We think no Christian in his right mind would be willing to dispute the definition given by him who cannot err. One of these *that’s*, Jesus says, is flesh. Well, what is the other *that*? Is it also flesh? Is it renovated, refined, spiritualized, born over again flesh? But stop – can we answer any one of these interrogatives affirmatively without rejecting the interpretation given by our Lord himself? If we may say that which is born of the flesh is Spirit, and that which is born of the Spirit is flesh, and these two *that’s* are essentially the same, how can we reconcile such views with the express declaration that the one is flesh and that the other is Spirit? But if we mistake not there is still more difficulty to be encountered in the support of such an identity. It not only denies what Truth himself has said, but if the spiritual birth has reproduced the fleshly man, that man in his reproduction is no longer flesh but Spirit; for that which is born of the Spirit is spirit. It is no longer sinful and sinning, for whosoever is born of God doth not commit sin. It is no longer corruptible, for it is born of incorruptible seed. It cannot be mortal, for it liveth and abideth forever. It cannot be captivated by the world, for that which is born of God overcometh the world. But is it so? Is there a subject of regeneration to be found who does not feel constrained to say with Paul, “In me, that is, in my flesh, dwelleth no good thing”? Is there one who does not find a law or governing principle in his flesh that wars against the law of his mind, bring him into captivity to the law of sin which reigns in his mortal body? If so we will only say he differs from us.

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

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

But perhaps brother Cox has sufficiently identified the production of the two births, the one as the *new man* – *the inner man*, which is renewed day by day; the other as the old man, the outer man that perishes, that grows old – is subject to corruption, mortality – to death. But how cheering the prospect brought to view in the closing paragraph of brother Cox’s letter. Although this flesh is not now spiritual, incorruptible nor immortal, it shall be when death shall be swallowed up of life. Though it

goes down to the grave a mortal body, it is raised a spiritual, holy, immortal, imperishable body, changed, fashioned and made like unto the glorious body of our risen Redeemer. “For whom he did foreknow, them he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.” Even “now is Christ risen indeed, and become the first-fruits of them that slept”; and as the heavens have received him, so he has given his poor tried saints the divine assurance that where he is there shall they be also, that they may behold him in the glory which he had with the Father before the world was.

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

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

Middletown, N.Y., March 1, 1861

MATTHEW 22:21

“Render, therefore, unto Caesar the things which are Caesar’s; and unto God the things that are God’s.”
(Matthew 22:21)

It is not a little singular when the Puritanic pulpits of the North and East, together with those of the New School Baptists and Methodists are ringing with politics, and their religious presses are teeming with sacrilegious interference with the policy of earthly governments – while contributions are taken up in their synagogues in money and in rifles, for the expressed purpose of enforcing their religious dogmas upon the legislatures of the country, and while the legislative and administrative powers of our States and nation are gravely deliberating on the subject of the “higher law” – while petitions are pouring into Congress from ecclesiastical bodies, praying our government to engraft upon our national Constitution the name and law of the Supreme God, that we the descendants of those Baptists who were persecuted, imprisoned, tortured, publicly whipped, chopped, and had their tongues burned through with red-hot irons, for dissenting from the doctrines and order of the legally established religion, when we venture to protest against those influences which are tending to involve us in similar, if not in more severe, trials, when we contend for a separation of ecclesiastical from the civil governments, when we attempt to show from scripture authority that Christ’s kingdom is not of this world – that it cannot be aided by human legislation, and that no earthly power or potentate has any divine right to legislate upon the laws of God to define or to enforce them, or to lay down any rules for the interpretation of the laws of God, or to settle by legislation what is or what is not sin – what God does or what he does not approve – that we should be charged by any who have ever claimed the sacred

name of Baptists, with devoting our publication to politics. Is it not remarkable that those who can discover no wrong in those anti-christian tendencies, and who, to the extent of their influence, actually sustain them, should be so very sensitive as to object to our presenting what we conceive to be the testimony of the Bible on those subjects on which the scriptures treat, because an aspiring clergy and political demagogues have dragged those subjects into politics? Is it out of place for us to enter our solemn protest against the interpretations given to the laws of God and the religion of Christ, by aspiring politicians, who are laboring to gain a dictatorial guardianship of, and censorship over, our consciences in matters which belong only to ourselves and our God?

In all ages since her organization at Pentecost has the old order of Baptists been remarkable for their loyalty to the governments of this world, under which divine Providence has placed them, so long as such governments have confined their power to its legitimate sphere. But when such governments have attempted to define for us the law of God, and to enforce upon us by pains and penalties their construction of the laws of God, we have said to them in the language of John Leland, "If you can answer for us at the bar of God, and present us guiltless before that dread tribunal, then with some show of propriety may you assume the right to judge us in meats and in drinks, in regard to Sabbath days, and new moons, and tell us when, where, how, and to whom we may pray – how we shall serve him, and what is sin in God's account. But if you cannot take this responsibility, don't attempt to deprive us of our liberty to serve our God according to the dictates of our own consciences, at least so long as our religious decisions and actions do not interfere with the equal rights of all other men." The spirit which now underlies the commotion which agitates our country and threatens the destruction of our dearest rights has, from the earliest settlement of our continent, displayed an unyielding determination to intermingle the things of Caesar with the things of God. This spirit in Cain led him to usurp dominion over the faith of Abel, and to stain his guilty hands in his brother's blood. The same spirit in the High Priests and Roman governors led them to condemn and crucify the Son of God, and in subsequent ages under Pagan, Papal, and Protestant predominancy, to torture and murder millions, for the pretended good of their souls. The same murderous spirit could banish all dissenters from Puritanic doctrines, from our eastern colonies, and enforce their murderous edicts by penalties of death.

When our national government was organized, the same spirit was perceptible in those who denounced our Constitution, because it made no provision for a national church, a national creed, and a national clergy. This restless spirit has been developed from time to time, under a variety of forms, at one time denouncing the government for allowing the mails to be transported on their Sabbath, and declaring it a crying sin, for which Heaven's vengeful bolts would soon be launched. Failing to succeed in intimidating our rulers, they mounted the alcoholic hobby, and protested that God was angry because the fruit of the vine yielded wine, and declared that God regarded it as a damning sin that men should manufacture, sell, or drink, however temperately, of wines or strong drinks.

At the present time all other of their national and crying sins have dwindled into insignificance compared with that of domestic slavery. And although from his awful throne God has expressly authorized it, and in the kingdom of his saints enjoined the rules by which the relationship of masters and servants shall be recognized; still they protest that God abhors it; that it is a sin, a crying sin, and that the lowering clouds of divine wrath hang over our country because our Southern neighbors hold now as chattled property the bond-men and bond-women, which we sold them a few years ago.

Now if this be in reality a sin against God, if the immutable God who commanded Israel to buy bond-men, and bond-women of the nations round about them, and to hold them as property, and transmit them to their posterity for an inheritance, (See Lev. xxv. 44-46) has so far changed as now to regard

that as sin, which he once authorized and commanded; or if his law has so far changed as to regard that to be sin which was once obedience; if, in short, it be sin now to hold men and women in bondage, by what rule are we accountable for its existence in other States? By what authority shall we claim to be the interpreters of the divine law to those of other States or Nations? Have we no sins of our own to deplore, or answer for? Shall we thrust with side and shoulder, and say to our Southern brethren, “Stand aside. We are holier than thou”?

It was not our design, in this article, to discuss this subject, but rather to reply to some letters which we have received upon the subject, in which the correctness of our course is questioned. We assure our patrons that we have no design or desire to treat upon or meddle with politics in the columns of the “Signs”; but when questions arise upon the subject of the divine law, or on what God approves or on what he abhors, although those subjects may be paraded by wicked men in connection with their politics, it shall not deter us from publishing from pulpit, and from the press, to the extent of our ability, what God has said in his holy word with regard to them. If designing politicians make issues with us as to what is and what is not sin, must we be silent – must we, who profess to be the witnesses of the Lord, hold our peace? If the enemy advances upon us, and invades the sanctuary of God, and usurps the right to define for us the scriptures of truth, and enforce on us their decisions, though it should involve our country in ruin, and deluge our earth with blood, is it then a time for us to sheath our sword, and leave the field in their uncontested possession?

Those who hold their politics more sacred than their religion, and cannot patronize the “Signs” unless we pledge ourself to withhold our testimony on the scriptures, may rest assured that much as we respect their opinions and desire to give them satisfaction in our humble efforts to serve them, we cannot consent to handle the word of God deceitfully. We have attained and passed our three-score years, and feel assured that the time of our departure is at hand, and whatever sacrifice we may be called to make for the truth’s sake, we hope God will give us grace to make it cheerfully rather than shun to declare the whole counsel of our God. It is undoubtedly the right of those who differ from us to withhold their patronage, but if any of our brethren in Christ have become disaffected towards us, for this cause, we beseech such to weigh well the matter before they so decide. Let the question of the apostle be considered, “Am I therefore become your enemy because I tell you the truth?”

Middletown, N.Y., March 15, 1861

ROMANS VIII. 20.

Dear Brother Beebe: – Will you please give us your views on Rom. viii. 20? “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,” particularly the *him* who hath subjected the same, &c. As there are various and conflicting opinions among brethren on the subject, I would be glad to see an exposition from you, if convenient, and oblige, your brother in gospel bonds,

JOHN R. MARTIN.

Franklin, Va. March 9, 1861.

Reply. – The text on which Elder Martin desires an exposition, is one on which we have been greatly perplexed, and we confess our mind has been somewhat vacillating for years. We have read the views of able brethren, and they have seemed to us plausible and satisfactory for a time, but some difficulties have been suggested, which have, from time to time, confused our mind in regard to the *creature* intended by the apostle. We have felt, and still feel reluctant to attempt a solution of the subject. We have not sufficient confidence in our own understanding of the subject, to willingly oppose any views we have to the views which have been expressed by others. Still, as brother Martin desires *our* views, he will receive them only as *our views*; and from our personal acquaintance we feel sure he will only indorse them so far as he feels satisfied they are sustained by the Scriptures. The particular point on which brother Martin desires our views, seems far more clear to us than some others which are involved in the text. We are satisfied that he who has subjected our vanity in hope is Christ. But who is the creature? When and how was he made subject to vanity? And what vanity was he made subject to? And in what sense was it by reason of him who hath subjected the same in hope? And what is the hope in which it is subjected? All these questions, to our limited mind, are involved in more or less obscurity; and we now approach them in much weakness and in fear and trembling, lest we should darken counsel by words without sufficient knowledge. The preceding chapters show that Paul was speaking to and of christians, as complicated beings, brought into manifestation by a first and second birth, a natural and spiritual birth, and possessing two elements distinct in origin, nature and propensity, and yet identified as one person or individual. These two are in the context called flesh and Spirit. The one is dead because of sin; the other is alive because of righteousness. With the one we serve the law of God, and aspire after holiness; with the other we serve the law of sin, and do the things which we would not. Both of these elements are *creatures*, that is, they are not self-existent. Whatever is created is a creature, whether it be spiritual or temporal, animate or inanimate, but which of these, the *old man* or the *new man*, the spiritual or natural creature, was made subject to vanity? That the *new man* is in conflict with the flesh, annoyed, perplexed, troubled and wearied by the corruptions of the carnal, depraved and wicked propensities of his fleshly nature, is apparent to all christians; but is it true that the new man is subject to them? The christian who is an identity, and who possesses both the flesh and the Spirit, is alternately subject to some extent to each of them. If he lives after the one he shall die; if after the other he shall live. The one christian possesses both, and is subjected to the one or the other; but the two elements are essentially different, and opposite as sin and holiness, as life and death.

Our present impression is that *the creature* in our text is the christian, as personally including the two elements of which in his present state he is composed. Whether we be correct in this position or not, it is certain that the christian as such is subject to vanity, and that he is not so, willingly, or with his consent and acquiescence, but by reason of him who hath subjected the same in hope. There are creatures of God who are not subject to vanity. The holy angels, for instance, who surround the throne of God. And had it been the divine pleasure, we cannot doubt the power of God to have placed all his children as remotely from vanity, as the angels in glory. But God has chosen us in a furnace of affliction. It is his all-wise and righteous purpose, that in this world his people shall have tribulation; for their tribulations are necessary to work patience, and experience and hope that maketh not ashamed. By *vanity*, the things of this world are intended. Vanity of vanities, all is vanity, saith the preacher; but of them, more especially the trials, tribulations, persecutions, suffering and the mortality of our bodies, from the connection, seems intended. This world, to the christian, is like Bunyan's Vanity Fair, on a large scale. The young child of grace, in his early joys, feels like cutting loose, flying away to the arms and bosom of the Redeemer; he would not remain in the flesh, or live always, but aspires to better joys on high. But the trial of his faith requires that he shall wait all the days of his appointed time, till his

change shall come. Describing this vanity, in the context, Paul shows its universal effect on the whole creation, which groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. The vanity in which the saints participate, makes the whole creation to groan and travail in pain. And we who have received, in the new and spiritual birth, the spirit of adoption, as the first fruits of the Spirit in us, which is to be followed by the fulfillment of the promise in the eleventh verse of this chapter, even we, with this spirit in us whereby we are sealed as children of God, joint-heirs with Christ, with the certain pledge that even these vile bodies shall hereafter be changed and fashioned and made like the glorious body of Christ, even we do groan within ourselves, waiting for the adoption, to wit: the redemption of our body. And this adoption of which we have now the sealing witness, namely, the spirit of it, will be the deliverance of the creature from the bondage of corruption into the glorious liberty of the sons of God. And Paul, who was a good reckoner, reckons that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. But how is all this subjected in hope, and by whom? Christ took part of the same flesh which his children are partakers of, that through death he might destroy death, and deliver them who, through fear of death, were all their lifetime subject to bondage. He was made under the law to redeem them that are under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the spirit into your hearts, crying, Abba, Father. Now read the sixteenth and seventeenth verses of this eighth chapter. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. Unto the saints it is given, on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake. Whom he (God) did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. How could we be thus conformed if we do not suffer with him, that we may be also glorified together? If he was a sufferer while here in the flesh, and we are predestinated to be conformed to his image in suffering with him here, and being glorified together hereafter, then do we not clearly see that our subjection to vanity (suffering) is by reason of him who hath subjected the same in hope? Well might Paul with this view of the subject, according to his mode of reckoning, say to the Philippians, iii. 8-11, Yea, doubtless, I count all things but loss (vanity) for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; if by any means I might attain unto the resurrection of the dead. No afflictions for the present seemeth joyous, but grievous, still, regarding them as the certain and infallible evidences that we shall be glorified together with our divine Lord, do we not desire, with Paul, to know the fellowship of his sufferings? All these sufferings, vanities and all things are subjected in hope by our glorious Redeemer, for whose sake we count all things but vanity. In themselves, these vanities are trying, distressing, appalling, and some of them exceedingly terrifying to christians; but when we are taught by the Spirit to reckon them all up, as Paul did, with him we say they are light and momentary; but they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, (vanities) but on the things which are not seen: for the things which are seen are temporal, but the things which are not seen are

eternal. All things, then, which christians encounter here, are brought in subjection to Christ, and by him ruled for the good of his people, “For we know that all things work together for good to them that love God, to them who are the called according to his purpose.” This is a perfect subjection of them all, in hope to the christian. In view of the subjection of all things, by and under Christ, in which nothing is excepted but him who hath put all things under him, even the last enemy which shall be destroyed is death. What immortal hope looms up before the suffering saints, a hope both sure and steadfast, entering within the veil, hope full of immortality; hope that maketh not ashamed.

“A hope so much divine,
May trials well endure.”

A hope which defies the chilling damps of death, and the dreary chambers of the tomb. In defiance of the raging powers of hell, we may challenge the powers of unbelief to say, Who shall separate us from the love of Christ? Shall tribulations, or distress, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed, (or subject to vanity) all the day long; we are accounted as sheep for the slaughter. Nay, in all these things (vanities) we are more than conquerors, through him that loved us: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

This is truly a great and blessed hope to those who have the first fruits of the Spirit; though still they may groan within themselves, waiting for the adoption; for being sealed with the spirit of adoption, the redemption, or deliverance of their mortal body is perfectly secure. “But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.”

The hope in which this is subjected, is the hope of the resurrection of the dead, for which Paul was a prisoner, the hope of eternal life which God, who cannot lie, promised before the world began; the hope that all our conflicts will soon be over, that these mortals shall put on immortality, that death shall be swallowed up of victory, and we shall swell the exalted notes, O death, where is thy sting? O grave, where is thy victory? Even now is Christ risen from the dead, and become the first fruits of them that slept, and in his resurrection he hath brought life and immortality to light. Those sealed bodies of all his saints in his perfect image, shall as certainly be presented before the glory of the Father, as it is certain that they have received the sealing of the spirit of adoption, and that Christ has arisen from the dead. Then let the inspired writer pronounce on all the things of earth, vanity of vanities. We shall be subject to them but little longer, and for that little moment they shall work for us a far more exceeding and eternal weight of glory.

Middletown, N.Y., April 1, 1861.



EPHESIANS VI. 12.

Dear Brother – If it be not asking too much, I would like to have you publish your views on Eph. vi. 12, last clause, “Against spiritual wickedness in high places.”

D.M. VARNER

Somerton, Ohio, March 18, 1861.

Reply. – In our polyglot Bible, we have the marginal rendering of this clause, *wicked spirits*, instead of *spiritual wickedness*. The apostle has very clearly presented the church of God as the body of Christ, in this epistle, and traced the vitality of the whole body to Christ, as the Head of the body, and the church as the fullness of his body, who filleth all in all. And, having given the more cheering assurances of this vital and indissoluble union, its eternity and vitality, in closing the epistle he is inspired by the Holy Ghost to urge upon the saints such wholesome admonitions as they require; such as loving one another, as Christ has loved the church. The relative duties of husbands and wives, children and parents, servants and masters; for although in the body of Christ, which is spiritual, they are all one, yet in the flesh their relations to each other are unchanged, and their relative duties are as imperative, by the law of Christ, as they were before, so that the husband, the wife, the parent, the child, the servant and the master cannot disregard these relations and duties, without disloyalty to Christ, who is their Head. In urging these with all other obligations which devolve on the saints, and knowing the many temptations and oppositions rising from the flesh and from Satan to a faithful performance of all that he enjoins, he exhorts them to put on the whole armor of God, and describes the armor of God, from head to foot, as in all respects differing from and opposite to that kind of armor which is used in contending merely with flesh and blood, or with our fellow-men, for instead of a carnal warfare requiring carnal weapons, such as Sharp’s rifles, or any other kind of rifles or earthly weapons, we require the whole armor of God, that we may be able to stand, for our conflict is against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. By principalities we may understand all the organized forces of the kingdom of Satan, which indeed are many. As in the type, Babylon had an hundred and twenty and seven provinces, and the number of the antichristian beast is the number of a man, six hundred, three score and six, so we may infer that the organized powers of spiritual wickedness has its plurality, its rank and file, its officers and subalterns, against them all the saints are called to wrestle; and against powers, such as the powers of darkness, and the powers of our own corrupt nature, and against the rulers of the darkness of this world. The darkness of this world is what this world calls light, for the rulers of it put darkness for light, and light for darkness. Among the rulers of the darkness of this world we may class the clergy and the professors, who teach what they regard as the science of divinity, and oppose their science to the light of divine revelation. By their schools of divinity, including their infant schools, Bible classes, Sunday and Theological schools, together with such machinery in connection as Missionary and Tract Societies, their pulpit and printing influences, they certainly control to a very great extent the darkness and delusions of this world, corrupting the infant mind with false notions in regard to spiritual things, nurturing in them a prejudice against the truth, which must, if not arrested by divine interposition, ripen into violent hostility, and, perhaps, open persecution. And in their higher schools heaping teachers, having itching ears, which in the present running capacity of their machinery, they can supply to order. If anti-christ requires Catholic, Episcopal, Presbyterian, Congregationalist, Methodist or New School Baptist preachers, those institutions can turn them out in any quantity or quality required, provided only that a paying amount of cash accompany the orders. And if to thicken the darkness and involve the country in anarchy, abolition preachers be required for the north, or fire-eaters for the south, the gearing of the engine is easily

shifted to accommodate that object, so that their graduates may be prepared to cry, Lo here, or lo there, as will most effectually intensify the darkness, delusion and fanaticism required to turn away the ears of men from the truth, and incline them to fables.

Spiritual wickedness, or the abominable corruptions of high places by wicked spirits, appears to us to signify wickedness which assumes a religious or spiritual garb, having a tendency to corrupt in high places, embracing all the antichristian abominations of the man of sin, the son of perdition, whose coming is after the working of Satan, with all deceivableness of unrighteousness, with all signs and lying wonders. This wicked had already begun to work in the apostolic age, but was restrained until the time when the *let* or hindrance should be removed, and that wicked revealed. Some of the characteristics of this wicked are given by inspired writers, thus, “Who opposeth and exalteth itself above all that is called God, so that he as God, sitteth in the temple of God, showing himself that he is God.” – 2 Thess. ii. 4. These characters are too clearly drawn by the pencil of inspired wisdom to admit of any doubt that the spiritual wickedness against which the saints are called to wrestle, contend and struggle, is the same which we are now resisting; it has become more fully developed since the date of Paul’s letters to the Thessalonians; evil men and seducers have waxed worse and worse, deceiving and being deceived. None doubt that the inauguration of the pope to his pontifical throne, and his usurpation of the spiritual affairs of the church, and his claim of divine power also to rule over the temporal affair of the kingdoms of this world, was, so far, a fulfillment of what Paul had predicted, and it would have been happy for the world if the whole development had been confined to the papal beast. But alas, the image of the beast presents the same outlines. As the pope assumed the control of the spiritual affairs of the church of God, so he took his seat in the temple of God; and as in claiming, as vicar of God, an absolute right to subject the temporal governments of the world to his mandates, he exalted himself above all that is called God, or that is worshiped, for Christ as the King of Zion had made no such claim, in his spiritual connection with his church, but had distinctly declared that his kingdom is not of this world. And as all that the christian worships as God is embodied in Christ, so the pope exalted himself above all that is called God, by assuming such power as Christ disclaimed. It is true that Christ is exalted in his providential power as the God of the whole earth, and has power over all flesh, the King of kings and Lord of lords, but it is equally true that he clearly draws the line between his kingdom and this world; between his spiritual and his providential governments. When he was called on to divide an inheritance for certain heirs at law, he said to them, “Who hath made me judge?” &c., declining to decide their temporal matters. The high places of the papal spiritual wickedness were the assumed headship of the church, and a place so high in temporal power, as to rule over the kings and potentates of this world.

But we have intimated that this spiritual wickedness in high places is not confined to the papal beast. The setting up of the image of this papal beast by the protestant, or two-horned beast, which rose up out of the earth, and the investment of their image with all the power of its prototype by them. See Rev. xiii. – “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him.” Is it not obviously true, that the Reformed church, which came out of the papal establishment, exercised the same power, that is the civil and ecclesiastical and temporal power that some of the potentates of the earth were enlisted and elevated as being by the grace of God, Defenders of the faith, &c., and that they did exercise that power by pains and penalties, and enforce their faith by armed forces in the field? But this is not all: the same power of *all signs and lying wonders, and all deceivableness of unrighteousness in them that perish*. For John testifieth in verses 12-14, “And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly

wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”

The same self-exalted spirit which was betrayed by the two-horned beast, has made its marks so as to give evidence of its existence in all the so-called puritanic and other protestant establishments so far as they have had opportunity. Their violent persecutions have been restrained in our country, since the organization of our national confederacy, by our constitution, which very wisely provided that no religious denomination should be preferred by the government. This restraint, however, has never set easy on the Puritans or Protestants, the former of which had previously, from their landing from the May Flower, at Plymouth, enjoyed the luxury of whipping, banishing, burning, torturing and driving out of the country the Baptists, the Quakers, the witches, and, in short, all who could not, or would not, embrace their creed; while the latter had power to deprive the saints to some extent of their religious privileges, by arresting and imprisoning their ministers.

But even under the best form of constitutional government the world has ever known, which has guaranteed to every citizen of our great republic liberty to worship his God according to the dictates of his own conscience, this spiritual wickedness, though restricted and restrained, has continued to exist, and to make some astonishing developments, by aspiring to the high position of the temple of God, to a seat, a power and dignity; assuming the seat of God, by professing to have authority from heaven to do what none but God can do: the conversion of sinners, the evangelizing the heathen, the salvation of mankind, the calling, qualifying and employing of ministers, the organization of churches on creeds, rites and policies of human invention, ignoring the New Testament, and with it the supreme authority of Christ. And down to the present day they claim and receive from men the honors and reverence, the confidence and prerogatives which belong alone to God, and they exalt themselves above all that is called God, by claiming for their human contrivances a far greater efficiency in the salvation of men than they allow to God’s method of salvation. This is spiritual wickedness in high places. But it is not in the nature of this wicked spirit to be satisfied with its extravagant and blasphemous assumption of ecclesiastical influence, its insatiable desire for temporal power demands the reins of our civil government, and the right to control the domestic institutions of the states and territories of our country, and to direct the action of Congress, threatening the states and the nation with the thunderbolts of heaven, if they do not respect their aspirations. The demoralizing and corrupting influences are manifest in the growing degeneracy of the citizens of our country, in the prevalence of crime of every revolting name, and upon the high places of our government in the alienation of fraternal fellowship and genial co-operation, in the disruption of the bonds of our federal union, and in fanning the flame of discord, prejudice and hatred, and in urging our country into the horrors of a civil war.

To wrestle against all this, the saints are not to use carnal weapons, such as the enemy relies upon. We require the armor of God, and no other armor will do for the disciples of the Lamb of God. But may we have on the whole armor of God, and having done all to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all taking of the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer, &c.

Middletown, N.Y., April 15, 1861.

THE DEAD

Mr. Editor: – A disease known as putrid sore throat, or *Diphtheria*, has visited our section during the past winter, and, like a destroying angel, hovered over our habitation. My youngest three children – one a boy of ten years, the others, girls, aged 12 and 8 years respectively – were, within the space of one month, taken away from this, as we trust, to the upper and better world.

JOHN S. HOBBIE.

P.S. – You are aware there has been great controversy about the state of the dead; will you, as soon as you have the opportunity, please give your views as to the consciousness of the dead.

Reply. – Modern Spiritualism has made a great stir in the world within a few past years, and, like many other gross absurdities, made a fierce blaze, and died. We have regarded the pretensions of its advocates as too absurd and infidel to require from us a serious notice. It has pretended to demonstrate, by mystic raps and other mediums, that the dead are not only conscious, but ready to hold an active correspondence with the living. It is sufficient for christians to know that their pretensions are all in the face of all divine revelation contained in the scriptures. One thing we conclude must be self-evident – that which is conscious is not dead – cannot be dead, for consciousness is life. But in death, what is it that dies? – not the soul, nor the immortal spirit that is born of God. The dust returns to dust, and that is quite as unconscious as any other dust of the earth. But not so with the spirit; that returns to God who gave it. And whether it be the saint or the unregenerate, we have no idea that anything but the body becomes unconscious. At all events, we know that the life given to the saints in the new birth is immortal life; it therefore cannot die, nor do we believe it can become unconscious. “And whosoever liveth and believeth in me, shall never die. Believest thou this?” – John xi. 26. The dying thief received the gracious assurance that he should be on that same day with Christ in paradise; which certainly is not an unconscious, but a state of conscious happiness. His tortured body would remain upon the cross and there become unconscious; but that spirit of immortality which was given him in Christ, should be transported to the paradise of God. The spirits of the justified are perfected in happiness, and clothed with their house which is from heaven; while their earthly bodies moulder unconsciously in the graves, until their final resurrection; then, but not till then, shall they be changed, fashioned, and made like the glorious body of their risen and ascended Redeemer. Their mortal shall put on immortality – their corruptible shall put on incorruption, and death shall be swallowed up in victory. The heathenish notion entertained by many of the fanatics of the present time that departed spirits are conscious of what is transpiring on the earth, watching their kindred and old acquaintances who survive them, has no foundation in truth. If such were the case, heaven itself would fail to afford perfect happiness or contentment to the glorified spirits of the redeemed. But there the wicked cease from troubling and there the weary are at rest. There, like David, they behold the face of their God in righteousness; there are they satisfied, when they awake, with his likeness. – Psa. xvii. 15.

Until we depart hence, we have no possible way of knowing anything of the state of the departed, only what God has been pleased to reveal to us in his word and by his Spirit. If it were for our good or God’s glory, he would have given us more knowledge of the subject. But as it is, it becomes us to “Be still and know that the Lord is God, and submit the whole to him, having the assurance that Justice and Judgment are the habitation of his throne. Righteousness and Truth go before his face.” It is enough to know –

“My flesh shall slumber in the ground
Till the last trumpet’s joyful sound

Then burst her chains in sweet surprise,
And in my Savior's image rise."

Middletown, N.Y., April 15, 1861.

ROMANS 13:1, 2

Brother Beebe: – I desire your views on Romans 13:1, 2. And if it is not asking too much, will brother Trott give, through the *Signs of the Times*, his views on Luke 9:49, 50. His compliance with this request will oblige an enquirer after truth.

A.J. COLEMAN

Reply. – Such views as we have on the text proposed for our consideration we will cheerfully give, although we do not claim to have any special light upon the subject. The text evidently presents an admonition to all the members of the church of Christ, and especially to the church at Rome.

“Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.” The terms *power* and *powers*, in this text, mean authority, vested in superiors to rule or govern those who are under allegiance to serve or obey them. The theory that God has created all men equal, in 411 respects will not bear a scriptural test; for God has evidently made a difference among the members of the human family, in many particulars, and especially in regard to the investment of power or dominion. Adam was invested with power, by the ordination of God, over the whole animal creation; yet Adam himself was made lower than the angels, and under law to God. The next development of the creation is presented in the formation of Eve, and after the transgression, God said to her, “And thy desire shall be to thy husband, *and he shall rule over thee.*” – Gen. iii. 16. Next in the order of development were Cain and Abel. And the Lord said unto Cain, “Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, *and thou shalt rule over him.*” From Adam to Moses, the patriarchs were invested with power to rule their tribes, and the birth-right of the first-born entitled him to superior power and dominion, and made the younger members of the family subordinate.

There is now, and always has been, various grades of power, and proportionate grades of subordination among the human race, and that, too, by the ordination of God, including the authority of parents over children, masters over servants, kings over their subjects, and officers over subalterns. These distinctions God has made in his all-wise providence and divine ordination, for the common benefit of mankind; so that the apostle is sustained by all the scriptures in his testimony, that *there is no power but of God*. No being has power to live or move only as God has given the power. All our mental or physical powers, as well as the right of dominion to the extent possessed by any of us, is of God. It is God who has made us to differ, even as he has made one star to differ from another star in magnitude and glory. Of the same lump has he made one vessel to honor, and another to dishonor. And it does not become the vessel to say unto him that hath fashioned it, “Why hast thou made me thus?” Degrees of

power are implied in our text, as high, higher, and highest. The authority of parents over children, masters over servants, commanders over armies, is high, and therefore, imperative; but that of Governors, Kings, and Emperors, or the constituted authorities of civil government in States and Nations is higher in its grade, and holds dominion over parents as well as children, and masters as well as servants. To the civil governments of Nations, then, we understand the apostle to refer, and also to all social or civil governments to which every or any soul may owe allegiance. In the parent is a higher power or right to rule than in the child; and in the master than in his servant; and still higher than the authority of parents or masters is the power or dominion of civil governments which God has ordained; while the superlative degree belongs to divine power – to God, as the Supreme Ruler of all things.

The kingdom of Christ, being a spiritual kingdom, does not interfere with the constituted powers of earthly kingdoms. The allegiance due to Christ by all the subjects of his spiritual government, being spiritual, does not release them from obligations devolving on them as men, women, or children in the flesh. Nor has any human government a right to interfere with the spiritual affairs of the Spiritual Kingdom. This was taught by Christ, when he said, “Render therefore to Caesar the things which be Caesar’s, and unto God the things which be God’s.” And in perfect harmony with this principle the apostle admonishes every soul – that is, every individual member in the church of Christ – to be subject to the higher power. Compare this admonition with what the same apostle has enjoined on all the churches, especially on all the churches among the Gentiles. Hear him: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body; therefore, as the church is subject unto Christ, so let the wives be to their own husbands in all things.” Eph. v. 22-24. “Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother, which is the first commandment with promise. Eph. vi. 1,2. “Servants, be obedient to them who are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ: not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God, from the heart; with good will doing service, as to the Lord, and not to men.” Eph. vi. 5-7. Again: “Wives, submit yourselves unto your own husbands, as it is fit in the Lord.” “Children, obey your parents in all things; for this is well pleasing unto the Lord.” “Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God.” Col. iii. 18, 20 and 22. “I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty; for this is good, and acceptable in the sight of God our Savior.” 1 Tim. ii. 1-3. “Let as many as are servants under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren;” (That is, the servant whose master is a member with him of the church of God is not to suppose that their being one in the Lord dissolves any obligation devolving on him in the flesh; still, the command is, “Let every soul be subject to the higher power;”) “but rather do them service, because they are faithful and beloved, partakers of the benefit.” These things Paul commands Timothy to “teach and exhort,” and adds: “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is after godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.” I Tim. iv. 1-5. These scriptures not only define the relations in which we stand to teach other, in the flesh, by the order and providence of God, but most clearly and solemnly enjoin on all Christians to observe, practice, and obey the injunction of our text and “Let

every soul be subject to the higher power.” And, furthermore, they admonish us that all teachings which differ from this is anti-christian – hostile to the spirit of truth, and opposed to godliness. And that all Christians are to withdraw from all who teach otherwise, and who consent not to these wholesome words, as from those whose pride and ignorance lead them to dote about questions and strifes of words, which tend to anarchy, war and strife.

“Whosoever, therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves *damnation*. That is, whosoever resisteth the authority which God has vested in rulers – Kings, Governors, parents, or masters – are in open rebellion against God, and presumptuously fighting against his ordination and government. Hence Paul exhorts servants, and all others in their subordinate capacities, to render their obedience, *as unto* God. As God has commanded children to obey their parents, servants their masters, and all who are in subordination their rulers, we cannot disobey or dishonor those who hold authority over us without disobeying God, and violating the doctrine which is according to godliness. Paul informs Timothy, in connection with this subject, that those who teach otherwise, in their pride and ignorance, have mistaken the nature of real godliness, and that they think gain is godliness. But although godliness with contentment is great gain, yet whatever may be gained by resisting the ordinance or government of God is in violation of every principle of godliness, and hence he commands Timothy to disfellowship such resistance, and to withdraw from all who do so resist. And to teach that it is the established order of the church of God, that every soul shall be in subjection to the higher power, as defined in the scriptures to which we have referred. “And they that resist shall receive to themselves damnation,” that is, condemnation, divine disapprobation, or the displeasure and just rebuke of God. The term *damnation* does not always mean everlasting perdition, but it always means condemnation; and it cannot fail to fall on all who are found fighting against God, rejecting his government – setting up other standards of morality or divinity than the standard which God himself has given in his word. They are not therefore guiltless before God, who, through malice or even through ignorance, resist this ordinance of God.

The text which we have been laboring to explain was addressed, as we have observed, to the church at Rome, to “All that be (or were at that time) in Rome, beloved of God, called to be saints.” The Roman government was at that time very despotic, and its national religion was pagan; yet the apostles and primitive saints were a loyal, law abiding, patient people. This was conceded by their bitterest enemies. It is true the primitive saints protested against idolatry, and refused to be subject to the rulers of the land, in matters of a purely spiritual nature, because they were not authorized to recognize any human power as higher power, or as equal to the power and dominion of Christ; hence when they were persecuted and punished by the constituted power, it was for Christ’s sake. While they religiously obeyed the command of Christ, to render to Caesar the things that belonged to Caesar they withheld from Caesar, and rendered to God the things which are God’s. They rendered tribute to whom tribute was due, custom to whom custom – faithfully observing and promptly obeying all the laws of the empire, paying their taxes, and serving their king with fidelity, so far as in them lay. The system of bondage in Rome was also that of the most ultra and extreme bondage, allowing to the masters and owners of servants the right to put them to death. Yet Paul continued to exhort and to teach those members of the church who were under that yoke, to count their own masters worthy of all honor, and as entitled to their obedience in all things, and to obey them with the fidelity with which they served God. This church at Rome was composed of parents and children, husbands and wives, masters and servants, who, in spiritual things, were all one in Christ Jesus, yet, in their fleshly relations, differed very widely; and this distinction of power, one over another, belonging to their earthly relations, was not at all changed or abated, because of their unity and identity in Christ. From a due and careful

consideration of all these facts, collected from the unerring testimony of the New Testament, we are bound to conclude that the order of the church and kingdom of Christ at the present time, and at all times, so imperiously demand that every soul shall be subject to the higher powers, in all the relations of life, that where these injunctions are ignored and rejected, the church of Christ in primitive purity cannot be found. And where these divine instructions are resisted, strifes, envy, railings, evil surmisings, perverse disputings of men of corrupt minds who are destitute of the truth, will prevail, even as it is from the same cause, so painfully prevalent at the present moment in our country. And, farther, that it is the duty of all Christians to withdraw themselves from all connection that would or may involve them as giving any countenance, directly or indirectly, to those who do so resist the powers which are ordained of God, and to heed the commanding voice of the Captain of Salvation: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." – 2 Cor. vi. 17, 18.

Middletown, N.Y., May 1, 1861.

MATTHEW VIII. 11, 12,

Dear Brother: I address you tonight for the first time, for the purpose of asking your views on Matt. viii. 11, 12.

The Old Baptists here are well pleased with the *Signs of the Times*, so far as I have heard. May the Lord enable you to continue to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy brother,

LOVETT

LEE.

Paint Rock, Ark., April 3, 1861.

Reply. – The text proposed reads thus: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." These words appear to have been spoken by our Lord soon after he had come down from the mountain where he had preached the sermon on the mount. Having finished the instructions to his disciples, and descended from the mountain, a great multitude of people thronged around him, and in their presence he touched and healed a filthy leper. And when he was entered into Capernaum, an officer of the Roman army came and besought him in behalf of a servant of his who was sick of the palsy and grievously tormented, and Jesus also healed the centurion's servant. This display of miracles very naturally excited the jealousy of the Jews, who regarded the touching of a leprous person as a violation of their laws, and the favoring of a Roman centurion as little if any less defiling. But when he had positively declared that he had not found so great faith in Israel, or among the Jews, as this centurion manifested, the surprise and astonishment of the self-conceited pharisees must have been raised to the highest degree. And yet he had something more to tell them, that many shall come from the east and west, even of publicans and harlots, as he had elsewhere declared, and shall sit down with

the patriarchs and prophets, and these self-righteous pharisees be cast out. Publicans and harlots, redeemed and washed in Jesus' blood, and clothed in his spotless righteousness, shall be qualified to participate in the spiritual privileges of the gospel kingdom, while children of the kingdom, or those who legally occupied that position, should be cast out. As the Canaanites were cast out of the promised land, to make room for the heirs of the promise which God had before made to Abraham, so the carnal Israelites should be severed from Abraham, the true olive tree, for the grafting in of the Gentiles. In the sermon on the mount, Christ had declared, Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom. The kingdom in its gospel organization is spiritual, and human righteousness is insufficient to qualify any one to enter it, therefore Jesus has declared most positively that except a man be born again, born of the water and of the Spirit, he cannot enter it. No legal righteousness can exceed the righteousness of scribes and pharisees; but the righteousness of God, which is by the faith of the Son of God, does exceed. And Christ, who knew no sin, was made sin for us, (his people,) that we should be made the righteousness of God in him. This will do; with this even publicans and harlots are cleansed and made holy, and unto them is Christ made wisdom, and righteousness, and sanctification, and redemption. And this is his name whereby he shall be called. The Lord our Righteousness. Men are fatally mistaken when they presume that their works of righteousness or obedience to the law will justify them before God, for, by the deeds of the law shall no flesh be justified in the sight of God. Justifying righteousness is not of the law. If a law had been given that could give life, righteousness should be by the law, but that no man is justified by the deeds or works of the law is evident from the fact that, The just shall live by faith. Hence, Paul, who understood precisely the difference between the righteousness of men and the righteousness of God, could cheerfully forego everything else, that he might be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Christ could and did declare beforehand that many of those shall come from the east and west, and, as in another text he adds, and from the north and south, from every point of the compass, and as his members, clothed with the garment of his salvation, covered with the robe of his righteousness, they shall enter his kingdom, come with songs and everlasting joy to his Zion, and inherit the kingdom prepared for them from the foundation of the world. There in his kingdom shall they sit down with Abraham, having the faith, not the flesh, of Abraham. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. The children of the flesh, these are not the children of God; but the children of the promise are recognized for the seed. These are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John the Baptist told the scribes and pharisees to think not to say they had Abraham to their father; that plea was sufficient to admit them to a standing with carnal Israelites under the law, but now the axe is laid at the root of the trees and every fruitless tree is cut down; and all the trees are barren until they are first made good trees, and then the fruit will be good, for a good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit. But God is able of these stones to raise up children to Abraham.

The carnal Israelites were in the kingdom, as it existed under the ceremonial law, in the types. But that dispensation is abolished, and they, as children of the kingdom, in that sense are cast out, as was the rich man in the parable, while Lazarus is now in the bosom of Abraham, and a great gulf is fixed between them. Gentile sinners redeemed from all the tribes of the earth are gathered into communion with Abraham, and Isaac, and Jacob, and the carnal seed are cast out into outer darkness. The kingdom of Christ is illuminated internally, the Lord God and the Lamb are the light of it; but without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a

lie. With these the carnal workmongers are associated, and of their doom they shall partake. The light which is in them, of which they boast, is darkness, and it is outer darkness, and how great is that darkness. Darkness signifies death, the opposite of life. In the Word, which was made flesh, is life, and the life is the light of men. The opposite of that life and light is outer darkness, and in it shall be weeping and gnashing of teeth. Weeping, when it proceeds from contrition, shows a godly sorrow, working repentance which is unto life, and needeth not to be repented of; but the sorrow of the world worketh death. The first shows the work and yields the fruits of the Spirit, but the latter is accompanied by wrath, violence and gnashing of teeth, unreconciliation to God, opposition to holiness, and implacable enmity to the truth and all who hold and love the truth.

As many as are of the works of the law are under the curse; so we see the declaration not only bears upon the carnal Israelites, but extends to all who are of the works of the law or rather all who are seeking for justification by obedience to the precepts of the law, and to commend themselves to the divine favor by their own works; they are all of them in outer darkness, and have not light to see that salvation is by grace alone, not of works, lest any man should boast. Not by works of righteousness which we have done, but of his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost. But the very darkness which hides these things from the eyes of the wise and prudent, they call light, while all the things of the Spirit are unto them foolishness, and they call it darkness. Such was the wretched condition of all men by nature, and those who are now translated from the power of darkness into God's marvelous light were by nature children of wrath even as others, but God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ. It surely is no less than the works of God himself. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"Then give all the glory to his holy name;
To him all the glory belongs;
Be your the high joy still to sound forth his fame,
And crown him in each of your songs."

Middletown, N.Y., May 15, 1861.

DUTY OF DEACONS

Brother Beebe: – If one so unworthy as I feel may so address you, I desire your views on the duty of deacons. Our Association (Salem) has requested the churches of which she is composed to take up the subject, and set forth their views on the subject. Please give your views in as plain a way as possible, and you may confer a great favor on many of the Baptists in Southern Indiana as well as elsewhere. Please reply as early as you can, through your valuable, and to me, highly esteemed paper, the *Signs of the Times*.

I would also like to have your views on 1 Peter i, 22, particularly on the first part of the verse. I would like to write much; but, my dear brother, from a sense of my inability to write to

edification, I refrain. May the good Lord bless you and me, and all the Israel of God, with all needful blessings while we sojourn in this unfriendly world, and finally crown us in heaven with all his blood-washed throng, that we may glorify and praise him in a world without end.

GEORGE FEITENGER

Reply. – This letter having been mislaid, we have no means of knowing how long it has been on hand, as our brother neglected to date it. Our reply may be too late for his purpose, but as we have no special light to communicate on the *duty of deacons*, his loss will be small from our delay.

We have positive instructions in the Epistles of Paul, that the office of deacons belongs to the order of the gospel church; and of their character and qualifications we are very fully instructed, especially in 1 Tim. iii. 8-13; but the particular work is not so clearly defined. Many believe that the seven which were set apart to serve tables, Acts vi. 3-8, were *deacons*; if their exposition be correct, (and we will not controvert it) we may infer that their work is first to attend to the poor of the church, and see that the supplies provided by the church are faithfully applied for the relief of the needy. And as they were to relieve the administrators of the work from embarrassment, so that they might give themselves continually to prayer and the ministry of the word. That the ministers of the word need such aid and relief now as much as it was required in the apostles' days, is very evident; as the number of gospel ministers is small, and many of the few who stand approved by the churches are greatly hindered in the work, by pecuniary embarrassments, so that they cannot give themselves continually to the word of the ministry, without violating other precepts, which require them to provide for their households, etc. The minister of the word, in pursuing his holy vocation, becomes familiar with the necessities of the saints, and their wants are to be attended to. How dwells the love of God in those who see their brethren and sisters in need, and shut up the bowels of their compassion, etc.? See I John iii. 17, James ii. 15, 16. But if the administrators of the word have to make collections for the poor, and see to the appropriation of the contributions, they must necessarily neglect the administration of the word. Hence, there seems to be a necessity for men of *honest report* to take this responsibility. If they lack the qualifications which Paul requires of deacons, they cannot well fulfill the duties assigned them; those who contribute must have confidence in the honesty, integrity, and faithfulness of the officer who is put in charge of the work. We are not directly told that the seven men which were set apart by order of the apostles, Acts vi. 3-8, were deacons, but the similarity of their qualifications to those required of deacons in 1 Tim. iii. 8-13, is a strong presumptive evidence that they were. A second evidence is found in the fact that we have none but deacons now in the church to perform that work, and further, there being no specific work assigned the deacons, in Paul's instructions to Timothy, strongly favors the conclusion that the work assigned the seven in Acts vi. 3-8, was well understood by Timothy and the churches as being the work of deacons.

Men who possess the qualifications which Paul requires of deacons, being grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, etc. Such men, it is presumed, will find enough to do in the church of God; not only in looking to the relief of the poor, and seeing that the ministry is relieved from pecuniary embarrassments; but as Paul requires that he shall be a good disciplinarian, ruling well his own house, we infer that he is to be of much service in the church, in seeing to the strict observance of all the laws of Christ, aiding the pastor in the oversight of the flock, and in attending faithfully to all that belongs to the order of the gospel. Especially when the administrator of the word and ordinances is called away, (for their time has to be divided, as was the time of the apostles among the churches) to see that the assembling of the saints is not neglected – that the regular meetings be kept up, and the gifts of the

saints called out and exercised, and that the saints speak to themselves in Psalms and hymns and spiritual songs – that they exhort, admonish and edify one another. They should make themselves familiar with the situation of the members generally; see that there be no strife, contentions, envies, or disorders among them, – visit the sick and afflicted, and make known to the church the case of such as require their aid. If these are not some of the duties of the deacon, we should not be able to enlighten our enquiring brother.

Our views on the text, I Peter i. 22, we will endeavor to give soon.

Middletown, N. Y., May 15, 1861

REVELATION 3:20

Brother Beebe: Will you favor me with your views on Rev. iii. 20, “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.” I heard a Missionary Baptist use this for a text; he said God was knocking at the heart of sinners, and waiting for them to open to him. But I do not so understand the subject; yet I am somewhat perplexed on the subject, and hope to hear from you on the subject.

E. R. KUYKENDALL

Reply: This appeal was made, according to the vision of John, not to unconverted or unregenerated sinners, nor is there any appeal of the kind made to them in the Scriptures; but it was directed to the Angel of the Church of the Laodiceans, when she was represented as being in a lukewarm state, neither cold nor hot, and as an evidence of God’s special love and faithfulness to her, this message of rebuke and exhortation was sent. The language is very appropriate to a Church in a lukewarm state, but totally inapplicable to those who neither possess nor profess the religion of our Lord Jesus Christ. The ungodly are not charged with lukewarmness, or inactivity; but they are compared to the troubled sea which cannot rest, which continually casts up mire and dirt. They are “Cursed children, which cannot cease to Sin.” And their feet are swift to shed blood, and misery and destruction are in all their ways, and the way of peace they have not known. But the Church, as represented in this Laodicean state, presents a condition somewhat like that described in the Songs, v. 2-3. Drowsy and stupid and inactive, and when aroused by the voice of her beloved, knocking at the door, she says, “I sleep: but my heart awaketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.” How can such language as this apply to the ungodly? Are they the Lord’s undefiled, his sister, his love, and his dove? He discriminates, and says, “There are three score queens, and four score concubines; my dove, my undefiled is but one: she is the only one of her mother she is the choice one of her that bare her the daughters saw her, and blessed her yea, the queens and the concubines, and they praised her.” Songs vi. 8-9. The spouse of Christ, in the Songs, and the Church addressed in our text, are the same; and, in both instances, represented as being in an inactive and sluggish condition. Hence, the same figurative language substantially is applied in both cases. In our text, the Beloved saith, “Behold, I stand at the door and knock: if any man hear my voice,” etc.; showing that it is with his voice that he knocks, or

gives the signal. The church responding to the call, confesses her drowsy condition: "I sleep, but my heart waketh." But sleepy and stupid as she feels, she at once recognizes the knocking, it is not the signal of a stranger, a robber or an enemy. "It is the voice of my beloved that knocketh: I have heard that voice before, it is a familiar sound, I know it well: for it is the voice of my beloved;" and his language awakes my heart. He stands not at the door of graceless sinner's hearts, but at the door of his Church; he calls not to aliens or strangers, but to his sister, his spouse, his love, his dove, his undefiled. This call is not to woo and win her to be his spouse, but he calls her because she is his spouse, the relationship is already complete. The voice that knocketh at the door of the slumbering Church is the same voice which once shook the earth, but now once more shaketh not the earth only, but also heaven; it is the voice of the Lord God, which Adam and Eve heard in the garden, in the cool of the day; the voice which said to Abraham, "Lay not thine hand upon the lad;" which divided the sea and made bare the channels of the deep, which caused the mountains to skip like rams, and the hills like lambs. This voice said unto Isaiah, "Cry, all flesh is grass, and all the glory of man, as the flower of grass." The same of which the spouse sang, "The voice of my beloved; behold he cometh, skipping upon the mountains, leaping upon the hills." This is the voice which the dead shall hear, "and they that hear shall live." "My sheep" saith Jesus, "hear my voice; I know them and they follow me, and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand. But a stranger will they not follow, for they know not the voice of strangers." This voice is heard by the church in admonition, as well as in comfort, and when he speaks in solemn admonition to the saints, as in our text, as also in the context, Songs v.2, and Heb. xii. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we refuse him that speaketh from heaven; whose voice then shook the earth; but now he hath promised saying, yet once more I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. xii. 25-27. This voice came out of the cloud at the transfiguration on the mount, and from heaven at the baptism of Christ in Jordan saying, "This is my beloved Son, hear ye him." And whenever the church or spouse of Christ falls into a state requiring rebuke or admonition, this voice of her beloved knocketh at the door, saying, "Rise up my sister, my love, my dove, my fair one, and come away." *If any man hear my voice.* The dead have no ability to hear – until that ability is given them. Christ has power to quicken and make the dead hear and live; even as he made the dead Lazarus hear and obey when he called him from the sepulchre; but Lazarus had no power to hear until Christ displayed his quickening power to raise the dead. Then if any man hears the voice, it is an evidence that Christ has given him life. But to hear in the sense of our text implies obedience; as Moses said, "A prophet like unto me shall the Lord raise up unto you, and him shall ye hear in all things." Jesus said, "He that heareth these sayings of mine, and doeth them, is like to the man who built his house upon a rock." God's people show that they hear when they obey. So in the figure of our text, if any man hear the admonition of Christ, he is represented as rising like the spouse to open to her beloved. And, he that hath an ear, let him hear what the spirit saith to the churches. To open the door implies the removing of that which obstructs the passage. The beloved, in this figure, is outside the door, and knocking. The bride is within and slumbering. Some thing seems to obstruct the entrance. The Lord said to Israel, "Your sins have separated between thee and me." So the church, in her lukewarm state, was neither cold nor hot, and the spouse in the song was neither fully awake, nor entirely asleep. She says, "I sleep, but my heart waketh;" and like one roused by a knocking at the door; sufficiently aroused to recognize the voice of her husband, but not sufficiently awake to fully appreciate his return, in her sluggish hesitancy, she mutters, "I have put off my coat, how shall I put it on; I have washed my feet, and prepared for a comfortable nap; how shall I defile them." Or, as

described in our context, she has become so unconscious of her true condition that she begins to dream that she is rich and increased in goods, and has need of nothing. When the eyes of God's children are anointed with eye-salve, they feel their need of Christ, and are poor, and naked, and miserable, until they can find him whom their soul loveth; nor can they truly feel rich without that treasure which he alone can impart to them. The opening of the door, in the figure, seems to imply reformation, laying aside their idols, rising from their vain dreams, and becoming actively and heartily engaged in the order and ordinances of the house of God; observing all things whatsoever Christ has commanded them; and in this they have communion with him; they are brought thus into the banqueting house, and his banner over them is love. He sups with them, and they with him. He spreads their table with his bounties, in the presence of their enemies; he anoints their head, and their cup runs over. He says to her, "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

Middletown, N. Y., June 1, 1861

LUKE 17:12-17

Brother Beebe – Please give your views on Luke xvii. 12-17.

JOHN CORNELISON

Reply. – The passage referred to is an account of the miraculous cleansing and healing of ten lepers. This gracious display of His divine power appears to have been made in a certain village of Samaria and one of the lepers which was healed was a Samaritan; the others may have all been Jews, and probably were. The leprosy was a very loathsome and infectious disease which was known in that eastern country, and which we are informed by travelers still exists in that part of the world. This disease is sometimes used as a figure of the pollution and loathsomeness of sin; especially when the quickened sinner is awakened to a sense of his guilty state as a transgressor of the law of God, he is like the lepers in our text, made to feel that they are polluted, unclean and loathsome, and that their only hope for deliverance is in the Lord Jesus Christ; that no human power can cleanse them; that they cannot cleanse themselves, but, like another leper of whom we read, they do believe that if Jesus will, he can cleanse them. But the anxious enquiry with them is, Will he? This is the last hope, if he will not, then I must die in my pollution, for vain is the help of man. Lepers were not allowed to mingle with the congregation of Israel; the law pronounced them unclean, and banished them from the camp. So the poor sinner, when he feels his malady, sees himself condemned by the law, and forbidden to mingle with the people of God. The ten stood afar off and cried to Jesus for mercy. Their uncleanness forbid that they should approach the Savior, like the convicted sinner, who feels in deed that he is very far from Jesus, far from mercy; yet from dire necessity they cry, they cannot refrain, as there is no possibility of deliverance from any other source, or any other way. Therefore they cry, "Oh Jesus, if thou wilt, thou canst cleanse me!" Or, "Jesus, Master, have mercy on us". In answer to the piteous cry of the ten lepers, Jesus commanded them to go and show themselves to the priest. This was in obedience to the ceremonial law. The priest was to judge and decide all cases of leprosy among the

children of Israel, according to the thirteenth chapter of Leviticus. Therefore, they were sent to shew themselves to the priest. And so when Jesus cleanseth a poor guilt-stricken sinner from the defilement of sin, he bids him shew himself to the priest, or legal judge. The law examines him, and as the blood of Christ has cleansed him from all guilt, the law can no longer shut him up in despair, or hold him guilty. The cure is perfect. But a righteousness that will not meet the vigorous demands of the law of God can do the sinner no good. The righteousness of the law must be fulfilled in us, according to Rom. Viii. 1-4.

In our text, ten lepers were cleansed, but only one returned to give glory to God. The cure of leprosy in the flesh could be, and probably was often effected without effecting a deliverance from the leprosy of sin. This may have been the case with the nine who returned not to give glory to God. But the Samaritan was a subject of saving faith. Jesus said to him, "Thy faith hath made thee whole." We are not informed whether the nine had any faith, except that natural faith which led them to believe that Jesus could cure their leprosy. The Samaritans were despised by the Jews, and were by regarded as abandoned characters, and less entitled to e favor of God than themselves. But Jesus often reproved them the selfrighteousness of the Jews, as in this case; the one who returned with gratitude to the Savior was distinguished as a Samaritan.

There are many who sometimes appear to us to be deeply sensible of their lost and perishing state as sinners, and who profess to experience a deliverance from their burden, and to rejoice in Christ as their Savior, who never return to give God the glory of their deliverance, by espousing his cause, taking on them his yoke, and following them in the order and ordinances of his kingdom. May not the same enquiry be made concerning them? Were there not ten cleansed; but where are the nine? We cannot tell where they are, because we are not informed. Whether they are really subjects of saving grace, and living in disobedience or ingratitude, or whether their fleshly natures only have been affected. "If ye love me", saith Jesus, "keep my commandments"

Middletown, N. Y., June 1, 1861

END OF VOLUME IV.